

If one-half of the time usually spent in making a public effort were devoted to house-to-house teaching, till the people had become acquainted with the religious sincerity of the workers and with the reasons of their faith, it would be much better. After this work had been done, it could be decided whether a more expensive effort would be advisable. . . . [Cf: 1MR13.03] p. 1, Para. 1, [1896MS].

If half the time now spent in preaching were given to house-to-house labor, favorable results would be seen. Much good would be accomplished by the workers who could come close to the people. The time spent in quietly visiting families, and when there speaking to God in prayer, singing His praise, and explaining His Word, will often do more good than a public effort. [Cf: 1MR13.04] p. 2, Para. 1, [1896MS].

Many times minds are impressed with tenfold [more] force by personal appeals than by any other kind of labor. The family that is visited in this way is spoken to personally. The members are not in a promiscuous assembly where they can apply to their neighbors the truths which they hear. They themselves are spoken to earnestly and with a kindhearted solicitude. They are allowed to express their objections freely, and these objections can each be met with a "Thus saith the Lord." *Letter* 95, 1896, pp. 2, 3. (To Elder G. B. Starr, August 11, 1896.) [Cf: 1MR13.05] p. 2, Para. 2, [1896MS].

Friday, March 19, 1896, I arose early, about half past three o'clock in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence was speaking with me. The matter I had been writing upon seemed to be lost to my mind and another matter distinctly opened before me. A great awe seemed to be upon me as matters were imprinted upon my mind. *Ms.* 12, 1896, p. 1. (Untitled Manuscript, March 20, 1896.) [Cf: 1MR32.01] p. 2, Para. 3, [1896MS].

Location of Three-Fold Message Divinely Fixed --The proclamation of the first, second, and third angel's messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular. [Cf: 1MR43.01] p. 2, Para. 4, [1896MS].

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By

pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be. [Cf: 1MR43.02] p. 2, Para. 5, [1896MS].

The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." When the book was opened, the proclamation was made, "Time shall be no longer." The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days. [Cf: 1MR43.03] p. 3, Para. 1, [1896MS].

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." [Cf: 1MR43.04] p. 3, Para. 2, [1896MS].

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious Sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious Sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false Sabbath could not be a true standard. In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject. [Cf: 1MR44.01] p. 3, Para. 3, [1896MS].

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Here was the first promise of a Saviour that would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings man to obedience of the law, whereby their characters are formed after the divine similitude. [Cf: 1MR44.02] p. 3, Para. 4, [1896MS].

In the 58th chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified: "They that shall be of Thee shall build the old waste places: thou shalt raise up the foundations of many generations. God's memorial, His seventh-day Sabbath, will be uplifted. Isaiah 58:12-14. [Cf: 1MR45.01] p. 3, Para. 5, [1896MS].

The history of the church and the world, the loyal and the disloyal, is here plainly revealed. The loyal, under the proclamation of the third angel's message, have turned their feet into the way of God's commandments, to respect, to honor and glorify Him who created the heavens and the earth. The opposing forces have dishonored God by making a breach in His law, and when light from His Word has called attention to His holy commandments, revealing the breach made in the law by the Papal authority, then, to get rid of conviction, men have tried to destroy the whole law. But could they destroy it? No; for all who will search the Scriptures for themselves will see that the law of God stands immutable, eternal, and His memorial, the Sabbath, will endure through eternal ages, pointing to the only true God in distinction from all false gods. [Cf: 1MR45.02] p. 4, Para. 1, [1896MS].

Satan has been persevering and untiring in his efforts to prosecute the work he began in heaven, to change the law of God. He has succeeded in making the world believe the theory he presented in heaven before his fall, that the law of God was faulty, and needed revising. A large part of the professed Christian church, by their attitude, if not by their words, show that they have accepted the same error. But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. He has prepared his delusive snare, hoping to take captive the church and the world. But not all will be taken in the snare. A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. Two great parties are developed, the worshipers of the beast and his image, and the worshipers of the true and living God. [Cf: 1MR45.03] p. 4, Para. 2, [1896MS].

The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world. [Cf: 1MR46.01] p. 4, Para. 3, [1896MS].

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." [Cf: 1MR46.02] p. 4, Para. 4, [1896MS].

This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts

should be revealed. Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established. [Cf: 1MR46.03] p. 4, Para. 5, [1896MS].

His law is linked with His throne, and Satanic agencies combined with human agencies cannot destroy it. Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by Satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing of the sun at noon day. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory. [Cf: 1MR47.01] p. 5, Para. 1, [1896MS].

All that God has in prophetic history specified to be fulfilled in the past, has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation, the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment. [Cf: 1MR47.02] p. 5, Para. 2, [1896MS].

In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end. [Cf: 1MR47.03] p. 5, Para. 3, [1896MS].

A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction. *Ms. 32, 1896, pp. 1-7.* ("Testimony concerning the Views of Prophecy Held by Brother John Bell," December 6, 1896.) [Cf: 1MR47.04] p. 5, Para. 4, [1896MS].

Messages Located by Inspiration --The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to

substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. *Ms.* 32, 1896, p. 1. ("Testimony Concerning the Views of Prophecy Held by Brother John Bell, 1896.) [Cf: 1MR52.03] p. 5, Para. 5, [1896MS].

Third Involves Preceding Second --The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. *Ibid.* [Cf: 1MR53.01] p. 5, Para. 6, [1896MS].

Guard Waymarks of Truth --The great waymarks of truth, showing us our bearing in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light. *Ms.* 31, 1896, p. 1. ("Testimony Concerning the Views of Prophecy Held by Brother John Bell," November 8, 1896.) [Cf: 1MR54.03] p. 6, Para. 1, [1896MS].

Not to Be Run Like Other Institutions --We never proposed to establish Sanitariums to have them run in nearly the same grooves as other institutions. If we do not have a Sanitarium which is, in many things, decidedly contrary to other institutions, we can see nothing gained. *Letter* 72, 1896, p. 1. (To Brother and Sister Maxson, November 5, 1896.) [Cf: 1MR66.03] p. 6, Para. 2, [1896MS].

There Must Be a Manager --Of all places, health institutions should not depend chiefly upon the physicians as directors. They need all-sided men, of impartial judgment, to plan and execute. The Board is not to let things go in a haphazard way; for something results from all our movements. There must be a manager at the Health Retreat, or it will become demoralized. *Letter* 71, 1896, p. 6. (To Brother and Sister Maxson, August 12, 1896.) [Cf: 1MR68.03] p. 6, Para. 3, [1896MS].

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:24). In this Scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and cause us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. [Cf: 1MR130.02] p. 6, Para. 4, [1896MS].

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. [Cf: 1MR130.03] p. 6,

Para. 5, [1896MS].

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. [Cf: 1MR130.04] p. 6, Para. 6, [1896MS].

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. [Cf: 1MR131.01] p. 6, Para. 7, [1896MS].

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they which love Thy law: and nothing shall offend them" (Psalm 119:165), cause them to stumble. [Cf: 1MR131.02] p. 7, Para. 1, [1896MS].

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ, is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). *Letter* 96, 1896, pp. 1, 2. (To Elder Uriah Smith, June 6, 1896.) [Accompanying the above statement is a notation made by Mrs. White's secretary addressed to Elder Uriah Smith: "The enclosed pages present a few points which were opened to Sister White last night, and she wished sent to you."] [Cf: 1MR131.03] p. 7, Para. 2, [1896MS].

Our second conference meeting has just been held in New South Wales; and the blessing of the Lord rested upon those assembled. Many more came together than we supposed would come. The churches have all been represented. [Cf: 1MR146.01] p. 7, Para. 3, [1896MS].

We were rejoiced to see Brother Radley at this meeting. He came on Sunday, and remained until the meeting closed, Wednesday. We have felt great anxiety for him. His wife embraced the truth first, and he came along more slowly. He was very cautious in regard to committing himself. We visited him, and saw that he was a man of few words, and seldom attended our meetings. I talked with him personally in regard to his responsibilities as a husband and father. He has two boys, little lads, and three girls. All are interesting, and at an age when they need the leading and guiding of a father. The mother has done the best she could. [Cf: 1MR146.02] p. 7, Para. 4, [1896MS].

We held meetings at Brother Radley's house, but he manifested so little interest in them that they were discontinued. His heart was not inclined to fully accept the faith. But I talked with him as though he was fully with us, presenting before him his responsibilities for his neighbors. I said, "You have the light of truth, and you have a work to

do to enlighten others. You love to read. Study, then, for time and for eternity. The time which any of us have to work is short. We must act our part in the service of God. I told him what he could do to advance the knowledge of the truth. He assented to it all by a mere response. [Cf: 1MR146.03] p. 7, Para. 5, [1896MS].

This was in 1894. Brother Starr was with me. After we left he said, "I was surprised to hear you talk to him as though he were fully with us. If he himself does not work on the Sabbath, his hired help works." I answered, "I talked to him just in the right way. I presented to him his high obligations to God in point of influence, laying the matter before him as one who should stand in the gap and make up the hedge, and raise the Sabbath of the fourth commandment to its exalted standard." [Cf: 1MR146.04] p. 7, Para. 6, [1896MS].

He felt himself far from deserving the confidence I placed in him. We prayed with the family, and had the precious blessing of the Lord. Thus from time to time we visited him, and he always treated us courteously, but did not fully identify himself with us. Yet I always talked with him as one who knew and loved the truth, always laying out plans with him whereby he might be a laborer together with God. I told him that our responsibility and accountability to God was the strongest and most powerful of all motives that should lead us to obtain the very best kind of knowledge, the highest education. If he gained this, he could help other minds with a force proportionate to his intelligence and religious devotion, and be a bright and shining light to his neighborhood. [Cf: 1MR147.01] p. 7, Para. 7, [1896MS].

I said to him, "Brother Radley, the Lord wants you to cooperate with Him. You have a large orange, lemon, and peach orchard, and other fruit. You are giving these time and attention, that they may bear fruit, and not disappoint you. Well, you are God's husbandry; you are God's building, and He looks to you to be His human agent, through whom He can communicate truth to others. He will use you, through the strongest principles of your mental and moral capabilities, to reach other minds. At this period of your life, while your mind is yet vigorous and susceptible to the influence of His grace, God calls for you. Any selfish influence to which you give your mind will soon contract the intellect and harden the heart." [Cf: 1MR147.02] p. 8, Para. 1, [1896MS].

I begged of him to improve his talents. I asked him if he had Patriarchs and Prophets, and Great Controversy. He said no, but that they were in the library, and he was intending to get them and read them. Then I marked that I had never yet seen them on his table. [Cf: 1MR147.03] p. 8, Para. 2, [1896MS].

He lived eleven miles from Granville, and I seldom saw him at meeting in the little church at Castle Hill, which was about seven miles from where he lived. [Cf: 1MR148.01] p. 8, Para. 3, [1896MS].

One night the Lord gave me a message for him, and I arose at midnight and wrote out page after page. I knew the Lord was calling for him. I sent the message to him, to be read to him and his neighbor, Brother Whiteman, who was in a similar position, tempted and allured away from the truth. Brother _____, I think it was, read the matter to him, and he said, "Why did she write such a communication to me? I am not a

believer. I do not want to separate from my neighbors. I cannot displease those with whom I have lived for twenty years." [Cf: 1MR148.02] p. 8, Para. 4, [1896MS].

I told Brother _____ to leave the message with him. His case was again urged upon me. I said, "What can I do more, Lord; he will not receive the light. What can I do?" I was directed to do one thing more,--to place my books in his hand as a gift, first, *Steps to Christ*, then *Patriarchs and Prophets*, then *Great Controversy*. I did this and he read *Patriarchs and Prophets* through three times, and said that he could not find one sentence in it to criticize. It was all just as it should be. [Cf: 1MR148.03] p. 8, Para. 5, [1896MS].

When I placed *Great Controversy* in his hands he objected to taking it, saying that there was one in the library that he could get. I said, "Never mind. I want to place this in your family as your very own, that it may be a blessing to you, and to your children. The Lord has given me light, and I mean that all shall have the light, if possible." He accepted the gift. [Cf: 1MR148.04] p. 8, Para. 6, [1896MS].

I had been shown that we become too easily discouraged over the souls who do not seem to take hold at once. But those who minister must not fail nor be discouraged. Christian motives demand us to act with a steady purpose, and undying interest, and an ever increasing importunity for the souls whom Satan is seeking to destroy. No disappointment, no outward appearance, can chill the earnest, yearning energy for the salvation of others. The Holy Spirit's efficacy will cooperate with human effort, and that love flows forth upon the soul for whom Christ has died, with an inexhaustible source upon which to depend. [Cf: 1MR148.05] p. 8, Para. 7, [1896MS].

I have given Brother Radley *Christian Education* and *Christian Temperance*. I have sent to Battle Creek, and ordered the *Review*, *Sabbath School Worker*, *Sentinel*, and *Youth's Instructor*, to be sent to Brethren Radley, Whiteman, and Thompson, and asked to have this charged to me. [Cf: 1MR149.01] p. 9, Para. 1, [1896MS].

It would be difficult for a mind to continue in resistance to all these efforts, and O how happy I am to state that Brother Radley has come out, decided, firm, and true. He is now one of the leaders in the _____ Church, and is growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. He enjoys the meetings. His heart, I believe, is warming to the enterprise of building up the work. With all his powers of soul and influence he gladly cooperates in this great work of highest importance. We now expect that benevolence, and an earnest desire to do good to other souls will take the place of worldliness and narrow selfishness. [Cf: 1MR149.02] p. 9, Para. 2, [1896MS].

As the love of God enlists all the energies and the stability of Christian principles on the side of unselfish, persevering work for the Master, Brother Radley will be an instrument in the hands of God for saving the souls of his children, and filing them under the bloodstained banner of Prince Emmanuel, and their influence will extend beyond his own family to his neighbors. As he works, God will work with him, and furnish his soul with more than human efficiency. The mind will become inventive, vigilant, and a power to win others. [Cf: 1MR149.03] p. 9, Para. 3, [1896MS].

I have placed this case before you in full, in order that you may know the manner in which I have worked. This we have done in many cases, with the best results. We have kept reading matter before those who are unsettled. Yet temptations are so strong that they will not yield to truth. [Cf: 1MR150.01] p. 9, Para. 4, [1896MS].

Brother Radley has a large orchard, which is profitable to him. In this section of the country there is no one believing the truth who is so well situated as Brother Radley. [Cf: 1MR150.02] p. 9, Para. 5, [1896MS].

I have been giving reading matter to the postmaster in Cooranbong. In the absence of the minister he takes his place. During the institute we held last April, he was convicted of the truth; but a minister who seems to be a second Canright came in with all his false statements and theories, and created such a state of things that those who had been interested, turned their ears from truth to fables. I have also given the stationmaster Great Controversy, and some books for his children, and have supplied other families with books and papers. This reading matter may do them good sometime. The light must be introduced into families by reading matter, if we cannot get them to come and hear. I am glad to say that as a result of our labors in Cooranbong and vicinity, several families are now keeping the Sabbath. We hope to do more visiting when we return home. *Letter 55*, 1896, pp. 1-6. (To Brother and Sister Kellogg, November 14, 1896.) [Cf: 1MR150.03] p. 9, Para. 6, [1896MS].

I want to say that the Third Angel's Message is the gospel, and that the health reform is the wedge by which the truth may enter. There are to be no abrupt declarations of any phase of our truth, but the truth as it is in Jesus is to be preached. *Letter 56*, 1896, p. 1. (To Dr. J. H. Kellogg, January 19, 1896.) [Cf: 1MR150.04] p. 9, Para. 7, [1896MS].

The General Conference-- I had not one ray of light that He [the Lord] would have me come to this country [Australia]. I came in submission to the voice of the General Conference, which I have ever maintained to be authority. *Letter 124*, 1896, p. 2. (To James Edson White, August 9, 1896.) [Cf: 1MR156.03] p. 10, Para. 1, [1896MS].

A Contract for Life-- Every marriage engagement should be carefully considered; for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live. *Letter 17*, 1896, p. 4. (To W. F. Caldwell, May 10, 1896.) [Cf: 1MR159.02] p. 10, Para. 2, [1896MS].

When the laborers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen and felt, then the showers of the grace of the Holy Spirit will just as surely come upon them as that God's promise will never fail in one jot or tittle. But when the work of others is discounted, that the workers may show their own superiority, they prove that their own work does not bear the signature it should, God cannot bless them. *Ms. 24*, 1896, p. 4. ("Unselfishness among

Brethren," September 9, 1896.) [Cf: 1MR178.01] p. 10, Para. 3, [1896MS].

The Lord calls for united action. Well organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your places, who have never had the opportunities you have had and could not because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith and we will cheerfully do our duty, in accordance with the will of God. *Letter 8, 1896, p. 9.* (To My Brethren in America, February 6, 1896.) [Cf: 1MR180.01] p. 10, Para. 4, [1896MS].

To Rightly Divide the Word of Truth-- The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds, who have not had a personal experience in the teachings of the people of God for the last fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined. *Ms. 31, 1896, p. 3.* ("Testimony Concerning the Views of Prophecy Held by Brother John Bell," November 8, 1896.) [Cf: 1MR195.02] p. 10, Para. 5, [1896MS].

Let each one who is receiving good wages for this trying time, when means are so scarce, be willing to make some sacrifice on his part for Christ's sake. The Lord will respect the motive and the action, and will reward those who deny self in this line. Let us all act like those who serve the Lord Christ, and do their duty heartily as unto the Lord. *Letter 25, 1896, p. 2.* (To Brethren Daniells and Colcord, June 1, 1896.) [Cf: 1MR264.03] p. 10, Para. 6, [1896MS].

An Earnest Appeal to a Leading Physician-- There are things of special importance that I wish to write you. I must tell you the truth. I have told you the truth, but you have not taken the words of the Lord to yourself, and believed them. . . . [Cf: 1MR285.01] p. 11, Para. 1, [1896MS].

My brother, you have given wrong counsel, and made prescriptions after your own habits, appetites, and tastes, when you should have been following the light God has given by living up to the correct principles of health reform. You might, by precept and example, have corrected habits of eating and drinking which are corrupting brain, bone, and muscle; but by your prescriptions, made according to your own mind, you have sent persons away with wrong appetites confirmed, appetites which lie at the foundation of the disease from which they were suffering. What excuse will you make to God in the judgment for thus counteracting His work of temperance? Have you not had abundant light? Has it not shone upon you, and been disregarded? [Cf: 1MR285.02] p. 11, Para. 2, [1896MS].

The Holy Spirit will guide into truth. If men are willing to be molded by it, they will be guided by our great Leader. There will be a

sanctification of the whole being, soul, body, and spirit. You both need the spirit of understanding; then you will have the Holy Spirit, and you will discern it as it is,--your Counsellor. . . . [Cf: 1MR285.03] p. 11, Para. 3, [1896MS].

There is nothing to be afraid of except that we shall not strive to enter in at the strait gate, and that we shall not have the approval of God. Faithfully living for Christ takes in much more than you suppose. Much more can be done in saving the souls of those who come to the sanitarium. [Cf: 1MR285.04] p. 11, Para. 4, [1896MS].

In the preparation of the food, the golden rays of light are to be kept shining, teaching those who sit at the table how to live. This education is also to be given to those who visit the Health Retreat that they may carry from it reformatory principles. [Cf: 1MR285.05] p. 11, Para. 5, [1896MS].

Not to Prescribe Flesh, Tea, or Coffee-- Physicians are not employed to prescribe a flesh diet for the patients; for it is this kind of diet that has made them sick. [Cf: 1MR286.01] p. 11, Para. 6, [1896MS].

Brother and Sister____, seek the Lord. When you find Him, you will be meek and lowly of heart. Individually you will not subsist on the flesh of dead animals, neither will you put one morsel into the mouths of your children. You will not prescribe flesh, tea, or coffee, for your patients; but you will give talks in the parlor, showing the necessity of a simple diet. You will put away injurious things from your bill of fare. [Cf: 1MR286.02] p. 11, Para. 7, [1896MS].

To have the physicians of our institutions educating, by precept and example, those under their care to use a meat diet, after years of instruction from the Lord, disqualifies them to be superintendents of our health institutions. . . . [Cf: 1MR286.03] p. 11, Para. 8, [1896MS].

Self-indulged Practices Neutralize Influence-- There are things you can do in a religious line, but you may neutralize the influence of truth by your self-indulgent practices, and by counterworking the principles of health reform, so that they have little power for good. Self-indulgence in appetite, in one in your position, is most inconsistent. You know that the principles of health reform have the highest authority, and a wider sphere than has yet been given them by many who profess present truth. [Cf: 1MR286.04] p. 12, Para. 1, [1896MS].

Dear Brother and Sister____, I am so sorry that the light which the Lord has given me for the last years has not been received by you as superior to your own ideas and opinions. Had you believed and acted upon the light given, what changes would have taken place in you! But the strong idolatry you have manifested for your own opinions, your own customs and practices, has effectually closed the door of your heart to the entrance of light, and the reproofs and warnings of God. You have largely pursued your own course, as if determined to make the messages from the Lord untrue. . . . The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what He says, and He is to be honored in what He says. [Cf: 1MR286.05] p. 12, Para. 2, [1896MS].

One week should not have passed at the Health Retreat without a competent superintendent to arrange prices for the patients and guests, and to regulate the diet. Those who have always lived on meat should be restricted in this line. But if the leading physician and his family are not reformers in this line, they cannot educate others to give up the practice of meat eating. Light is to be given in this line upon all these subjects. It is the diet question that needs close investigations, and prescriptions should be made in accordance with health principles. [Cf: 1MR287.01] p. 12, Para. 3, [1896MS].

For the last twenty-five years I have borne testimonies on this subject. My heart is pained because you will cling to your established habits and practices, refusing to reform. How long can you have clear, sound perceptions in regard to the requirements essential in health reform? You do not look deep enough into this subject, or think enough of it. *Letter 71, 1896, pp. 1, 7-11. (To a Physician Carrying Large Responsibilities at the St. Helena Sanitarium; August 12, 1896.)* [Cf: 1MR287.02] p. 12, Para. 4, [1896MS].

To Provide the Most Strength-giving Diet-- You have too little care and feel too lightly the burden of providing an orderly, ample repast for your workers. They are the ones who need an abundance of fresh, wholesome provision. They are constantly taxed; their vitality must be preserved. Their principles should be educated. They, of all in the sanitarium, should be abundantly furnished with the best and most wholesome, strength-giving food. [Cf: 1MR294.01] p. 12, Para. 5, [1896MS].

The table of your helpers should be furnished, not with meat, but with an abundant supply of good fruit, grains, and vegetables, prepared in a nice, wholesome way. Your neglect to do this has increased your income at altogether too great an expense to the strength and souls of your workers. This has not pleased the Lord. The influence of the entire fare does not recommend your principles to those that sit at the helper's table. If they are worthy to compose your family, they are worthy of the very best, and most strength-giving diet, that seeds will not be planted in their breasts which will germinate and bring forth a harvest to the dishonor of God. But this has been done; and this must have attention. Equality must be practiced, as well as talked. *Letter 54, 1896, p. 3. (To J. H. Kellogg, July 10, 1896.)* [Cf: 1MR294.02] p. 12, Para. 6, [1896MS].

When the laborers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen and felt, then the showers of the grace of the Holy Spirit will just as surely come upon them as that God's promise will never fail in one jot or tittle. But when the work of others is discounted, that the workers may show their own superiority, they prove that their own work does not bear the signature it should. God cannot bless them. *Ms. 24, 1896, p. 4. ("Unselfishness among Brethren," September 9, 1896.)* [Cf: 1MR385.03] p. 13, Para. 1, [1896MS].

Unless we have a sense of our own soul poverty, we are not fitted to do the work of God. Unless we can feel brotherly love for those around

us, the Holy Spirit cannot work upon our hearts and minds.-- Letter 68, 1896, pp. 3, 4. (To S. McCullagh, July 12, 1896.) [Cf: 2MR27.03] p. 13, Para. 2, [1896MS].

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. Another spirit must be met, for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing. . . . [Cf: 2MR34.01] p. 13, Para. 3, [1896MS].

The divine Spirit reveals its working on the human heart. When the Holy Spirit operates upon the mind, the human agent will understand the statement made by Christ, "He shall receive of Mine, and shall show it unto you." Subjection to the Word of God means the restoration of one's self. Let Christ work by His Holy Spirit, and awake you as from the dead, and carry your minds along with His. Let Him employ your faculties. He has created your every capability, that you may better honor and glorify His name. Consecrate yourself to Him, and all associated with you will see that your energies are inspired of God, that your noblest powers are called into exercise to do God's service. The faculties once used to serve self and advance unworthy principles, once serving as members of unrighteous purposes, will be brought into captivity to Jesus Christ, and become one with the will of God.--Letter 8, 1896, pp. 1, 5. (To "My Brethren in America," Feb. 6, 1896.) [Cf: 2MR34.02] p. 13, Para. 4, [1896MS].

It is a treat to have all the oranges we want. I use lemon juice freely. It is the best thing you could use for rheumatism, for your head, and for malaria.--Letter 119, 1896, p. 3. (To "Children," July 31, 1896.) [Cf: 2MR48.01] p. 13, Para. 5, [1896MS].

All who engage in this work as co-laborers with Christ must not only be willing to preach the truth, but to practice it. Of the professedly learned and pious people of His day, Christ said, "Ye are both ignorant of the scriptures and of the power of God. Ye teach for doctrine the commandments of men." He longed to fill the whole nation with the spirit of His mission of love, that they might unite with Him in the work of saving the world. The Holy Spirit would now come to our workers if they would earnestly seek for it. There will be no change made in the divine economy in order to bring around marked changes in the religious world. Men and women must arise to the emergency; they must receive the golden oil, the divine communication in rich blessings. This will enable them to arise and shine, because their light has come, and the glory of the Lord has risen upon them. [Cf: 2MR93.01] p. 13, Para. 6, [1896MS].

Those who claim to believe the Word of God, and yet cherish their own hereditary and cultivated traits of character, are the greatest stumblingblocks we shall meet as we present the grand, holy truths for this time. Those who believe present truth are to practice the truth, live the truth. They are to study the Word and eat the Word, which means eating the flesh and drinking the blood of the Son of God. They are to bring that Word, which is spirit and life, into their daily, practical life. It is the bread from heaven, and it will give life to the world. Power will be given to every man and woman who will eat of

the bread that came down from heaven. Oh, cannot we take this in? Cannot we comprehend it? Why is our imagination so dull? "This is the will of Him that sent Me," said Christ, "that every one" (how comprehensive, how far-reaching) "that seeth the Son, and believeth on Him may have everlasting life; and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in His name? "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: 2MR93.02] p. 14, Para. 1, [1896MS].

Christian culture will follow the labors of every soul who will practice the truth conscientiously under all circumstances. But there is altogether too much skimming over the surface. There is a mine of precious ore, hitherto only in the possession of a very few. A careful and thorough digging will put us in possession of untold resources, represented as the golden oil, emptied from the two olive trees into the golden pipes, and from them into the golden bowls, to pour forth and enrich others. [Cf: 2MR94.01] p. 14, Para. 2, [1896MS].

We are in great need of large-hearted, level-headed men, who are true Christians, and who will show that they are feeding upon the Word of God, at home and abroad. Those of our faith and not of our faith will take knowledge of these men that they have been with Jesus and learned of Him. They will see that they are yoked up with Christ, and are drawing with Him, that they are apt scholars learning of Him His meekness and lowliness of heart. These will not complain of the yoke of Christ or murmur when lifting His burdens. They will march cheerfully forward, singing, yes, making melody to God in their hearts. The yoke of Christ is easy, and His burden is light. [Cf: 2MR94.02] p. 14, Para. 3, [1896MS].

Oh, it makes every difference with those who study the Scriptures as to what and how they shall understand the Word, whether they eat it or not. The Word of God, if eaten, will give spiritual sinew and muscle. Those who eat and digest this Word will practice it. Their eyes, anointed with the heavenly eye-salve will see other lessons in the Holy Word than those seen by readers whose hearts are not cleansed, refined, and elevated. Under the working of the Holy Spirit the conscience will recognize a pure, high standard of righteousness that puts to shame the low, cheap ideas of the surface reader whose mind is corrupted with sin. They see that the doers of the Word alone are justified before God. Those who hear and fail to do are in no wise better, morally or spiritually, for hearing. Those who will deny self, and make any and every sacrifice for Christ's sake will be able to teach because their precept and example harmonize.--Letter 34, 1896, pp. 3-5. (To Brother and Sister Hare, Dec. 19, 1896.) [Cf: 2MR94.03] p. 14, Para. 4, [1896MS].

Jesus has sent us a letter from heaven which gives us an account of the love He has bestowed upon us. If studied, this letter will bring comfort to the distressed and hope to the perishing.--Letter 98b, 1896, p. 5. (To "My Very Dear Sister," May 21, 1896.) [Cf: 2MR98.01] p. 15, Para. 1, [1896MS].

It is some time since I have written to you and I am anxious to hear from you direct. We are just getting settled in our cottage at Sunnyside, Avondale. It has been a long, tedious process and expensive

as well. [Cf: 2MR170.02] p. 15, Para. 2, [1896MS].

Our house has been building by one of the best carpenters in Australia as master workman. We have had two hands to help him. The foundation was laid in August, and all is not completed yet, because Willie must have a place by himself. Our family numbered sixteen. The cook, Mrs. Byron Belden, could not do so much cooking. We had to separate the family. Willie and my family have been one since we have been in these colonies. It was thought best to compose two families. [Cf: 2MR170.03] p. 15, Para. 3, [1896MS].

The first building erected on the premises was a washroom, laundry, and woodshed all combined, to give the carpenters a shelter to work. We counseled together that this should be converted into a dwellinghouse for Willie and his family. Their sleepingroom is 12 by 12. This woodshed was floored, the rafters whitewashed, a pantry was partitioned off, and they had a kitchen 12 by 12. Shelves were put in this pantry, and just room left for a stove. A platform eight feet wide was made and iron roof put above it and that leaves a roomy piazza with bags ripped up [and] nailed on as siding. From this platform is a raised walk even with the entrance to my family tent, which is 15 by 29. There is a curtain made to partition off a room in one end for the children, and the remaining room is for parlor and dining room. They make out. They are fixed quite cozy. [Cf: 2MR170.04] p. 15, Para. 4, [1896MS].

The putting up of houses costs, I think, as much as double as in America where there is lumber to be obtained far superior to the wood in these countries. There is not timber here to make carriages, coaches, wheels, poles to carriages. All have to come from America. The Australian gum trees are of no account to use even for firewood. It absorbs the water and drinks up the moisture in the ground and is not, even when dry, fit for firewood. There is the mahogany wood which can be worked up into furniture, but the working of the wood is a laborious process. We are avoiding using the native wood as much as possible. We depend upon the oak as firewood for the stove. Anything will serve for our fireplaces. The roots of trees make the best wood to burn. We have four fireplaces in our house and we need not buy wood if time should last long, but this we cannot expect. [Cf: 2MR171.01] p. 15, Para. 5, [1896MS].

Every word that we have spoken in regard to this place has been vindicated by the very best results. "The land, properly worked, will give to you its treasures," was repeated by my Guide again and again. It has done this and now another year we will see something in the fruit line. We hope the peach trees will yield some fruit. [Cf: 2MR171.02] p. 15, Para. 6, [1896MS].

I wish you could look upon Ella May White and Mabel White. They improved much in the climate of Granville, but since coming here there has been filling out and running up tall, so that the little clothing they had is outgrown and far too small for them. The skin is fair, so clear, and the two children are real little workers. Their mother thinks she has a treasure, and it is true. They are so sensible. They are her companions. Ella and Mabel are excellent girls. The Lord loves them and they love the Lord. They are both devoted to me, and I love them very much. But I must not write more now. [Cf: 2MR171.03] p. 16, Para. 1, [1896MS].

I resume my writing again. May Lacey White is a kind, affectionate mother, just what the children need. They love her very much. [Cf: 2MR172.01] p. 16, Para. 2, [1896MS].

Now we are taking down the trees nigh the house. Most of them run up about one hundred feet--eighty feet, most of them, without one branch. Then there is a branching out at the top and the top is quite heavy. When the wind blows they are often uprooted. We did not want to take out these trees altogether, so Brother Connell puts a rope around his body and after fastening a long ladder about the tree firmly, climbs the ladder, then climbs the straight, smooth trunk until he reaches a limb. Then he ties a rope firmly about the tree above the first limb, goes down again to the top of the ladder, and commences to chip the tree with a hatchet he has fastened in the rope about his waist. When he supposes the tree is cut enough, he goes down and the rope is securely fastened low around a strong tree. Then several lay hold of the rope, and down comes the tall top, leaving a pole--the trunk--about thirty feet high. This will soon put out new branches, low, which will give shade without any danger from the high, heavy top. Seven trees went down yesterday, several Wednesday, and several Tuesday, so we are making everything safe about the house and tents. The orange gum is a very strange-looking tree--all knotted up, gnarled about in every contorted shape. These trees are hollowed by the ants, and on a hot day down come large limbs, perhaps half the tree. Heat or wind break off the limbs and they are dangerous, so these must go, I suppose, but their foliage is very pretty. [Cf: 2MR172.02] p. 16, Para. 3, [1896MS].

We have one of the best men in the wide world to do the outside business. He can do almost everything. He seems to have intuition and is a caretaker of keen perception. I am much relieved, for everything in his hands will be perfectly safe. If he hears anything in the night, the first thing seen is his lantern, with him behind it, peering everywhere about our home to see if any prowling thief is around. He has attended school in Melbourne and has been a successful canvasser. He is not one of the holiday kind or eight-hour men. He is working early and late for one pound per week and his board. I feel so thankful for such a help as he is to us. He is a faithful man in all things. So few like him in this country. All who know him say he is just the one I need, and I find it to be so. [Cf: 2MR172.03] p. 16, Para. 4, [1896MS].

We have to watch and pray. I have had special help since coming to this place. I am writing much, not on the life of Christ, but matter to be published as soon as Eliza Burnham shall get through with some matters she is writing. I appreciate Eliza very much. We tried hard to get her ever since we came to Australia. She is an efficient worker. [Cf: 2MR173.01] p. 16, Para. 5, [1896MS].

I am now sixty-eight years old. I supposed I was only sixty-seven but our people have made me see my mistake. I have much writing I am anxious to do, and if the Lord preserves to me my mental faculties I mean to do, relying wholly upon His power and free grace. But my writing does not diminish with age. I see no failing in my memory. [Cf: 2MR173.02] p. 17, Para. 1, [1896MS].

I have no information in regard to how things are moving at the office of publication. I was more than surprised to see the cuts furnished, supposed to go in the book Sermon on the Mount. I could not have such figures presented; they falsify and belittle the true. But I am trying not to let my peace of mind be disturbed by anything that shall come. I know this is the very best way--just to trust in the Lord and wait patiently for Him, for He is our Ruler, our Helper, our strong Tower. I hope yourself and wife find this is true in your experience. We need now to increase in wisdom, to have an increasing knowledge of God, to draw nigh unto God that He may draw nigh unto us. [Cf: 2MR173.03] p. 17, Para. 2, [1896MS].

I am very anxious to do all my duty for precious souls. We have but little time to work. I see much to be done right here in the school interests. We need a chapel so much, where we can meet together to worship God, but have not means to do this. We meet now with only a roofing overhead and gunny sacks spread on the ground. This must not be. [Cf: 2MR174.01] p. 17, Para. 3, [1896MS].

Will you tell me in answer to this how I stand in regard to debts in Michigan? Will you find out about this so I can know if I have any means I can feel authorized to give for the building of a house of worship on as cheap a scale as will be deemed advisable? I have used up borrowed money in different enterprises--\$1,600 from one man, loaned me without my asking for it; \$1,000 I borrowed of Brother Walter Harper, which we have been using in our building here; \$500 a brother in South Africa lent me, used in the school interests. So I am anxious to know how I stand before I pledge any more money from royalties on foreign books sold in America. [Cf: 2MR174.02] p. 17, Para. 4, [1896MS].

If I advance money that involves me in debt it is a great care on my mind, and when anything of this kind comes to my mind any hour of the night, there is no sleep for me. There is need for me to understand my liabilities. There are calls made upon me as if I were the only source from which to obtain means in this country. [Cf: 2MR174.03] p. 17, Para. 5, [1896MS].

Willie loaned one of my typewriting machines to Brother Semmens, secretary of Sydney Conference. I said I must now have my machine. They looked up--Elder Israel and Elder Mccullagh--with surprise. "What will we do if we cannot have the use of that machine?" And sure enough. But I cannot feel it is my place to pay out near one hundred dollars for a machine and have it used up by the conference in N.S.W. and I get a new machine. Such things are constantly arising. They seem to expect [that] I must supply all deficiencies. I want to know if you can ascertain my true standing, that I may know how far it is safe for me to go and not get in too deep. [Cf: 2MR174.04] p. 17, Para. 6, [1896MS].

The work is bound here in regard to the advancement of building upon the school land. It is true the buildings now need not cost as much as our buildings, for we had no sawmill and brick kiln in operation. All but the main buildings will be built of [material] of a better quality than that obtained at Sydney, with far less cost. Oh well, the only way we must do is to go just as far and fast as we can, and then stand still and see the salvation of God. I would like an answer to this as soon as possible. [Cf: 2MR175.01] p. 18, Para. 1, [1896MS].

Will you please send me three of the best pens for writing, fountain pens. I like, not the very large pens, for they cannot be held by my hands since I was so long rheumatic, but ordinary size. I would not like the pens when the case unscrews in the middle, for it empties too quickly. I want one fine pen for certain purposes, durable pens, and charge to me. I have only one pen now to rely upon. I tried to get my old ones fixed, but could not here in this country. Will you please send me pens, not any of them very coarse, but pens when the ink flows readily. [Cf: 2MR175.02] p. 18, Para. 2, [1896MS].

This last batch of mail I cannot get copied. And my pen writes badly. Please send me these favors I ask and charge to my account. [Cf: 2MR175.03] p. 18, Para. 3, [1896MS].

The next box of books sent, will you please to send me at least 50 Gospel Primers and at least 50 of the last book out by Edson. There are families on Norfolk Island and Howe Island, and right around us here, I wish to supply. They need something simple. Will you please inquire in regard to request made for the publication of last book out? I want to publish it here in Melbourne. If you will do this business for me, you will do me a favor. You can consult Brother Tait. I want an answer at once. We need these books to place in families. [Cf: 2MR175.04] p. 18, Para. 4, [1896MS].

Please let Sister Austin see this letter. Next letter let me know if you have difficulty in reading my letters written by my own hand. Much love to all the family. [Cf: 2MR176.01] p. 18, Para. 5, [1896MS].

Written in Margin. This is a mixed-up letter. I have written several letters in times past within a few months and could not get them calligraphed and you did not get them. Thought I would send this at a venture, else you would get nothing.--Letter 136, 1896, pp. 1-6. (To Henry Kellogg, Feb. 27, 1896.) [Cf: 2MR176.02] p. 18, Para. 6, [1896MS].

Physical, mental, and moral industry must be combined in proper education. --Letter 60, 1896, p. 5. (To Herbert Lacey, "Instruction to Schools," Dec. 20, 1896.) [Cf: 2MR211.04] p. 18, Para. 7, [1896MS].

There is a great deficiency in our schools in the line of composition, writing, and bookkeeping. These are as essential for the practical life as the science of grammar. Bookkeeping should stand as one of the most important branches of education. There is not one in twenty who knows how to keep accounts correctly. Attention should also be given to reading, for this is a branch of study greatly neglected. It requires much training to be able to read properly. Through the lack of this training, one-half of the force of the other instruction will be lost. Teachers who are not competent to give instruction in this line, and to teach correct pronunciation, and where to place the emphasis, should become learners till they can read with proper emphasis, and with a full, clear, distinct tone of voice. . . . [Cf: 2MR220.01] p. 18, Para. 8, [1896MS].

The instructors may do a greater work than they have hitherto calculated upon. Minds are to be molded and character developed by interested experiment, which, by the help of Christ, will prove wholly successful. Let your work be blended with prayer and faith that God

will honor your efforts. In the fear of God encourage and strengthen every endeavor to develop the highest faculties, even if it is marked with great imperfection. [Cf: 2MR220.02] p. 19, Para. 1, [1896MS].

The minds of many youth are rich in talents which are put to no available use, because they have lacked opportunity to develop them, and teachers have not felt the necessity of calling upon God for wisdom that they may discern the possibilities and probabilities of the youth. Their physical powers have been strengthened by exercise, but the faculties of the mind lie hidden, because the discernment and God-given tact of the educator have not been exercised in bringing them into use. Aids to self-development must be given to the youth; they must be drawn out, stimulated, and encouraged, and urged to action, and this from the highest consideration only, That they may glorify God. . . . [Cf: 2MR221.01] p. 19, Para. 2, [1896MS].

In our college the ambition should not be so great to send forth intellectual giants, as to make a success in the holy work of educating men and women to cherish firm principles, and to live for the higher immortal life. --Ms 30, 1896, pp. 1, 3, 4, 8. ("True Aim and Purpose of Christian Colleges," Oct. 3, 1896.) [Cf: 2MR221.02] p. 19, Para. 3, [1896MS].

A Visit by a Heavenly Watcher--Friday, March 20, I arose early, about half past three in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there were presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence was speaking with me. The matter I had been writing upon seemed to be lost to my mind and another matter distinctly opened before me. A great awe seemed to be upon me as matters were imprinted upon my mind.--Ms 12c, 1896, p. 1. (Concerning Fannie Bolton, March 20, 1896.) [Cf: 2MR256.02] p. 19, Para. 4, [1896MS].

History and prophecy testify that the God of the whole earth revealeth secrets through His chosen light-bearers to the world. A skeptical world, talking and writing of higher education, is prating of things which they do not understand. They do not see that true higher education comprehends a more perfect knowledge of God and of Jesus Christ, whom He has sent. There are few who understand that all true human science is from the God of science, and that God demonstrates to the world that He is king over all. [Cf: 3MR185.02] p. 19, Para. 5, [1896MS].

Nebuchadnezzar, through his terrible humiliation in the loss of his reason, was brought to see his own weakness, and to acknowledge the supremacy of the living God. He declared, "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting

dominion, and His kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing. And He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? . . . Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth and His ways judgment: and those that walk in pride He is able to abase." [Cf: 3MR185.03] p. 19, Para. 6, [1896MS].

To every man, God has assigned a place in His great plan. By truth or falsehood, by folly or wisdom, each is fulfilling a purpose, bringing about certain results. And each, according as he chooses obedience or disobedience, is deciding his own eternal destiny. To every one is given freedom to act, and upon every one rests the responsibility for his own actions. But our words and actions must pass the test of God's high standard, or we shall be bound up with the wicked, to receive an eternal retribution.--Ms 36, 1896, pp. 2-4. ("Obedience the Condition of Success," Dec. 9, 1896.) [Cf: 3MR186.01] p. 20, Para. 1, [1896MS].

However skillful Captain Eldridge may have been in guiding vessels upon the high seas, he was incapable of managing the responsibilities at the heart of the work.--Letter 124, 1896, p. 2. (To J. Edson White, Aug. 9, 1896.) [Cf: 3MR203.01] p. 20, Para. 2, [1896MS].

Animals, Cruelty To.--Your wrong habits of eating have so educated your moral powers that you have not the spirit of a Christian. Your temper is perverse, and your treatment of dumb animals is wrong. [Cf: 3MR305.03] p. 20, Para. 3, [1896MS].

I have been taken back in your life, and have seen the spirit which is revealed in you, working out evil. You delight to hurt and bruise. If the tenderness of Christ was in your heart, you would not treat animals as you do. Would Jesus do as you have done?--Letter 19, 1896. [Cf: 3MR305.04] p. 20, Para. 4, [1896MS].

What creates war, devastation, and death? Passion coming into collision with passion, tyrants seeking to oppress their fellow men; because ambition will not be satisfied to walk humbly and meekly with God, seeking to know His will and His way, and doing His work with a contrite heart.--Letter 9, 1896. [Cf: 3MR312.02] p. 20, Para. 5, [1896MS].

February 10. I arose at half past four a.m. At five I was at work spading up ground and preparing to set out my flowers. I worked one hour alone, then Edith Ward and Ella May White united with me, and we planted our flowers. Then we set out twenty-eight tomato plants, when the bell rang for morning prayers and breakfast. . . . After breakfast I read manuscript. . . . Grounds are prepared for vegetables to be put in--potatoes, beans, peas, and other things. . . . [Cf: 3MR406.04] p. 20, Para. 6, [1896MS].

Tuesday morning I rose at half past three o'clock and again wrote a little in my diary. Worked some in the orchard, tying up the trees. A tuft of grass is put between the stake and the tree so that the tree shall not be marred. At five, Willie and I walked down to our garden, which is some distance from the house, and planted peas. We worked until seven a.m. and were prepared for our morning family prayer and for breakfast. I felt too weary to do more out of doors. We planned

about many things that must be done to our ground.--Ms 62, 1896, pp. 1, 2. (Diary, Feb. 9 to 27, 1896, Sunnyside, Cooranbong.) [Cf: 3MR407.01] p. 20, Para. 7, [1896MS].

Be careful how you interpret Scripture. Read it with a heart opened to the entrance of God's word, and it will express heaven's light, giving understanding unto the simple. This does not mean the weak-minded but those who do not stretch themselves beyond their measure and ability in trying to be original and independent in reaching after knowledge above that which constitutes true knowledge. [Cf: 3MR429.01] p. 20, Para. 8, [1896MS].

All who handle the word of God are engaged in a most solemn and sacred work; for in their research they are to receive light and a correct knowledge, that they may give to those who are ignorant. Education is the inculcation of ideas which are light and truth. Everyone who diligently and patiently searches the Scriptures that he may educate others, entering upon the work correctly and with an honest heart, laying his preconceived ideas, whatever they may have been, and his hereditary prejudices at the door of investigation, will gain true knowledge. But it is very easy to put a false interpretation on Scripture, placing stress on passages, and assigning to them a meaning, which, at the first investigation, may appear true, but which on further search, will be seen to be false. If the seeker after truth will compare scripture with scripture, he will find the key that unlocks the treasure house and gives him a true understanding of the word of God. Then he will see that his first impressions would not bear investigation, and that continuing to believe them would be mixing falsehood with truth.--Ms 4, 1896, pp. 1, 2. (Untitled, Feb. 4, 1896.) [Cf: 3MR429.02] p. 21, Para. 1, [1896MS].

How little of the spirit of Christ has been manifested in the treatment given to the colored race in this so-called Christian country! The Negro's color, the features that tell of his African descent, are a badge of humiliation to the whole race, because of the prejudice of the white people against them. They are often treated as if it were a disgrace to sit by their side, or even to worship in the same congregation. There is a large class with white blood in their veins, and bearing in their faces only the slightest traces of African descent, whose lives are embittered by the prejudice against them, being stigmatized as unworthy to associate with the whites, even in the worship of God. [Cf: 4MR7.01] p. 21, Para. 2, [1896MS].

It is a shame for Christians who profess to be themselves redeemed by the blood of the Lamb to take a position to make these men feel that the mark of a humiliated race is upon them--men standing in God's broad sunlight with mind and soul like other men, with as goodly a frame as has the best developed white man. There are keenly sensitive minds that brood long and intensely over the oppressions suffered, and the slights they are made to feel. Many become jealous, soured, embittered, because of these prejudices, which make them feel every day that they are not like other men, not entitled even to worship God except in a prescribed manner. Even commiseration is humiliating, because it calls the sensitive mind to the misfortune that excites pity. [Cf: 4MR7.02] p. 21, Para. 3, [1896MS].

Many who are not subdued and elevated and made strong in the love of

the one Saviour, curse their fate, and curse the white man, and almost blaspheme God, who made them. This need not be. They cannot help their color. Cannot the children of God see that in conceding to the prejudice against the color of race, they are giving their influence to sanction a long course of neglect, of insult, or oppression? Will not the Lord call those to account who have had a part in this work? [Cf: 4MR7.03] p. 21, Para. 4, [1896MS].

Is it not time for us to live so fully in the light of God's countenance, we who receive so many favors from Him, that we may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the prevailing customs and practices of the world? Should not it be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the spirit of Christ, showing that we are one brotherhood?--Ms 17, 1896, pp. 1, 2. ("Colored Race," February 3, 1896.) [Cf: 4MR8.01] p. 21, Para. 5, [1896MS].

The Lord desires that the truth shall come close to the people, and this work can only be accomplished by personal labor. . . . Let God's workers. . . teach the truth in families, drawing close to those for whom they labor. If they thus cooperate with God, He will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the Source of all light. . . . [Cf: 4MR35.01] p. 22, Para. 1, [1896MS].

Many times minds are impressed with tenfold more force by personal appeals than by any other kind of labor. The family that is visited in this way is spoken to personally. . . . They themselves are spoken to, earnestly, and with a kindhearted solicitude. They are allowed to express their objections freely, and these objections can each be met with a "Thus saith the Lord." . . . [Cf: 4MR35.02] p. 22, Para. 2, [1896MS].

If the teachers of His Word are willing, the Lord will lead them into close relation with the people. He will guide them into the homes of these who need and desire the truth, bringing them into the situations best suited to their talents. And as the servants of God engage in the work of seeking the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.--Letter 95, 1896, pp. 2-5. (To G. B. Starr, August 11, 1896.) [Cf: 4MR35.03] p. 22, Para. 3, [1896MS].

Be careful how you interpret Scripture. Read it with a heart opened to the entrance of God's Word, and it will express Heaven's light, giving understanding unto the simple. This does not mean the weakminded, but those who do not stretch themselves beyond their measure and ability in trying to be original and independent in reaching after knowledge about that which constitutes true knowledge. [Cf: 4MR54.02] p. 22, Para. 4, [1896MS].

All who handle the word of God are engaged in a most solemn and sacred work; for in their research they are to receive light and a correct knowledge, that they may give to those who are ignorant. Education is the inculcation of ideas which are light and truth. Everyone who diligently and patiently searches the Scriptures that he may educate others, entering upon the work correctly and with an honest heart, laying his preconceived ideas, whatever they may have been, and his hereditary prejudice at the door of investigation, will gain true knowledge. [Cf: 4MR54.03] p. 22, Para. 5, [1896MS].

But it is very easy to put a false interpretation on scripture, placing stress on passages, and assigning to them a meaning, which, at the first investigation, may appear true, but which by further search, will be seen to be false. If the seeker after truth will compare scripture with scripture, he will find the key that unlocks the treasure house and gives him a true understanding of the Word of God. Then he will see that his first impressions would not bear investigation and that continuing to believe them would be mixing falsehood with truth.--Ms 4, 1896, pp. 1, 2. (Untitled, February 4, 1896.) [Cf: 4MR55.01] p. 22, Para. 6, [1896MS].

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, their Temple had been destroyed, their Temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism; and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the true offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services in the Temple, in order that the outward ceremonies might not become the sum-total of their religion. Their principles and practice must be purged from heathenism. The ritual service ceased, in order that heart service might be revived. The outward glory was removed, that the spiritual might be revealed. [Cf: 4MR121.01] p. 23, Para. 1, [1896MS].

In the land of their captivity, as the people turned unto the Lord with repentance, He manifested Himself unto them. They lacked the outward representation of His presence; but the bright beams of the Sun of Righteousness shone into their minds and hearts. When they called upon God in their humiliation and distress, visions were given to His prophets which unfolded the events of the future--the overthrow of the oppressors of God's people, the coming of the Redeemer, and the establishment of the everlasting kingdom.--Letter 57, 1896, pp. 3, 4. (To Dr. J. H. Kellogg, May 27, 1896.) [Cf: 4MR122.01] p. 23, Para. 2, [1896MS].

You have greater privileges than many youth, more opportunities to learn lessons which will fit you for practical usefulness and enable you to form a character fit for the kingdom of heaven. God calls upon you to improve these privileges and opportunities; but Satan is upon the track of every youth, trying to alienate them from God. . . . [Cf: 4MR197.02] p. 23, Para. 3, [1896MS].

The experience of Adam is a constant warning and reproof to us. We are

not to turn aside from the word of God under any circumstances; but the Lord compels obedience from no one. He gives the human agent all the help that he requires to be an overcomer, but leaves him free to place himself, with his inherited and cultivated tendencies, under the control and guidance of the Holy Spirit, or to follow his own imaginations which are only evil, and that continually. He leaves him free to choose his associates from the pure and the righteous, or from among others. He compels no one to obey Him. [Cf: 4MR197.03] p. 23, Para. 4, [1896MS].

Had you understood and obeyed the commandments of God you would now be a pure, clean young man, possessing power to overcome temptation and growing stronger and stronger in self-conquest. You imagine at times that you would like to be a minister, but your course of selfish indulgence disqualifies you for this position. You have been tried in school and out of school, and have been placed in positions calculated to make you useful to your fellow men and approved of by God, if you had chosen to serve God. Had you done this, you would now be sowing seed unto eternal life. God's word declares that "whatsoever a man soweth, that shall he also reap." Do you believe the word of God? What are you sowing? "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." [Cf: 4MR197.04] p. 23, Para. 5, [1896MS].

I deeply regretted that you were not to attend the school in Cooranbong. I was afraid that the course pursued toward you by the leading men in this place had been too severe, but one night the whole matter was laid open before me, and point after point in your own action was unfolded to me. Notwithstanding the privileges you have had, you have acted in a very ungentlemanly way toward your parents and toward those in the school who were trying to do you good. Your course of action has made their work very hard. . . . [Cf: 4MR198.01] p. 24, Para. 1, [1896MS].

I could not advise the managers of the school to retain you in the school while you were leading other boys astray. If you will not be influenced and controlled by those wiser than you, if evil practices seem more desirable to you than those set forth in the word of God, you will influence others in the wrong direction. Said Christ: "Ye will not come unto me that ye might have life." The power of purpose to resist temptation comes from Christ alone. [Cf: 4MR198.02] p. 24, Para. 2, [1896MS].

Your course of action in the past has not been an honor to your parents. They know not what to do with you; and what courage can they have to expend their means in giving you opportunity to gain an education? If, in your present state of character, they should send you to school among worldlings you would drink in the evil as an ox drinks water. If you had moral power to resist temptation, you could influence others to resist, but you are now so full of your own inventions that an opportunity given you to obtain an education would be worse than thrown away. You would pluck the fruit of the forbidden tree of knowledge, and would feel a pride in thus showing your bravery. . . . [Cf: 4MR198.03] p. 24, Para. 3, [1896MS].

Take heed that there shall not be in you an evil heart of unbelief, for if there is, all your educational advantages will but give you a

further opportunity of showing that you dare to do forbidden things. Your school opportunities will be of no good to you unless you guard your mind strictly. Should your life be extended to the full measure of the allotted years of man, and should you become converted, you will look upon your youthful works with disgust. There is nothing but satanic pleasure in doing evil; and if you will yoke up with Christ, God will give you strength to do the works of Christ. [Cf: 4MR199.01] p. 24, Para. 4, [1896MS].

Do you not appreciate the desire of your teachers that you shall become a student of whom they may be proud? But only in the strength which Jesus Christ gives you can you resist eating of the forbidden tree of knowledge. Evil actions repeated over and over again become second habit, and bear a harvest of evil. One evil thought which you may instill into another's mind, one evil action in which you may educate him, may be the ruin of that soul. If you should attend any school to do that kind of work I would say, Separate him from the school, for he is Satan's agent, be he the son of a minister or of a layman. [Cf: 4MR199.02] p. 24, Para. 5, [1896MS].

You will never be a success in anything until you commence at the very first step of the ladder and climb step after step, round after round, not looking down but up, clinging to the ladder, which is Christ. You have been a wayward boy because you have followed the leading of satanic agencies. You have acquired the habit of using the poisonous weed, tobacco, and by your example and influence you have encouraged others in doing the same. Your course of action has been a burden to your father and mother. At great expense you have been sent to school, but this will never change the heart of Burr Corliss and make him a Christian. [Cf: 4MR200.01] p. 24, Para. 6, [1896MS].

You will never be placed in more favorable circumstances to develop a character which God will approve, than you were when at school in Cooranbong. As long as you persist in following your own way you will be misshaped in character and a dishonor to your parents. Your name will be a reproach to them, and you will influence others who would do right, were there not a tempter working with them. [Cf: 4MR200.02] p. 25, Para. 1, [1896MS].

Why not now give your heart to the Lord Jesus? Forever discard the use of tobacco. In the past you have done this, but you did not say, In the name of the Lord I will be pure and clean and holy. You have used tobacco slyly, for your moral power is very flimsy. Your heart is not given to the Lord. Will you not seek for those things that make for your peace? The battle, my youthful friend, is not sham, not pretense. It is a warfare against the fallen foe who is playing the game of life for your soul. . . . [Cf: 4MR200.03] p. 25, Para. 2, [1896MS].

At times you have good impulses, and you heed the impressions of the Spirit of God. But you have little real hatred of meanness, and you receive the enemy . . . as an honored guest. You glorify him by opening the door of your heart to him. You do not see him by your side, but he is there, and when led by satanic agencies, you lead others in the same way. [Cf: 4MR200.04] p. 25, Para. 3, [1896MS].

Your boyish ideas of love for young girls does not give anyone a high opinion of you. By letting your mind run in this channel you spoil your

thoughts for study. You will be led to form impure associations; your ways and the ways of others will be corrupted. This is just as your case is presented to me, and as long as you persist in following your own way, whoever will seek to guide, influence, or restrain you will meet with the most determined resistance, because your heart is not in harmony with truth and righteousness. Not only will you disgrace yourself, but you will leave the impression upon the minds of many that your teachers were the real cause of your wrong course of action; for wrongdoing not only acts against the wrongdoer, but reflects upon those who were striving to the uttermost to keep him in the right track. [Cf: 4MR201.01] p. 25, Para. 4, [1896MS].

Thus it was with the work of Satan in the heavenly courts. He cast the cause of his defection upon Jesus Christ and upon God. If They had not so firmly resisted his plans, he said, he would not have gone on doing as he did. Wrongdoers always find sympathizers, and Satan so represented his case to the angels that he drew many angels from their allegiance to God. . . . [Cf: 4MR201.02] p. 25, Para. 5, [1896MS].

Today "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." God sends warnings, reproofs, and corrections, but these are frequently evaded and unheeded, because through his temptation Satan deceives the wrongdoer, causing him to suppose that he is unjustly dealt with. Satan has abated not a particle of his enmity and revenge against God because he did not prevail in heaven, and he works that reforms shall not be made on the earth. [Cf: 4MR201.03] p. 25, Para. 6, [1896MS].

Those who know of the work of the great deceiver should consider his work. By his deceiving power he works through every human agency that will be worked by him, seeking to convert men to his plan of action. When with earnest effort and prayer means are tried in our schools to elevate the students, and lead them in right paths, Satan works through some of the students. By their influence he taints and corrupts others, leading them to disregard the rules of the school and carry out their own plans. [Cf: 4MR202.01] p. 25, Para. 7, [1896MS].

It is a most painful task to separate from the school the one who incites others to disobedience and disloyalty to God, but for the sake of the other students it must be done. God saw that if Satan were not expelled from heaven the angelic host would be in continual danger; and when God-fearing teachers see that to retain a student is to expose others to the influence of his ways, because he loves to pluck and eat of the wrong kind of knowledge, they should separate him from the school. . . . [Cf: 4MR202.02] p. 26, Para. 1, [1896MS].

Your father is a minister of the gospel, and Satan works most zealously to lead the children of ministers to dishonor their parents. If possible he will bring them into captivity to his will and imbue them with his evil propensities. Will you allow Satan to work through you to destroy the hope and comfort of your parents? Will they be obliged to look upon you with continual sadness because you give yourself into Satan's control? Will you leave them to the discouragement of thinking that they have brought up children who refuse to be instructed by them, who follow their own inclinations whatever happens? [Cf: 4MR202.03] p. 26, Para. 2, [1896MS].

Many parents are weighed down with the perversity of their children; they are broken down in the effort to devise some plan which will prove successful to save their children. Their children, who should have made them happy, are no comfort to them, for selfishness and sin have become sweeter to their taste than the pure and holy things of God. [Cf: 4MR203.01] p. 26, Para. 3, [1896MS].

You have good impulses, and you awaken hope and expectation in the minds of your parents; but so far you have been powerless to resist temptation, and Satan exults in your readiness to do just as he wills. Often you make statements which inspire your parents with hope, but just as often you fall, because you will not resist the enemy. You can not know how it pains your father and mother when you are found on Satan's side. Many times you say, I cannot do this and I cannot do that, when you know that the things you say you cannot do are right for you to do. You can fight against the enemy, not in your own strength but in the strength God is ever ready to give you. Trusting in His word you will never say, I can't. [Cf: 4MR203.02] p. 26, Para. 4, [1896MS].

I appeal to you in the name of the Lord to turn before it is too late. Because you are the son of parents who are co-workers with God, you are supposed to be a well-disposed boy; but often by your waywardness you dishonor your father and mother and counteract the work they are seeking to do. . . . Will you still pursue such a course of action that your father's heart will be weighed down with grief? Is it a pleasure for you to have all heaven looking upon you with displeasure? Is it a satisfaction for you to place yourself in the ranks of the enemy, to be ordered and controlled by him? [Cf: 4MR203.03] p. 26, Para. 5, [1896MS].

Oh, that now, while it is called today, you would turn to the Lord! Your every deed is making you either better or worse. If your actions are on Satan's side, they leave behind them an influence that continues to work its baleful results. Only the pure, the clean, and the holy can enter the city of God. "Today, if you will hear his voice, harden not your hearts," but turn to the Lord, that the path you travel may not leave desolation in its track.--Letter 15a, 1896, pp. 1-8. (To Burr Corliss, April 14, 1896.) [Cf: 4MR204.01] p. 26, Para. 6, [1896MS].

By offering Himself to make intercession for the transgression of the human race, Christ executed the office of priest.--Ms 9, 1896, p. 9. (Untitled, March, 1896.) [Cf: 4MR242.01] p. 27, Para. 1, [1896MS].

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, their Temple had been destroyed, their Temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism; and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the true offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services in the Temple, in order that the outward ceremonies might not become the sum-total of their religion. Their principles and practices must be purged from heathenism. The ritual service ceased in order that heart service might be revived. The outward glory was removed that the

spiritual might be revealed. [Cf: 4MR255.02] p. 27, Para. 2, [1896MS].

In the land of their captivity, as the people turned unto the Lord with repentance, He manifested Himself unto them. They lacked the outward representation of His presence; but the bright beams of the Sun of Righteousness shone into their minds and hearts. When they called unto God in their humiliation and distress, visions were given to His prophets which unfolded the events of the future--the overthrow of the oppressors of God's people, the coming of the Redeemer, and the establishment of the everlasting kingdom.--Letter 57, 1896, pp. 3, 4. (To Dr. J. H. Kellogg, May 27, 1896.) [Cf: 4MR255.03] p. 27, Para. 3, [1896MS].

I was glad to receive your letters. They were encouraging. And if you shall get into a strait place for money to help the poor to help themselves, you may draw upon me for one hundred more from the *Review and Herald*. --Letter 121, 1896, p. 1. (To Mr. and Mrs. J. Edson White, April 11, 1896.) [Cf: 4MR264.01] p. 27, Para. 4, [1896MS].

Edson and Emma, win all you can, and when you need one hundred dollars more to invest in the work you have been doing, you may draw on my account at the *Review and Herald* office. There are those in the world who are poor, yet who make many rich. I am glad Brother Kynett and his daughter have united with you in this blessed work. God bless you and them is our daily prayer.--Letter 119, 1896, p. 7. (To Edson and Emma White, July 31, 1896.) [Cf: 4MR264.02] p. 27, Para. 5, [1896MS].

Evil has been accumulating for centuries and could only be resisted by the mighty power of the Holy Spirit, the Third Person of the Godhead. . . . Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing.--Letter 8, 1896. [Cf: 4MR328.05] p. 27, Para. 6, [1896MS].

Subjection to the Word of God means the restoration of one's self. Let Christ work by His Holy Spirit, and awaken you as from the dead.--Letter 8, 1896. [Cf: 4MR331.02] p. 27, Para. 7, [1896MS].

The influence of the Holy Spirit is the life of Christ in the soul. . . . Those who know the indwelling of the Spirit reveal the fruit of the Spirit--love, joy, peace, longsuffering, gentleness, goodness, faith.--Ms 41, 1896. [Cf: 4MR331.05] p. 28, Para. 1, [1896MS].

Unless we can feel brotherly love for those around us, the Holy Spirit cannot work upon our hearts and minds.--Letter 68, 1896. [Cf: 4MR336.06] p. 28, Para. 2, [1896MS].

Better far would be the cross, the disappointment, the shattered earthly prospect, the neglect of friends, the disapproval of the world, than to sit with princes, and lose heaven. [Cf: 4MR357.02] p. 28, Para. 3, [1896MS].

One passion after another, one project after another, sways the heart, and expels the Holy Spirit from the soul. The love of the world is permitted to come in and take possession of, and rule the heart but the Lord Jesus would have us, as rational creatures, place a right estimate upon eternal things, so as not to lose eternity out of our reckoning.--Ms 52, 1896, p. 1. (Untitled, undated.) [Cf: 4MR357.03] p. 28, Para.

4, [1896MS].

Every minister who preaches the gospel to the people should study the laws of physical health. He should carefully consider what effect eating and drinking have upon the health of the soul. By precept and example, by a life of obedience to nature's laws, he can present the truth upon this subject in a forcible manner.--Letter 73a, 1896, pp. 7, 8. (To Dr. and Mrs. Maxson, Aug. 30, 1896.) [Cf: 4MR369.01] p. 28, Para. 5, [1896MS].

You know not the danger of eating meat merely because your appetite craves it. By partaking of this diet, man places in his mouth that which stimulates unholy passions. Unhallowed emotions fill the mind, and the spiritual eyesight is beclouded; for the tendency of self-gratification is to corrupt the taste and the judgment. By furnishing your table with this kind of food, you go counter to the will of God. A condition of things is brought about which will lead to a disregard of the precepts of God's law. . . . [Cf: 4MR382.02] p. 28, Para. 6, [1896MS].

But it is not an easy matter to overcome hereditary and cultivated tendencies to wrong. Self is masterful, and strives for the victory. But to "him that overcometh" the promises are given. The Lord presents the right way, but He compels no one to obey. He leaves those to whom He has given to the light to receive or despise it, but their course of action is followed by sure results. Cause must produce effect. . . . Parents have a most solemn obligation resting upon them to conform to right habits of eating and drinking. Set before your children simple, wholesome food, avoiding everything of a stimulating nature. The effect which a meat diet has upon nervous children is not to make them sweet tempered and patient, but peevish, irritable, passionate, and impatient of restraint. Virtuous practices are lost, and corruption destroys mind, soul, and body. Ms 47, 1896, pp. 6-8. ("The Lack of Unity a Cause of Failure," 1896.) [Cf: 4MR382.03] p. 28, Para. 7, [1896MS].

Eating the flesh of dead animals is deleterious to the health of the body, and all who use a meat diet are increasing their animal passions and are lessening their susceptibility of the soul to realize the force of truth and the necessity of its being brought into their practical life.--Letter 54, 1896, p. 5. (To Dr. J. H. Kellogg, July 10, 1896.) [Cf: 4MR383.01] p. 29, Para. 1, [1896MS].

Eating the flesh of dead animals has an injurious effect upon spirituality. When meat is made the staple article of food, the higher faculties are overborne by the lower passions. These things are an offense to God, and are the cause of a decline in spiritual life. . . . Whatever we do in the line of eating and drinking should be done with the special purpose of nourishing the body, that we may serve God to Him name's glory. The whole body is the property of God, and we must give strict attention to our physical well-being, for the religious life is closely related to physical habits and practices.--Letter 69, 1896, pp. 3, 5. (To Brother Mccullagh, July 11, 1896.) [Cf: 4MR383.02] p. 29, Para. 2, [1896MS].

The violation of principle in eating and drinking perverts your discrimination as to what constitutes sin. If you give loose rein to your appetite, you will give loose rein to your passions.--Letter 23,

1896, pp. 4, 5. (To Brother Collins, Dec. 14, 1896.) [Cf: 4MR385.01]
p. 29, Para. 3, [1896MS].

What we eat and drink has an important bearing on our lives, and Christians should bring their habits of eating and drinking into conformity with the laws of nature. We must sense our obligations toward God in these matters. Obedience to the laws of health should be made a matter of earnest study; for willing ignorance on this subject is sin. Each one should feel a personal obligation to carry out the laws of healthful living. [Cf: 4MR384.01] p. 29, Para. 4, [1896MS].

Many turn away from the light, provoked because a word of caution is given, and ask, "May we not do as we please with ourselves?" Did you create yourselves? Did you pay the redemption price for your souls and bodies? If so, you belong to yourselves. But the word of God declares, "Ye are bought with a price," "the precious blood of Christ." The word of God tells us plainly that our natural habits are to be strictly guarded and controlled. "Abstain from fleshly lusts, which war against the soul. If we diligently heed its precepts, we shall be conformed, physically and spiritually into the image of God.--Letter 103, 1896, pp. 10, 11. (To the workers in Sydney, July 17, 1896.) [Cf: 4MR384.02] p. 29, Para. 5, [1896MS].

I feel deeply in regard to the missionary work in South Africa. I do hope you will not look to man, nor trust in men, but look to God and trust in God. We may expect large things, even the deep movings of the Spirit of God, if we have faith in His promises. Our greatest sin is unbelief in God. Has He not shown us how precious we are in His sight, and with what value He regards our souls, by giving us Jesus? We are required to unite our souls with Jesus Christ that we may have no tame, commonplace experience.--Letter 92, 1896, p. 2. (To "Dear Brother A. T. Robinson," September 2, 1896.) [Cf: 4MR394.01] p. 29, Para. 6, [1896MS].

Christ charged those whom He healed to tell the good news in the home circle, but not to the world. He would not convert the world by His miracles. His work was to present the Word, that man might not live by bread alone, but by every word that proceedeth out of the mouth of God. His prayer for them was, "sanctify them through Thy truth: Thy word is truth." . . . [Cf: 4MR410.03] p. 30, Para. 1, [1896MS].

The time has now come when we need to hide in the cleft of the Rock, and view the character of God. Enoch walked with God 300 years. He reflected upon God, he contemplated his character, and his life was well-pleasing in the sight of God. And on the part of his children today there should be just such a meditation upon the Word of God. It should not only be read, but carefully studied; for it furnishes the only safe standard and guide in the formation of moral character, and the only sure road to intellectual culture.--Ms 29, 1896, pp. 6, 8. (October 31, 1896.) [Cf: 4MR410.04] p. 30, Para. 2, [1896MS].

During the past night I have been in conversation with you; and several of the responsible men were present. There were propositions made for the conference to consolidate the Pacific Press with the publishing house at Battle Creek. Said Brother Olsen, "We want to hear from Sister White on this subject if she has any light from the Lord." I then repeated that which I have written. . . . I stated that the

Pacific Press Publishing House was to stand independent as far as its workings are concerned. It must preserve its individuality, and not become one with the institution at Battle Creek. Unfortunately, it has in some respects followed in its tread, feeling that it must do this, but as far as Brother C. H. Jones has done this in adopting their methods of dealing, and in other lines, which I cannot now enumerate, he has weakened his influence, and has not received the approval of God. [Cf: 4MR438.02] p. 30, Para. 3, [1896MS].

Warnings have been given me that it is not wise to consolidate the Pacific Press with the R&H Publishing House. Time will convince all that this matter is too serious a thing to be trifled with. The Battle Creek Publishing House is not to be the only power among Seventh-day Adventists. It must stand largely alone. The Pacific Press should not be made to fear the influence of the power invested in the publishing house at Battle Creek, . . . so that it shall absorb the Pacific Press, making them one organ. The Pacific Press must stand by itself. The two institutions cannot better advance the work of God in consolidation, as has been contemplated. It is God's will that they stand as independent bodies. [Cf: 4MR438.03] p. 30, Para. 4, [1896MS].

The active agencies in connection with the work at Battle Creek have placed a wrong mold upon the work. Men have devised and planned in a manner that is not after the order of God, and the publishing house in California has altogether too largely followed and adopted the methods and inventions proceeding from Battle Creek. Strength and power will be in our institutions if they keep close to the word of God in all their connection and dealing with their fellow-men. Character is determined by what we love best and labor for most zealously. We judge of the internal, the unseen, by the manifest developments. A good man, out of the good treasure of his heart, bringeth forth good things. God does not deal with actions so much as with the heart that prompts them. How vitally important it is that all who claim to believe the truth, make the truth fragrant by a life like that of Him who is truth. Oh, many make so little of the truth, and think so little of Jesus.--Letter 80a, 1896, pp. 1, 2. (To Elder O. A. Olsen, April 1, 1896.) [Cf: 4MR439.01] p. 30, Para. 5, [1896MS].

I fear that those at Battle Creek have also made a mistake in taking over the schools and the Health Retreat at St. Helena.--Letter 64, 1896, p. 3. (To "Dear Sister Lindsay," May 8, 1896.) [Cf: 4MR441.01] p. 31, Para. 1, [1896MS].

There is perfect harmony between the instruction of the Old Testament and that of the New. The Lord Jesus Himself gave to Moses the principles that were to be given to Israel. Lessons of mercy, goodness, generosity, and strict honesty were given by Christ in the Old Testament, and were repeated by Him when He came in human flesh to our world. Shall we not earnestly and prayerfully study these lessons and practice the principles which the Lord has given?--Letter 83, 1896, pp. 14, 15. (To Elder O. A. Olsen, May 22, 1896.) [Cf: 5MR52.02] p. 31, Para. 2, [1896MS].

Men will never be truly temperate until the grace of God is an abiding principle in the heart. All the pledges in the world will not make you or your wife health reformers. No mere restriction of your diet will cure your diseased appetite. Brother and Sister _____ will not practice

temperance in all things until their hearts are transformed by the grace of God. And they shall wear Christ's yoke and have Christ's meekness and lowliness of heart.--Letter 73, 1896, p. 14. (To Brother and Sister Maxson, October 12, 1896.) [Cf: 5MR63.04] p. 31, Para. 3, [1896MS].

When the people accept and exalt a spurious sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ. [Cf: 5MR77.01] p. 31, Para. 4, [1896MS].

Oh, if the world could only know this perilous fact, and turn away from the course which they are pursuing! How shortsighted is the policy that is being brought in by the rulers in the land to restore to the man of sin his lost ascendancy! They are manifesting wonderful zeal in taking this spurious sabbath under the care and protection of their legislatures; but they know not what they are doing. They are placing upon a false sabbath divine honors, and when this is fully done, persecution will break forth upon those who observe the Sabbath that God gave in Eden as a memorial of His creative power. Then the commandment of men will be clothed with sacred garments, and will be pronounced holy.--Ms 15, 1896, pp. 14, 15. ("Revelation," April 27, 1896.) [Cf: 5MR77.02] p. 31, Para. 5, [1896MS].

Money matters are very close and it is not a little perplexing how to manage to make the shillings and pounds [in Australia] go the longest way and accomplish the most good. I dismissed my workers a couple of weeks ago, and took on another company of workers who were verily destitute of food to eat and clothing to wear. One, Brother Parcles (?) by name, had taken a little fruit farm, to raise peas and vegetables also, but the frost cut off his peas. I gave him a cow. Until he has fruit for sale he will not have anything coming in. I learned the family were reduced so that they had lived only on squash for several days. I told him to come and I would give him work in making garden, putting in seed. This man has a wife converted from the Catholics, a fine, intelligent woman, a dressmaker. He was a sewing machine agent. They have four children to care for and very nice children they are. I cannot let this family be distressed for food and clothing. I sent my hired man, my horses, and plow, and he broke up the land for them. It took him about one week to do this.--Letter 156, 1896, p. 2. (To Edson and Emma White, September 7, 1896.) [Cf: 5MR137.01] p. 31, Para. 6, [1896MS].

Again and again, at different times and in different places, decided warnings have been given me. I could not define the import of these warnings; for they were presented to me in figures and symbols.--Letter 64, 1896, p. 1. (To "Dear Sister Lindsay," May 8, 1896.) [Cf: 5MR145.03] p. 32, Para. 1, [1896MS].

I arose early Thursday morning, about two o'clock, and was writing busily upon the True Vine, when I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus; He was communicating to me that in which I was to be instructed. Everything was so plain that I could not misunderstand. I was to help one whom I thought I should never be called upon to be troubled with again. I could not understand what it meant; but at once decided not to try to reason about this, but follow

the directions. Not an audible word was spoken to my ear, but to my mind. I said, Lord, I will do as Thou hast commanded.--Letter 36, 1896, p. 2. (To Elder S. N. Haskell, April 26, 1896.) [Cf: 5MR146.01] p. 32, Para. 2, [1896MS].

If you would engage in the work of saving souls, the knowledge of God and of His word must circulate in your heart, as the vital current of life circulates through your body.--Letter 103, 1896, p. 4. (To the workers in Sydney, July 17, 1896.) [Cf: 5MR219.01] p. 32, Para. 3, [1896MS].

Who Will Appreciate It. We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain.--Letter 8, 1896, p. 9. (To "My Brethren in America," February 6, 1896.) [Cf: 5MR336.01] p. 32, Para. 4, [1896MS].

What It Means to Hunger and Thirst. "Blessed are they which do hunger and thirst after righteousness," craving for a knowledge of the word of God as children hunger for bread. This hungering and thirsting for righteousness means praying, believing, receiving Christ as an indwelling Saviour. This is continual sanctification. . . . [Cf: 5MR341.03] p. 32, Para. 5, [1896MS].

But when God gives men work to do, they are to do that work, irrespective of what others may think or do, looking not at the mistakes of their brethren. And in humility and meekness, they are to strive to preserve unity and harmony. From the root of humility, meekness, and lowliness, springs the most precious greatness of mind--greatness which leads men to conform to the image of Jesus. Those who possess this greatness gain an experience that is of the highest value to them. They have patience and trust in God, and a faith that is invincible. Their true heart-consecration and devotion keeps self out of sight. Having a sense of their own weakness, they appreciate the help which the Lord gives them. They crave the grace of God, that they may do that which is right and pure and true.--Letter 68, 1896, pp. 3-5. (To Elder S. McCullagh, July 12, 1896. [Cf: 5MR341.04] p. 32, Para. 6, [1896MS].

The Nature of Sin-- *What Sin Does.* I was present in your assembly on one occasion, and was speaking to the church in regard to their danger, when One stepped into our midst whom we knew to be a messenger from God. The words that fell from his lips were such that the people sat with their eyes riveted upon him. A few covered their faces, and would not look at the speaker: for it seemed to pain them. They writhed under his words, and were desirous to leave, but dared not. [Cf: 5MR347.02] p. 32, Para. 7, [1896MS].

He said, "It is the essence of sin to allow yourselves to become a contradiction of God's will. Had it not been for the perverting influence of sin, the character and conduct of God's creatures would have ever been in perfect harmony with His will. But this is not the case, and because of this, it becomes necessary for every individual to search for the right way. But studying the word of God, and carrying out its precepts in all their business transactions, men may carefully discern the spirit which controls the actions. In the place of following human impulse and natural inclination, they may learn, by

diligent study, the principles which should control the sons and daughters of Adam."--Letter 22, 1896, p. 3. (To W. A. Colcord, June 22, 1896.) [Cf: 5MR347.03] p. 33, Para. 1, [1896MS].

Relationship of the Spirit of Prophecy to Church Membership-- *Why the Testimonies Needed*. False repentance for a wrong course is a base yielding to persuasion or fear. True repentance toward God reveals a humble mind that is full of sanctified boldness and courage to sustain the right. These will listen to hear the voice of God. They will obey the calls and warnings they receive. [Cf: 5MR349.02] p. 33, Para. 2, [1896MS].

There are many who seemingly make a beginning to repent and vindicate the truth and holiness, but they fail. Why? Because they love the praise of men more than the approval of God. They turn away from light, and do exactly contrary, supposing their human devising to be wisdom. [Cf: 5MR349.03] p. 33, Para. 3, [1896MS].

A godly jealousy is essential for us all. If the word of God were eaten as the food for the soul, if it were treated with deference and respect, there would be no necessity for the many and repeated Testimonies that are borne. The simple declarations of Scripture would be received and acted upon.--Letter 127, 1896, pp. 5, 6. (To O. A. Olsen, December 1, 1896.) [Cf: 5MR349.04] p. 33, Para. 4, [1896MS].

Good Cooking, True Missionary Work. If your duty lies in the kitchen, seek to be a perfect cook. Prepare food which will be healthful, nourishing, and appetizing, so that the members of the family need not resort to stimulants of any kind. This is true missionary work.--Manuscript 47, 1896, p. 7. ("The Lack of Unity a Cause of Failure," undated.) [Cf: 5MR360.03] p. 33, Para. 5, [1896MS].

Illustrated by Temple and Its Foundation. The word of God represents the power of the Christian church to be an individual dependence upon Christ and unity between the members. The union between the members of the church and the leader is illustrated by a temple and its foundation. The whole weight of the temple rests upon the foundation, without which it could not stand. So the members of the church of Christ are to build upon Him; for He is the only true foundation.--Letter 20, 1896, p. 4, 5. (To Brethren Colcord, Daniells, and Faulkhead, August 25, 1896.) [Cf: 5MR373.01] p. 33, Para. 6, [1896MS].

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. 33, Para. 7, [1896MS].

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. 34, Para. 1, [1896MS].

In the name of Jesus, who with His own blood has paid the purchase money, that men may be co-workers with Him, I ask you not to offend or hurt any souls by your impatience at their ignorance. . . . [Cf: 5MR447.02] p. 34, Para. 2, [1896MS].

There will come into this work men of varied temperaments, weak on some points. Men chosen as elders of the church or as deacons will be tempted on some points; but whatever the temptation may be, they may conquer it. Will they fight the enemy? Will they drive him from them, and stand as victor, or will they do the work Satan wishes them to do, by putting into another's mind the thoughts of evil they have been tempted to cherish? They do good service for Satan by communicating those evil thoughts to another mind, setting him to watch with keen scrutiny, to think and speak evil of his brethren, and to pass along the dish prepared by Satan to poison others. This is the root of bitterness springing up, whereby many are defiled.--Manuscript 40, 1896. ("The Workers Needed in Cooranbong," December 31, 1896.) [Cf: 5MR447.03] p. 34, Para. 3, [1896MS].

I am distressed beyond any words my pen can trace. Unmistakably, Elder G [a responsible General Conference Worker] has acted as did Aaron, in regard to these men [A. R. Henry and Harmon Lindsay] who have been opposed to the work of God ever since the Minneapolis meeting. They have not repented of their course of action in resisting light and evidence. Long ago I wrote to A. R. Henry, but not a word of response has come from him to me. I have recently written to Harmon Lindsay and his wife, but I suppose he will not respect the matter sufficiently to reply.--Letter 100, 1896. (To O. A. Tait, August 26, 1896.) [Cf: 5MR451.01] p. 34, Para. 4, [1896MS].

God has come near to bless and revive his children, and empower them to do a special work if they will allow the Holy Spirit to work them, but some have refused the Spirit's power. . . . [Cf: 6MR14.02] p. 34, Para. 5, [1896MS].

The voice of God, plainly heard by Moses, has been given to his people from age to age. . . . [Cf: 6MR14.03] p. 34, Para. 6, [1896MS].

The word of God is to be the guide book, the counsellor, the teacher in the highest class of education. The Bible teaches the whole will of God concerning the plan of salvation, and if men are ignorant, it is because they do not choose to be wise. God says of the supposed great men of our world, They must become fools in order to be wise. The sentiments of infidel authors are not needed to perfect an education. In the past our schools have mingled with that essential for education, the writing of men who advance error, the sophistries of men who trample under foot God's memorial. The Book that reveals the plan of salvation has been made secondary. But how is the honest inquirer after truth to find the way to heaven. Only by the Word of God, from which, even in his ignorance, he will learn the truth and be saved from destructive errors.--Ms 12b, 1896, pp. 4, 5, 15. ("Higher Education," March 17, 1896.) [Cf: 6MR14.04] p. 34, Para. 7, [1896MS].

The apostles, used as His representatives, would make a decided

impression upon all minds. Being humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from the men to the Majesty of heaven, who, though unseen, was still working. The teaching of the apostles, the special doctrines taught, their words of trust, would assure all that it was not by their own power that they did their works, but that they were continuing the same line carried forward by the Lord Jesus when He was with them. Humbling themselves, the apostles would declare that the man the Jews had crucified was the Prince of life, the Son of the living God, and that in His name, they did the works He had done.-- Ms 41, 1896, pp. 6, 7. ("Words of Comfort," undated.) [Cf: 6MR22.01] p. 35, Para. 1, [1896MS].

The work of God demands most earnest labor, and the Lord would have ministers and their wives closely united in this work. The husband and wife can so blend in labor that the wife shall be the complement of the husband. The Lord desires them unitedly to watch for his voice, to draw closer and still closer unto him, feeding upon his word, and receiving light and blessing to impart to others. They should be as free as possible to attend campmeetings and other general gatherings. And the wife may continually be a great help to her husband in visiting and other personal labor. . . . The wives of many of the Lord's servants have united heartily with their husbands in the work of saving souls. Through her unselfish interest to advance the cause of God, the wife has made her husband's work much more complete. But with some it is a hard lesson to learn to bring the will into harmony with the will of God. The experience of one sister, as she related it to me some years ago, is full of instruction. [Cf: 6MR42.01] p. 35, Para. 2, [1896MS].

She inquired of me: "Do you think I am assuming too great responsibility in seeking to understand the reasons of our faith, so that I can do missionary work with my husband? I greatly desire to grow into a self-sacrificing worker with him. Am I out of my place in trying, as far as possible, to keep pace with him in understanding the Word of God, and the various lines of the work. He has sometimes asked me questions which made me feel that I ought to be able to help see some things in a clearer light. Am I wrong in this earnest desire? I pray much that I may make no mistake. But it seems to me that the relation of husband and wife is most sacred and solemn. If I thought I was bound in marriage ties merely to be petted and treated like a child, that I was to amuse my husband, and he to amuse me, I should be most unhappy. God has given me reason, capabilities, talents, which I must increase by using. I feel that they are a sacred trust, which I must employ to the glory of God. [Cf: 6MR42.02] p. 35, Para. 3, [1896MS].

"We once had two dear children, and I allowed my mind to be almost wholly absorbed with them, notwithstanding my husband was often burdened with the cares of his labor, and wanted counsel. I allowed the care of my children to occupy too much of my time, and I gave him so little. He did not complain; but I was blind. Oh, so blind. Even with the care of my children, I could have united with him in searching the Scriptures, and two of one heart can work more successfully than one. I might have learned to copy his letters, and might have assisted him in keeping his accounts. But when I thought of this, I excused myself, saying, He knows I have my hands full. I was proud of my children, and bought many needless little things to dress them, and spent time

needlessly in preparing their clothing to excite admiration. I know now that my children were my idols. I loved them before the Lord. I allowed them to absorb my interest, so that I had little time to qualify myself to help souls. [Cf: 6MR43.01] p. 35, Para. 4, [1896MS].

"When my little ones were removed from me by death, I murmured and wept as if I were hardly dealt with. I would not be consoled for my loss. I would not admit that my husband loved the children fully as much as I did. I made his heart sad by my rebellious grief. But my eyes were opened, and I saw my error. I saw that he realized the value of the souls of his children, because he was a physician of souls, and he placed a higher estimate upon his loved ones than I did. [Cf: 6MR43.02] p. 36, Para. 1, [1896MS].

"My selfish sorrow nearly killed me, and crippled my husband in his labors. But the Lord had mercy upon us, and he let me see the selfishness of my heart. Now I am as one awakened out of a deep sleep. I am not in the world to amuse myself, to seek to be amused or petted, or to work in my own selfish interests. I am here to do my duty. I try to show that I respect and honor my husband by being interested in his work in the various lines of the cause of God. I no longer make myself miserable over the things I cannot help, but try to adapt myself to circumstances. If the Lord sees fit to give me another child, I shall hold it, not as a plaything, but as a sacred entrusted charge; not as an idol, but as a soul that I am to train for the courts above. [Cf: 6MR44.01] p. 36, Para. 2, [1896MS].

"I am trying to help my husband bear his burdens. I do most of his copying. The work was not pleasant to me at first, but I have overcome my dislike for it. I no longer feel that sentimentalism must be brought into our experience in our married life. As God's workmen, we should be seeking to do him service, to honor his name, keeping the eye fixed upon Jesus, and encouraging each other to work for Christ. My husband says he can rest and I can encourage him now, because we are so interested to save souls for Christ. I had for a time to study hard and pray much to overcome my weakness of character, and become in some degree, what a woman should be, a true helpmeet. I desire not to lead into sin as did Eve, but with a firm hold upon Jesus. I would lead away from sin, and pride, and love of show, into the quiet parts of meekness and lowliness of heart." [Cf: 6MR44.02] p. 36, Para. 3, [1896MS].

Then she said that she had been advised to take an infant to bring up. She asked if I thought it her duty to do this. I advised her to take this question to God. I told her that she should be closely united with her husband in his work. She should keep his respect and love as a true woman whom God was teaching and leading. "You can," I said, "cultivate an aptitude to work for the children. You can reach their hearts and win them to Christ. Those children you may bring to the gates of the city of God, with your own little ones, saying, 'Here are we, father, mother, children, and a large number whom thou hast given us as sheaves for Christ.'"--Ms 35, 1896, pp. 2-6. ("Adopting Infant Children," December, 1896.) [Cf: 6MR45.01] p. 36, Para. 4, [1896MS].

This is the reception of the Holy Spirit, to know God and Jesus Christ whom he has sent. Then we shall have a genuine experience. The correcting influence of the Spirit of God is as a refining furnace, removing all dross, and leaving his image discernable in us.--Letter

121, 1898, p. 6. (To Elder and Mrs. S. N. Haskell, December 12, 1896.)
[Cf: 6MR56.03] p. 36, Para. 5, [1896MS].

O unbounded grace! What love expressed! Shall we not expel pride from the soul. Can we cherish self-esteem: shall we harbour stubbornness of soul when we see and understand what our redemption has cost. Shall not a view of the cross cause us to humble ourselves in the sight of God, that He may lift us up? [Cf: 6MR102.01] p. 36, Para. 6, [1896MS].

But while we are to humble ourselves, we are to have a true sense of our value as God has estimated us, in the price paid for our redemption. We are to value every capability, every talent entrusted to us, as the Lord's most precious endowment, that we may use them to His name's glory. When we look upon ourselves as purchased at an infinite cost in order that we might have every advantage in the strife for immortality, eternal life, we will make every gift a treasure of influence, whereby we may reach perfection, completeness in Jesus Christ. Then let the prayer of Daniel be our prayer, that the Holy Spirit may work in our behalf.--Letter 59, 1896, p. 8. (To Dr. J. H. Kellogg, November 22, 1896.) [Cf: 6MR102.02] p. 37, Para. 1, [1896MS].

I have some things to say to you. Do not exhaust your strength by giving long discourses. Search the Scriptures. Seek God in earnest prayer, that when you stand before the people, you may realize the solemn weight of the message which you are about to bear. Talk to the people in simplicity. Let your discourses be short. Handle only a few points, saving your vitality for house to house work. [Cf: 6MR193.03] p. 37, Para. 2, [1896MS].

Ministers too often stand before the people and deliver lengthy discourses, which in order to do good, need to be divided into three parts. The minds of the people are wearied by such discourses, and the truth loses its effect upon them. Keep humble. In your ministry plead for the presence of the Holy Spirit; for nothing can be done without its aid. Never forget that you are a steward of the grace of God and a servant of the church for Christ's sake. Mingle no selfishness with your work; pray that self may be covered with the garment of Christ's righteousness. [Cf: 6MR193.04] p. 37, Para. 3, [1896MS].

Come close to the people in your work. If you can become better acquainted with them by canvassing, do that work. If you can bring the riches of the grace of Christ into their family circles, if, by simple, earnest prayer you can grasp the throne of the Infinite, and then flash the light you have received into the homes you enter, you are doing missionary work of the highest order.--Letter 95, 1896, pp. 1, 2. (To G. B. Starr, August 11, 1896.) [Cf: 6MR194.01] p. 37, Para. 4, [1896MS].

No child is to be allowed to rule in the house, but parents are to teach their children to do justice and judgment, and to keep the way of the Lord. But your children know not how to reverence or even respect the truth, and they never will unless they turn from fictitious reading,--the idol to which they have given soul and body. They keep their minds intoxicated with this reading, it is the god they worship, and while they continue this practice they are virtually intoxicated in mind as any drunkard.--Letter 32, 1896, pp. 4, 5. (To Brother and Sister Hughes, March 7, 1896.) [Cf: 6MR261.02] p. 37, Para. 5,

[1896MS].

No line of literature or education in book knowledge is to become supreme. But to know God and Jesus Christ whom He hath sent is life eternal. Let the students take the love and fear of God with them into their school life, and this is wisdom more precious than words can express. Connected with God it can be said of them as of Daniel, God gave him wisdom and knowledge in all mysteries. Learning is good. The wisdom of Solomon is desirable; but the wisdom of a greater than Solomon is far more desirable and essential. Through the learning in our schools we cannot reach Christ, but we can through Christ reach the highest end of the ladder in science; for the word of Inspiration says, "Ye are complete in him." Our first business is to see and acknowledge God, and then He will direct our path. [Cf: 6MR261.03] p. 37, Para. 6, [1896MS].

We would not, with pen or voice, discourage knowledge in literature, in trades, and in art, but first let the student secure the knowledge of God and His will concerning his own individual self, that he may adorn, exalt, and sanctify by sacred, holy influence, in all his studies. Then there will be requirements in perfection of character that will make every study an acquisition to glorify God.--Letter 141a 1896, pp. 4, 5. (To J. Edson White, January 30, 1896.) [Cf: 6MR262.01] p. 38, Para. 1, [1896MS].

We all have been suffering with epidemic influenza. I spoke to eighty people assembled in the new mill four weeks since, took cold, and suffered considerably. We are now in midwinter. Have had several frosts, and two nights there has been ice a quarter of an inch thick.--Letter 152, 1896, p. 1. (To Edson and Emma White, July 5, 1896.) [Cf: 7MR83.04] p. 38, Para. 2, [1896MS].

My eyes trouble me, but I am thankful that at my age--sixty-nine years--I can write. . . . My heart is full of matter I am longing to write out. The truth burns in my soul like fire. I must trace the words upon paper. How can I forbear?--Ms 65, 1896, p. 2. (Diary, June, 1896.) [Cf: 7MR86.01] p. 38, Para. 3, [1896MS].

The spirit that led to the apostasy in heaven is in unceasing activity in all parts of the world. Satan flatters his subjects with the assurance that their forces will be sure to conquer.--Ms 96, 1904, p. 2. ("An All Sufficient Saviour," 1896.) [Cf: 7MR187.03] p. 38, Para. 4, [1896MS].

The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. Then all will worship the God of science.--Ms 30, 1896, p. 10. ("Christian Colleges--True Aim and Purpose," October, 1896.) [Cf: 7MR292.01] p. 38, Para. 5, [1896MS].

Elder _____ is a man of power. He has a clear conception of vital truth, and has an influence over others. He was grieved that you did not receive the help in the study of the Bible that he thought you needed. He erred in feeling hurt that you did not manifest a deeper

interest in the study of the word of God. . . . But you erred also in withdrawing yourself from needed help. The Lord has not given you, or any other brother or sister, liberty to withdraw from the help and knowledge which Elder _____'s long experience would have given you. You cannot be his judge; for you are finite, and cannot read the hearts of men. [Cf: 7MR323.03] p. 38, Para. 6, [1896MS].

I am sorry that Elder _____ by his impetuous spirit, has weakened his influence with you and others. But this has not weakened his influence with me. I know that this hastiness of temper is his infirmity. He will always have to guard against this failing. But I rejoice to think that he has made such good use of the time and ability which God has given him. Had Elder _____ made a tirade against me, whom he calls mother, I should have felt sorry, because of the injury done to himself and to the cause of God. But I would not have turned away from him. He loves the truth, and the Lord loves him. After these outbursts he feels sorry enough, and at such times, he needs the grace of the Lord, and the help of his brethren, that he may make decided efforts to overcome. "Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." (James 5:9, 17.)--Letter 67, 1896, pp. 3, 4. (To Brother and Sister Mccullagh, March 30, 1896.) [Cf: 7MR324.01] p. 38, Para. 7, [1896MS].

Your self-confidence has been shown in your disregard of the light upon health reform. The Lord has given His servants a special message to bear, that His people may become intelligent upon this subject. You have had an opportunity to obtain the light; but self-denial would be a new experience to you, and you have not been willing to see that temperance in eating and drinking and in all things devolved upon you. This in itself was a reason why you should not have been ordained to the ministry. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet; for this will bring confusion. [Cf: 7MR338.01] p. 39, Para. 1, [1896MS].

And your disregard of health reform in unfitting you to stand as the Lord's messenger. Indulgence in meat-eating, and tea-drinking, and other forms of self-pleasing, is injurious to the health of the body and the soul.--Letter 23, 1896, p. 3. (To a minister, December 14, 1896.) [Cf: 7MR338.02] p. 39, Para. 2, [1896MS].

The teacher of truth must see eye to eye with Christ.--Letter 24, 1899, p. 7. (To Brother and Sister Durland, March 26, 1896.) [Cf: 7MR367.02] p. 39, Para. 3, [1896MS].

There is much that can be said on the question of Health Reform, and some persons are always ready to catch up the most objectionable features, and urge them upon the attention of those who are not properly enlightened in regard to the subject. But this course is not wise. At our campmeetings [in Australia], all classes of people are represented, and we need to guard every expression that bears upon any question of reform, else someone will catch at our words, and use them unwisely. The temperance question should be handled carefully. [Cf: 7MR420.01] p. 39, Para. 4, [1896MS].

The large gatherings of our people afford us an excellent opportunity to illustrate our principles, to educate the people, not only by our words, but by our practice. Some years ago at these gatherings there was much said upon Health Reform, and the benefits of a vegetarian diet, but at the same time meat was furnished upon the tables at the dining tent. Faith without works is dead; and the instruction upon health reform, denied by the practice, did not make the deepest impression. At the campmeetings in Victoria and New South Wales, those in charge educated by practice as well as by precept. Although it has been but a few years since they received the truth, they took a noble stand for health principles. No meat was furnished at the dining tent, but fruits, grains, and vegetables, were supplied in abundance. I could not but be pleased; for precept and practice combined have a telling influence. Both believers and unbelievers asked questions in reference to the absence of meat, and then the reason was plainly stated, that meat is not the most healthful food. . . . [Cf: 7MR420.02] p. 39, Para. 5, [1896MS].

A very serious objection to the practice of meat eating is found in the fact that disease is becoming more and more widespread among the animal creation. The curse because of sin causes the earth to groan under the inhabitants thereof, and every living thing is subject to disease and death. Cancers, tumors, diseases of the lungs, the liver, the kidneys, all exist among the animals that are used for food. Until late years we have never heard of anything approaching to the variety of diseases now apparent in the animal creation. It is stated that out of a herd of twenty cattle, the inspectors accepted only two; from another herd of one hundred, only twenty-five were accepted as having no apparent disease. The only way to avoid contracting disease from the use of flesh meats is to discard them altogether. Persons will do this much more readily if they have an intelligent knowledge of the dangers that attend the eating of the flesh of dead animals. [Cf: 7MR421.01] p. 39, Para. 6, [1896MS].

While living in Granville, NSW, we were obliged to pass large stockyards on our way to Sydney. To these yards thousands and thousands of sheep and cattle are driven, to be purchased and killed by the butchers for consumption in the cities and towns. The sights I have witnessed in passing to and from Sydney have been heart-sickening. I read in our daily paper that in one locality three thousand sheep were killed daily, and as many as six thousand have been killed in a day. Large canneries are erected, in which the meat is canned, to be sent to Europe. Meat is frozen also, and sent to distant markets. [Cf: 7MR421.02] p. 40, Para. 1, [1896MS].

As Brother Belden, my secretary, and myself were returning from the Ashfield campground to our home in Granville, we saw a large herd of cattle in the road ahead of us. One animal, an enormous ox, was standing, sullen and defiant, in the middle of the street in advance of the herd. A man on horse back, having in his hand a danger signal, halted near this animal's head, and called out to Brother Belden, "Keep to the right, and drive as quickly as possible, and he may not make a charge." We followed directions, and went on our way safely. This poor beast had traveled, oppressed with heat and thirst, until his nature was wrought up to a determined resistance to the will of man, and he had become unmanageable. So it was necessary for a signal flag of danger to be constantly exhibited, as a warning to the people, lest the

beast should make a charge upon travelers. In the same herd some animals had been wounded; some were limping along. One poor suffering creature had both horns broken off close to his head, and the blood was flowing from the wound. Some were very lame, and were pictures of brute misery. Taken from the green paddocks, and traveling for weary miles over the hot, dusty road, these poor creatures are driven to their death, that human beings may feast on their miserable dead carcasses. [Cf: 7MR421.03] p. 40, Para. 2, [1896MS].

I have seen large flocks of sheep, hundreds and even thousands in a flock. Some of these flocks followed the shepherd and seemed to understand where he desired them to go. He had no whip, no dog, as we generally see, but whenever a sheep strayed, he made a peculiar noise with his mouth. Every sheep seemed to understand it, and all pressed close together, following the shepherd. This reminded us of the sheep following the True Shepherd. The affection of animals for man seems to approach so closely to human intelligence that it is a mystery. We need to consider these things. The animals were created by God. They see, they hear, they use their organs as faithfully as human beings use theirs. They are the Lord's creatures. And His word declares, "A righteous man regardeth the life of his beast" (Proverbs 12:10). [Cf: 7MR422.01] p. 40, Para. 3, [1896MS].

I might fill pages with descriptions of the sights I have seen, the suffering among the animals that are to be used for food. When a sheep in a flock lies down and cannot rise, the others leap over or upon it as they proceed. A large box wagon follows the flock, and I have seen the drivers take up the heavy sheep, when unable to travel farther, and bounce them into the wagon, right upon their backs. And I have counted no less than eight sheep, some already dead, and others in the agonies of death, lying by the roadside, after the flock had passed. But I will not go on to describe these sickening sights. If I had not, prior to this time, discarded the use of the flesh of dead animals, I should now take the pledge to eat no more meat as long as fruits and vegetables can be obtained. [Cf: 7MR423.01] p. 40, Para. 4, [1896MS].

We are living in critical times. Disease of every stripe and type is afflicting the human family, and it is largely the result of subsisting upon the diseased flesh of dead animals. Some who have had the consequences of a meat diet set before them do not change. Why? Because they have educated their taste to enjoy the flesh of dead animals, and that taste must be indulged at any cost. And instead of preparing the meat in the least objectionable way, many choose the way that is most objectionable. The meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals are consumed as a luxury. But the Lord gave special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system. The disregard of the Lord's special directions has brought a variety of difficulties and diseases upon human beings. [Cf: 7MR423.02] p. 41, Para. 1, [1896MS].

Jesus, speaking from the cloudy pillar, gave special directions to the children of Israel, saying, "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood" (Leviticus 3:17). "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, of sheep, or of goat" (Leviticus 7:22, 23). "For whosoever eateth

the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people" (Leviticus 7:25-27). [Cf: 7MR424.01] p. 41, Para. 2, [1896MS].

Many Bible readers and professed Bible believers do the very thing that the Lord has told them not to do, and then they suffer the result of their disobedience. God does not work a miracle to prevent the consequences of their folly. If they introduce into their systems that which cannot make good flesh and blood, they must endure the result of their disregard of God's word. All who claim to love and serve the Lord Jesus should feel it their solemn duty to search the Scriptures, to see how they can be doers of His word. Christ gave His own life for a perishing world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). God is good to His children, and they do not begin to understand His mercy, and His gracious care for them.--Letter 102, 1896. (To A. O. Tait, March, 1896.) [Cf: 7MR424.02] p. 41, Para. 3, [1896MS].

We hope that the next boat will bring Brother John Wessels and wife, Sister Peck and Sister Herd to us. But we leave everything in the hands of the Lord.--Letter 115, 1896, p. 5. (To Sister Wessels, December 14, 1896.) [Cf: 8MR56.02] p. 41, Para. 4, [1896MS].

Planting a Garden: I arose at half past four a.m. At five I was at work spading up ground and preparing to set out my flowers. I worked one hour alone, then Edith Ward and Ella May White united with me, and we planted our flowers. Then we set out twenty-eight tomato plants, when the bell rang for morning prayers and breakfast. I think I have received no harm from my vigorous exercise, but feel better for the work done.--Ms 62, 1896, pp. 1, 2. (Diary, February 10, 1896.) [Cf: 8MR120.01] p. 41, Para. 5, [1896MS].

Ellen White Depicts Educational Goals--The light which has been given me regarding the work of the Avondale school is that we must not pattern after the similitude of any school which has already been established. We must study the word of God critically as our great lesson book, in order to know what the school may become under the guidance of the word of God, if we receive and do that word. Unless we are watchful and guarded, we shall experience the same hindrances to the spiritual education, that have retarded the work of our older schools. This we shall do by a misconception with respect to what is the most essential work to be done by students, and by the teachers for them. [Cf: 8MR150.02] p. 42, Para. 1, [1896MS].

When Christ was in our world, he had but few followers. His disciples were continually kept back from making the advancement that they might have made, from supplying their great lack of knowledge, and from becoming efficient workers by the customs and the maxims of the scribes and Pharisees. The customs and traditions, which had come down from generation to generation through the rabbis, had been made all-essential, and were regarded as of more force than even the ten commandments. Thus the precepts and teachings of men were dwelt upon as of more value than the words of the living God. [Cf: 8MR150.03] p. 42,

Para. 2, [1896MS].

I have been warned that the teachers in our younger schools should not travel over the same ground that many of the teachers in the Battle Creek College have passed over. Popular amusements for students were brought into the Battle Creek school under a deceptive garb. Satan approached as an angel of light, and worked most assiduously. If he could secure the sanction of the teachers in this school at the great heart of the work, there was [the] prospect that every school established would follow its example. The leaven of evil introduced and sanctioned at the Battle Creek College would spread its properties to all with which it had connection, and thus affect all the schools. [Cf: 8MR151.01] p. 42, Para. 3, [1896MS].

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many points regarding the management of schools among Seventh-day Adventists. All the light that has thus been given must be carefully heeded. No one should be connected with our schools as a teacher who has not had an experience in obeying the word of God. The instruction which the Lord has given to our schools should be strictly regarded, and if the education given is not of a different character than that which has been given in the Battle Creek College, we need not go to the expense of purchasing land and erecting buildings. [Cf: 8MR151.02] p. 42, Para. 4, [1896MS].

In every school Satan will try to make himself the guide of the teachers who are instructing the students. It is he who would introduce the idea that selfish amusements are a necessity. It is he who would lead students, sent to our schools for the purpose of receiving an education and training for the work of evangelists, ministers, and missionaries, to believe that amusements are essential to keep them in physical health, when the Lord has presented to them that the better way is for them to embrace manual labor in their education, and thus let useful employment take the place of selfish amusements. These amusements, if followed, soon develop a dislike for useful, healthful exercise of body and mind, such as would make students efficient to serve themselves and others. [Cf: 8MR151.03] p. 42, Para. 5, [1896MS].

The education to be gained in the felling of trees, the tilling of the soil, and the erection of buildings, as well as the studies of the classroom, is what our youth should seek to obtain. Tent making also should be taught, buildings should be erected, and masonry should be learned. Further on, a printing press should be connected with the school, that an education may be given to students in this line of work. [Cf: 8MR152.01] p. 43, Para. 1, [1896MS].

There are many things which the women students may also engage in, such as cooking, dressmaking, and gardening. Plants and flowers should be cultivated, strawberries should be planted. Thus the women students may be called out of doors to gain healthful exercise, and to be educated in useful labor. Book binding also, and a variety of trades should be taken up. These will not only give exercise to brain, bone, and muscle, but they will also give knowledge of great value. The greatest curse of our world today is idleness. The students coming to our school have had an abundance of amusements, which serve merely to please and gratify self. They are now to be given a different education, that they may be prepared to go forth from the school

prepared for any service. [Cf: 8MR152.02] p. 43, Para. 2, [1896MS].

The proper cooking of foods is a most important accomplishment. Especially where meat is not made a principal article of food, is good cooking an essential requirement. Something must be prepared to take the place of meat, and these substitutes for meat must be well prepared, so that meat will not be desired. [Cf: 8MR153.01] p. 43, Para. 3, [1896MS].

Education and culture on all points of practical experience will fit our youth for usefulness when they shall leave school to engage in mission work at home or in foreign countries. They will not then be dependent upon the people to whom they go to cook for them, to sew for them, or to build their habitations. Rather, they will be prepared to educate the ignorant to show others how to do all manner of labor by plans and methods that will produce the best results, and they will thus become much more influential and helpful. [Cf: 8MR153.02] p. 43, Para. 4, [1896MS].

Their abilities will be especially appreciated where money is hard to obtain, for a much smaller fund will be required to sustain such missionaries. Those who have put to the very best use their physical powers in useful, practical labor, while obtaining an education, will show that missionaries can become successful teachers and educators in various lines of labor, and, wherever they go, all that they have gained in these lines will give them favor, influence, and power. [Cf: 8MR153.03] p. 43, Para. 5, [1896MS].

It is also very essential that students shall understand the principles of medical missionary work, for, wherever students may be called, they need a knowledge of the science of how to treat the sick. This will give them a welcome anywhere, because there is suffering of every kind in every part of the world. [Cf: 8MR153.04] p. 43, Para. 6, [1896MS].

It is an important matter that students be given an education that will fit them for successful business life. In many schools, the education given is one-sided. In our school the common branches should be fully and thoroughly taught. Bookkeeping is one of the most important lines of study to fit students for practical business life. Bookkeeping should be looked upon as of equal importance with grammar. And yet, there are very few who leave our schools with a clear knowledge of how to correctly keep accounts. Those who have a living interest in the cause and work of God should never allow themselves to settle down with the idea that they are not required to know how to keep accounts. [Cf: 8MR154.01] p. 43, Para. 7, [1896MS].

The reason for many of the mistakes made in accounts and the failure in business matters is because men have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful record of all transactions and keeping a daily account of their expenditures, and many are charged with being dishonest, when they were not designedly dishonest. Their failure was come through a lack of knowledge of accounts. Many a youth, because of ignorance in the matter of keeping accounts, has been led into errors that have caused him serious trouble. [Cf: 8MR154.02] p. 44, Para. 1, [1896MS].

True education means much. We have no time now to spend in speculative ideas, or in haphazard movements. The evidences that the coming of Christ is near are many and are very plain, and yet many who profess to be looking for Him are asleep. We are not half as earnest as we ought to be to gather up the important truths that are for our admonition, upon whom the ends of the world are come. Unless we understand the importance of passing events, and make ready to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of the night. Everything is now clothed with a solemnity that all who believe the truth should feel and understand. They should act in reference to the great day of God. [Cf: 8MR154.03] p. 44, Para. 2, [1896MS].

Our time is precious. We have but few days left of probation, in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to cheap, common, or superficial things. We shall have to guard against the holding of ideas and maxims which may be presented as essential from a human standpoint, for it is not the words of worldly wisdom, it is not the maxims of men, or the theories of human beings that will qualify us for acceptable service. Rather, it is the word of the living God. In all our schools this word is to be made the essence of education. It is in feeding upon the word of God that we obtain the divine element that the soul needs in order to secure a healthy development of all its spiritual powers. Those who dig deep for the hidden treasure will find their reward in the precious veins of ore, and these hidden truths will make them wise unto salvation. They are following the example of their Saviour, and all the wiles and subtleties of Satanic agencies cannot beguile them from a position of steadfast self-denial.--Letter 60a, 1896, pp. 1-6. (To "The Friends of the [Avondale] School," December 20, 1896.) [Cf: 8MR155.01] p. 44, Para. 3, [1896MS].

When such a worker offers prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by any prayer offered in a public assembly. Angels of God enter the family circle with him, and the minds of the hearers are prepared to receive the word of God; for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the word and shows it to those for whom he is laboring. [Cf: 8MR196.03] p. 44, Para. 4, [1896MS].

This work is just what is needed to soften and subdue hearts, but I have been shown that it is too sparingly done. I tell you in the fear of God that there is more sermonizing than ministering. The field is a large one, but the servants of God, by straining themselves beyond their strength in their effort to do much preaching, neglect the corners of the Lord's vineyard, and overlook the hundred weekly opportunities for doing good.--Letter 95, 1896, pp. 4, 5. (To G. B. Starr, August 11, 1896.) [Cf: 8MR197.01] p. 44, Para. 5, [1896MS].

In every school Satan has tried to make himself the guide of the teachers who instruct the students. It is he who has introduced the idea that selfish amusements are a necessity. Students sent to school for the purpose of receiving an education to become evangelists, ministers, and missionaries to foreign countries should not have received the idea that amusements are essential to keep them in physical health, when the Lord has presented before them that the

better way is to embrace in their education manual labor in the place of amusements.--Ms 41a, 1896, p. 2. ("To Be Read at Campmeeting," December 20, 1896.) [Cf: 8MR250.05] p. 45, Para. 1, [1896MS].

Those who have not felt the necessity of studying hard, have never laid the foundation for an acquirement of real knowledge of how to read their Bibles intelligently, how to obtain a knowledge from the Word of the living God, how to love God supremely and their neighbor as themselves. This is the real essence of education.--Ms 54, 1896, p. 2. ("True Education," May 7, 1896.) [Cf: 8MR251.01] p. 45, Para. 2, [1896MS].

If a school building could be erected, it might serve as a chapel, or, if a chapel could be built, it might answer for a time for school purposes. Time will develop methods and plans. May the Lord give us wisdom.--Letter 114, 1896, p. 5. (To Sister Wessels, July 16, 1896.) [Cf: 8MR251.02] p. 45, Para. 3, [1896MS].

The work done by the students there was the best thing that could have been done. We feel so thankful that we have made the experiment, and can testify that the land, when thoroughly cultivated, will yield its treasures in fruit and vegetables. This is a fact that we have felt it necessary to demonstrate.--Letter 115, 1896, p. 2. (To Sister Wessels, December 14, 1896.) [Cf: 8MR251.03] p. 45, Para. 4, [1896MS].

True education strengthens the moral powers, expands the mind, and should be cultivated. But the grand educating book found in nature, which hears and sees God, has been greatly neglected. God help us to teach correctly what constitutes an all-sided education.--Letter 121, 1896, p. 7. (To Mr. and Mrs. J. E. White, April 11, 1896.) [Cf: 8MR251.04] p. 45, Para. 5, [1896MS].

We are bound about with poverty--no one to draw from--not a soul in this country who comes up and makes a donation. In America all is close and times are hard.--Letter 158, 1896, p. 6. (To "Dear Children," October, 1896.) [Cf: 8MR252.01] p. 45, Para. 6, [1896MS].

I determined to set my trees, even before the foundation of the house was built. We broke up only furrows, leaving large spaces unplowed. Here in these furrows we planted our trees the last of September, and lo, this year they were loaded with beautiful blossoms and the trees were loaded with fruit. It was thought best to pick off the fruit, although the trees had obtained a growth that seemed almost incredible. The small amount of fruit--peaches and nectarines--have served me these three weeks. They were delicious, early peaches. We have later peaches--only a few left to mature as samples. Our pomegranates looked beautiful in full bloom. Apricots were trimmed back in April and June, but they threw up their branches and in five weeks, by measurement, had a thrifty growth of five and eight feet. [Cf: 8MR252.02] p. 45, Para. 7, [1896MS].

If the Lord prospers us next year, as He has done the past year, we will have all the fruit we wish to take care of, early and late. The early fruit comes when there is nothing else, so this is an important item. The peaches are rich and juicy and grateful to the taste. We have quince trees set out, and lemon, orange, apple, plum, and persimmon trees. We have even planted elderberry bushes. We planted our vineyard

in June. Everything is flourishing and we shall have many clusters of grapes this season. [Cf: 8MR252.03] p. 46, Para. 1, [1896MS].

We have a large strawberry bed which will yield fruit next season. We have a few cherry trees, but the testimony is that the land is not good for cherries. But so many false, discouraging testimonies have been borne in regard to the land that we pay no attention to what they say. We shall try every kind of a tree. We have a large number of mulberry trees and fig trees of different kinds. This is not only good fruit land, but it is excellent in producing root crops and tomatoes, beans, peas, potatoes--two crops a season. All these good treasures that the land will yield have been brought in from Sydney and Newcastle and thousands of acres of land have been untouched because the owners say they will not raise anything. We have our farm as an object lesson. [Cf: 8MR252.04] p. 46, Para. 2, [1896MS].

The school orchard is doing excellently well. If the land is worked it will yield its treasures, but weeds will grow and those who own land will not exercise ambition to take these weeds out by the roots and give them no quarter. Deep plowing must be done. They let a few orange trees grow in the sod, also the lemons. We get the choicest, best oranges for three pence and two pence ha'penny per dozen--six cents American money, and four and five cents per dozen for large, beautiful, sweet oranges. [Cf: 8MR253.01] p. 46, Para. 3, [1896MS].

We have a large space of land devoted to ornamental trees and flowers. I have scoured the country for different plants and I have a large bush of lemon verbena honeysuckle. We have a large variety of roses, dahlias, gladioli, geraniums, pinks, pansies, and evergreens. This must be a sample settlement, to tell what can be raised here.--Letter 162, 1896, pp. 2, 3. (To J. E. White, December 16, 1896.) [Cf: 8MR253.02] p. 46, Para. 4, [1896MS].

We are neglecting our salvation if we give authors, who have but a confused idea of what religion means, the most conspicuous places and devoted respect, and make the Bible secondary. Those who have been enlightened in reference to the truth for these last days will not find instruction in the books generally studied today in regard to the things which are coming upon our world. But the Bible is full of the knowledge of God and is competent to educate the student for usefulness in this life and for the eternal life.--Ms 9, 1896, pp. 10, 11. ("Those Who are Daily Learning," March 23, 1896.) [Cf: 8MR280.01] p. 46, Para. 5, [1896MS].

When any idea has been cherished by you, it finds a ready utterance, and will be caught up by other minds. Thus seed will be sown that is not true grain. But if you give yourself to God, He will lead you in safe paths. It is a very hard matter for you to part with the cherished idea that you have received from your teachers in Battle Creek. But there are things that you may and will have to learn in the future in the school of experience. [Cf: 8MR284.03] p. 46, Para. 6, [1896MS].

Make yourself thoroughly familiar with the Word of God. If you do not do this, projects and ideas will imprint themselves on your mind that should not be entertained, for it is not the way of the Lord. In all honesty you will come to conclusions that will need to be sifted. It is essential for your clearness of eyesight to have a more elevated

direction. The common customs and practices of school life, which may be called little things, cannot be brought into the school at Avondale. Your thoughts and ideas will change by experience if you earnestly and humbly inquire at each step, "Is this the way of the Lord?" "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" (1 Corinthians 6:19, 20). . . . [Cf: 8MR284.04] p. 47, Para. 1, [1896MS].

Proper education means much. Oh, that all could understand these matters in their true bearing. Physical, mental, and moral industry must be combined in proper education. Teachers who have not practiced this in their school life need to learn their lessons over again. Everything that would be detrimental to the spiritual interests of the school must be cut away from the process of education.--Letter 60, 1896, pp. 1, 5. (To Herbert Lacey, December 20, 1896.) [Cf: 8MR285.01] p. 47, Para. 2, [1896MS].

The feeding upon the divine Word of God is the divine element which the soul needs in order to secure a healthy development of all its spiritual powers. In all our schools this word is to be made the essence of education; it is this that will give sanctified strength, wisdom, integrity, and moral power, if it is brought into the experience. It is not the words of worldly wisdom, it is not the maxims of men, not the theory of human beings, but it is the Word of God.--Ms 41a, 1896, p. 11. ("To Be Read At Campmeeting," December 29, 1896.) [Cf: 8MR296.02] p. 47, Para. 3, [1896MS].

God has given you talents and ability, but these gifts are not to be misused and consumed faster than the supply is furnished. What you can do calmly, under the divine guidance of God's Holy Spirit, that you may venture to do.--Letter 15, 1896, p. 2. (To Elder J. O. Corliss, July 20, 1896.) [Cf: 8MR331.01] p. 47, Para. 4, [1896MS].

John in the Revelation writes of the unity of those living on the earth to make void the law of God: "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful" (Revelation 17:13, 14). "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the false prophet" (Revelation 16:13). [Cf: 8MR344.01] p. 47, Para. 5, [1896MS].

All who will exalt and worship the idol Sabbath, a day that God has not blessed, help the devil and his angels with all the power of their God-given ability, which they have perverted to a wrong use. Inspired by another spirit which blinds their discernment, they cannot see that the exaltation of Sunday observance is entirely the institution of the Catholic church. . . . [Cf: 8MR344.02] p. 47, Para. 6, [1896MS].

Satan is making his last and most powerful efforts for the mastery, his last conflict against the principles of God's law. A defiant infidelity abounds. [Cf: 8MR344.03] p. 48, Para. 1, [1896MS].

After John's description in Revelation 16 of that miracle working power that was to gather the world to the last great conflict, the symbols are dropped, and the trumpet voice once more gives a certain

sound: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Revelation 16:15).--Ms 7a, 1896, pp. 2, 3, 10. (Untitled, February 27, 1896.) [Cf: 8MR344.04] p. 48, Para. 2, [1896MS].

Pictures [used] to represent Bible scenes must be no cheap designs. . . . A proper illustration of Bible scenes requires talent of a superior quality. With these cheap, common productions, the sacred lessons of the Bible disdain comparison.--Ms 23, 1896, p. 1. ("Illustrations of Heavenly Things," June 6, 1896.) [Cf: 8MR349.04] p. 48, Para. 3, [1896MS].

On October 1, 1896, we assembled on the school grounds to lay the corner stone of our first school building. A draft for one thousand pounds had come a few days before, and we were able to walk by sight. The Lord had moved upon the hearts of Sister Wessels and her sons to grant my request for a loan of one thousand pounds at four and a half per cent interest. [Cf: 8MR365.01] p. 48, Para. 4, [1896MS].

This was an important occasion, but only a few were present. It had been hurriedly planned that I should have the privilege of laying the corner stone, as I was to leave the following day for Sydney, en route for Melbourne and Adelaide. We had a season of prayer and singing, and then I took the stone in my hand, and laid it in position. My heart was filled with gratitude to God that He had opened the way that we could erect this first building. We praised the Lord for this favor. The building had been delayed for want of means, and the faith of our people had almost come to a standstill. Many, I fear, had lost faith. But I knew that God would work in our behalf, and prepare the way.--Ms 55, 1896, p. 1. (Diary, October 1, 1896.) [Cf: 8MR365.02] p. 48, Para. 5, [1896MS].

Meat-eating is doing its work; for the meat is diseased. We may not long be able to use even milk. The very earth is groaning under the corrupted inhabitants. We need to consider closely our habits and practices, and banish our sinful, darling self-indulgences.--Letter 73a, 1896, p. 15. (To Dr. and Mrs. Maxson, August 30, 1896.) [Cf: 8MR384.01] p. 48, Para. 6, [1896MS].

That which is holy and elevated in heavenly things, I scarcely dare represent. Often I lay down my pen and say, Impossible, impossible for finite minds to grasp eternal truths, and deep holy principles, and to express their living import. I stand ignorant and helpless. The rich current of thought takes possession of my whole being, and I lay down my pen, and say, Oh Lord, I am finite, I am weak, and simple and ignorant; thy grand and holy revelations I can never find language to express.--Ms 23, 1896. ("Illustrations of Heavenly Things," June 6, 1896.) [Cf: 8MR428.02] p. 48, Para. 7, [1896MS].

It is essential for you to put your trust in God. I am sorry that in the place where you live, you have so little encouragement in religious lines. There are many who will give you words of sympathy, but they do not bring comfort to the longing, hungry soul, which is bruised and wounded, and which needs the healing balm. Never forget that your Saviour lives and reigns. Your grasp on the divine promises must be strong. Human teachers in Christian faith are few. [Cf: 8MR438.01] p. 49, Para. 1, [1896MS].

You may have felt almost discouraged, and may have yielded to the temptation to neglect your religious duties, to shun the cross-bearing life of a Christian; you may have consented to be governed by worldly principles and sentiments, you may have neglected prayer, neglected to confess Christ. If you have done this, do so no more. Remember the words of Christ, "Ye are my witnesses." Your light may have been flickering, but thank God, it is not too late, even now, to acknowledge the claims the Lord has upon you. [Cf: 8MR438.02] p. 49, Para. 2, [1896MS].

You are the property of Jesus Christ. He has purchased you at an infinite cost to Himself. His you are by creation and by redemption. Although to you your hope of heaven may be at times uncertain, yet you know in whom to trust. Your hope of heaven is found alone in the merits of Jesus Christ. You may now gain a living experience in the things of God. Looking unto Jesus by faith, trusting in His merits, doubts of His love will vanish as dew before the morning sun. [Cf: 8MR438.03] p. 49, Para. 3, [1896MS].

Let your surrender to God be full and complete; wait not one day or hour. Make the most now of your probationary time, be it longer or shorter. Just as soon as you cast yourself unreservedly upon Jesus Christ, He accepts you. Do not in any way conceal the fact that you have chosen truth, and all the inconveniences that this choice will involve. . . . [Cf: 8MR439.01] p. 49, Para. 4, [1896MS].

Never, under any circumstances, even in appearance, consent to leave the path cast up for the ransomed of the Lord to walk in. Be steadfast, immovable to Christian obligations and to your God. . . . [Cf: 8MR439.02] p. 49, Para. 5, [1896MS].

I urge upon you to fulfill your Christian obligations to God. If there is no one within a hundred miles of you who observes the Sabbath, the whole universe of heaven is in sympathy with you. Christ your Saviour and the heavenly angels are round about you. If you will call upon God in every time of need. He will be your helper. Practice the truth in your home. "Ye are my witnesses, saith the Lord." [Cf: 8MR439.03] p. 49, Para. 6, [1896MS].

But I am not able to write you more. If you love the father of your children, live the life of a Christian at all times and under all circumstances. If you had done this, God would have worked in your behalf. But when you please yourself, and displease your heavenly Father, how can the Lord work in your behalf? [Cf: 8MR439.04] p. 49, Para. 7, [1896MS].

May the Lord help you, my poor, dear tempted one, to choose the right way just now. May He help you to give your husband and children a testimony that you are a Christian in practice, that you love God, that you love Jesus, who gave His life for you. "And as your day is, so shall your strength be."--Letter 76, 1896. (To Sister G., August 1, 1896.) [Cf: 8MR439.05] p. 49, Para. 8, [1896MS].

Testimonies Bring Rejoicing in Heaven.--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 comes from the earth below is taken up in the heavenly anthem, and praise and rejoicing sounds through the heavenly court because Christ has not died in vain for the fallen sons of Adam.-- *Manuscript 52, 1896, p. 5. (Untitled, undated manuscript.)* [Cf: 9MR90.01] p. 50, Para. 1, [1896MS].

The church needs the fresh, live experiences of members who have habitual communion with God. Old, dry, stale testimonies and prayers, without the manifestation that Christ is in them as a well of water springing up unto everlasting life, are no help to the church.-- *Letter 118, 1896, p. 5. (To Addie and May Walling, November 17, 1896.)* [Cf: 9MR98.02] p. 50, Para. 2, [1896MS].

My brother, I tell you that which God has opened before me. Satan is seeking to lead you and your brothers to make shipwreck of the faith; he desires you to place yourself where you will recklessly disregard the sanctifying truth which would perfect a Christian character in you. Do not surrender principles, and you will be safe. You have erred, but there is a remedy for you; if you repent of your sins, and forsake them, and believe in Jesus Christ as the sin-pardoning Saviour His blood will cleanse you from all sin. [Cf: 9MR108.02] p. 50, Para. 3, [1896MS].

Study the life of Jesus, and try to be like Him. A mere theory of truth will avail you nothing. You must be purified, and made a vessel unto honor. Whatever others may say or think of you, say, Lord Jesus, Thou knowest that I love Thee. He gave his life for you, and if you will serve Him faithfully, you will be purified from every stain of sin, because Christ will abide in your heart.-- *Letter 106, 1896, p. 10.* [Cf: 9MR108.03] p. 50, Para. 4, [1896MS].

Jewelry and the Spirit of Jesus.-- Those who have bracelets, and wear gold and ornaments, had better take these idols from their persons and sell them, even if it should be for much less than they gave for them, and thus practice self-denial. Time is too short to adorn the body with gold or silver or costly apparel. I know a good work can be done in this line. Jesus, the Commander in the heavenly courts, laid aside His crown of royalty and His royal robe and stepped down from His royal throne, and clothed His divinity with the habiliments of humanity, and for our sakes became poor, that we through His poverty might come into possession of eternal riches, and yet the very ones for whom Christ has done everything that was possible to do to save the perishing souls from eternal ruin feel so little disposition to deny themselves anything they have money to buy. [Cf: 9MR116.01] p. 50, Para. 5, [1896MS].

The Lord is soon to come, and His reward is with Him and His work before Him to give every man according to his work. I try to set before the people that we are handling the Lord's money to accomplish the most important work that can be done. They can, individually, through denial of self, do much more, if all do a little, and the many little rivulets will make quite a current sent flowing heavenward. [Cf: 9MR116.02] p. 50, Para. 6, [1896MS].

True, it is difficult for all to take in the situation. Self, self, self, must be served and glorified, and how hard it is for all to become laborers together with God. Oh, that a spirit of self-sacrifice might come to every church, and thus every soul nigh and afar off might learn the value of money, and use it while they can, and say, "Of Thine own Lord, we give Thee" (See 2 Chronicles 29:14).-- Letter 110, 1896, pp. 2,3. (Oct 29, 1896.) [Cf: 9MR116.03] p. 51, Para. 1, [1896MS].

A Prospective Convert and Jewelry.-- Today I have had an interview with one who is just taking her stand for the truth, but she is much adorned with gold bracelets and rings. I think she is good material, and will bear to hear kindly advice. The word must be presented: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3,4). I believe that this sister has received the truth and will practice the truth. If she loves the truth she will obey the words of Christ.-- Letter 112, 1896, p. 3. (To Sister Wessels and Children, October 16, 1896.) [Cf: 9MR117.01] p. 51, Para. 2, [1896MS].

To Know that the Men Working with Him Have Clean Hands-- The president of the conference should learn whether the business transactions are carried on with the strictest integrity. He should know whether they are presided over by men who have clean hands. His indignation should be aroused against the slightest approach to a mean, selfish action. Let one wrong deed be practiced and approved, and the second and third will follow in the same line of fraudulent deception.--Letter 4, 1896, p. 3. [Cf: 9MR151.02] p. 51, Para. 3, [1896MS].

Molding Influence of the Spirit Needed-- Many of the presidents of the several conferences do not answer the measurement of God. The awakening power of God, the molding influence of the Holy Spirit, are needed by all who in any way bear responsibilities in the Lord's work. Without this they are unfit for the work, and should be dismissed. If they have not understood their work, and the qualifications essential, it is vain to expect that they will so understand in the future, the clear, decided forcible work which God requires.-- Letter 24a, 1896. [Cf: 9MR156.02] p. 51, Para. 4, [1896MS].

Tenure of Office-- I am more than ever convinced that the same men should not be presidents of the same conferences year after year. They are to do their work after the divine similitude. And the same men should not be held year after year as advisors in committees or boards. Changes must be made; for these men come to think themselves a necessity; that the work will not prosper without their wisdom. [Cf: 9MR164.01] p. 51, Para. 5, [1896MS].

There is great danger that their wisdom will become foolishness because they trust in themselves in the place of making God their trust. Rather than to hide in Jesus Christ and be worked by the Holy Spirit, they plan and devise methods to carry out the projects of their own minds, in order to make a show. [Cf: 9MR164.02] p. 51, Para. 6, [1896MS].

Then the artful, deceptive working of Satan comes in, and men handling

sacred responsibilities move in strange ways, and handle strange fire. They do not feel the sacredness of the work, and the importance of working in humility and contrition before God.-- *Letter 89, 1896, p. 1.* [Cf: 9MR164.03] p. 52, Para. 1, [1896MS].

Causes for Delay in Outpouring of Latter Rain.-- The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when He will bind off the work; but when is that time?--when the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged. [Cf: 9MR211.01] p. 52, Para. 2, [1896MS].

Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for His people. These men were hated. The men and God's message were despised, as verily as Christ Himself was hated and despised at His first advent. Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance. Principles have been born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there can be in the wisdom and plans of those who have slighted God's messages, and, like the scribes and Pharisees, have despised the very men whom God has used to present light and truth which His people needed. [Cf: 9MR211.02] p. 52, Para. 3, [1896MS].

It is an offense to God that His work should be restricted by human beings.-- *Letter 83, 1896, pp. 6,7.* (To O. A. Olsen, May 22, 1896.) [Cf: 9MR212.01] p. 52, Para. 4, [1896MS].

We naturally long for sympathy and fellowship in suffering, and Christ felt this longing to the depths of His being when in His trial in Gethsemane He asked His disciples to watch with Him. But even they did not witness his great agony. He fought out His soul-battle alone, for when He came to see His disciples He found them sleeping. Sorrowfully He asked, "What, could ye not watch with Me one hour?" (Matthew 26:40). Christ poured out His soul to God in an agony which He was not ashamed for His disciples to witness. They would ever afterwards call to mind that scene in Gethsemane, when their Lord bent over them, His face all marred with the bloody sweat which was caused by the agony He was enduring. [Cf: 9MR265.01] p. 52, Para. 5, [1896MS].

Then Christ went back to pray, not now for Peter that his faith fail not, but for His own tempted, tried, agonized soul. His human nature longed to escape the final test. The mysterious cup trembled in His hand. Shall he drink it? "If it be possible," was His agonizing prayer, "let this cup pass from Me." The sins of one human being would be sufficient to crush a finite man, but upon Christ were laid the sins of

the whole world. [Cf: 9MR265.02] p. 52, Para. 6, [1896MS].

With all his power, Satan pressed his temptations upon Christ, seeking to make Him turn aside from offering Himself as an oblation to God. But Christ looked upon a world of woe, and knew that if He failed, it would be lost. Shall He turn aside? No, no. An angel from heaven strengthened Him to firmly put aside the temptation, the intense desire to avoid drinking the cup. And as the wail of a lost world came up before Him, He cried in a voice full of the deepest decision, "Nevertheless, not My will, but Thine be done" (Matthew 27:39).-- *Letter 106*, 1896, pp 7-9. (To Brother W, June 26, 1896.) [Cf: 9MR265.03] p. 53, Para. 1, [1896MS].

Fannie Bolton Disconnected from Ellen White's Work.--Fannie Bolton has failed me after causing me the most intense suffering of mind by her tragic attitudes and her exalted opinion of her superior qualifications. She no longer has any connection with me, and she never will have again. Marian Davis is the only one now left. Nothing can now take her attention from the life of Christ [i.e. *The Desire of Ages*], the first volume of which we are now reading for the press. . . . [Cf: 9MR267.02] p. 53, Para. 2, [1896MS].

Often I lay down my pen and say, "Impossible, impossible for finite minds to grasp eternal truths and deep, holy principles, and to express their living import." I stand ignorant and helpless. The rich current of thought takes possession of my whole being and I lay down my pen, and say, "O Lord, I am finite, I am weak and simple and ignorant. Thy grand and holy revelations I can never find language to express.-- *Letter 90*, 1896, pp. 1,3. (To W. O. Palmer, January 24, 1896.) [Cf: 9MR267.03] p. 53, Para. 3, [1896MS].

How Ellen White Dealt With Her Helpers.--Neither Marian [Davis] nor anyone is required to do just so many hours. Whenever they ask, a day is given off, and not a word said as to whether they have put in their full time, not a question or a criticism made as to time or amount of work done. They are left individually on their own responsibility. Over and over I have repeated, "Do not work when you do not feel well." I make no account of days when they do not do anything for me, whoever it may be. I never question their time, only to say, "Let their wages go right on, when sick, when attending meetings, or when engaged in work for themselves." [Cf: 9MR271.02] p. 53, Para. 4, [1896MS].

In regard to Fannie [Bolton], she has done very little of the work for one year. Since the Ashfield camp meeting her mind has been diverted to other things, preoccupied with things that were of no service to the cause of God, and Satan has worked upon her imagination. It is not the work connected with me that has prostrated her nervous system. It is practicing a course of secrecy and deception and wrongdoing. It is not the requirements made upon her, but it is kindling a fire and walking in the sparks of her own kindling in connection with her wonderful desire for another woman's husband--lovesick sentimentalism. [Cf: 9MR271.03] p. 53, Para. 5, [1896MS].

It was not my work when at Preston that had that effect on her which caused her to be nervously prostrated. It was her lovesick sentimentalism for a man in America, who has given up the truth. She expected he would write her, renewing his attentions to her, but no

letter was received, and she almost blasphemed God because of His providence. She would ask, "Why does God permit these things to be?" in such a spirit of vehemence and rebellion that I was frightened. [Cf: 9MR271.04] p. 53, Para. 6, [1896MS].

Now the appearance is that poor Fannie has broken down in her work for Sister White, as though I had worked her to death. This is not the truth, but as such it will be regarded. Fannie has had her own way, and must suffer the result of her own course of action, but I must have the stigma, and the impression will go forth that poor Fannie is worked to death. I feel very sorry for the girl. I feel very sorry that she is suffering. But wrong impression will be made in regard to my work.-- Letter 21, 1896, pp. 2,3. (to W. A. Colcord, January 7, 1896.) [Cf: 9MR272.01] p. 54, Para. 1, [1896MS].

Rest in the Lord.--Your mind may often be clouded because of pain. Then do not try to think, but just rest, and show that you have committed your soul to God as unto a faithful Creator. It is your privilege to show in your weakness and suffering that you do not doubt the love of God toward you, that you know that He is faithful who has promised, and that you trust soul and body in His hands, that He will keep that which is committed to His trust. [Cf: 9MR287.01] p. 54, Para. 2, [1896MS].

Let your mind dwell upon the goodness of God, upon the great love wherewith He has loved us, as evidenced in the work of redemption. If He did not love us, and consider us of value, then this great sacrifice would not have been made. He is beneficent in mercy and in grace. Let your heart and mind be at rest, like a tired child in the arms of its mother. His everlasting arms are beneath you. In all your afflictions Jesus is afflicted. What a privilege it is for you, now afflicted, to find a refuge in Jesus. [Cf: 9MR287.02] p. 54, Para. 3, [1896MS].

The gospel armor seems too weighty to be borne. Well, Jesus Christ is your armor. Hide in Him, and the wicked one will not harass or confuse your faith. Jesus has bequeathed His peace to you.--"Strong is the strength which God supplies through His eternal Son." [Cf: 9MR287.03] p. 54, Para. 4, [1896MS].

Praise the Lord that you have felt the cleansing efficacy of the Saviour's blood. Upon your soul the Son of Righteousness hath arisen with healing in His wings. How empty and unsatisfying is every earthly thing. But Jesus, the precious Saviour, is your spiritual sustenance. He has linked your life with His life. The word of His grace is manna to the believing soul. The precious promises of the Word are life, sweetness, and peace. [Cf: 9MR287.04] p. 54, Para. 5, [1896MS].

Do not be troubled. Jesus loves you, and will care for and bless you. The active, aggressive battle you can no more fight, but you can let Jesus fight it for you. He says to you, "Give your case entirely into My hands. Be still and know that I am God." [Cf: 9MR288.01] p. 54, Para. 6, [1896MS].

Dear Sister Cady, we hope and pray that the Lord will give you help and strength under the severe taxation that is upon you. That God who saw Nathanael under the fig tree sees you, and understands all your griefs and all your sorrows. The Lord Jesus will be your strength in

this day of your affliction.-- Letter 16, 1896, pp 1,2. (To Brother and Sister Cady, November 17, 1896.) [Cf: 9MR288.02] p. 54, Para. 7, [1896MS].

Sunnyside, Cooranbong, [Australia]--My Dear Sister, I would call your attention to the precious promises in the Word of God. All who are children of God have not the same powers, the same temperaments, the same confidence and boldness. I am glad indeed that our feelings are no evidence that we are not children of God. The enemy will tempt you to think that you have done things that have separated you from God and that He no longer loves you, but our Lord loves us still, and we may know by the words He has placed on record for just such cases as yours. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2: 1). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). [Cf: 9MR303.01] p. 55, Para. 1, [1896MS].

Now, my dear sister, I have evidence that God loves you; and the precious Saviour, who gave Himself for you, will not thrust you from Him because you are tempted, and in your weakness may have been overcome. He loves you still. [Cf: 9MR303.02] p. 55, Para. 2, [1896MS].

Peter denied his Lord in the hour of trial, but Jesus did not forsake His poor disciple. Although Peter hated himself, the Lord loved him, and after His resurrection He called him by name and sent him a loving message. O what a kind, loving, compassionate Saviour we have! And He loves us though we err. [Cf: 9MR303.03] p. 55, Para. 3, [1896MS].

Now do not worry yourself out of the arms of the dear Saviour, but rest trustingly in faith. He loves you; He cares for you. He is blessing you, and will give you His peace and grace. He is saying to you, "Thy sins be forgiven thee" (Matthew 9:2). You may be depressed with bodily infirmities, but that is not evidence that the Lord is not working in your behalf every day. He will pardon you, and that abundantly. Gather to your soul the sweet promises of God. Jesus is our constant, unfailing Friend, and He wants you to trust in Him. [Cf: 9MR303.04] p. 55, Para. 4, [1896MS].

God is at work, and Satan also is at work. Satan would have our minds drawn away from the mighty Helper, to ponder over our degradation of soul, and feel that all its powers are being wasted and God dishonored. Look away from yourself to the perfection of Christ. [Cf: 9MR304.01] p. 55, Para. 5, [1896MS].

We cannot manufacture a righteousness for ourselves. Christ has in His hands the pure robes of righteousness, and He will put them upon us. He will speak sweet words of forgiveness and promise. He presents to our thirsty souls fountains of living water whereby we may be refreshed. He bids us come unto Him with all our burdens, all our griefs, and He says we shall find rest. Therefore, if we come to Him, we must believe that He speaks pardon, and we must show our faith by resting in His love. The heart is moved by all that is tender and pure and lofty--high ambition, holy joys, ennobling motives, endearing sympathies, and needful help. [Cf: 9MR304.02] p. 55, Para. 6, [1896MS].

Jesus sees the guilt of the past, and speaks pardon, and we must not dishonor Him by doubting His love. This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and of true happiness. Now Jesus says, "Lay it all on Me. I will take your sins. I will give you peace. Banish no longer your self-respect, for I have bought you with the price of My own blood. You are mine. Your weakened will I will strengthen; your remorse for sin I will remove." Then turn your grateful heart, trembling with uncertainty, to Him, and lay hold on the hope set before you. God accepts your broken, contrite heart, and extends to you free pardon. He offers to adopt you into His family, with His grace to help your weakness. And the dear Saviour will lead you on step by step, you placing your hand in His, and letting Him guide you. [Cf: 9MR304.03] p. 55, Para. 7, [1896MS].

Search for the precious promises of God. If Satan thrusts threatenings before your mind, turn from them, and cling to the promises, and let your soul be comforted by their brightness. The cloud is dark in itself, but when filled with the light, it is turned to the brightness of gold, for the glory of God is upon it. [Cf: 9MR305.01] p. 56, Para. 1, [1896MS].

May the Lord bless to your soul these few words He has prompted me to write.--Letter 99, 1896, pp. 1-3. (To "My Dear Sister," undated.) [Cf: 9MR305.02] p. 56, Para. 2, [1896MS].

We are now in the midst of our camp meeting, and we have the best of weather. There are about sixty tents on the ground. We had a large congregation on Sabbath, and the tent was full to overflowing on Sunday, a large congregation standing around the tent outside two or three deep. We have had various laborers. [Cf: 9MR347.01] p. 56, Para. 3, [1896MS].

Since the meetings began, a most bitter opponent who has always been full of the spirit of Satan working against our ministers who have labored in Australia, and who makes his home in Adelaide, living only a short distance from the camp, has tried to get us off the ground. His spirit is like gall. He interrupted the meeting, and the boys from the city crowded him out of the tent and pushed him until they got out of the gate into the road, and then got up three or four indignation meetings over him. But the meetings move along just the same, and the people who have long been in the truth testify that they thought they knew the truth, but they have heard and learned so much since these meetings commenced that it seems they knew very little before. [Cf: 9MR347.02] p. 56, Para. 4, [1896MS].

Last night Elder Daniells talked upon the third angel's message, and a man who is a Jew interrupted the meeting, and men and women united with him, but he was finally taken out of the meeting and the police took him off the ground. But little parties outside the ground kept up their noise until nearly midnight. This evidences that the enemy is stirred and fears that we shall gain a victory. [Cf: 9MR347.03] p. 56, Para. 5, [1896MS].

I spoke to the people Sabbath and Sunday, and have spoken every day this week and some days twice. There have been some conversions on the ground. One lady was talking with me today who is now fully convinced

of the truth. She came from Broken Hill. Her son also has taken his position. His mother says he is a steady earnest Christian and they wish him to attend the school as soon as it is open.--Letter 112, 1896, pp. 1,2. (To Sister Wessels and Children, October 16, 1896.) [Cf: 9MR348.01] p. 56, Para. 6, [1896MS].

Our camp meeting in Adelaide is closed, but the meetings continue still in the same North Side Park, over the third Sabbath and Sunday, then the time has expired for which the grounds were secured. Every effort has been made to drive us from the grounds by a Wesleyan Methodist minister by the name of Green. He has circulated Canright's books, and advertised in the paper that Mrs. White was a second Ann Lee and a Southcote. He challenged to a discussion in regard to the work of Mrs. E. G. White, but no notice was taken of the matter. He went to the city authorities to give him permission to take a platform carriage and make that his pulpit, come on the grounds, and preach against us. The magistrate told him he would have no such permission from him, for they had hired the grounds and it was their right to have their meetings without disturbance, and he must stand the consequence of any such movement, for he would not be sustained. Sabbath afternoons and evenings and through the day Sunday, the tent was full, and Sunday afternoon and evening a large crowd was on the outside of the tent. [Cf: 9MR348.02] p. 56, Para. 7, [1896MS].

We have not in any place had a more appreciative audience. Twenty-one were baptized last week, and several more are convinced of the truth, but are not fully decided. Sister James's two brothers' families, living in Adelaide, have been very much opposed, the children especially. Her sister kept the Sabbath alone twelve months. She was bitterly opposed by her eldest daughter, who took the liberty to cut off all communication to the mother from her friends by burning books and papers sent to her to strengthen her faith. But since the meeting in Adelaide commenced, there has been a change in their feelings. The son and the son's wife embraced the truth as the result of the Brighton camp meeting. None of the James family could go to Adelaide but the daughter-in-law; and the meeting has been a great blessing to her. She has identified herself now decidedly, and received baptism. She has good mental powers, has taken notes of the discourses and used them in the families of the sister and brothers of Sister James. She has influenced them to attend the meetings. The children are now grown-up young men and women, and these notes taken have been copied and the Scripture references made a matter of study. The daughters that opposed their mother so bitterly, burning her books and papers, have made a confession to her aunt, Sister James, where we now are making our home. Sister James is much rejoiced. We think the sister that was overcome with so great opposition will take the Sabbath again. She is a widow, but in good circumstances in life. The daughter-in-law from Ballarat and the aunt, the sister of Sister James, came to the cars to see us. We were much pleased with her appearance. [Cf: 9MR348.03] p. 57, Para. 1, [1896MS].

We expect that the work of conviction may deepen, and precious souls be converted soundly to the truth. I shall send them letters and books, and they may be brought to acknowledge the truth. Certainly the truth has been proclaimed in clear lines during the camp meeting. Last Sabbath morning Elder Hawkins was ordained. [See *Review and Herald* December Elder [S. N.] Haskell gave a discourse in the early morning

meeting, and certainly it was most impressive and instructive. It is the only discourse I have listened to on the ground. The ordination was very impressive. Elder Haskell seems as efficient as he ever has been. Solid, good talk comes from his lips, revealing that he has been a deep student of the Word. The Lord is with him, and he brings forth from the storehouse things new and old.--Letter 80, 1896, pp. 1, 2. (To O. A. Olsen and wife, October, 1896.) [Cf: 9MR349.01] p. 57, Para. 2, [1896MS].

Our camp meeting at Adelaide, South Australia, was a success. There was a much larger interest than we had at Armadale, a year ago. You know we had an excellent interest in that place. Sabbath and Sundays the crowd was much larger at Adelaide than at Armadale. The opposition was much stronger, chiefly from two persons, one who professed to be a converted Jew, and the other a Disciple minister named Green. These men stormed and fumed and raved like two madmen. They challenged our ministers to enter into controversy with them, but our answer to them was, "We are doing a great work, and we cannot come down." The fact that we would not turn aside to enter into controversy with them, made them almost frantic. They showed what manner of spirit they were of, and the people had an opportunity of seeing the contrast between those who keep the commandments of God, and those who disregard them. [Cf: 9MR350.01] p. 57, Para. 3, [1896MS].

Additions have been made to the number of believers. Some of the very first class in the community have taken their position firmly.--Letter 75, 1896, pp. 1,2. (To Alfred Nobbs, November 24, 1896.) [Cf: 9MR351.01] p. 58, Para. 1, [1896MS].

About two months ago we made a trip to Melbourne and Adelaide, tarrying at Sydney, where I spoke twice. I spoke twelve times in Adelaide, once in Ballarat, once in Williamstown, and twelve times in the new church at North Fitzroy. Our meetings were a success in Adelaide. We worked hard, and had large congregations on weekdays and evenings, as well as Sabbath and Sunday. Not only was the tent crowded, but a wall of people surrounded it on the outside. [Cf: 9MR351.02] p. 58, Para. 2, [1896MS].

We have never witnessed such remarkable demonstrations of fierce opposition as at this place. The wrath of the dragon was manifested. This opposition came from a Disciple minister and from a professedly converted Jew. They would break right in upon the speaker while he was preaching. Of all the unreasonable and ridiculous movements, this was the worst we ever met. But they overdid themselves, and now there is nothing left of the opposition. It is dead. [Cf: 9MR351.03] p. 58, Para. 3, [1896MS].

Meetings have been held in Adelaide since the camp meeting ended. There are quite a number of the very best class of people embracing the truth. The church in Adelaide will be strengthened by these additions. The tent will be moved into different localities where the greatest prospect for good presents itself.--Letter 115, 1896, p. 3. (To Sister Wessels, December 14, 1896.) [Cf: 9MR351.04] p. 58, Para. 4, [1896MS].

God made man upright, fitted to stand in his God-given capabilities. He created him to possess a nature allied to the angels, an inheritance of life eternal. . . . [Cf: 9MR376.01] p. 58, Para. 5, [1896MS].

This testimony may be borne of all who will resist temptation, who will educate themselves to respect themselves, not as lords, but as human beings, whose redemption cost heaven an infinite price. They are to cut loose from the slavery of Satan's power, and look upon themselves as too precious and valuable to descend to any cheap ideas or common mean practices, and so dishonor body and soul that the Lord is ashamed to call them brethren. They are to reverence themselves by reverencing God, who gave Jesus to ransom them. Thus they may make of themselves, through Christ, powerful, consecrated workmen, who can cooperate with God in the great work of restoring in man the moral image of God. In order to understand and reverence themselves, they must reverence God. This will give them correct ideas of their entire dependence upon God. Then they may be called sons of God, and angels will dwell amongst them.--Manuscript 40, 1896, pp. 10, 11, 12. ("The Workers Needed in Cooranbong," December 31, 1896.) [Cf: 9MR376.02] p. 58, Para. 6, [1896MS].

The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy, and love.--Manuscript 57, 1896, p. 3. ("The Great Controversy," December 30, 1896.) [Cf: 9MR376.03] p. 58, Para. 7, [1896MS].

Let your influence be persuasive, binding people to your hearts because you love Jesus, and these souls are His purchased possession. This is a great work. If, by your Christlike words and actions, you make impressions that will create in their hearts a hungering and thirsting after righteousness and truth, you are a co-laborer with Christ. [Cf: 9MR376.04] p. 59, Para. 1, [1896MS].

Those who have a leading influence in the institutions should be men and women who possess devotion and piety, who are not narrow and selfish in any matter, but conscientious, self-denying, and self-sacrificing, ever dealing with the workers as they would wish to be dealt with, having an eye single to the glory of God. Men of such a character will keep the way of the Lord. The workers should seek to make it as easy as possible for those who bear the burden of responsibility, and have many cares and perplexities to engage their attention. All need to have right principles placed before them in a judicious manner. Men of investigative minds will thus receive the key of knowledge, and will bring out treasures of thought for the enriching of other minds--thought that will result in the saving of souls. Circumstances will call forth words and decisions in favor of the right, and many will thus be swayed to the right direction. Words and works flowing from the heart imbued with the love and fear of God become a widespread blessing--a blessing that is carried into the highways and byways of life. . . . [Cf: 9MR377.01] p. 59, Para. 2, [1896MS].

The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath. All the faculties of the soul are to be trained. We must do God's work intelligently. We must know the truth; and to know this is to know God. . . . Educate mind and heart to pure, elevated, holy thoughts.--Letter 74, 1896, pp. 4, 11, 13. (To the Managers and Workers in Our Institutions," no date.) [Cf: 9MR377.02] p. 59, Para. 3, [1896MS].

There is a self-propagating power in evil, and the man, woman, or child who pursues a wrong course in any line, becomes through his influence a propagator of evil, a parent to a line of misdoings.-- Letter 39, 1896, p. 1. (To S. N. Haskell, April 26, 1896.) [Cf: 10MR63.01] p. 59, Para. 4, [1896MS].

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing.--Letter 8, 1896, p. 1 (To "My Brethren in America," February 6, 1896.) [Cf: 10MR63.03] p. 59, Para. 5, [1896MS].

Rephidim Experiences--Many today think that when they begin their Christian life they will find freedom from all want and difficulty. But everyone who takes up his cross to follow Christ comes to a Rephidim in his experience. God says to His people, Do not imitate the conduct of the children of Israel by showing unbelief when brought into difficulties, for "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). . . . [Cf: 10MR115.01] p. 59, Para. 6, [1896MS].

But just as the Lord led His people to Rephidim of old, so He may bring us there also, in order to test our faithfulness and loyalty to Him. In mercy to us He does not always place us in the easiest places. If He did, in our self-sufficiency we would forget that the Lord is our helper in our time of necessity. But He longs to manifest Himself to us in our emergency, and reveal the abundant supplies that are at our disposal, independent of our surroundings. Disappointment and trial are permitted to come upon us that we may realize our own helplessness, and learn to call upon the Lord for help as a child, when hungry and thirsty, calls upon an earthly father. [Cf: 10MR115.02] p. 60, Para. 1, [1896MS].

Our heavenly Father has the power of turning the flinty rock into a life-giving and refreshing stream. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens He has borne for us, and how many burdens He would have been glad to bear, if with childlike faith, we had brought them to Him. [Cf: 10MR115.03] p. 60, Para. 2, [1896MS].

In the hour of need we can gain no power by looking to ourselves. Our eyes need to be anointed with the heavenly eye-salve, that we may discern our spiritual poverty and lack of faith. God is declared in all His dealings with His people, and with clear unclouded eye; in adversity and sickness; in disappointment and in trial, as well as in prosperity, we are to behold the light of the glory of God in the face of Jesus Christ, and trust to His guiding hand. Remember the power and love God has shown us in the past. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Then will He not find a way for us out of our difficulties? . . . (Ephesians 6:10-16 quoted.)

[Cf: 10MR116.01] p. 60, Para. 3, [1896MS].

Let everyone who names the name of Christ read this Scripture over and over again, and then inquire: Am I clothed with the whole armor of God, that I may be a successful co-laborer with Christ? The more we know of ourselves, and the more we prove our motives and desires, the more heartfelt will be the consciousness of our own inability to fight the battles of the Lord in our own strength, and the more we will feel the need of having our loins "girt about with truth," in order that we may have purity of purpose, and know that we are not serving ourselves, but the Lord Jesus Christ. [Cf: 10MR116.02] p. 60, Para. 4, [1896MS].

"Above all," declared the inspired Word, "taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked" (verse 16). Stablish your hearts in the belief that God knows all the trials and difficulties you will encounter in the warfare against evil, for God is dishonored when any soul belittles His power by talking unbelief. [Cf: 10MR116.03] p. 60, Para. 5, [1896MS].

This world is God's great field of labor. He has purchased those who dwell in it with the blood of His only begotten Son, and He means that His message of mercy shall go to everyone. Those who are commissioned to do this work will be tested and tried, but they are always to remember that God is near to strengthen and uphold them. He does not ask us to depend upon any broken reed. We are not to look for any human aid. God forbid that we should put man in the place where God should be. He has promised to help us, and in the Lord Jehovah is "everlasting strength." . . . [Cf: 10MR117.01] p. 60, Para. 6, [1896MS].

That same Jesus who wrought those mighty works [before the disciples of John the Baptist], is our Saviour today, and is as willing to manifest His power in our behalf as He was in the behalf of John the Baptist. When we are hedged about by adverse circumstances, surrounded by difficulties which it seems impossible for us to surmount, we are not to murmur, but to remember the past loving-kindness of the Lord. Looking unto Jesus the Author and Finisher of our faith, we may endure as seeing Him who is invisible, and this will keep our minds from being clouded by the shadow of unbelief. . . . [Cf: 10MR117.02] p. 61, Para. 1, [1896MS].

"O thou of little faith, wherefore didst thou doubt?" Christ has already proved Himself to be our ever-present Saviour. He knows all about our trials, and in the hour of need can we not pray that God will give us His Holy Spirit to bring to mind His manifestations of power in our behalf? Can we not believe that He is as willing to help us as on former occasions? His past dealings with His servants are not to fade from our minds, but the remembrance of them is ever to strengthen and uphold us. [Cf: 10MR117.03] p. 61, Para. 2, [1896MS].

No amount of tribulation can separate us from Christ. If He leads us to Rephidim, it is because He sees that it is for our good and for His name's glory. If we will look to Him in trusting faith, He will, in His own time, turn the bitterness of Marah into sweetness. He can open the flinty rock, and cause cooling streams to flow forth. Then shall we not lift our voices in praise and thanksgiving for past mercies, and go forward with full assurance that He is an ever-present help in time of trouble? He has been with us in our past experience, and His word to us

is "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).--Letter 24, 1896, pp. 5-13. ("To the Church at Cooranbong," May 23, 1896.) [Cf: 10MR117.04] p. 61, Para. 3, [1896MS].

Counsels Regarding Preaching--I have a little counsel for you from the Lord. I have been talking with the brethren, telling them [about] the light which the Lord has given. This word has come for you: "Be careful, and let not our labors be largely preaching." You cannot, Brother Anderson, accomplish good in thus doing. Speak short, both yourself and Brother Belden, and have the living Bread of Heaven to give to those who shall come to hear; for if you talk lengthily, there will soon be a loss of interest. Speak the important truth right to the point. If your souls thirst for the water of life, you will have the living water to impart to others, but if your own souls are not quickened by the life and Spirit of the Lord, the Lord would not have you make dry and uninteresting remarks. [Cf: 10MR129.01] p. 61, Para. 4, [1896MS].

Bear in mind that to be a minister does not mean that you must do much preaching. Brethren, I entreat of you to keep your own souls in the love of God, and never let the wellsprings dry. A cold, joyless discourse will kill the church. Bring animation into your words and prayers. There must be no cheap, faithless sermons given. The truth abiding in the heart, sanctifying the soul, will give you an appetite to feed on Christ, the Bread of Life, and as you partake of the heavenly manna, you will be able to say, Come and eat that which is good, and let your soul delight itself in fatness. Let all your energies be consecrated. . . . The Lord wants you to represent the truth as it is in Jesus. Let there be nothing like striving for supremacy. [Cf: 10MR129.02] p. 61, Para. 5, [1896MS].

Brother Belden, you should not feel excused from speaking the truth whenever you feel like it. Your long experience has given you knowledge that it is your privilege to communicate, and again, it gives variety. It is good for you both to act a part in interesting those who shall come to the meetings. Let not your zeal be of that order to preach, but to minister. Speak words from hearts warmed with the love of Jesus. Show great respect for Christ in the congregation. Come to the point. Dwell upon the matchless depths of the Saviour's love. Let these two brethren share the work of presiding in the meetings, but I urge you to be short. Do not weary the hearers by your long talks on matters that do not interest them. There are those in the Island [Norfolk Island] who believe all of Bible truth as far as they have heard it, but reject all the claims of God. The Lord will let His light shine into the chambers of the mind, and into the soul-temple, if they will only let it in. [Cf: 10MR130.01] p. 62, Para. 1, [1896MS].

Pray much; walk humbly with God; make personal efforts. If self is hidden with Christ in God, you will have scriptural, religious life and energy. We must keep asking earnestly. Make short prayers in meetings, and lengthy prayers when you talk and commune with God in your closet. We daily need to be imbued and sustained by His life-giving power. The requirement is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). Zeal, earnestness, and fervor belong to true worship, for God is a Spirit, and He seeketh such to worship Him who worship Him in Spirit and in truth. [Cf: 10MR130.02]

p. 62, Para. 2, [1896MS].

Do not hold the people in your discourses more than thirty minutes. "Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11). We may be instant in prayer. Bear in mind that it is the fervent prayer of the righteous that availeth much. Above all things, try to have a genuine interest in each other. Do not selfishly hold yourselves aloof from one another. Let not the message of the Laodiceans, "I know thy works, that thou art neither cold nor hot: I would thou were cold or hot" (Revelation 3:15), be applicable to you. [Cf: 10MR130.03] p. 62, Para. 3, [1896MS].

We have a wonderful truth, and our zeal and earnestness should be proportionate to the great truths we profess to love. Make yourselves friends. David exclaimed, "The zeal of Thine house has eaten me up" (Psalm 69:9). "My soul longeth, yea, even fainteth for the courts of the Lord" (Psalm 84:2). Christ declared that it was His meat and drink to do His Father's will. The zeal that comes through such sanctification of the truth makes the believer in the truth powerful, for he is the repository of sacred truth, and as he partakes of the truth he will be a helpful Christian. Zeal should always be uniform, manifesting a holiness of character. [Cf: 10MR131.01] p. 62, Para. 4, [1896MS].

The Lord loves to hear our prayers, and He would have us receive the things we ask of Him, but if we have no faith then we receive nothing. We have constitutional tendencies and cultivated tendencies, and the Lord would work in our behalf to help us overcome everything [in the] character that is not Christlike. We need to encourage a vivid sensibility of our obligations to be missionaries indeed. The Holy Spirit must be with us if we would make a correct impression upon souls. [Cf: 10MR131.02] p. 62, Para. 5, [1896MS].

If there is the same old routine with us in our ministry as in the state church and other denominations, we can do no good. If we have advanced light and truth, we are to reveal that the truth is righteousness and power in the human agent. If we are tame and lifeless, we cannot be living epistles, known and read of all men. We are to awake into life; for Christ is light and life. Missionaries must have the missionary spirit, and watch for souls as they that must give an account. [Cf: 10MR131.03] p. 63, Para. 1, [1896MS].

I beseech of you, Brother and Sister_____, and Brother and Sister_____, to feel that you have a work to do for the Master. Your attitude, your words, your spirit, may be a living epistle. Let there be perfect unity and love between you. Let the love of Christ abide in your hearts, and be much in prayer. It is your privilege to walk in the light as Christ is in the light. Share your labors in presenting the truth in your meetings. [Cf: 10MR132.01] p. 63, Para. 2, [1896MS].

Brother_____ will make a mistake if he supposes that because he is the elder of the church he must do all the speaking, for a change of gifts is positively to the advantage of the audience. Let these men feel that they are chosen of God to make the most of the talents God has given them, to improve and learn how to be better by practice. Let there be no tedious, long discourses. Just come right to the point. Pray right to the point, short and spiritual prayers. Let there be no striving to

be the greatest, for if either of you do this you will be found in the lowest place, for the spirit that prompts to this will lead you away from God. You will not feel that you must be constant learners in the school of Christ, and will become dead and lifeless, not living epistles. God help you, my brethren, to strive lawfully for the crown of eternal life. [Cf: 10MR132.02] p. 63, Para. 3, [1896MS].

You do not have the privilege of assembling together to hear new views of the truth, which often stimulates to new vigor, and therefore the greater necessity of keeping your own souls in the love and grace of your Lord Jesus Christ. If you walk humbly with God, if you commit the keeping of your souls to Him, He will give you to drink of that living water, that shall be in you a well of water, springing up into everlasting life. You will never feel self-sufficient, never feel that you are capable in and of yourselves. You will press your way onward and upward. You will have words, good words, kind words, Christ's words to speak, and you will not be dry sticks, but living branches that bear much fruit. [Cf: 10MR132.03] p. 63, Para. 4, [1896MS].

The Lord God is the strength of His people, and as you are, in the providence of God, situated on one of the islands of the sea [Norfolk Island], if you make God your dependence and your trust, you will be a great blessing to diffuse light. The endowment of grace you need daily, in order to walk circumspectly. Seek to cultivate the traits of character that will win souls to Jesus. We cannot for a moment entertain the idea that we have any sufficiency of ourselves, but we can through faith and cultivation of every trait of character, striving not for the supremacy but to be more Christlike, grow up into Christ our living head, and become complete in Him. [Cf: 10MR133.01] p. 63, Para. 5, [1896MS].

Give your own selves to the Lord. Let your Christian life affirm in all your work, temporal and religious, that you are working by the will of God, making His word your rule of daily life and practice, putting every fibre of selfishness away. You need not fail nor be discouraged. Sow the seeds of truth wherever you have an opportunity. God will water your own souls just as far and as long as you in Christ shall water others. Do all that you possibly can for the promotion of the truth. Do not get into strife, but with Christ in the heart you may contend for the faith in all meekness, and assurance, and love. Freely you have received, freely give. Let it not be said that the laborers in Norfolk Island have no more religion than those of other denominations. We must, as workers together with God, come out of the frosty atmosphere in which our spirits will be inclined to live and breathe. No traditionary sentiments must cling to and impede our movements. There are souls to be saved. Ye are "labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). Our faith must be cultivated daily, and increase and grow, and we must understand what it means to endure, seeing Him who is invisible. [Cf: 10MR133.02] p. 64, Para. 1, [1896MS].

The Word of God must be administered with spirit and with life. It means life eternal to all who receive it. A tame, uncertain delivery will do no good. Improve in manner, voice, earnestness, and assurance, as if you knew what you were handling. Oh, faith must be grasped more, much more than it is now. We can have the most precious truths, and deliver them in such a tame, uncertain, lifeless manner in the

interpretation, as to crush out from the precious meaning all the power to impress hearts and awaken consciousness, because our own hearts do not take in the solemn admonitions. Do we believe the Bible? If we do, we will reveal it. [Cf: 10MR134.01] p. 64, Para. 2, [1896MS].

I write you this because I have been speaking these words to you in the visions of the night. We have hearts that can feel, and God wants us to have travail for souls; deep earnest feeling that will affect hearts, so that they shall believe. Religion with us is a reality.-- Letter 1a, 1896, pp. 1-5. (To Workers appointed to open work in Norfolk Island, January 14, 1895.) [Cf: 10MR134.02] p. 64, Para. 3, [1896MS].

Counsel Regarding Work on Norfolk Island--I am somewhat rested this morning, and I feel that I must write a letter to Brother Nobbs. I was apparently in your midst, speaking very much after the manner I have written to him. [Cf: 10MR134.03] p. 64, Para. 4, [1896MS].

I have had the matter presented to me in regard to the work on Norfolk Island. There is more looking to the discouraging features, and losing faith, than looking to the Lord, the mighty power that is waiting our demand upon its abundant resources. "The great day of the Lord is near and hasteth greatly, even the voice of the day of the Lord. Even the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. But the whole land shall be devoured by the fire of His jealousy, for He shall make even a speedy riddance of all them that dwell in the land" (Zeph. 1:14-15,18).--Letter 12, 1896, p. 1. (To Brother Belden, November 24, 1896.) [Cf: 10MR134.04] p. 64, Para. 5, [1896MS].

Perverted Appetites to be Controlled--Those who are engaged in the sacred work of opening the Word of God to others, must be sure that they themselves are eating and digesting that Word. They must watch over themselves, weeding from the heart and character the fungus growth which causes deformity and weakness. "Wherefore laying aside all malice, and all guile, . . . and all evil speakings, As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2:1,2). Have you done this, or have you thought that you had no battles to fight with self, and so allowed your unsanctified impulses to control mind and judgment? [Cf: 10MR284.02] p. 65, Para. 1, [1896MS].

All that is enumerated in this verse--the products of the carnal mind and unsanctified heart--have influenced the workers more or less, and the effort which cost so much money, so much weary anxiety, so much hard work, has been made of little effect, because the workers did not eat the flesh and drink the blood of the Son of man. Self was mingled with nearly everything, and the wrong influence of this has been far-reaching. This spirit of rivalry is not from God, but from beneath. . . . [Cf: 10MR285.01] p. 65, Para. 2, [1896MS].

In the hearts of all who desire to follow Christ, there is natural depravity which must be uprooted, lest the representation of Christ be marred. Even at our camp meetings and special gatherings, selfishness is manifested by those in attendance. Covetousness, vanity, hastiness of temper, are cherished. An inclination to pick at straws, to think and speak evil of others, is too plainly manifested. This is a work which is in direct opposition to the work of God. . . . [Cf:

10MR285.02] p. 65, Para. 3, [1896MS].

Men will never be prepared to do the work of God acceptably unless they take themselves in hand and endeavor, firmly and constantly, to correct their own errors. No one is to take the position that his own way is perfect, that he has no need to reach a higher standard. "Seeing that 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" (1 Peter 1:22). This work is too often left undone. Many are working in an entirely different manner from that which is given to them as a standard of perfect service. . . . [Cf: 10MR285.03] p. 65, Para. 4, [1896MS].

Jesus Christ gave His life in order to save us, soul and body. He desires to restore the moral image of God in man. In order that this may be accomplished, we must cooperate with Him. The very flesh of our bodies must be consecrated to His service. But can this be done while we place in our stomachs food which will strengthen feelings which war against holiness and happiness and purity? . . . [Cf: 10MR286.01] p. 65, Para. 5, [1896MS].

A plain, simple, but liberal diet of fruits, vegetables, and grains is the best for those who are preparing for the work of God. The lower nature, with all its inclinations, must be subdued and crucified, for it is not subject to the law of God, neither indeed can be. It is absolutely necessary for Christians to keep the body under, bringing it into subjection, and uprooting every affection and impulse that is contrary to the will of God. The food which we eat will help or hinder us in doing this. . . . [Cf: 10MR286.02] p. 65, Para. 6, [1896MS].

Parents should give strict heed to every ray of light which God has given on the subject of health reform, for we are living in a degenerate age, when there is danger that passion will drive the youth into corrupting and revolting sins, into self-pollution, which ruins the mind, destroying the memory and enfeebling every other faculty. If their consciences are aroused to see this subject in its true bearing, parents can do much to guard their children from temptation, but if they place upon their tables the flesh of dead animals, if they encourage their little ones to eat this food, they sow seeds which will bring forth a harvest of corruption. . . . [Cf: 10MR286.03] p. 66, Para. 1, [1896MS].

Much injury is done to health by the variety of the food which is seen on so many tables. Take the different dishes that are placed on the table at one meal, and put them all together in one vessel--stir them up together. Does it make the stomach turn to look at it? Leave it for a few hours and it will ferment. Yet thousands compel their stomachs to receive just such a mass as this every day--half masticated meat, condiments, spices, pies, and sweet puddings are washed down with tea and coffee. The abused stomach is obliged to take them and do the best it can with them. [Cf: 10MR286.04] p. 66, Para. 2, [1896MS].

Is there not sin in placing upon the table such a variety at one meal? Often the desire to return to moral integrity is expressed. But this will never be until we return to simple, healthful foods, until we eat and drink to glorify God, not to gratify our perverted appetites. [Cf: 10MR287.01] p. 66, Para. 3, [1896MS].

"Died because of bad cooking." "Died because of sour bread." "Died of medication." "Died of an abused stomach." This might be written over the graves of many. This suicidal process is gradual. Nature bears the abuse as long as possible, but in the end she must succumb. The oil in the lamp of life is mixed with a variety of injurious substances, and the lamp refuses to burn longer. It is extinguished, not because God willed it, but because of the manifest disregard of nature's laws.--Ms 47, 1896, pp. 2,3, 5,7,9,11,12. ("The Lack of Unity and Cause of Failure," no date.) [Cf: 10MR287.02] p. 66, Para. 4, [1896MS].

Marriages That Heaven Cannot Bless--Instituted by God, marriage is a sacred ordinance and should never be entered upon in a spirit of selfishness. Those who contemplate this step should solemnly and prayerfully consider its importance, and seek divine counsel that they may know whether they are pursuing a course in harmony with the will of God. The instruction given in God's Word on this point should be carefully considered. Heaven looks with pleasure upon a marriage formed with an earnest desire to conform to the directions given in the Scripture. [Cf: 10MR190.01] p. 66, Para. 5, [1896MS].

We read in God's Word: (2 Corinthians 6:14-16 quoted). If we follow Christ, His Holy Spirit will work and speak through us and we will be living epistles, known and read of all men. (2 Corinthians 7:1: Leviticus 26:11,12: and 1 Corinthians 3:16,17 quoted.) [Cf: 10MR190.02] p. 66, Para. 6, [1896MS].

Once let the barrier which the Lord has erected in regard to the marriage relation be broken down, and unless this transgression against the law of God is seen in its true colors, the sacredness of the marriage relation will not be appreciated, and steps will be taken which show an utter disregard for the Word of God. [Cf: 10MR190.03] p. 66, Para. 7, [1896MS].

The truth of God is to be held as more precious than anything else, and the man who will sacrifice truth to obtain a wife reveals that his appreciation of the law of God is of a very low grade, and that self-gratification rises superior to a "Thus saith the Lord." Of a man who will put his own impulses before the Word of God a woman may well be afraid, for he has no just appreciation of what marriage means. He who obtains his wife by disloyalty to God cannot expect the blessing of God to rest upon his marriage. He practices a lie in order that he may avoid detection, violates the law of God that he may gratify an unholy passion or indulge his fancy, and he cannot be happy. He who is not true to his God cannot be true to his wife. [Cf: 10MR191.01] p. 67, Para. 1, [1896MS].

Convicted of sin, he may repent of his action in yielding up the truth in order to obtain his wife, and may return to his obedience to the fourth commandment. But by doing this he places his wife in a most unfavorable position. She opposed the truth so strongly that she refused to marry one who believed it, and in order to gain her consent he dishonored God by giving up the Sabbath, leading her to believe that this would be always so. Now that he has changed, it will be very hard for him to make up for his lack of honesty. How distrustful he should be of himself! How careful he should never, by word or action, to give her cause for a further lack of confidence. If thoroughly converted, he

will do all in his power to be a faithful husband and father, bearing with meekness whatever opposition he may receive from his wife, remembering that she is placed in a hard position by being united to one who believes a truth she would not receive. [Cf: 10MR191.02] p. 67, Para. 2, [1896MS].

He will give her no occasion to think that he enjoys the society of young ladies more than he does that of his wife. He will abstain from the very appearance of disloyalty to his wife. He will not leave her to bear the larger share of the family cares, increasing her burdens by his exacting faultfinding ways, but as increased responsibilities come, he will be tender and thoughtful, seeking to relieve her of all unnecessary suffering or anxiety. Even if she is not all he might desire a wife to be, he will remember that he has given her cause for a lack of confidence in him, and he is not all that a woman desires in her husband. He promised that if she would marry him he would give up the Sabbath, and believing this she married him. This promise he has broken, and if he would once more gain his wife's confidence, he must be faithful and true in every particular, in small matters as well as in larger responsibilities. [Cf: 10MR191.03] p. 67, Para. 3, [1896MS].

My brother, this is the course you should have pursued, but has it been so? Did you ask counsel and guidance of God before marrying your wife, or did you follow your own way? You bound yourself to love and cherish a woman who only accepted you on the condition that you would give up the Sabbath of God. But the man who yields to impulse and his own unconsecrated passions and selects an unbeliever for his wife, yielding up the claims of God, promising to give up the Sabbath if she will marry him, takes a step that will bring unhappiness into his family. He sells his birthright for a mess of pottage. And the woman who trusts her life to such a man will never feel the respect for him that a woman ought to feel for her husband. Every marriage engagement should be carefully considered, for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live. [Cf: 10MR192.01] p. 67, Para. 4, [1896MS].

But you chose between God and your wife, and made the choice by becoming disloyal to God. You determined to have your own way, and you sold the Lord God in a very cheap market. By this act you brought upon your Christian life the reproach of disloyalty. You imperiled your soul by buying your wife, and the result has been as might be expected. [Cf: 10MR192.02] p. 68, Para. 1, [1896MS].

Your object gained, you did what you had intended to do after you were married. You again accepted the Sabbath. But how did your wife regard this? What effect did it have upon her? A stumbling block was laid directly in the way of her regarding favorably your profession of faith. Having violated the law of God to obtain a wife, you were not happy in your marriage relations. Your wife did not forsake you, but you forsook her, leaving to her the care and responsibility of two sons. After you had been absent three years, you irreverently and recklessly disregarded the marriage relation by placing your love, or your fancied love, upon another, and sought to take another wife. Of how much confidence is a man worthy who will thus leave his wife and children and seek to contract a second marriage? Even before your wife obtained a divorce, you placed your affections upon another. [Cf:

10MR193.01] p. 68, Para. 2, [1896MS].

In taking this step, you saw no further ahead in regard to the importance of it than when you first showed your disloyalty to God in order to gain your object. You showed that you had no experimental knowledge of God, but that your desire to please self overbalanced your desire to please God. Under such circumstances could your second marriage have borne the signature of heaven? Would you have been a faithful husband and a wise father? Your first marriage was a violation of the law of God. By seeking to contract another while your wife was still living, you dishonored God and showed that you either had not a sound religious faith, or were not of a sound mind. [Cf: 10MR193.02] p. 68, Para. 3, [1896MS].

The divorce obtained by your wife was no more than could be expected. The man who will give up his loyalty to God in order to obtain a wife will not be loyal to his wife, and you yourself have laid the foundation of your trouble. The course you have pursued in your home life has been a mistake from the beginning, and your wife has reason to consider that she and the children would be happier without your company. Were I to hear of any woman proposing to enter into the marriage covenant with you, I would feel it my duty to warn her against it, for you have in your disposition the attributes of a tyrant. You expect a woman to submerge her will in yours, preserving no individuality of her own. The spirit you manifested in your connection with your wife's mother was not as God would have it, but was directly against the principles contained in His holy Word. You are critical and exacting, and you have a harsh, cruel spirit. In your married life you have not pursued a course which would keep your wife's love or win her to the truth, and you need much of the softening influence of the spirit of the meek and lowly Jesus in your life, that you may not bring a reproach upon the truth which you profess.--Letter 17, 1896, pp. 1-6. (To a church member who had married out of the church, and been divorced, May 10, 1896.) [Cf: 10MR194.01] p. 68, Para. 4, [1896MS].

Our Minds May Become Identified With God's Will--God's Word sets forth the will that is to be carried into the recesses of the soul. If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His word, that when obeying His will we are only carrying out the impulses of our minds. All such will not possess an unsanctified, selfish disposition, ready to carry out their own wills, but will have a jealous, earnest, determined zeal for the glory of God. They will not want to do anything in their own strength, and will guard strictly against the danger of promoting self. [Cf: 10MR295.02] p. 68, Para. 5, [1896MS].

All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of Him while on this earth. Our natures are in need of discipline. They must be conformed to the nature of Jesus Christ, that He may accomplish the good He designs to do for all who will submit to be molded by yielding their natures to His authority. The great Teacher will yoke up with every soul who will bear His yoke. He understands man, and has a full knowledge of all the requirements of human nature.--Letter 22, 1896, p. 7. (To W. A. Colcord, June 22, 1896.) [Cf: 10MR295.03] p. 69, Para. 1, [1896MS].

*Need to Become Renewed in Knowledge and Grace--*Were it not for Christ's atoning sacrifice, there is nothing in us in which God can delight. All the natural goodness of man is worthless with God. He will not take pleasure in any man who retains his old nature, and is not so renewed in knowledge and grace that he is a new man in Christ Jesus. Our education, our talents, our means, are gifts entrusted to us by God, that He may see how we will use them. If we use them to glorify self, if we live for self, the Lord says, "I cannot delight in them; for Christ has died for them in vain." One word which exalts self causes the light of God's countenance to be withdrawn. [Cf: 10MR296.02] p. 69, Para. 2, [1896MS].

The Lord takes none to heaven but those who are first made saints through the grace of Jesus Christ; those in whom He can see Christ exemplified. When the love of Christ is an abiding principle in the soul, we shall realize that we are hid with Christ in God. Then we can say, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20). Look to Calvary. Let every proud look be humbled. Look unto Jesus, the author and finisher of our faith. "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).--Ms. 39, 1896, p. 10. ("Make Straight Paths for Your Feet," December 31, 1896.) [Cf: 10MR296.03] p. 69, Para. 3, [1896MS].

*Dietary Intemperance Enfeebles the Brain--*The success of acquiring a good memory and a calm, uniform temper depends not upon circumstances, but very much upon the way in which the stomach is treated. If food is taken at any and every time [it is desired], the organs of digestion are abused and man must pay the penalty. Nature will not suffer abuse without proclaiming it in disordered nerves and muscles and intellect. The gourmand--for this he may be called--who overloads his stomach should remember that the nerve power must be called upon to take care of the burden placed upon the stomach, and the brain is enfeebled in being deprived of the power necessary to strengthen the memory.--Ms 53, 1896, pp. 6,7. (April 24, 1896.) [Cf: 10MR299.02] p. 69, Para. 4, [1896MS].

The study of history, an acquaintance with the countries, nations, and customs referred to in the Word, a study of the men whom the Lord has enlightened, are important helps in an understanding of the Word of God, but are not absolutely essential to enable the inquiring mind to find the path to heaven. The Bible makes plain the pathway of life, and "the wayfaring men, though fools, shall not err therein." The gift of eternal life through Jesus Christ is made apparent in the Bible.--Ms 12b, 1896, p. 15. (Untitled Manuscript, March 17, 1896.) [Cf: 10MR301.01] p. 69, Para. 5, [1896MS].

Dear Brother Olsen: . . . I have not, I think, revealed the entire working that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work. . .

. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord. [Cf: 10MR392.01] p. 70, Para. 1, [1896MS].

The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have worked for Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased, for He had set us to stand at the wheels of the moving machinery at Battle Creek. [Cf: 10MR392.02] p. 70, Para. 2, [1896MS].

This is the reason I have written you. . . . Had you said, I cannot bear these responsibilities alone, we would have responded and returned. . . . [Cf: 10MR393.01] p. 70, Para. 3, [1896MS].

That the people of Battle Creek should feel that they could have us leave at the time we did, was the result of man's devising, and not the Lord's. The sum of the matter is proved, and its figures are before you. We are here. The Battle Creek matters have been laid before me at this great distance, and the load I have carried has been very heavy to bear. [Cf: 10MR393.02] p. 70, Para. 4, [1896MS].

I do not suppose I shall ever revisit America. I shall be seventy years old next November. The Lord designed that we should be near the publishing houses, that we should have easy access to these institutions that we might counsel together. Because of the moves that have been made, many publications that should have been issued before this have been retarded. The great amount of writing that has been necessary in order to communicate with America has hindered this work. I never expect to visit Africa. I desire quietude. And yet I am here in Australia with funds low, and straining every nerve and muscle to establish the work here.--Letter 127, 1896, pp. 2-4. (Written Dec. 1, 1896, at Cooranbong, NSW, Australia.) [Cf: 10MR393.03] p. 70, Para. 5, [1896MS].

[To S. N. Haskell]--I write a few lines to you this morning by lamplight. Before receiving this, you will have met Professor Prescott. We would gladly have retained him in this country, but we dared not do this, for it would have savoured of selfishness. We hope he will do the brethren much good in South Africa, and that he will be received cordially, in brotherly love. He has the truth in the heart, as well as on the lips. God is with him, and will work by him if our brethren will receive him as one who bears to them a message from God. May it not be true of them, as of the people of Nazareth, that Jesus could not do many mighty works because of their unbelief. There is no virtue in refusing to receive the light which God shall send, and we need every ray of light from heaven. We should appreciate the love of God, who

sends the light, and should accept the light joyfully. [Cf: 11MR33.02] p. 70, Para. 6, [1896MS].

Many need to learn that it is one thing to assent to truth, and another thing to receive the truth as the bread of God, of which, if a man eat, he shall live forever. Day by day we must feed upon the Living Bread that we may receive spiritual sustenance, as we partake of temporal food to give us physical strength. What is the Bread of Life? Jesus said, "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" (John 6:54-56). He does not leave us to misunderstand Him. He says, "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (verse 63). The words of Christ are to be received with no half hearted, weak, hesitating faith. The Word gives light and assurance to all who educate their souls to believe. The heart needs the presence of the heavenly Guest--Christ abiding in the soul. We are to dwell in Christ, and Christ is to dwell in us by faith. [Cf: 11MR34.01] p. 71, Para. 1, [1896MS].

The largest promise that Christ could give to His disciples when He left them was the promise of the Holy Spirit. He was in search of the strongest consolation He could leave them, to do them good after His departure. Of all the subjects that were of the most importance to them, He chose that of the Holy Spirit. And what did He predict concerning the Spirit? "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Truths had been buried beneath the rubbish of misinterpretation--the maxims of men, the sayings of finite beings that had been exalted as being of more consequence than the word of the living God. [Cf: 11MR34.02] p. 71, Para. 2, [1896MS].

In our day the church has been to a great degree content with the surface truths of revelation, made so plain and easy to be understood that many have thought these supplied all that was essential, and in accepting them they have been content. But the Holy Spirit, working upon the mind, will not allow it to rest in indolence. He awakens an earnest desire for truth uncorrupted with error and false doctrines. Celestial truth will reward the diligent seeker. The mind that is really desirous to know what is truth cannot be content in indolence. [Cf: 11MR35.01] p. 71, Para. 3, [1896MS].

The kingdom of heaven is likened to 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" (Matthew 13:44). He buys it that he may work it, plow up every part of it, and take possession of its treasures. It is the Holy Spirit's office to direct this search and to reward it. The searcher, while digging the field, finds leads of precious ore of which he seeks to estimate the value, and he sinks the shaft deeper for still more valuable treasure. Thus many a rich lode is discovered. The gold fields of the earth are not so interlaced with veins of precious ore as is the field of revelation with leads that bring to view the unsearchable riches of Christ. [Cf: 11MR35.02] p. 71, Para. 4, [1896MS].

The Lord would have every one of His believing children rich in faith;

and this is the fruit of the working of the Holy Spirit upon the heart. From the heart the Spirit works outward, developing a character that God will approve. What a vast field of the treasures of truth did Christ add to the domain of faith to be appropriated by His disciples! We need greater faith if we would have better knowledge of the Word. The greatest hindrance to our receiving the divine illumination is that we do not depend on the efficiency of the Holy Spirit. The Spirit is freely given us of God if we will appreciate and accept Him. And what is He?--the representative of Jesus Christ. He is to be our constant helper. It is through the Spirit that Christ fulfills the promise, "I will never leave thee nor forsake thee." "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). (The bell is sounding for morning worship. I must stop here.)--Letter 38, 1896, pp. 1-4. (To S. N. Haskell, May 30, 1896.) [Cf: 11MR35.03] p. 71, Para. 5, [1896MS].

Local Conference Presidents to Bear Their Share of Responsibilities--The men who act as presidents of State conferences should be carefully selected. Then let these men bear the responsibilities of the conference in a most thorough, earnest, God-fearing manner. If they are not qualified to do the work thoroughly and successfully, do not keep them in that position. [Cf: 11MR77.03] p. 72, Para. 1, [1896MS].

A mass of matter is laid before the General Conference. Every burden is carried to Battle Creek. This makes the presidents of the State conferences very irresponsible. Many are not growing in aptitude and in judgment. . . . [Cf: 11MR78.01] p. 72, Para. 2, [1896MS].

Let the presidents of State conferences walk humbly with God, and they will not have occasion to write to the president of the General Conference to leave his work to settle little matters for them. Even many large matters may be carried to God, and God will give counsel in every State conference. The Lord can be approached by all. He is much more accessible than the president of the General Conference. Let the president of the General Conference educate the presidents of State conferences to take care of their portion of the moral vineyard where they are situated wisely, without laying their burdens upon him.--Ms. 17, 1896, pp. 4, 10, 11. (Untitled Manuscript, May 13, 1896.) [Cf: 11MR78.02] p. 72, Para. 3, [1896MS].

Decentralization of Power Urged--The matter in regard to centralizing all the power in one body in Battle Creek, has become serious. From the light given me, I see that this administration is embracing altogether too much, and is trying to carry burdens and interests which it has not strength or wisdom from heaven to bear, or to conduct successfully. The Lord is just as willing to impart wisdom and ability to men in distant fields as He is to impart wisdom and ability to the men in Battle Creek. . . . [Cf: 11MR81.01] p. 72, Para. 4, [1896MS].

Distant conferences should not be compelled to depend upon Battle Creek to manage for them. In every country men should be appointed to assist the presidents of the different conferences. The carrying forward of the message should be entrusted to willing men--men who, in the fear of God, will minister in His service. As these men do their best, according to their ability, working with a deep, earnest love for the souls for whom Christ has died, God will help them.--Letter 88, 1896, pp. 1, 2. (To W. W. Prescott and Wife, Sept. 1, 1896.) [Cf:

Questions Asked Led Ellen White to Present What She Might Not Otherwise Have Presented--I had a long talk with Professor Prescott last Thursday or Friday in regard to school education. This will come out soon. I have a great work to do and must have the Holy Spirit's guidance. Professor Prescott drew me out as your father [James White] used to do, and many things I could say and did say that I otherwise might not have spoken. Then he said I must write it.--Letter 144, 1896, pp. 1, 2. (To "Children," February 16, 1896.) [Cf: 11MR109.01] p. 72, Para. 6, [1896MS].

Thursday, February 13, 1896--In the afternoon Professor Prescott and wife again visited me in my room. We had a long talk in regard to the management of school matters. As questions were asked the Holy Spirit revived many things in my mind, and I could tell them the way many matters concerning our educational interest had been presented to me. We are to lay the situation of dearth of means before the whole school and then make known the Lord's plan as presented to me. In place of devoting time to inventing amusements to use their muscles, they can strengthen nerves and muscles to good advantage in the work that needs to be done on the school grounds. If we shall be compelled to hire the work done, the price of tuition must be increased. Every student may consider it to be his privilege to have a part in saving means they would pay for hiring work done, that themselves can do. Earning their expenses is to be considered a part of their education. Every student is to exercise brain and bone and muscle. Here is the education of the whole man, right on the ground--an education essential for all, for there is work for all to do. . . . [Cf: 11MR113.03] p. 73, Para. 1, [1896MS].

Friday, February 14, 1896--Professor Prescott came to see me and read several letters to me in regard to the highest education--education in our schools. One was from Professor [Frederick] Griggs. We had some important matters to consider.--Ms. 62, 1896, pp. 3,4. (Diary, Feb. 13, 14, 1896.) [Cf: 11MR114.01] p. 73, Para. 2, [1896MS].

Distrust of Self Is Essential--In His Word the Lord enumerates the gifts and graces that are indispensable for all who connect with His work. He does not teach us to ignore learning, or to despise education, for when controlled by the love and fear of God, intellectual culture is a blessing; yet this is not presented as the most important qualification for the service of God. Jesus passed by the wise men of His time, the men of education and position, because they were so proud and self-sufficient in their boasted superiority, that they could not sympathize with suffering humanity and become co-laborers with the Man of Nazareth. In their bigotry they scorned to be taught by Christ. [Cf: 11MR169.01] p. 73, Para. 3, [1896MS].

The Lord Jesus would have men connected with His work who appreciate that work as sacred; then they can cooperate with God. They will be unobstructed channels through which His grace can flow. The attributes of the character of Christ can be imparted to those only who distrust themselves. The highest scientific education cannot in itself develop a Christlike character. The fruits of true wisdom come from Christ alone.--Ms. 14, 1896, p. 1. ("Qualifications Essential for the Work of God," April 28, 1896.) [Cf: 11MR169.02] p. 73, Para. 4, [1896MS].

The Meaning of an All-sided Education--The grace of God takes men as they are and works as an educator, using every principle on which an all-sided education depends. The steady influence of the grace of God trains the soul after Christ's methods, and every fierce passion, every defective trait of character is worked upon by the molding influence of the Spirit of Christ, until new motive power becomes filled with the Holy Spirit of God, after the likeness of the divine similitude. [Cf: 11MR193.03] p. 73, Para. 5, [1896MS].

Never forget that thoughts work out actions. Repeated actions form habits, and habits form character. . . . The Bible is to be the rule of life. It is marvelous in the eyes of the universe of heaven that men who teach the Word do not always practice the truth. Few realize what it means to be complete in Christ Jesus, the revealed will of God. His Word is not dishonored by being brought into practical life to form habits which will develop character.--Letter 85, 1896, p. 4. (To O. A. Olsen, March 16, 1896.) [Cf: 11MR194.01] p. 74, Para. 1, [1896MS].

EGW Instructed to Re-employ Fannie Bolton--Friday, March 19, I arose early, about half-past three o'clock in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly Watcher seemed close beside me. I felt that I was in the presence of Jesus. [Cf: 11MR326.03] p. 74, Para. 2, [1896MS].

The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence were speaking with me. The matter I had been writing upon seemed to be lost to my mind and another matter distinctly opened before me. A great awe seemed to be upon me as matters were imprinted upon my mind. [Cf: 11MR326.04] p. 74, Para. 3, [1896MS].

The question was, "What have you done with the request of Fannie Bolton? You have not erred in disconnecting with her. This was the right thing for you to do, and this would bring to her mind conviction and remorse which she must have. She has been tempted, deceived, and almost destroyed. Notwithstanding her perversity of spirit, I have thoughts of mercy and compassion for her. . . . [Cf: 11MR327.01] p. 74, Para. 4, [1896MS].

"Take this poor deluded soul by the hand, surround her with a favorable influence, if possible. If she separates now from you, Satan's net is prepared for her feet. She is not in a condition to be left to herself. She feels regret and remorse. I am her Redeemer. I will restore her if she will not exalt and honor and glorify herself. If she goes from you now, there is a chain of circumstances which will bring her into difficulties which will be for her ruin. . . . [Cf: 11MR327.02] p. 74, Para. 5, [1896MS].

"You are not to wait for evidence of transformation of character. The

Holy Spirit alone can do this work, and mold and fashion this child's experience after the divine similitude. She has not power, if left to herself, to control a temperament that is always a snare to her, unless she keeps in the love of God, unless she humbles herself under the hand of God, and learns daily the meekness and lowliness of Christ." [Cf: 11MR327.03] p. 74, Para. 6, [1896MS].

I . . . shall work accordingly. I have taken Fannie to my home here at Sunnyside, Avondale, Cooranbong. I shall do all I can to help her heavenward.-- Ms 12c, 1896. (Concerning Fannie Bolton, March 20, 1896.) [Cf: 11MR327.04] p. 74, Para. 7, [1896MS].

Ellen White Did Not Wish to Go to Battle Creek--I do not propose to go to Battle Creek. The memory of the terrible siege I had there for two years, with so few to help me, remains with me as a warning. I prefer to remain in this far-off country.--Letter 87a, 1896, p. 3. (To O. A. Olsen, May 25, 1896.) [Cf: 12MR57.02] p. 75, Para. 1, [1896MS].

A Talk With Brother and Sister Prescott--In the afternoon Brother and Sister Prescott came up. We had a long talk. I read important matters to them. Our conversation was profitable. We could see some matters in a clearer light. The problem of studies in our school was canvassed. I had matter written some time ago, but could not find it till books were unpacked.--Ms 62, 1896, p. 2. (Diary: Feb. 11, 1896.) [Cf: 12MR58.01] p. 75, Para. 2, [1896MS].

How Ellen White Dealt With the Financial Depression in Australia--Our faith has been tested and tried. We have been pressed with poverty on every side. Families were continually coming to me and telling me that they had no money to buy bread, but what could I do? I could not pay my own workers any wages, and our grocery bills were accumulating. For three or four months my workers could not be paid, but they were willing to suffer inconvenience. I received from Battle Creek six hundred dollars. This would barely set me straight with my creditors, but some of them were willing to wait. [Cf: 12MR95.01] p. 75, Para. 3, [1896MS].

I immediately set to work on my garden men who were in need, some of these destitute of daily food. One man with a family of four children came to me and said that they had had nothing but squash to eat for a week. I gave them a cow, for they must have something for their children. We also plowed their land for them, my hired man doing the work. To another family I loaned a cow, that they might have milk for their children. I cannot see such poverty as this without great pain of heart, for I know that there is enough in the world to sustain all if economy were practiced by those who have the means.--Ms 55, 1896, pp. 1, 2. (Diary, Oct. 1, 1896.) [Cf: 12MR95.02] p. 75, Para. 4, [1896MS].

Learn by Searching the Scriptures--The law of God cannot be made void by the law of a nation. When the law is trampled in the dust, the sacredness of the commandments of God will be vindicated by those who are loyal to Him. We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people. Every objection raised against the commandments of God will make a way for the advancement of truth and enable its advocates to present its value before men. There is a beauty and force in the truth that nothing can make so apparent as opposition

and persecution. When this is revealed, many will be converted to the truth. Many who profess the truth do not know its preciousness, nor realize the richness of the assurances God has given. And they will not understand this until they are pressed into places of difficulty. But then they will understand what the Saviour means when He says, "I will manifest Myself unto them." (See John 14:21.) When surrounded by those who have not the love of God, the Christian will realize how precious it is to have communion with God and to obtain views of eternal redemption. [Cf: 12MR141.02] p. 75, Para. 5, [1896MS].

Day by day we are to learn by searching the Scriptures that God does not exalt one man for the purpose of controlling the minds and the practices of another. Everything that is done to direct people to follow the sayings and observe the customs of men, in opposition to what the Lord has said, is wrong. Those who dare to take the guidance of men should understand that these very men need to be guided by that Voice which has said that there is to be no lording it over God's heritage. We have need of broad-minded, deep-thinking men; but we do not need men who, because they are in positions of trust, will think that they should put the yoke upon their fellow men. Those who think that their position gives them this authority had better become Bible students. The end of all government was beautifully set forth by the Lord in the symbol of a tree that gave shelter to the beasts of the field and to the birds of the air. Nebuchadnezzar was at one time a superior ruler, a man more compassionate toward his subjects than was the ruler of any other heathen nation, and his rule was symbolized by a lofty tree. But the man who thinks it is his prerogative to command his fellow men and says, "You shall," and "You shall not," is entirely out of his place. He takes upon himself that which was never given him and lords it over God's purchased possession. Every man is accountable to God for his actions. The man in a position of trust who is guided by the spirit of God will always protect the weak, relieve the needy, and look after the widow and the fatherless.--Ms. 15, 1896, pp. 16-18. ("Revelation," April 27, 1896.) [Cf: 12MR142.01] p. 76, Para. 1, [1896MS].

God Desires to Save Sinful Man--God has revealed His character toward fallen man by giving him a Saviour, Jesus Christ. He covenanted not to stir up His wrath against the perversity of His children, not to censure them in His hot displeasure, until every advantage had been given them through all their period of probation. And even when they shall refuse His warnings, His messages of invitation, the presentation of His righteousness, when they continue to sin in the face of light and evidence, still He will not break forth upon them in His great anger. He leaves all judgment to His Son, whom He gave as a sin offering for the world. [Cf: 12MR143.01] p. 76, Para. 2, [1896MS].

God has a yearning desire to save the purchase of the blood of Christ from the sure result of a wrong course of action, which, if persisted in, will bring upon them the wrath of the rejected Lamb. Mercy, rich and free, is presented in the gift of Christ's righteousness. Those who scorn this precious gift, who despise and reject the Saviour, who refuse the invitation, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isa. 27:5), reject the offer of the attributes of a character which will constitute them sons and daughters of God. "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:" (What name? Immanuel, the Son of God) "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:12-14).--Ms. 26, 1896. [Cf: 12MR143.02] p. 76, Para. 3, [1896MS].

True Love and Sympathy Needed, With Less Form and Ceremony--I am sure if there were fewer forms and ceremonies in our churches, and a greater manifestation of that genuine simplicity, that true love and sympathy that reaches out for souls, and bears others' burdens, much more would be accomplished. All who have the work of Christ to do must have the mind of Christ. The great burden is to educate these souls by the Word of God, and adapt its teachings to all classes. It alone can purify the soul from all moral and spiritual impurity.--Letter 123, 1896, p. 2. (To Edson and Emma White, August 30, 1896.) [Cf: 12MR218.01] p. 76, Para. 4, [1896MS].

"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven" (Matt. 10:32). Do you confess Christ in your expenditure of His entrusted means? Is He confessed when most of your income is spent on self, when the Lord's tenth is withheld, and when gifts and offerings are used for your own pleasure and benefit? It would not be out of place for you to head a column in your domestic account book "Charity." Had you done this, and had you put down all that you have spent for self, and all that you have used for charity, the list of that spent for self would make a large amount; but how would your column set apart for charity come out? Again I urge you to ask yourself, Do I confess Christ in my expenditure? Heading a column of your account book "Charity" would make a revelation to you. No other human eye may see that book but yourself, but the Lord Jesus Christ sees it, and your reward in the day of reckoning will be in accordance with your works. [Cf: 12MR227.01] p. 77, Para. 1, [1896MS].

When the question is asked those who have professed to be Christians, "How much owest thou unto my Lord?" many will stand silent and convicted, unprepared to answer, because they have not considered the Lord's dues and have set apart nothing for charity. Have you been forward with gifts and offerings? Would not an examination of your account book reveal that you have neglected your duty in this respect? [Cf: 12MR227.02] p. 77, Para. 2, [1896MS].

If Christ had that which is His own in tithes and offerings, so much would not be left for selfish outlay on nicknacks and display. Less would be spent for dress, for pleasure excursions, for entertainments, or for display in table fare. We may confess Christ by making no elaborate preparations for visitors; we may deny Him by making more than ordinary preparations, which takes time that rightly belongs to the Lord. Not only do you rob your family of the attention they need, in order to prepare an elaborate entertainment, but the practice is followed by others whom you have influenced by your example. The Lord does not judge us according to the highness and elevation of our various spheres, but according to the faithfulness with which we fill them. Before you enter into amusement for the gratification of self, ask yourself the question, Is not this God's time and money that I am expending needlessly? Open your account book and see how your account stands with God, with your household, and with the world. [Cf:

12MR228.01] p. 77, Para. 3, [1896MS].

Have you confessed Christ by faithfully tithing the mint, the anise, and the rue? When we give the Lord the tithe, we are only giving Him that which is His own, to withhold which is theft and robbery. When we withhold the tithe we keep back that which God designs shall sustain His work on the earth. For this work of redemption God gave the richest gift of heaven; can we not give one tenth of what we have? Many have forgotten God, and have kept back the tithe. Does your account book reveal that you have dealt faithfully with your Lord? Are you poor? Then give your little. Have you been blessed with abundance? Then be sure to lay aside that which the Lord registers as His own. [Cf:

12MR228.02] p. 77, Para. 4, [1896MS].

By dealing truly with God, we really deal much more benevolently with ourselves; for when the great day of reckoning comes, every man will be asked, What have you done with the goods which I lent you? As we consider this question many of us need to walk more humbly and with greater self-denial before God. All who feel it a cross not to keep up an appearance in the eyes of the world, I would point to the life and work of Christ, who for our sake became poor, that we through His poverty might be made rich. The fear of not keeping up an appearance need not exist; for an appropriate course of action will bring honor rather than discredit from all sensible minds. Confess Christ in this particular; for He has said, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). The neglect to confess Christ in your account books cuts you off from the great privilege of having your name registered in the Lamb's book of life. [Cf: 12MR229.01] p. 77, Para. 5, [1896MS].

Do you confess Christ by visiting the sick, the needy, and the poor? "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" (James 1:27). Do your works testify, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"? (Gal. 2:20). [Cf: 12MR229.02] p. 78, Para. 1, [1896MS].

As Christ represented the Father to the world, so we are to represent Christ; and every inducement is presented to us that we may represent Christ by keeping the way of the Lord, and faithfully living out every requirement of His Word. This is the power of the gospel. By doing this we will be as lights shining in a dark place, and will be of more value to the world than sermons or religious ceremonies. The world is watching us, and will criticize us severely. We are constantly making an impression, favorable or unfavorable, upon those with whom we associate. Through us others will look at Christ, but unless we practice the lessons of Christ, we are none of His, and cannot properly represent Him. Cheerfulness will be the fruit borne by the Christian tree, but levity and coarse, unruly conduct are as thorn berries. [Cf: 12MR229.03] p. 78, Para. 2, [1896MS].

The religion of Jesus Christ is a religion of practical godliness, and while the grace of God abides in the heart, the Christian will produce the fruit of industry, frugality, economy; he will not waste, but will gather up the fragments, that nothing be lost. In the lives of those

who have Christ abiding in the heart will be seen no avarice, no dishonesty in trade, no overreaching, for all covetousness is pronounced idolatry, but every species of dishonesty will be put away from the character. Unkindness of disposition will be overcome; for they are made new men in Christ Jesus, and sin no longer reigns in their mortal bodies. Everyone who has thus been renewed will manifest kindness, forbearance, and generosity, in this confessing that Christ, the hope of glory, is formed within. [Cf: 12MR230.01] p. 78, Para. 3, [1896MS].

The cause of God should be kept in a healthful condition; the treasury should be supplied with means for carrying forward the work of God. Institutions which are established to help orphans, those who are dependent and destitute, the infirm and the aged, should be aided. Those who have the blessing of health should cooperate with Christ by helping the weak. The blessing of God rests upon those who represent Christ by doing this work. Christmas and New Year celebrations can and should be held in behalf of those who are helpless. God is glorified when we give to help those who have large families to support. But no man who can earn his own livelihood has a right to live on the produce of others. The proverb, "The world owes me a living," has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work to gain a living for himself. [Cf: 12MR230.02] p. 78, Para. 4, [1896MS].

(2 Cor. 8:7-15 and 9:6-8 quoted.) Christ demands the entire service of the soldiers in His army. In His Word he has given the principles of action: "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). These principles should govern our conduct at all times. No allowance is made for lazy, negligent work, or for want of zeal. God has a righteous claim to constant service and supreme love. Your body, your soul, your life, all your God-given capabilities should be consecrated to God for the promotion of His glory. No one can be a sincere Christian unless he is a laborer together with God, unless he belongs to the family of workers. We must ever bear in mind that we are in copartnership with God. His work and His cause demand the first consideration. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).--Ms 13, 1896. [Cf: 12MR231.01] p. 78, Para. 5, [1896MS].

We are sorry to learn of your affliction. If we were anywhere within reach, we would visit you. Your daughter has been with us, more or less, for a few weeks. It seems like being at home [having] your daughter and Brother Farnsworth, Elders Haskell and Starr [with us]. Your daughter has told us of your protracted sickness. We can sympathize with you, and pray for you, and this is all that it is in our power to do. Christ said to Nathanael, in answer to his question, "How knowest Thou me?" "Before that Philip called thee, when thou wast under the fig tree, I saw thee" (John 1:45). We see here that Christ saw Nathanael before Nathanael saw Christ. [Cf: 12MR302.01] p. 79, Para. 1, [1896MS].

So it is now. Christ sees His children before they see Him. He calls them before they answer Him. He has them in His mind before they notice Jesus. How cheerful it is to realize that we have a sympathizing Redeemer, who identifies His interests with those of suffering humanity. You may consider Him as your physician. He will, and does,

give you grace. He will never leave nor forsake you. He will carry you from grace to grace. You need not be anxious. Simply rely upon Jesus Christ, your righteousness and your sufficiency. [Cf: 12MR302.02] p. 79, Para. 2, [1896MS].

Your mind may often be clouded because of pain. Then do not try to think; but just rest, and show that you have committed your soul to God as unto a faithful Creator. It is your privilege to show in your weakness and suffering that you do not doubt the love of God toward you, that you know that He is faithful who has promised, and that you trust soul and body in His hands, that He will keep that which is committed to His trust. [Cf: 12MR302.03] p. 79, Para. 3, [1896MS].

Let your mind dwell upon the goodness of God, upon the great love wherewith He has loved us, as evidenced in the work of redemption. If He did not love us, and consider us of value, then this great sacrifice would not have been made. He is beneficent in mercy and in grace. Let your heart and mind be at rest, like a tired child in the arms of its mother. His everlasting arms are beneath you. In all your afflictions Jesus is afflicted. What a privilege it is for you, now afflicted, to find a refuge in Jesus. [Cf: 12MR303.01] p. 79, Para. 4, [1896MS].

The gospel armor seems too weighty to be borne. Well, Jesus Christ is your armor. Hide in Him, and the wicked one will not harass or confuse your faith. Jesus has bequeathed His peace to you. "Strong in the strength which God supplies Through His eternal Son." [Cf: 12MR303.02] p. 79, Para. 5, [1896MS].

Praise the Lord that you have felt the cleansing efficacy of the Saviour's blood. Upon your soul the Son of Righteousness hath arisen with healing in His wings. How empty and unsatisfying is every earthly thing. But Jesus, the precious Saviour, is your spiritual sustenance. He has linked your life with His life. The word of His grace is manna to the believing soul. The precious promises of the Word are life, sweetness, and peace. [Cf: 12MR303.03] p. 79, Para. 6, [1896MS].

Do not be troubled. Jesus loves you, and will care for and bless you. The active, aggressive battle you can no more fight, but you can let Jesus fight it for you. He says to you, Give your case entirely into My hands. "Be still, and know that I am God." [Cf: 12MR304.01] p. 79, Para. 7, [1896MS].

Dear Sister Cady, we hope and pray that the Lord will give you help and strength under the severe taxation that is upon you. That God that saw Nathanael under the fig tree sees you, and understands all your griefs and all your sorrows. The Lord Jesus will be your strength in this day of your affliction. [Cf: 12MR304.02] p. 80, Para. 1, [1896MS].

These words are very precious unto me, "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . . Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (John 6:35, 54). Christ explains His meaning: "The flesh profiteth not; the words that I speak unto you, they are spirit, and they are life" (verse 6). Yes, the Word is the living bread. Eat of it daily. It will be a sustaining power to do all that you must do. It will infuse immortal vigor into your soul, perfect

your experience, and bring to you those joys which are real, and which abide forever. [Cf: 12MR304.03] p. 80, Para. 2, [1896MS].

It would be a comfort to you to have your children near you; but if this cannot be, never forget that you have Jesus. In your weariness, in the anxiety you feel as you see your loved one suffering, and [you] cannot relieve him, be assured that Jesus Christ is your ever-present agency in the Holy Spirit, to cheer, to sustain, to bless in the varied experience that day by day you are passing through. [Cf: 12MR304.04] p. 80, Para. 3, [1896MS].

Bear in mind that Jesus is afflicted in all our afflictions. He became in our behalf a man of sorrows and acquainted with grief. You are being brought into profound sympathy with the fellowship of the sufferings of Christ as you are partaking of His sufferings. You will be sharers of His glory, which will be revealed. Let the grasp of your faith become more firm, and the measure of your love for Jesus deeper and more abiding. [Cf: 12MR305.01] p. 80, Para. 4, [1896MS].

The Lord permits great trials to come upon His loved ones. He tries them as gold. Now is your opportunity to show that you do trust in your Redeemer, even though in the crucible of affliction. Be cheerful. Let your cheerfulness be seen in your countenance, because you have Jesus by your side, to watch with you. You may converse with Jesus. You may say, "The Lord is my helper. I shall not be moved." You may find blessed opportunities to speak to some soul words of courage, and sow seed that will spring up and bear fruit. Let all see in whom you place your trust. [Cf: 12MR305.02] p. 80, Para. 5, [1896MS].

Our period of toil, my brother, my sister, will soon be at an end. We shall see Jesus, and be made like Him. "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 Me that sitteth on the throne shall dwell among them. And 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 water: and God shall wipe away all tears from their eyes" (Rev. 7:13-17). We shall surely see and realize all these blessings. Trust in the Lord and He will strengthen thy faith.--Letter 16, 1896. (Written from Ashfield, N.S.W., November 17, 1896, to Brother and Sister Cady.) [Cf: 12MR305.03] p. 80, Para. 6, [1896MS].

The word *revelation* means all that the definition of the word would signify, and this is the title of the last book of the Bible. A thing revealed is not a thing eclipsed and placed in obscurity and mystery. When a matter is unfolded, the mystery is opened. This book is "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, 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" (Rev. 1:1-3). [Cf: 13MR59.01] p. 81, Para. 1,

[1896MS].

In the book of Revelation we read of a special work that God would have His agents do in these last days. They have a special warning to give to the world. All the institutions that have been established in His providence are to lift up the standard of the third angel's message. God has blessed these institutions, and given them prosperity as His chosen agents have acted as co-workers with Jesus Christ, and have communicated the wisdom which He imparted. God has given prosperity to the Sanitarium, and to Dr. Kellogg as God's instrumentality. Your prosperity, Dr. Kellogg, has been in proportion to the efforts you have made to make the truth stand forth in its purity. Your medical practice has been attended with success because of His blessing, and if you will acknowledge Him in all your ways, He will direct you into paths of complete victory. The earnest zeal which has been manifested by Seventh-day Adventists under the guidance of the Holy Spirit, has been acknowledged of God. The Health Institution has not been brought into favor simply because of the talent, skill, or wisdom of one man. It is because God has had faithful instrumentalities that have consented to be worked by the Holy Spirit, and many influences have been combined in bringing about the prosperity of the Sanitarium. The time that has been spent in communing with God, in seeking His help before undertaking to relieve those who were in a critical condition, has brought angels to the side of the doctor and his assistants. In transacting your business that has been so important, you have succeeded, according as you have trusted in God. He has been by your side just as verily as Christ was by the side of those who were suffering when He walked among them on earth. [Cf: 13MR59.02] p. 81, Para. 2, [1896MS].

It is God who gives power to make men efficient in His service. He will impart power to His workers who have an eye single to His glory. But there is danger that you yourself or your associate physicians may set God aside, and trust in your own wisdom. If any of you entertain the thoughts and cherish the feelings that Nebuchadnezzar cherished, you will be in danger of passing through a trying experience. God had revealed Himself to Nebuchadnezzar in giving him the dream of the great image, and in sending His servant Daniel to explain its meaning. God had made known to the king what should be hereafter, and his kingdom was represented by the head of gold. The king and his counselors were flattered by the idea that the head of gold represented Babylon, and each successive kingdom was represented by a baser metal, signifying that as the nations should separate more and more from God, they would decrease in value. Heathen counselors flattered the king and caused him to place himself before the people as an object of worship. [Cf: 13MR60.01] p. 81, Para. 3, [1896MS].

God had greatly honored the king in communicating with him; but He allowed him to follow his own inventions. He set up a golden image in the plain of Dura, and commanded men to bow down before it. It was exceedingly costly and magnificent, representing the kingdom of Babylon and magnifying the king who ruled over that kingdom. But the three Hebrew captives who cherished the knowledge of the true God refused to worship the image that the king had set up, and for their loyalty to the God of heaven they were cast into the burning, fiery furnace. But the Lord Jesus was with them, and preserved them from all harm. He manifested Himself unto them even as He has promised to manifest

himself unto us. [Cf: 13MR61.01] p. 82, Para. 1, [1896MS].

Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). The king saw the form of the Fourth, and was convinced that the God of the three Hebrews was the living God. He acknowledged the wonderful miracle that had been wrought, but because he did not continue to walk in the light he lost the holy impression that had been made upon his mind. But God saw fit to give the king another dream that is recorded in the fourth chapter of Daniel. [Cf: 13MR61.02] p. 82, Para. 2, [1896MS].

Dr. Kellogg, please read this chapter prayerfully and carefully, and present it before all your associates. Under another symbol his power and glory were presented before Nebuchadnezzar. Read this with a heart open to understand its significance. The interpretation was plainly given to the proud king, and [was] followed by a message from God. The counsel was given to the king in these words, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor" (Dan. 4:27). [Cf: 13MR61.03] p. 82, Para. 3, [1896MS].

For a time Nebuchadnezzar was impressed by the warning and counsel that had been given him, but a heart that is not fully transformed by the grace of God soon loses the impression of the Holy Spirit. For 12 months the king was placed on trial, but at the end of that time he manifested the spirit that had led him to set up the golden image. At the end of 12 months he was walking in the royal palace of Babylon. "The king spoke, and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty" (verse 30, R.V.). While the words of self-glorification were in the mouth of the king, "There fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field: thou shalt be made to eat grass as oxen, and seven times shall pass over thee, until thou knowest that the Most High ruleth in the kingdom of men, and gives it to whomsoever he will" (verses 31, 32, R.V.). [Cf: 13MR62.01] p. 82, Para. 4, [1896MS].

This message from God was fulfilled. The king of Babylon, because he neglected to heed the testimonies of warning that had been given him, suffered the most humiliating punishments. Warnings had been given him of God; Daniel had appealed to him to change his course of action, to break off his sins by righteousness, in order that this terrible sentence might not be fulfilled. But self-indulgence, inordinate ambition, was not eradicated from his heart, and after a time revealed itself in words of vanity. [Cf: 13MR62.02] p. 82, Para. 5, [1896MS].

Dr. Kellogg, it is essential that you read carefully and prayerfully this whole chapter. The Lord has placed you in an important position. He will honor you just as long as you honor Him. The dream given to the king of Babylon is a very striking one. Nebuchadnezzar was the greatest ruler, the most powerful king, of the time, and the prosperity of his kingdom, which had been given him of God for the glory of God, caused the Lord to designate that kingdom as the head of gold. But Nebuchadnezzar turned the warnings of God against himself. Instead of

tracing out the end of all earthly things and the setting up of God's everlasting kingdom, he turned aside to follow the imaginations of his proud heart, thinking that his kingdom should be a more extensive and powerful kingdom than it then was. [Cf: 13MR63.01] p. 83, Para. 1, [1896MS].

The dream given him was very explicit, but the magicians, the astrologers, the soothsayers, and the Chaldeans could not make known to the king his dream or tell the interpretation thereof. Those who do not love and fear God cannot understand the mysteries of the kingdom of heaven. They cannot approach unto the throne of Him who dwelleth in light unapproachable; and the things of God are to them mysteries of mysteries. But the king bears testimony to the fact that the servants of God understand the things of God. Daniel told the dream and the interpretation thereof before the king. [Cf: 13MR63.02] p. 83, Para. 2, [1896MS].

Daniel was esteemed by the king because of his unswerving integrity, for he was faithful in honoring God at all times and in all places. His wisdom was unexcelled, and neither he nor his fellows would make any compromise to secure positions in the court, or even to preserve life itself, when the honor of God was involved. In the early part of his acquaintance with Daniel, the king had found that he was the only one who could give him relief in his perplexity, and now at a later period, when another perplexing vision is given him, he remembers Daniel. [Cf: 13MR63.03] p. 83, Para. 3, [1896MS].

Calling him into his presence, he says, "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof" (verse 9). Then Nebuchadnezzar related his dream, saying, (verses 10-17, R.V., quoted). [Cf: 13MR64.01] p. 83, Para. 4, [1896MS].

This was the dream that came to Nebuchadnezzar, and he appealed to Daniel to declare the interpretation. Daniel was much troubled as he saw the significance of the dream, but he told the king what would befall him, saying, "Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass like oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will" (verse 25, R.V.). Then Daniel exhorted the king, as we have before presented, to break off his sins by righteousness, and his iniquities by showing mercy to the poor. But the light from heaven was not accepted, and did not exert a saving influence upon his character. Those who receive light will either change their course of action, or else the work of the Lord will become less and less palatable, and will finally be set aside. [Cf: 13MR64.02] p. 83, Para. 5, [1896MS].

The king did not heed the words of warning, and he greatly perverted his ways. The statement, "Thou art this head of gold," flattered his vanity, and his rule became oppressive. He exalted himself, and determined that his kingdom should be like an image that was all gold. He cherished jealousy of other kingdoms, and after the light God gave him and had been made clear to his mind, he still perverted his course of action, and exalted himself before God. His rule that had been to a

great extent just and merciful, because God had imparted wisdom, now manifested the vanity and oppression of the human heart. The reason God had given him was misapplied and misused in glorifying himself, and was finally dethroned. He followed the instincts of the beasts; he ate the food they ate, and acted as they did. For seven years the king was an astonishment to all his subjects. He was an example of what it is to be humbled of God, because he did not honor God, but made himself as God. [Cf: 13MR65.01] p. 84, Para. 1, [1896MS].

The Lord gave him the truth, but he did not practice it. The universe of heaven said to the king of Babylon, "Thou savourest not the things that be of God, but those that be of men" (cf. Matt. 16:23). The ways of men are opposed to the ways of God. The Lord Jesus gave lessons to His disciples to show to us all that it is through His grace alone that we shall be able to discern spiritual truths. "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 for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17). To us who believe have been committed the oracles of God. The books of Daniel and Revelation are full of matter which concerns every one of us. We should study these books, and let the Lord God of Israel communicate truth to us, so that we may be able to communicate the truth to others who live in these last days. The Lord would have His people learn of Jesus. God forbid that those for whom He has wrought shall become highminded and be left to their own way as was the king of Babylon. [Cf: 13MR65.02] p. 84, Para. 2, [1896MS].

Those who are regarded as wise men, who are exalted to positions of trust, may be tempted to take a course like that of the king of Babylon, but rather let them be taught by the Lord's dealings with this king, and understand that all human glory will certainly be stained. God will leave men to their own exalted ideas, and prove that the wisdom of men is foolishness. God would have men learn through the experience of others that human imaginations are not current with God. The Lord sets His seal upon those who build their characters according to the pattern shown them in the mount. We are safe only as we follow Jesus and drink from the fountain of wisdom which is pure and undefiled. [Cf: 13MR66.01] p. 84, Para. 3, [1896MS].

The lesson that the Lord would have all humanity learn from the history of the king of Babylon is that all those who walk in pride and self-exaltation, He is able to abase. The chastening that came upon the king of Babylon wrought reformation in the heart of the king and transformed him in character. Before his humiliation he was tyrannical in his dealings with others, but now the overbearing, fierce monarch is changed into a wise and compassionate ruler. Before his humiliation he defied and blasphemed the God of heaven, but now he acknowledges His power and seeks earnestly to promote the happiness of his subjects. At last the king had received his lesson. "Come and hear, all ye that fear God, and I will make known to you what he hath done for my soul" (Ps. 66:16). The Lord designed that the greatest kingdom in the world should know and show forth His praise. Nebuchadnezzar says, (Daniel 4:34, 35, quoted.) [Cf: 13MR66.02] p. 84, Para. 4, [1896MS].

In the experience of Nebuchadnezzar is contained a lesson to which we should give heed, lest we fall into temptation. The perils of the last

days are upon us, and we should watch and pray, read and heed the lessons that are given us in the books of Daniel and Revelation. In mercy the Lord has wrought in behalf of the Sanitarium, the College, and the Review and Herald office. Just as long as those in connection with these institutions walk humbly with God, heavenly intelligences will cooperate with them; but let all bear in mind the fact that God has said, "Them that honor me I will honor" (1 Sam. 2:30). The Lord manifested Himself to the four Hebrew youth in the courts of Babylon. They were surrounded with temptations on every hand, yet God set a hedge about them in order that they should not be corrupted, because they preserved their simplicity of faith. [Cf: 13MR67.01] p. 85, Para. 1, [1896MS].

There is a lesson in this for us. When the Lord specified that there should be a health and temperance institution at Battle Creek, He also specified what should be its object. It was not to be fashioned after the character of any other institution in the world. It was to stand as a Seventh-day Adventist institution that would give character to His cause in the world. It was also to be an asylum for those who should accept the truth, to which they could resort when sick. It was to be a place where the truth should be made to shine out, not where it should be placed under a bushel. The truth should be the all important thing in the institution. The Lord designed that it should be a place where He would be honored in word and deed, where His law should be magnified, where the true faith of the Bible should ever be made prominent before its patrons. [Cf: 13MR67.02] p. 85, Para. 2, [1896MS].

In these last days it is our duty to ascertain the full meaning of the first, second, and third angels' messages. All our transactions should be in accordance with the Word of God. The first, second, and third angels' messages are all united, and are revealed in the 14th chapter of Revelation, from the sixth verse to the close. The whole gospel is to be proclaimed throughout the world. [Cf: 13MR68.01] p. 85, Para. 3, [1896MS].

The advice given to students to the effect that it is essential for them to go to Ann Arbor in order to obtain a finished education, is a mistake. They will obtain an erroneous education, in which error and infidel sentiments will be mingled with truth. Many thus advised become unsusceptible to the truth, and a season spent at Ann Arbor will serve to mold their characters after a false standard. Is the soon return of Christ a reality to us? Let every student seek to reach the highest point of education and be fitted for an inheritance with the saints in light. If he is educated in such a way as to reach this, he will learn that which will continue through eternal ages. [Cf: 13MR68.02] p. 85, Para. 4, [1896MS].

The banner of the third angel has inscribed upon it, "The commandments of God and the faith of Jesus." Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven. Let us hear what the Lord saith, (Ex. 31:12-13, 17, quoted). [Cf: 13MR68.03] p. 85, Para. 5, [1896MS].

The Sabbath is God's memorial to His creative work, and it is a sign

that is to be kept before the world. There is to be no compromise with those who are worshipping an idol sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors. [Cf: 13MR69.01] p. 86, Para. 1, [1896MS].

A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This is the law and the gospel. The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God's memorial, and in exalting a sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance. [Cf: 13MR69.02] p. 86, Para. 2, [1896MS].

The land that has been abundantly blessed of God is fast filling up the cup of its iniquity. The figures on the side of iniquity are rapidly reaching the sum of corruption which was reached by the Amorites, and by the Jewish nation, once the elect people of God. In the days of Christ they made void the law of God, teaching for doctrines the commandments of men, and this led them to reject the Son of God. When the people accept and exalt a spurious sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ. Oh, if the world could only know this perilous fact, and turn away from the course which they are pursuing! How short-sighted is the policy that is being brought in by the rulers in the land to restore to the man of sin his lost ascendancy! They are manifesting wonderful zeal in taking this spurious sabbath under the care and protection of their legislatures; but they know not what they are doing. They are placing upon a false sabbath divine honors, and when this is fully done, persecution will break forth upon those who observe the Sabbath that God gave in Eden as a memorial of His creative power. Then the commandment of men will be clothed with sacred garments, and will be pronounced holy. [Cf: 13MR69.03] p. 86, Para. 3, [1896MS].

Shall anyone then choose to hide his banner, to relax his devotion? Shall the people whom God has honored and blessed and prospered, refuse to bear testimony in behalf of God's memorial at the very time when such a testimony should be borne? Shall not the commandments of God be more highly esteemed when men pour contempt upon the law of God? [Cf: 13MR70.01] p. 86, Para. 4, [1896MS].

Medical missionaries must be sent into all parts of the world to carry relief to suffering humanity. The president of our General Conference

asks, Shall we build, or shall we not build? Shall we provide a building to accommodate our students who are being educated for medical missionary work? We answer, There will be no need of building in a short time. If our people will heed the light that God has given them, and will move out of Battle Creek, ample room will be provided for our students who are connected with the Sanitarium. Too many responsibilities now center in Battle Creek. A shaking will take place there, and people will not crowd so constantly and so persistently into Battle Creek as they have done in the past irrespective of the warnings of God. We have not the men to fill positions of trust who will carry forward the work successfully; but let those who remain in Battle Creek be faithful sentinels in carrying the light to other towns and cities. They could do a work for the Master by letting their light shine forth. [Cf: 13MR70.02] p. 86, Para. 5, [1896MS].

When the law of God is being made void, when His name is dishonored, when it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, when wolves in sheep's clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God's law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, "I love thy commandments above gold; yea above fine gold" (Ps. 119:127). This is what will be sure to occur when the law of God is made void by a national act. When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood. [Cf: 13MR71.01] p. 87, Para. 1, [1896MS].

The law of God cannot be made void by the law of a nation. When the law is trampled in the dust, the sacredness of the commandments of God will be vindicated by those who are loyal to Him. We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people. Every objection raised against the commandments of God will make a way for the advancement of truth, and enable its advocates to present its value before men. There is a beauty and force in the truth that nothing can make so apparent as opposition and persecution. When this is revealed, many will be converted to the truth. Many who profess the truth do not know its preciousness, nor realize the richness of the assurances God has given. And they will not understand this until they are pressed into places of difficulty. But then they will understand what the Saviour means when He says, "I will manifest myself unto them." When surrounded by those who have not the love of God, the Christian will realize how precious it is to have communion with God, and to obtain views of eternal redemption. [Cf: 13MR72.01] p. 87, Para. 2, [1896MS].

Day by day we are to learn by searching the Scriptures that God does not exalt one man for the purpose of controlling the minds and the practices of another. Everything that is done to direct people to follow the sayings and observe the customs of men, in opposition to what the Lord has said, is wrong. Those who dare to take the guidance

of men, should understand that these very men need to be guided by that voice which has said that there is to be no lording it over God's heritage. We have need of broad-minded, deep-thinking men, but we do not need men who, because they are in positions of trust, will think that they should put the yoke upon their fellowmen. Those who think that their position gives them this authority, had better become Bible students. The end [i.e., purpose] of all government was beautifully set forth by the Lord in the symbol of a tree that gave shelter to the beasts of the field and to the birds of the air. Nebuchadnezzar was at one time a superior ruler, a man more compassionate toward his subjects than was the ruler of any other heathen nation, and his rule was symbolized by a lofty tree. But the man who thinks it is his prerogative to command his fellowmen, and say, You shall, and, You shall not, is entirely out of his place. He takes upon him that which was never given him, and lords it over God's purchased possession. Every man is accountable to God for his actions. The man in a position of trust who is guided by the Spirit of God will always protect the weak, relieve the needy, and look after the widow and the fatherless.-- Ms. 15, 1896. [Cf: 13MR72.02] p. 87, Para. 3, [1896MS].

It is not in the order of God that a few men shall manage the great interests throughout the field. [Cf: 13MR289.01] p. 88, Para. 1, [1896MS].

Many of the men who have acted as counselors in board and council meetings need to be weeded out. Other men should take their places, for their voice is not the voice of God. Their plans and devisings are not after the order of God. The same men have been kept in office as directors of boards until, under their own management and their own opinions, common fire is used in the place of sacred fire of God's own kindling. These men are no more called "Israel" but "supplanters." They have worked themselves so long, instead of being worked by the Holy Spirit, that they know not that spirit impels them to action. [Cf: 13MR289.02] p. 88, Para. 2, [1896MS].

The college at Battle Creek would be better if it had been only one-half as large, and if the other half had been located far from Battle Creek. [Cf: 13MR289.03] p. 88, Para. 3, [1896MS].

The spiritual blindness which rests upon human minds seems to be deepening. There are men who are handling sacred things who are unconverted. All such should be replaced by men who not only have a knowledge of the truth but who practice the truth and have respect enough for the Bible to obey a "Thus saith the Lord." Many of the men who have long been connected with the Office and with other important lines of work are really ignorant of the influence of the decisions they make. If they had a real sense of the importance of these decisions, and comprehended what they mean with reference to the work, they would be far more modest in advancing ideas, and voicing by their vote the propositions others make.--Letter 100, 1896. (Written August 27, 1896, from "Sunnyside," Cooranbong, N. S. W., to A. O. Tait, Battle Creek, Michigan.) [Cf: 13MR289.04] p. 88, Para. 4, [1896MS].

Christian Workers to Put Christ First.--We must unite our interest with Christ, even though it be at a sacrifice. He sacrificed all for us. He gave His riches, His glory, His life, that we might gain immortality. Those who enter upon the work of reform need the help of

the Holy Spirit to be self-denying, partaking of Christ's sufferings, that His important mission may be advanced. The age in which we live calls for all the ability, all the talents, that Christ's followers possess. These abilities and talents come from God, and those to whom they have been given are under obligation to build up God's centers in this world. From these centers the light of truth is to go forth in various ways to those nigh and afar off. [Cf: 13MR362.02] p. 88, Para. 5, [1896MS].

If human agents will walk humbly with God, pressing onward and upward, the Lord will use them as channels through which He can communicate light. If they are purged from all selfishness, if they have a continual desire to work for the glory of God, they will receive increased light from the Source of all light. But God cannot connect with those who give evidence that they live to please themselves, to make themselves first. He declares that those who do this will in the end be last of all.--Letter 49a, 1896, p. 9. (To the workers in the *Echo* office, September, 1896.) [Cf: 13MR363.01] p. 88, Para. 6, [1896MS].

"Whatsoever a man soweth, that shall he also reap" [Gal. 6:7]. I want to sow for time and eternity. My heart hungers and thirsts after righteousness. I want my life hid in Christ Jesus, that my sowing shall bring me the right kind of harvest. I feel deeply in regard to my own self, for every day, in words or in actions, I am sowing either tares or wheat. I want to sow for time and eternity. I have lived nearly the period of my allotted time, and what shall the harvest be? [Cf: 14MR89.01] p. 89, Para. 1, [1896MS].

I want a quiet and unwavering trust in the Most High. I have experienced His protecting care in a remarkable manner when following in the path of duty. I want to go down in the grave as a shock of corn fully ripe. I want no complaining in my heart; only gratitude should abide there. God's mercy and His lovingkindness are to be kept, not as a thing out of mind, but as something so precious as never to be forgotten. As eye-witnesses of His majesty we may exalt and praise His holy name. We are with Him in the holy mount. [Cf: 14MR89.02] p. 89, Para. 2, [1896MS].

Every moment of time is precious and weighty with eternal consequences. We are in a world of appearances which mock and deceive like the apples of Sodom. Oh, how the Lord looks upon the double-dealing and the duplicity which is in our world. If we could not get a glimpse above and beyond the clouds to the bright beams of the Sun of Righteousness, we might well be downcast. But Jesus lives; the bow of promise encircles the throne as a constant assurance that Jesus lives; and because He lives, we shall live also. [Cf: 14MR89.03] p. 89, Para. 3, [1896MS].

Whatever may be the needed discipline of the church militant amid the dragon's wrath against those who keep the commandments of God and have the faith of Jesus, the benediction is pronounced upon all who love and obey God. The words are positive, but mark their significance. The Alpha and Omega does not utter words that will lead any soul to suppose that a profession of faith without willing, genuine love and obedience, will secure to him the entrance into the Holy City and a right to the tree of life. The Lord declares, "This people draweth nigh unto Me with

their mouth, and honoreth Me with their lips; but their heart is far from Me" [Matt. 15:8]. This is mockery to God, speaking with a mouth of guile. [Cf: 14MR90.01] p. 89, Para. 4, [1896MS].

The discipline in the school of Christ will cause the church to lean upon the arm of her Beloved. The redeemed of the Lord shall at last come to Zion with songs and everlasting joy upon their heads, in victorious triumph. All the angelic hosts will rejoice over them with singing. But what are the qualifications of our citizens? "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]. [Cf: 14MR90.02] p. 89, Para. 5, [1896MS].

John in the Revelation writes of the unity of those living on the earth to make void the law of God. [Rev. 17:13, 14; 16:13, quoted.] [Cf: 14MR90.03] p. 89, Para. 6, [1896MS].

All who will exalt and worship the idol sabbath, a day that God has not blessed, help the devil and his angels with all the power of their God-given ability, which they have perverted to a wrong use. Inspired by another spirit which blinds their discernment, they cannot see that the exaltation of Sunday observance is entirely the institution of the Catholic church. [Cf: 14MR91.01] p. 89, Para. 7, [1896MS].

A corrupt union has been formed to tear down God's memorial of creation--the seventh day, which He hallowed and blessed and gave to man to be a sign between God and His people, to be observed throughout their generations forever. A period is coming when everyone will take sides between the Sabbath of the fourth commandment, which the Lord has sanctified and blessed, and the spurious sabbath instituted by the man of sin. [Cf: 14MR91.02] p. 90, Para. 1, [1896MS].

An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, "Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed" [Isa. 10:1]. [Zeph. 1:14-18; 2:1-3, quoted.] [Cf: 14MR91.03] p. 90, Para. 2, [1896MS].

The Lord of heaven permits the world to choose whom they will have as ruler. Let all read carefully the thirteenth chapter of Revelation, for it concerns every human agent, great and small. Every human being must take sides, either for the true and living God, who has given to the world the memorial of creation in the seventh-day Sabbath, or for a false sabbath, instituted by men who have exalted themselves above all that is called God or that is worshiped, who have taken upon themselves the attributes of Satan in oppressing the loyal and true who keep the commandments of God. This persecuting power will compel the worship of the beast by insisting on the observance of the sabbath he has instituted. Thus he blasphemes God, "sitting in the temple of God, shewing himself that he is God" [2 Thess. 2:4]. [Cf: 14MR91.04] p. 90, Para. 3, [1896MS].

This worship of a false sabbath is a wedge that split the Protestant

churches from God, and left them naked. They had not a text of Scripture to sustain their false god, but yet a deception, hoary with age but still a deception, was commended to reverence, and exalted, while the Sabbath of the fourth commandment was trampled upon and God dishonored. The Bible was before them with a plain "Thus saith the Lord" and the penalty that is the part of the transgressor; but as Adam and Eve in Eden listened to the falsehoods of Satan, so the righteous world are following their example. [Cf: 14MR92.01] p. 90, Para. 4, [1896MS].

Satan, who was expelled from heaven, is leading the world, blindfolded by his sophistry, in the same way that he led the angels who accepted his theology before a "Thus saith the Lord." Already the churches are naked and without a covering. Like the archdeceiver they are without excuse, for they have the Word of God, plain and clear and pointed. While they would rein up the faithful and loyal subjects of the kingdom of God, depriving them of their liberty of conscience, bringing them before magistrates and judges, and pronouncing sentence against them, delivering them into prison, putting them into the chain gang and even condemning them to death, they themselves before the universe are showing determined and obstinate contempt of the laws of the eternal Jehovah. [Rev. 14:1-4, quoted.] [Cf: 14MR92.02] p. 90, Para. 5, [1896MS].

One of the marked features in the representation of the 144,000 is that in their mouth was found no guile. The Lord has said, "Blessed is the man . . . in whose spirit there is no guile" [Ps. 32:2]. They profess to be children of God, and are represented following the Lamb whithersoever He goeth. They are prefigured before us as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven will first have followed Him on earth, in trustful, loving, willing obedience; followed Him not fretfully and capriciously, but confidently, truthfully, as the flock follows the shepherd. [Cf: 14MR93.01] p. 91, Para. 1, [1896MS].

Are these the ones who are bruising and imprisoning their fellow men, humiliating them to the depraved association of those who compose the chain gang? Is this the sign of those who follow the Lamb? No, no. All who do this work evidence that they have chosen the side of one who was expelled from Eden, who was a falsifier of God, and who by oppression tries to compel God's chosen ones to worship an idol sabbath which is without one text of Scripture for its authority. [Cf: 14MR93.02] p. 91, Para. 2, [1896MS].

Did Christ give His followers any such lesson or example? No; He came, not to break down the moral power of men, but to restore it. He came to break the power of oppression. His work was to release those who were in bondage to Satan. Those who say, I am a child of God, and yet do work which will grieve and oppress, executing cruel actions against their fellow men, are not following the Lamb whithersoever He goeth, but are followers of another leader. They develop the attributes of Satan, and make it manifest that they are participators and co-workers with him to bind, imprison, and condemn, to cause all the suffering possible to body and mind, because they cannot compel men to be untrue to God and dishonor His work and transgress His holy law. [Cf: 14MR93.03] p. 91, Para. 3, [1896MS].

These are the ones who have guile in their mouths. These are the ones that profess to be followers of Christ while they are following a leader who was expelled from the courts of heaven. These men, who are working unrighteousness with such zealous zeal, show before the whole world and universe that if Christ was upon the earth, as at His first advent, they would do as did the unbelieving Jews--follow Him as spies, seeking to get Him to say something which they could use against Him to condemn Him to death. If they had opportunity and power, they would do as did Nebuchadnezzar when he set up his golden image in the plains of Dura. [Cf: 14MR94.01] p. 91, Para. 4, [1896MS].

It is the spirit that dwells in the children of disobedience that decides their future eternal destiny. Men who conceal their convictions of duty because they are afraid of suffering persecution are not following the true, but the false, shepherd. To maintain principle at all hazard is the highest path one can travel, because by doing this we follow Jesus. That which has a "Thus saith the Lord" is right and expedient. God has said, "He that walketh uprightly walketh surely" [Prov. 10:9]. If you suffer for the truth's sake, you are partakers with Christ in His suffering, and will be partakers with Him in His glory. [Cf: 14MR94.02] p. 91, Para. 5, [1896MS].

God is weary of professional falseness and hollow hypocrisy. "And in their mouth was found no guile: for they are without fault before the throne of God." What grand words, how cheering and uplifting. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully," "he that walketh uprightly and worketh righteousness, and keepeth the truth in his heart," "he shall receive the blessing from the Lord, and righteousness from the God of his salvation" [Ps. 24:3-5; 15:2]. [Cf: 14MR95.01] p. 92, Para. 1, [1896MS].

The third angel's message, following the first and second which have proclaimed the hour of God's judgment and the fall of mystic Babylon, is proclaimed in louder and more explicit tones, giving a warning to all co-workers in the great anti-Christian apostasy: [Rev. 18:1-5, quoted]. [Cf: 14MR95.02] p. 92, Para. 2, [1896MS].

The whole chapter is full of importance and is of consequence to every human agent. Consider this matter; it will bear close searching. The men who are denying the Sabbath instituted by God Himself, who are trampling upon the commandments of God, are the devil's spies who seek to find accusation against those who will not reverence a man-made institution and worship an idol sabbath. The observance of the seventh day according to the commandment reveals to them a neglect of duties which they owe to God. If there was not a people voicing the third angel's message, they would have no conscientious scruples for Sunday observance, but it is the truth that they do not wish to receive. The Jews did not want their customs and practices to be disturbed; neither do the professed Christian world of today wish to be disturbed. They reject the message of truth which God in mercy hath sent to them to arouse their moral sensibilities. The Jews treated Christ just as professed Christians of today would treat Him should He come as He did at His first advent. [Cf: 14MR95.03] p. 92, Para. 3, [1896MS].

The world is in co-partnership with the professed Christian churches in making void the law of Jehovah. God's law is set aside; it is trampled underfoot; and from all the loyal people of God the prayer will ascend to heaven, "It is time, O Lord, for Thee to work: for they have made void Thy law." Satan is making his last and most powerful effort for the mastery, his last conflict against the principles of God's law. A defiant infidelity abounds. [Cf: 14MR96.01] p. 92, Para. 4, [1896MS].

After John's description in Revelation 16 of that miracle-working power which was to gather the world to the last great conflict, the symbols are dropped, and the trumpet voice once more gives a certain sound. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" [Rev. 16:15]. After the transgression of Adam and Eve, they were naked, for the garment of light and security had departed from them. The world will have forgotten the admonition and warnings of God, as did the inhabitants of the Noetic world; as did also the dwellers in Sodom. They awoke with all their plans and inventions of iniquity; but suddenly the shower of fire came from heaven and consumed the godless inhabitants. "Thus shall it be in the day when the Son of man is revealed" [Luke 17:30]. [Cf: 14MR96.02] p. 92, Para. 5, [1896MS].

The world full of rioting, full of godless pleasure, is asleep, asleep in carnal security, putting afar off the coming of the Lord, laughing at warnings, calling those who try to arouse their attention, almost fanatics, enthusiasts, not levelheaded. The lovers of pleasure more than lovers of God are taken unawares. This is the proud boast that is made, "All things remain as they were from the beginning. Tomorrow shall be as this day, only much more abundant." We will go deeper into pleasure loving. But, said Christ, "Behold I come as a thief." When the scorner, the rejecter of truth has become presumptuous, when the routine of work in the various money-making lines is being carried on without regard to principle, when the student is fully engaged in ambitious aims to obtain knowledge of everything but the Bible, Christ comes as a thief. The warning has been given, "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up" [Matt. 24:42, 43]. Every hour that passes is one hour less for you to make preparation of character for this great event.--Manuscript 7a, 1896. [Cf: 14MR97.01] p. 93, Para. 1, [1896MS].

To those who were working in _____: Dear Brethren: The question has often presented itself to my mind, Why has the labor put forth in _____ at such large expense brought such limited results? There is an answer to this question. The Lord has been pleased to reveal to me that the same efforts put forth in another place, by the same persons and in the same spirit, would have brought the same results. The Lord could not give victory while those who taught the truth to unbelievers did not themselves practice that word. The Spirit of God was not cherished, and that union which should exist among God's workmen, was not seen. Disaffection was working, and criticism was heard. The workers got in each other's way. Some earnestly desired to tell what "I did" and how "I labored," but said nothing which would show what their fellow workmen had done. [Cf: 14MR289.01] p. 93, Para. 2, [1896MS].

By standing apart and yielding to suspicions of evil, by cherishing envy and jealousy, the workers have opened a door through which Satan entered. God's holy name was greatly dishonored, and the work that needed to be done for the people could not go forward, because of the spirit manifested. [Cf: 14MR289.02] p. 93, Para. 3, [1896MS].

Those who are engaged in the sacred work of opening the Word of God to others, must be sure that they themselves are eating and digesting that Word. They must watch over themselves, weeding from heart and character the fungus growth which causes deformity and weakness. "Wherefore laying aside all malice, and all guile, . . . and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" [1 Peter 2:1, 2]. Have you done this, or have you thought that you had no battles to fight with self, and so allowed your unsanctified impulses to control mind and judgment? [Cf: 14MR289.03] p. 93, Para. 4, [1896MS].

All that is enumerated in this verse--the products of the carnal mind and unsanctified heart--have influenced the workers, more or less, and the effort which cost so much money, so much weary anxiety, so much hard work, has been made of little effect, because the workers did not eat the flesh and drink the blood of the Son of man. Self was mingled with nearly everything, and the wrong influence of this has been far-reaching. This spirit of rivalry is not from God, but from beneath. [Cf: 14MR290.01] p. 93, Para. 5, [1896MS].

We are fellow pilgrims, seeking a better country, even a heavenly. God will never say to us, "Well done, good and faithful servant," at the end of our journey, if we now cherish a spirit which craves to crowd out and supplant others. Malice, guile, hypocrisy, envy, and evil speaking, are things which God abhors, and no one who reveals those fruits in the life will enter the kingdom of heaven. [Cf: 14MR290.02] p. 94, Para. 1, [1896MS].

In the hearts of all who desire to follow Christ, there is natural depravity which must be uprooted lest the representation of Christ be marred. Even at our camp meetings and special gatherings, selfishness is manifested by those in attendance. Covetousness, vanity, hastiness of temper, are cherished. An inclination to pick at straws, to think and speak evil of others, is too plainly manifested. This is a work which is in direct opposition to the work of God. Sister _____, you know not the harm you have done by following this course of action. [Cf: 14MR290.03] p. 94, Para. 2, [1896MS].

Those who make faultfinding their work, may appear to be constantly anxious and interested in regard to the welfare of others. They may seem to be actively engaged in good work. But their work does harm, and by the Lord it is not regarded as of any value. "They say," is whispered here and there; by blind suggestions other minds are filled with suspicion and distrust; uneasiness is created. Those who have listened to the "They say," call to mind something they have observed in their brethren, which might have been wrong, and much is made of that which is worthy of but little notice. These apparently innocent words strike long, fibrous roots into the minds of those that hear them, and untold harm is done. Seeds of bitterness are planted; evil suggestions rankle in human hearts, and the seed springs up to bear an abundant harvest. [Cf: 14MR291.01] p. 94, Para. 3, [1896MS].

The enemy of all righteousness sets in operation objectionable missionary work of this kind. One who is professedly working for Christ is tempted by him to probe the minds of others, and ask their opinions of words which have been spoken. In this way suspicion and envy are planted in many breasts. If those who carry on this missionary work could see it as it is regarded by the Lord of heaven; if for one day they could trace the course of their work, and see its baleful results, they would repent. [Cf: 14MR291.02] p. 94, Para. 4, [1896MS].

To do good to all, to faithfully perform our home duties, to devote our time to comparing our lives with the life of Christ, praying for a humble, sanctified mind--this is the missionary work which the Lord requires us to do. Angels of heaven cannot work with the human agent who sows the seeds of dissension and strife, but evil angels attend him wherever he goes. [Cf: 14MR291.03] p. 94, Para. 5, [1896MS].

"I say, through the grace given unto me," writes Paul, "to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" [Rom. 12:3]. "Be kindly affectioned one to another with brotherly love; in honor preferring one another" [verse 10]. There is need for all to learn lessons of humility and thoughtfulness in the school of Christ. If this is neglected, harshness and roughness, which misrepresent Christ, will be revealed. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" [verse 9]. This whole chapter should be an eye opener to all who accept the statement, "Ye are laborers together with God." [Cf: 14MR292.01] p. 94, Para. 6, [1896MS].

Had the workers in _____ heeded this word, and brought these principles into their daily experience; had they, by their unity, given evidence that God had sent His son into the world, God would have given them special victories. But did you in honor prefer one another? Has your love been without dissimulation? These injunctions have been disobeyed, and had God blessed you while you were manifestly disregarding His Word, it would have been to His own dishonor, and it would have ruined the workers. See 1 Peter 1:13-19. [Cf: 14MR292.02] p. 95, Para. 1, [1896MS].

The forms of unbelief are varied, for Satan watches every opportunity to crowd in some of his attributes. There is in the natural heart a tendency to be exalted or puffed up if success attends the efforts put forth. But self-exaltation can find no place in the work of God. Whatever your intelligence, however earnestly and zealously you may labor, unless you put away your own tendencies to pride, and submit to be guided by the Spirit of God, you will be on losing ground. [Cf: 14MR292.03] p. 95, Para. 2, [1896MS].

Spiritual death in the soul is evidenced by spiritual pride and a crippled experience; those who have such an experience seldom make straight paths for their feet. If pride is nourished, the very qualities of the mind which grace, if received, would make a blessing, become contaminated. The very victories which would have been a savor of life unto life, if the glory had been given to God, become tarnished by self-glory. These may seem to be little things, unworthy of notice, but the seed thus scattered brings forth a sure harvest. It is these

little sins, so common that they are often unnoticed, that Satan uses in his service. [Cf: 14MR293.01] p. 95, Para. 3, [1896MS].

Men will never be prepared to do the work of God acceptably unless they take themselves in hand and endeavor, firmly and constantly, to correct their own errors. No one is to take the position that his own way is perfect, that he has no need to reach a higher standard. [Cf: 14MR293.02] p. 95, Para. 4, [1896MS].

"Seeing that 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" [1 Peter 1:22]. This work is too often left undone. Many are working in an entirely different manner from that which is given to them as a standard of perfect service. [Cf: 14MR293.03] p. 95, Para. 5, [1896MS].

If you would engage in the work of saving souls, the knowledge of God and of His Word must circulate in your heart, as the vital current of life circulates through your body. Jesus Christ must be studied; His Spirit must pervade your work. Self must die. Otherwise you might better choose some other work, for your service will not honor God. [Cf: 14MR293.04] p. 95, Para. 6, [1896MS].

"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." For "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" [1 Peter 2:11, 9]. [Cf: 14MR293.05] p. 95, Para. 7, [1896MS].

The Dangers of Indulging Appetite-- Every Christian should understand that there is a decided warfare going on between the chosen people of God and the powers of darkness. When men are content to live merely for this world, the inclination of the heart unites with the suggestions of the enemy, and his bidding is done. But when they seek to leave the black banner of the power of darkness, and range themselves under the bloodstained banner of Prince Emmanuel, the struggle begins, and the warfare is carried on in the sight of the universe of heaven. [Cf: 14MR294.01] p. 96, Para. 1, [1896MS].

Everyone who fights on the side of right, must fight hand to hand with the enemy. He must put on the whole armor of God, that he may be able to stand against the wiles of the devil. [Cf: 14MR294.02] p. 96, Para. 2, [1896MS].

Our foes are within and without. We are assailed by temptations which are numerous and deceiving, the more perilous because not always clearly discerned. Often Satan conquers us by our natural inclinations and appetites. These were divinely appointed, and when given to man, were pure and holy. It was God's design that reason should rule the appetites, and that they should minister to our happiness. And when they are regulated and controlled by a sanctified reason, they are holiness unto the Lord. [Cf: 14MR294.03] p. 96, Para. 3, [1896MS].

But men's natural appetites have been perverted by indulgence. Through unholy gratification they have become "fleshly lusts, which war against the soul." Unless the Christian watches unto prayer, he gives loose reign to habits which should be overcome. Unless he feels the need of constant watching, ceaseless vigilance, his inclinations, abused and misguided, will be the means of his backsliding from God. [Cf: 14MR295.01] p. 96, Para. 4, [1896MS].

Jesus Christ gave His life in order to save us, soul and body. He desires to restore the moral image of God in man. In order that this may be accomplished, we must cooperate with Him. The very flesh of our bodies must be consecrated to His service. But can this be done while we place in our stomachs food which will strengthen feelings that war against holiness and happiness and purity? [Cf: 14MR295.02] p. 96, Para. 5, [1896MS].

A healthy experience demands growth, and growth demands that careful attention be paid to the laws of nature, that the organs of the body may be kept in a sound state, untrammelled in their action. There is great need that temperance in all things be taught and practiced. Tobacco and liquors of all kinds becloud man's reason and place him below the brute creation. These things must be strictly avoided. And only food of the most wholesome character should be used; for we are built up from the food we eat. That which we place in the stomach becomes flesh and blood, and we can make our blood impure by eating meat and other injurious articles. [Cf: 14MR295.03] p. 96, Para. 6, [1896MS].

God has given great light in regard to the subject of health reform, and important changes have been made by many. Wrong habits have been conscientiously corrected; injurious practices and customs have been given up. Light which God has given has been received and acted upon, and lessons which are right to the point have been given. [Cf: 14MR295.04] p. 96, Para. 7, [1896MS].

The Word of God is clear in regard to these things. It tells us that our appetites must be closely guarded, and that by eating the flesh and drinking the blood of the Son of man our minds are to be kept pure and free to do His will. Among the workers in _____ there were some who saw the importance of these things, who were God-fearing, temperate, and economical. As these men saw the disposition to gratify appetite, and the selfishness which it revealed, they felt fearful for the progress of the work. Their faith was dampened. Brother _____ labored to bring in health reform, but the example of Brother _____ was in harmony with those who had just embraced the truth, and who had not received the light in regard to healthful living. Thus the work of Brother _____ was made hard by those who ought to have been converted by the light which God has given on this point. [Cf: 14MR296.01] p. 97, Para. 1, [1896MS].

Brother _____ has made meat his staple article of diet. He loves meat, and has established himself in the habit of eating it. He may be strong enough to stand a meat diet, but it is not so with his wife and family, who are not strong and well. His wife suffers and cannot tell why, but gratification of appetite is the greatest cause of her ill health. Brother _____ knows what the Word of God teaches in this matter, but he does not practice it. This is not pleasing to God. [Cf: 14MR296.02] p.

97, Para. 2, [1896MS].

"Whether therefore ye eat, or drink, or whatsoever ye do," the Word of the Lord declares, "do all to the glory of God" [1 Cor. 10:31]. Those who neglect to walk in the light, in order that they may glorify their appetites, bring mischief to themselves and to others. The Lord cannot manifest His glory through men who disregard His Word. [Cf: 14MR296.03] p. 97, Para. 3, [1896MS].

You know not the danger of eating meat merely because your appetite craves it. By partaking of this diet, man places in his mouth that which stimulates unholy passions. Unhallowed emotions fill the mind, and the spiritual eyesight is beclouded; for the tendency of self-gratification is to corrupt the taste and the judgment. By furnishing your table with this kind of food, you go counter to the will of God. A condition of things is brought about which will lead to a disregard of the precepts of God's law. [Cf: 14MR297.01] p. 97, Para. 4, [1896MS].

A plain, simple but liberal diet of fruits, vegetables, and grains is the best for those who are preparing for the work of God. The lower nature, with all its inclinations, must be subdued and crucified, for it is not subject to the law of God, neither indeed can be. It is absolutely necessary for Christians to keep the body under, bringing it into subjection, and uprooting every affection and impulse which is contrary to the will of God. The food which we eat will help or hinder us in doing this. [Cf: 14MR297.02] p. 97, Para. 5, [1896MS].

But it is not an easy matter to overcome hereditary and cultivated tendencies to wrong. Self is masterful, and strives for the victory. But to "him that overcometh" the promises are given. The Lord presents the right way, but He compels no one to obey. He leaves those to whom He has given the light to receive or despise it, but their course of action is followed by sure results. Cause must produce effect. Thus the Lord dealt with the children of Israel. See *Patriarchs and Prophets, EI pp. 364-365*. [Cf: 14MR297.03] p. 97, Para. 6, [1896MS].

Eating the flesh of dead animals was permitted by God because men were determined to break down every rule or regulation in order to gratify perverted taste. But if an appetite for this diet is cultivated, serious diseases will be the result. The evidences of the curse that came upon the earth because of sin, abound everywhere. The whole creation was involved, and today animals languish under this curse. Disease prevails among them to an alarming extent. Cancers and tumors are very often seen. The tissues of the swine are peopled with living creatures; and yet this living mass is eaten and relished by men and women. Tubercular consumption is communicated by the practice of meat eating, and thus disease is extended. [Cf: 14MR297.04] p. 98, Para. 1, [1896MS].

Will the Lord work a miracle to counteract the evils of a meat diet? He cannot do this, for in so doing He would dishonor His name. But in His Word He lifts the danger signal, showing plainly the evils from which He would save us, and if people prefer to risk the consequences, their course will produce the sure result. Too soon they will learn that they have brought suffering upon themselves by persisting in their own way. Their appetites craved meat; the Lord would not force them into the right way. [Cf: 14MR298.01] p. 98, Para. 2, [1896MS].

In the warfare between good and evil, the Lord requires each one to remain faithful to his post of duty. If this is the home, take hold earnestly and willingly to make home a pleasant place. If your duty lies in the kitchen, seek to be a perfect cook. Prepare food which will be healthful, nourishing, and appetizing, so that the members of the family need not resort to stimulants of any kind. This is true missionary work. [Cf: 14MR298.02] p. 98, Para. 3, [1896MS].

Parents should give strict heed to every ray of light which God has given on the subject of health reform, for we are living in a degenerate age, when there is danger that passion will drive the youth into corrupting and revolting sins, into self-pollution, which ruins the mind, destroying the memory, and enfeebling every other faculty. If their consciences are aroused to see this subject in its true bearing, parents can do much to guard their children from temptation. But if they place upon their tables the flesh of dead animals, if they encourage their little ones to eat this food, they sow seeds which will bring forth a harvest of corruption. [Cf: 14MR298.03] p. 98, Para. 4, [1896MS].

Parents have a most solemn obligation resting upon them to conform to right habits of eating and drinking. Set before your children simple, wholesome food, avoiding everything of a stimulating nature. The effect which a meat diet has upon nervous children is not to make them sweet tempered and patient, but peevish, irritable, passionate, and impatient of restraint. Virtuous practices are lost, and corruption destroys mind, soul, and body. [Cf: 14MR299.01] p. 98, Para. 5, [1896MS].

Much injury is done to health by the variety of the food which is seen on so many tables. Take the different dishes which are placed on the table at one meal, and put them all together in one vessel. Stir them up together. Does it make the stomach turn to look at it? Leave it for a few hours and it will ferment. Yet thousands compel their stomachs to receive just such a mass as this every day. Half masticated meat, condiments, spices, pies, and sweet puddings are washed down with tea and coffee. The abused stomach is obliged to take them and do the best it can with them. [Cf: 14MR299.02] p. 98, Para. 6, [1896MS].

Is there not sin in placing upon the table such a variety at one meal? Often the desire to return to moral integrity is expressed. But this will never be until we return to simple, healthful foods, until we eat and drink to glorify God, not to gratify our perverted appetites. [Cf: 14MR299.03] p. 99, Para. 1, [1896MS].

Died because of bad cooking; died because of sour bread; died of medication; died of an abused stomach--this might be written over the graves of many. This suicidal process is gradual. Nature bears the abuse as long as possible, but in the end she must succumb. The oil in the lamp of life is mixed with a variety of injurious substances, and the lamp refuses to burn longer. It is extinguished, not because God willed it, but because of the manifest disregard of nature's laws. [Cf: 14MR299.04] p. 99, Para. 2, [1896MS].

What we eat and drink has an important bearing upon our lives and characters, and Christians should bring their habits of eating and drinking into conformity to the laws of nature. We must sense our

obligations to God in these matters. Obedience to the laws of health should be made a matter of earnest study, for willing ignorance on this subject is sin. Each one should feel a personal obligation to carry out the laws of healthful living. [Cf: 14MR300.01] p. 99, Para. 3, [1896MS].

Many turn away from the light, offended because a word of caution is given, and ask, "May we not do as we please with ourselves?" Did you create yourselves? Did you pay the redemption price for your souls and bodies? If so, you belong to yourselves. But the Word of God declares, "Ye are bought with a price," "the precious blood of Christ." The Word of God tells us plainly that our habits are to be strictly guarded and controlled. "Abstain from fleshly lusts, which war against the soul." Shall we do this? The Word of God is perfect, converting the soul. If we diligently heed its precepts, we shall be conformed, physically, spiritually into the image of God. [Rom, 12:1, 2; 1 Cor. 3:17; 6:19, 20, quoted.]--Manuscript 47, 1896. [Cf: 14MR300.02] p. 99, Para. 4, [1896MS].

(Written July 9, 1896, from "Sunnyside," Cooranbong, N.S.W., to "Dear Niece" [Mrs. Mary Watson, nee Clough]).--I had hoped to write you something definite ere this, but the uncertainty is by no means removed. The situation of the work in America may call us from here at any time; I may have to attend the next General Conference. [Cf: 14MR327.01] p. 99, Para. 5, [1896MS].

We are not situated as we were when my husband was living and you were with us. We are now living in Cooranbong, 20 miles from any city. The climate of New South Wales is as good as any I have knowledge of, and you know I have traveled nearly around the inhabited world. We came here to get the benefit of this climate. Our school interest demanded that we have land which could be cultivated, and 1500 acres were purchased for that purpose. I have bought about 60 acres of this land and have had a plain and comfortable cottage built. [Cf: 14MR327.02] p. 99, Para. 6, [1896MS].

When we came to this place about one year ago the first of this month, it was a forest of trees and underbrush, such as seen in Colorado. We had a large number of workmen, and they pitched five tents and went to work. I could not be in two places at the same time, so I came up here with my family. [Cf: 14MR327.03] p. 99, Para. 7, [1896MS].

Before coming here I occupied a house in Granville, a suburb of Sydney, near Parramatta. This house was a large and beautiful mansion, situated in a healthy locality. It was advertised to let [* A British term meaning, "For rent."] for two pounds per week, but hard times came and we were able to get it for \$5.76 per week. I think we lived in this house about two years. [Cf: 14MR327.04] p. 100, Para. 1, [1896MS].

My health has improved very much lately. During the last two years I have done more writing than I have ever done before in the same period of time. I am now writing largely. [Cf: 14MR328.01] p. 100, Para. 2, [1896MS].

At present, my dear niece, we have 13 in the family. Let me name them. Sara Mccenterfer is my nurse, and takes charge as matron of my home. She was with me for nine years before I left America, and traveled with me

wherever I went. But she was taken down with malarial fever, and May Walling and Emily Campbell came with me to this country. About a year ago I was taken very sick, and it was thought that I might die or else have a long siege of sickness, and Sara was cabled to come to me. [Cf: 14MR328.02] p. 100, Para. 3, [1896MS].

Sarah Belden is with me and does the cooking for the family. Byron Belden, her husband, died a few months ago. Marian Davis and Eliza Burnham are my chief workers in the editorial line. [Cf: 14MR328.03] p. 100, Para. 4, [1896MS].

Maggie Hare is editing my articles for the papers. She has not been long in this class of work. She is a young woman of good health, and is highly promising, and appreciated by me. [Cf: 14MR328.04] p. 100, Para. 5, [1896MS].

Minnie Hawkins, who has served at the typesetting and proofreading in the Echo Office at Melbourne for several years, is now being educated to edit my articles for the press. She is a young girl full of health and vigor. The two last mentioned are typewriters. [** An early term for typist.] Maggie Hare takes dictation in shorthand, so she reports all my discourses and writes them out. [Cf: 14MR328.05] p. 100, Para. 6, [1896MS].

May Israel is my bookkeeper. She is a young woman of good health. She also writes shorthand. She has reported sermons at our camp meetings, but has had so much of this work placed upon her that it was feared that she had injured her nervous system. But she has since learned better what she can bear. She is also a typewriter, so that we have three machines in operation. [Cf: 14MR329.01] p. 100, Para. 7, [1896MS].

Miss Lucas, a young woman whom I should suppose to be about 26 years old, is my seamstress. Edith Ward, I took out of pity. She was 12 years old when she came to live with me, and is now 14. She is Sarah Belden's maid, and helps her in the kitchen. Edgar, a boy of about 15, does the chores about the place such as cutting wood, attending to the fires, etc. Mr. Connell is my outdoor manager, caring for the horses and farm work. Harry Hawkins, a brother of Minnie, is a member of my family at present. He is a carpenter, and is very handy. [Cf: 14MR329.02] p. 100, Para. 8, [1896MS].

I have four horses and three cows. Willie has two cows. Sara has a saddle horse. May Israel and Minnie Hawkins also have horses. [Cf: 14MR329.03] p. 101, Para. 1, [1896MS].

Willie has brought his family from America, and has given them a mother. May Lacey, the young lady he married, is a daughter of Mr. Lacey, who married the mother of Harry and Minnie Hawkins. May is a woman whom I love and respect. She is about as tall [as], or perhaps a little taller than, our beloved Mary White. Her health is robust, her eyes are blue, her skin is fair, her cheeks are as red as roses. She has an excellent disposition. About three months ago she presented Willie with a pair of twin boys. Thus their family has speedily enlarged. [Cf: 14MR329.04] p. 101, Para. 2, [1896MS].

Willie lives in a house which was built for a convent, but the

Catholics could not keep it up, and they rent it to W. C. White. It is a very pleasant house, and has two wide verandas, one above and one below, running around three sides of the house. Willie has six in his family, counting the baby boys. His wife's sister and Ella White manage the cooking. Ella has gained 25 pounds since coming to Cooranbong. Mabel has gained proportionately. She was not weighed before leaving America. Nora Lacey, her brother Herbert Lacey and his wife, [and] Mr. Tucker, an old gentleman, board with them. With these the family numbers ten. [Cf: 14MR330.01] p. 101, Para. 3, [1896MS].

Two years ago I came to the conclusion that there was danger in using the flesh of dead animals, and since then I have not used meat at all. It is never placed on my table. I use fish when I can get it. We can get beautiful fish from the saltwater lake near here. I use neither tea nor coffee. As I labor against these things, I cannot but practice that which I know to be best for health, and my family are all in perfect harmony with me. You see, my dear niece, that I am telling you matters just as they are. [Cf: 14MR330.02] p. 101, Para. 4, [1896MS].

The lawsuit with Mr. Walling has cost me \$3,000. I could have decided to go into court, but this would have brought the children where they would have been obliged to testify on oath against their father, and would have led to endless trouble. The mother would have been brought into court, and you would probably [have] had to act a part. There is no knowing what lies might have been sworn to, or how much disgrace might have been brought upon us all. I have paid out about \$2,000 for depositions and attorney fees, and \$1,500 for settlement. This has cut away quite a slice. I have been unable to sell any of my property in America, and the expense of taking myself and family from place to place is not small. [Cf: 14MR330.03] p. 101, Para. 5, [1896MS].

The conference furnishes me with two laborers. The rest I pay myself. The hard times have made it very hard for us all. I have two books in the hands of the printers--*Thoughts From the Mount of Blessing*, and a large and revised edition of *The Life of Christ*. The manuscript for this has just been sent. It will cost me \$2,000 for my share of cuts for this book. Hard times have come, and we cannot sell our books as fast as we desire, therefore we shall feel the pressure till times change. At present I am in debt in America several thousand dollars. If the book I now have ready for the press has a successful sale, I hope we shall realize enough to pay our debts. I am paying interest on this money. I want to do more for this field before I leave it, and I may end my life here. [Cf: 14MR331.01] p. 101, Para. 6, [1896MS].

I am fearful that your life, since we were united in labor, has not been calculated to prepare you to connect with me. I have a very harmonious family, and I am educating and training workers, giving them every advantage, that they may be helpful to me in my work. I have fears that you would be disappointed in the economy we have to exercise. We shall continually be obliged to exercise this economy, for we must render help in building meetinghouses and school buildings. This economizing would be rather a painful experience for you. [Cf: 14MR331.02] p. 102, Para. 1, [1896MS].

My table is furnished with fruit in its season. For several months now we will have oranges, which we can get fresh from the trees. A few days ago Sara, Maggie, and your Aunt Ellen took the horse and carriage, and

drove out about six miles, and helped to gather the beautiful yellow fruit. We purchased 28 dozen oranges. Several of our workers purchased some for themselves, besides what I got for the table. I also bought ten dozen lemons. Oranges and lemons are the only fresh fruit that we can get at this season of the year. By the time these are gone, early peaches will make their appearance. We will get them about Christmastime. [Cf: 14MR331.03] p. 102, Para. 2, [1896MS].

Peas can be planted in this country so as to be yielding nearly all the year round. I have been using tomatoes since New Year's until about two weeks ago. Squashes or pumpkins we have in abundance. Vegetables grow well on this land, but we have not raised many because the land was not prepared for them. Vegetables, fruit, and bread, form our table fare. As we are educating colonials in health principles, we do not, under any circumstances, place meat on the table. Some of our present company are as pupils in a school, and therefore precept and example must be harmonious. Each year we put up not less than six or eight hundred quarts of canned fruit. We have peaches, apricots, nectarines, grapes, plums, and tomatoes canned. [Cf: 14MR332.01] p. 102, Para. 3, [1896MS].

I have given you these particulars so that you may know all about our ways and practices, which may differ from your present style of living. We are all in good health with the exception of Sister Eliza Burnham, who occasionally has nervous headaches. Sister Burnham is a superior editor. Marian Davis also is authority on the class of books we send to the world. [Cf: 14MR332.02] p. 102, Para. 4, [1896MS].

Now, if after these particulars you should feel like uniting with us should we remain here, we can find enough for you to do. Please tell me what wages you would work for. We could not pay you the same wages we did when my husband was living, but should you harmonize with us I will pay you the same wages that I pay my other workers who are fully qualified to do the work. The highest I pay is nine dollars, and they pay me three dollars of that for their board, room, and washing. I could not very well send for you, because of the want of money with which to pay your fare. After this pressure is lifted, I expect to have some money. I have drafts on the Echo Office, but at present they have overdrawn at the bank, and I cannot press them. [Cf: 14MR332.03] p. 102, Para. 5, [1896MS].

Brother and Sister Rousseau we returned to America last Monday; [they] obtained money by selling what household goods they had. [Cf: 14MR333.01] p. 102, Para. 6, [1896MS].

Now, please let me know just what you want, as soon as possible. You see I hold out no inducement to you. Nothing would rejoice me more than to see you and your husband converted to the truth, which you know is truth. It will cost you a greater effort now than it would have done years ago; for no one can choose the path of disobedience rather than obedience and become better prepared to accept the truth which involves a cross. I think every objection was removed from your mind but one, and that is the cross. That objection no power in heaven or earth can remove. We have a great and yearning desire for every soul to receive and practice the truth, not from compulsion but because of the love of it. Heaven is worth everything to me, and your soul and the soul of your husband are of value with God. "All the paths of the Lord are

mercy and truth unto such as keep His covenant and His testimonies."
[Cf: 14MR333.02] p. 103, Para. 1, [1896MS].

Obedience must come from the heart. It was always heart work with Christ. If you love Jesus, you will not think that it is a hard task to obey; you will obey as members of the royal family. Whether you are with me or apart from me, whether you see your way clearly or not, go forward in obedience; for this is clear. All issues and results are to be left with God, who has given us His holy law, the transcript of His character. [Cf: 14MR333.03] p. 103, Para. 2, [1896MS].

The Son of God lived a perfect life of obedience in this world. We need always to keep in view the truthfulness of the humanity of Christ Jesus. When Christ became our substitute and surety, it was as a human being. He came as a man, and rendered the obedience of human nature to the only true God. He came not to show us what God could do, but what God did do, and what man, [when he is] a partaker of the divine nature, can do. It was the human nature of Christ that endured the temptations in the wilderness, not His divine nature. In His human nature He endured the contradiction of sinners against Himself. He lived a perfect human life. Jesus is everything to us, and He says to us, "Without Me ye can do nothing." [Cf: 14MR334.01] p. 103, Para. 3, [1896MS].

We know that the Lord Jesus was tempted in all points like as we are, and He knows how to succor all who shall be tempted. In His humanity, He suffered physical weariness and weakness, hunger, thirst, and sadness. As He saw how obdurate were the hearts of men, He was filled with sorrow. He remained whole nights in prayer for those who would not pray for themselves, and who would not come unto Him that they might have life. Shall we, for whom He suffered so much, choose our own way and will and selfish gratification? Jesus speaks to us, "Learn of Me"; "Be like Me." He was human, as you are. [Cf: 14MR334.02] p. 103, Para. 4, [1896MS].

From time to time persons have asked my counsel in regard to the advisability of adopting infant children. Among these were several wives of ministers. Before answering these questions, I have tried, as far as possible, to learn all the circumstances of each case. And I have not dared to give counsel unless I knew that the Lord was leading me. [Cf: 14MR301.01] p. 103, Para. 5, [1896MS].

There are persons who have no little ones of their own, who may do good by adopting children. Those who have not the sacred responsibility of proclaiming the Word, and laboring directly for the salvation of souls, have duties in other lines of work. If they are consecrated to God, and are qualified to mold and fashion human minds, the Lord will bless them in caring for the children of others. But let the children of believers have first consideration. [Cf: 14MR301.02] p. 103, Para. 6, [1896MS].

There are among Sabbathkeepers very many large families of children that are not properly cared for. Many parents give evidence that they have not learned of Christ the lessons that would make them safe guardians of children. Their children do not receive proper training. And there are among us many children whom death has deprived of the parents' care. There are those who might take some of these children,

and seek to mold and fashion their characters according to Bible principles. [Cf: 14MR301.03] p. 104, Para. 1, [1896MS].

My husband and I, though called to arduous labor in the ministry, felt it our privilege to gather into our home children who needed care, and helped them to form characters for heaven. We could not adopt infants, for this would have engrossed our time and attention, and would have robbed the Lord of the service He required of us in bringing many sons and daughters to Him. But we felt that the Lord's instruction in Isaiah 58 was for us, and that His blessing would attend us in obedience to His Word. All can do something for the needy little ones, by helping to place them in homes where they can be cared for. [Cf: 14MR302.01] p. 104, Para. 2, [1896MS].

But I dare not counsel our ministers and missionaries, who are continually moving from place to place, to encumber themselves by adopting children, especially helpless infants. Those who have children of their own must share the responsibility of training them to do service for God. It is the wife's duty to care for her children and her husband. The Lord will give her strength to do this work if she will put her trust in Him and obey the laws of life and health. And husband and wife are to unite in the work of bringing up their children in the love and fear of God. [Cf: 14MR302.02] p. 104, Para. 3, [1896MS].

A well-ordered, well-disciplined family will have a powerful influence for good. But if you have no children of your own, it may be that the Lord has a wise purpose in withholding from you this blessing. It should not be taken as evidence that it is your duty to adopt a child. In some cases this might be advisable. If the Lord bids you take an infant to bring up, then the duty is too plain to be misunderstood. But as a rule it would not be wise for a minister's wife to encumber herself with such a responsibility. [Cf: 14MR302.03] p. 104, Para. 4, [1896MS].

The work of God demands most earnest labor. And the Lord would have ministers and their wives closely united in this work. The husband and wife can so blend in labor that the wife shall be the complement of the husband. The Lord desires them unitedly to watch for His voice, to draw closer and still closer unto Him, feeding upon His Word, and receiving light and blessing to impart to others. They should be as free as possible to attend camp meetings and other general gatherings. And the wife may continually be a great help to her husband in visiting and other personal labor. [Cf: 14MR302.04] p. 104, Para. 5, [1896MS].

If the companion of a minister is united with her husband in the work of saving souls, it is the highest work she can do. But the care of a little child would absorb her attention, so that she could not attend meetings and labor successfully in visiting and personal effort. Even if she accompanies her husband, the child is too often the burden of thought and conversation, and the visit is made of no effect. Those whom God has called to be co-laborers with Him are to have no idols to absorb thought and affection that He would have directed in other lines. [Cf: 14MR303.01] p. 104, Para. 6, [1896MS].

The wives of many of the Lord's servants have united heartily with their husbands in the work of saving souls. Through her unselfish interest to advance the cause of God, the wife has made her husband's

work much more complete. But with some it is a hard lesson to learn to bring the will into harmony with the will of God. [Cf: 14MR303.02] p. 105, Para. 1, [1896MS].

The experience of one sister, as she related it to me some years ago, is full of instruction. She inquired of me: "Do you think I am assuming too great responsibility in seeking to understand the reasons of our faith, so that I can do missionary work with my husband? I greatly desire to grow into a self-sacrificing worker with him. Am I out of my place in trying, as far as possible, to keep pace with him in understanding the Word of God and the various lines of the work? He has sometimes asked me questions which made me feel that I ought to be able to help him see some things in a clearer light. Am I wrong in this earnest desire? I pray much that I may make no mistake. But it seems to me that the relation of husband and wife is most sacred and solemn. If I thought I was bound in marriage ties merely to be petted, and treated as a child, that I was to amuse my husband, and he to amuse me, I should be most unhappy. God has given me reason, capabilities, talents, which I must increase by using. I feel that they are a sacred trust, which I must employ to the glory of God. [Cf: 14MR303.03] p. 105, Para. 2, [1896MS].

"We once had two dear children, and I allowed my mind to be almost wholly absorbed with them, notwithstanding my husband was often burdened with the cares of his labor, and wanted counsel. I allowed the care of my children to occupy too much of my time, and I gave him so little. He did not complain; but I was blind, oh, so blind. Even with the care of my children, I could have united with him in searching the Scriptures, and two of one heart can work more successfully than one. [Cf: 14MR304.01] p. 105, Para. 3, [1896MS].

"I might have learned to copy his letters, and might have assisted him in keeping his accounts. But when I thought of this I excused myself by saying, He knows I have my hands full. I was proud of my children, and bought many needless little things to dress them, and spent time needlessly in preparing their clothing to excite admiration. [Cf: 14MR304.02] p. 105, Para. 4, [1896MS].

"I know now that my children were my idols. I loved them before the Lord. I allowed them to absorb my interest, so that I had little time to give to my husband, or to qualify myself to help souls. [Cf: 14MR304.03] p. 105, Para. 5, [1896MS].

"When my little ones were removed from me by death, I murmured and wept as if I were dealt with hardly. I would not be consoled for my loss. I would not admit that my husband loved the children fully as much as I did. I made his heart sad by my rebellious grief. But my eyes were opened, and I saw my error. I saw that he realized the value of the souls of his children, because he was a physician of souls, and he placed a higher estimate upon his loved ones than I did. [Cf: 14MR305.01] p. 105, Para. 6, [1896MS].

"My selfish sorrow nearly killed me, and crippled my husband in his labors. But the Lord had mercy upon us, and He let me see the selfishness of my heart. Now I am as one who has awakened out of a deep sleep. I am not in the world to amuse myself, to seek to be amused or petted, or to work for my own selfish interests. I am here to do my

duty. I try to show that I respect and honor my husband by being interested in his work in the various lines of the cause of God. I no longer make myself miserable over things I cannot help, but try to adapt myself to circumstances. If the Lord sees fit to give me another child, I shall hold it, not as a plaything but as a sacred, entrusted charge; not as an idol, but [as] a soul that I am to train for the courts above. [Cf: 14MR305.02] p. 105, Para. 7, [1896MS].

"I am trying to help my husband bear his burdens. I do most of his copying. The work was not pleasant to me at first, but I have overcome my dislike for it. I no longer feel that sentimentalism must be woven through all our experience in the married life. As God's workmen we should be seeking to do Him service, to honor His name, keeping the eye fixed upon Jesus, and encouraging each other to work the works of Christ. My husband says he can rest, and I can encourage him now, because we are both interested in seeking to save souls who are out of Christ. I had for a time to study hard and pray much to overcome my weakness of character, and become, in some degree, what a woman should be, a true helpmeet. I desire not to lead into sin, as did Eve, but with a firm hold upon Jesus I would lead away from sin, and pride, and love of show, in the quiet paths of meekness and lowliness of heart." [Cf: 14MR305.03] p. 106, Para. 1, [1896MS].

Then she said that she had been advised to take an infant to bring up. She asked if I thought it her duty to do this. I advised her to take this question to God. I told her that she should be closely united with her husband in his work. She should keep his respect and love as a true woman whom God was teaching and leading. "You can," I said, "cultivate an aptitude to work for the children. You can reach their hearts and win them to Christ. These children you may bring to the gates of the city of God, with your own little ones, saying, 'Here are we, father, mother, children, and a large number whom Thou hast given us as sheaves for Christ.'" [Cf: 14MR306.01] p. 106, Para. 2, [1896MS].

We need carefully to search our hearts and study our motives. Selfishness may prompt the desire to do what appears to be an unselfish and praise-worthy act. The reason that many urge for desiring to adopt a child, the longing for something on which to center their affection, reveals the fact that their heart is not centered upon Christ; it is not absorbed in His work. [Cf: 14MR306.02] p. 106, Para. 3, [1896MS].

When I have heard a wife mourning that her husband did not show her all the affection she thought he should, I have sent a silent petition to God that this soul might be refreshed with the Word. From the light God had given me. I knew that she needed to drink deep of the cool waters of Lebanon instead of the turbid streams of the valley. When women will feed upon the words of Christ, when their thirsty souls shall drink of the water of life, they will have far less sentimentalism, and far greater spirituality. They will purify their souls by obeying the truth. [Cf: 14MR306.03] p. 106, Para. 4, [1896MS].

If a woman's life is connected with one whom God has chosen to be a laborer together with Him, let her consider that she can make her husband's heart tired and his soul sad by her unconsecrated course of action. If self clamors for attention, and unless great devotion is shown to her, she becomes unhappy; she may greatly hinder him in his

work. She needs to learn of Christ, who lived not to please Himself. He is our example in all things. [Cf: 14MR307.01] p. 106, Para. 5, [1896MS].

If the wife is a co-laborer with Christ in the work of saving souls, she will keep abreast of her husband in cultivating mind and heart. She will endeavor to stand equal with him in knowledge of the Word of God, and in obedience to all its requirements. She will keep her own soul refreshed by eating the Word and drinking the waters from the wellsprings of life. Then the words she speaks will not be prompted by envy or jealousy; they will proceed from a sanctified heart that has been daily learning lessons at the feet of Jesus. Thus instead of making herself a helpless burden, to be the object of his solicitude, and to demand a large share of his attention, the wife may strengthen her husband to do the highest service for God. [Cf: 14MR307.02] p. 106, Para. 6, [1896MS].

The light which the Lord has given me in regard to minister's wives is, If their life is kept in close consecration to God, as is the duty of all who are laborers together with Him, they will find so many souls to minister unto that they will have no opportunity to be lonesome or to cultivate selfishness in any line. Jesus 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." Those who heed this invitation will have no thought of repining, no thought of loneliness. Their work is to do the will of Christ. As they do this, they will have sweet peace, and rest of soul. [Cf: 14MR307.03] p. 107, Para. 1, [1896MS].

The question of adopting a child, especially an infant, involves most serious responsibilities. It should not be lightly regarded. One who has herself taken a baby to bring up, may feel that unless other ministers' wives shall follow her example, they are remiss in their duty. But this is an error. Our duty is not decided by what others may plan for us. The question for each to settle is, In doing this, shall I be merely gratifying my own wishes, or is it a duty the Lord has appointed for me? Is this His way, or a way of my own choosing? All are to be workers for God. Not one is excused. Your talents are not your own, to employ as you shall fancy. Inquire, What would the Lord have me do with His entrusted talents? Shall I labor for the saving of many souls? Shall I follow the directions of Isaiah 58:6-11? [Cf: 14MR308.01] p. 107, Para. 2, [1896MS].

There are deep, earnest lessons for us to learn, else self will be our center, the controlling power of our lives. The duty of the present is vigilant working, and earnest, watchful waiting in view of the solemn event of our Lord's second appearing. Working, watching, praying--these constitute the ideal of Christian duty and responsibility, making the perfect man in Christ Jesus. Our life is not to be all waiting, not all bustle and activity and excitement, to the neglect of personal piety. The door of the heart must be always open to Jesus, that we may always hear His voice of invitation, "Behold, I stand at the door, and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." We are to be "not slothful in business [but] fervent in spirit, serving the Lord." [Cf: 14MR308.02] p. 107, Para. 3, [1896MS].

There is always a danger of taking upon ourselves a work that the Lord has not placed in our hands, and neglecting that which He has given us to do and which would better honor His name. That which to human eyes may appear praiseworthy may not be the very thing God has chosen for us to do. Then let us individually consider the many branches of the work. There are various kinds of missionary work to do. Consider prayerfully what work would best tell for the advancement of the cause of God. If there is a humble, unselfish heart and contrite spirit in seeking to know the Lord's will, He will lead each of us in the path where He would have us walk. [Cf: 14MR309.01] p. 107, Para. 4, [1896MS].

Let no one feel condemned because she does not take a child to care for. The Lord may have some greater work for you to do in teaching those who know not God how to do His will. "Thus saith the Lord, . . . 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" [Isaiah 56:1-5]. [Cf: 14MR309.02] p. 107, Para. 5, [1896MS].

I have written these things, that Satan may not allure any of my brother ministers or their companions into positions where they will be prevented from doing the very work that the Lord has assigned to them. We must watch; we must pray; and when God says, Whom shall I send to do this errand for Me? we should be ready to respond, "Here am I; send me." Serious work is to be done. It has been waiting for unselfish, consecrated workers. [Cf: 14MR310.01] p. 108, Para. 1, [1896MS].

Brethren and sisters, open your hearts to the Holy Spirit of God, and devote your God given capabilities to working as for your lives to pull souls out of the fire. Keep in the channel of light, for there is to be more direct communication from heaven to earth. We have not a moment to lose. There is a heaven to win and a hell to shun. [Cf: 14MR310.02] p. 108, Para. 2, [1896MS].

I call upon my brethren to come to the help of the Lord against the mighty. I call upon my sisters to stand by their side and help them in the work. "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."--Manuscript 35, 1896. [Cf: 14MR310.03] p. 108, Para. 3, [1896MS].

I wish, Mary, that you had always employed your God-given talents in serving the Lord. Oh, that you might now surrender all to God. Write me again.--Letter 128, 1896. [Cf: 14MR334.03] p. 108, Para. 4, [1896MS].

More Love Needed--I received your letter while in the midst of the Conference duties. Since that meeting closed I have been sorely afflicted with my teeth, and I am in such a state of nervous weakness that I cannot write as lengthily as I would be pleased to do. [Cf: 15MR144.03] p. 108, Para. 5, [1896MS].

I have been unable as yet to find the writings which you mention, but

I may find them, and if I do will send them to you. I will say that the difficulties which have existed in the church are all unnecessary. The troubles exist because of the misunderstanding of what constitutes true Christian charity, brotherly affection, and Christlike love. There is far more self-love, self-esteem, far more talking among men and women than is essential. You have been measuring yourselves by yourselves, comparing yourselves among yourselves, taking it for granted that all your feelings and surmisings and suspicions were correct, when if such feelings and suspicions and judging of one another are continued there will be discord, strife, and an unhealthy state of the church. [Cf: 15MR144.04] p. 108, Para. 6, [1896MS].

If you will meet together once or twice a week in the evening, and with humble minds, feeling your own weakness and defects, will ask the Lord to enlighten your understandings and fill your hearts with His love, and examine, not one another, but the Scriptures, Satan will be defeated. Many imaginary difficulties, mere mole-hills, have been magnified into mountains that have made barriers between brethren. Love, compassion, and respect cherished for one another should take the place of jangling and accusation. [Cf: 15MR145.01] p. 108, Para. 7, [1896MS].

When you begin to give your minds to the work of judging your brethren, you are doing the work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren. Satan is an accuser of the brethren, and when he can set the leaven of disaffection to work in human hearts, he is exultant. When he can divide brethren he has a hellish jubilee. I think if our brethren could see as I have seen how much wrong is done in speaking evil of our brethren there would be an entire change in the way you treat one another. You do not understand yourselves; you misinterpret words and deeds and measure them from your own finite standpoint. Your feelings, your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike. [Cf: 15MR145.02] p. 109, Para. 1, [1896MS].

Brother Buckner, bring the attractiveness of Christ into your Christian service. Let the soft beams of the Sun of Righteousness into your heart and you will be more pleasant and cheerful. If you do this you will have a strong and blessed influence on all around you. The truth of Jesus Christ is not gloom and sadness. Do not forget, my brother, that we are in Christ's school to learn lessons of truthfulness and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own soul's necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ. [Cf: 15MR145.03] p. 109, Para. 2, [1896MS].

We will have to learn the benefits of trials, and not be discouraged under them. The heart must be disciplined, faith must be cultivated, the power of the soul's endurance must be tested. The simplicity of faith and perfect confidence in God needs to be encouraged in your hearts. You must be constantly looking and talking on the bright side, and while the work of self-discipline must be carried on by every individual Christian, it must be in such a manner as to exalt and ennoble, and not to contract and center on little things. Your thoughts should be a growth of holy principles. Do not center your minds on your

poor selves, and do not make a brother an offender for a word. Do not judge him by your own finite measurement. Let the voice of simple, trustful, earnest prayer be heard in your dwelling. When our sisters visit one another let them never speak words of criticism of their brethren. Let your minds dwell upon the attributes and experiences of the love of Jesus. The fullness of that love will prove a soother of little bruises, inconveniences, and disagreeable occurrences. "O what peace we often forfeit, O what needless pain we bear, All because we do not carry Everything to God in prayer." How much sweet peace we lose because we keep poring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more, obtain more of His attractive beauty and grace of character, and cease filling the mind with the contemplation of others' mistakes and others' errors. No one is perfect but Jesus. Think of Him and be charmed away from yourself and from every disagreeable thing; for beholding our defects faith is weakened. Faith in God and His promises is lost sight of. [Cf: 15MR146.01] p. 109, Para. 3, [1896MS].

Let me tell you, brethren in the church at Lemoore, you need more of Jesus and less of self. Think no evil; talk no evil of anyone; keep your lips as with a bridle. You cannot measure others' experience by your own. It would be a deplorable thing if everyone was of the same mind. If all were just like Brother Buckner in religious experience, there would be a wonderful want of fullness in church labor, in carrying forward the work of God. I do not write this to discourage you, but to help you. [Cf: 15MR147.01] p. 110, Para. 1, [1896MS].

Brother Buckner is worn and feeble; he needs the help of stronger men, and the church needs the help of stronger men. What if Brother Harvey Grey has made mistakes? What if in some respects we do err, does the Lord forsake us, and forget us, and leave us to our own ways? No, the Lord does not treat us as we wish to treat one another. May the Lord help you all to repent and confess and let the love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the least provocation. Envy, and evil surmising is ready to be indulged, ready to grow by being cultivated. [Cf: 15MR147.02] p. 110, Para. 2, [1896MS].

Oh, how many hurt the heart of Christ because they want their own way, and their own will. Let the warfare be turned against these unenviable traits of character, and then they will not be against one another in the church of the living God. If there were only such elements existing in the church as characterized the life of Jesus Christ, there would be a firm union. The world is against the church to weaken and destroy it, but let the church of God press together, press together, press together. Let not Satan thrust himself between the members of the church. Do not give one stroke on the enemy's side of the question. Put away egotism. Do not think that one or two men in the church are all the men who are conscientious in the church. You are far too narrow in your thoughts and in your actions. [Cf: 15MR147.03] p. 110, Para. 3, [1896MS].

Could the state of every human heart reputed eminent for holiness be critically examined and developed, there would be seen some dark chapters of distrust of God. What erroneous ideas of what constitute a Christian life we would find. What false ideas of God's prerogatives and of His moral government; what feeble, inefficient ideas of the

atonement; what limiting of the powers of the Holy One of Israel in the agency of the Holy Spirit, would be seen. [Cf: 15MR148.01] p. 110, Para. 4, [1896MS].

I know you all are earnestly struggling after the higher life and for clearer views of heavenly things, yet how slow the progress. How difficult for the mind to rise to the full assurance of hope that maketh not ashamed. In spite of all our efforts, we are often discouraged because the flesh warreth against the spirit. Let not the common cheap things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and He to the church, and we help the church when we work in harmony with the life giving power, when we lose sight of ourselves and seek to build one another up in the most holy faith. [Cf: 15MR148.02] p. 110, Para. 5, [1896MS].

There may be instrumentalities which we do not prefer because they do not exactly meet our ideas. They do not work in the very line we have marked, and in the place of leaving them with God we begin to lay difficulties and barricades in the way and cherish a grieved feeling because we see that they are doing a work which we ourselves cannot do. Then comes the picking, the dissecting of character, the talking, the gathering up of tidbits of complaint, and faultfinding and slander magnifies little occurrences and events into grave sins. This has been done with the church at Lemoore until you are a weak church, and you always will be weak until this narrow order of things is changed. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude, and praise to God for the precious gift of the Son of God, and not with envying, jealousies, and rivalries. Then true love and unity will exist. [Cf: 15MR149.01] p. 110, Para. 6, [1896MS].

Christ prayed that His disciples might be one, even as He and His Father are one. In what does this unity consist? That oneness does not consist in everyone having the same disposition, the very same temperament, that makes all run in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. In a church there are different gifts and varied experiences. In temporal matters there is a great variety of ways of management, and yet none of these variations in manner of labor, in exercise of gifts, need to create dissension and discord and disunion. One man may be conversant with the Scriptures, and some particular portion of the Scripture is especially appreciated by him because he has seen it in a certain striking light; another sees another portion as very important; and thus one and another presents the very points to the people that appear of highest value. This is all in the order of God. One man blunders in his interpretation of some portion of the Scripture, but shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same shade of light. [Cf: 15MR149.02] p. 111, Para. 1, [1896MS].

The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord but they cannot quench it and establish a perfect agreement. Nothing can perfect a perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the

disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ who declares Himself to be meek and lowly of heart; and Christ declares that if we learn of Him, then our worries will cease, and we shall find rest to our souls. [Cf: 15MR150.01] p. 111, Para. 2, [1896MS].

The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When you as individual members of the church love God supremely and your neighbor as yourself, then there will be no labored efforts to be in unity; there will be a oneness in Christ, the ears to reports will be closed, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity and be as one great family. Then we shall bear the credentials to the world that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are My disciples, if ye have love one to another." The divinity of Christ is acknowledged in the unity of the children of God. Brethren, when you humble your hearts before God you will see that there is danger of Phariseeism, danger of thinking and praying as did the self-righteous Pharisee. "I thank God that I am not as other men are." Oh, that there may be a breaking up of the fallow ground of the heart, that the seeds of truth may take deep root and spring up and bear much fruit to the glory of God. [Cf: 15MR150.02] p. 111, Para. 3, [1896MS].

When, my brethren, you would accuse one of the brethren, consider the words of Jesus, "He that is without sin among you, let him cast the first stone." Your sin may not be the particular sin that is under consideration, but Jesus's words meant that when you are free from sin you may cast the first stone. When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him. They were convicted each in his own conscience, and they went out one by one, beginning at the eldest even to the youngest. [Cf: 15MR151.01] p. 111, Para. 4, [1896MS].

What can Christ, who is so forgiving, so patient with all our mistakes, so rich in mercy and love, think of our hardhearted criticism and fault-finding? Love for your erring brethren will produce far greater effect in reforming him than all your harsh criticisms. Let all the thoughts and emotions of the heart be after Christ's order. Let self be put out of sight. The Lord would have the thoughts and the language and the experience of Christian life far more attractive than it is today. If they are not more like Jesus, they can never be the light of the world. [Cf: 15MR151.02] p. 112, Para. 1, [1896MS].

When you assemble together, do not dishonor God by criticizing the worshipers and picking flaws in the characters of your brethren. Your work is between God and your own individual soul. What are you thinking of, my brethren? There is work to do in the saving of souls around you, and precious time is passing. The hours of probation will soon close. Is your work for the Master of that character that you will hear the "Well done good and faithful servant?" Remember that every soul making efforts in the divine life, finds every inch of ground disputed by antagonistic force, and he must gird himself for the conflict by earnest prayer, and fight the good fight of faith. He is called to wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. There is no strength to be

invested in warring against each other. If individually we make progress in spirituality the loins must be girt about with truth, and we must have on the breastplate of righteousness; we must take the helmet of salvation and the sword of the Spirit. Brethren, seek God. Seek Him while He is to be found; call upon Him while He is near. [Cf: 15MR151.03] p. 112, Para. 2, [1896MS].

Oh, what experiences we might gain if we were devoting all our God-given ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting one another. How unsearchable are His judgments. Brethren, love one another as Christ has loved you. How little we really know of sweet communion with God; how little we know of the mysteries of the future life. Let us put our mind on these things. We may know far more than we do know if all our powers are sanctified to discern the blessed features of the character of Christ. There are heights for us to reach, depths of experience to sound, if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren? Is there not better work for you to do than to discourage one another and try to put out the light of your brethren? [Cf: 15MR152.01] p. 112, Para. 3, [1896MS].

Let the capacities of the mind expand that you may take in the heavenly beauties and the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the intellect and heart. This teaching gives clearness to the mental vision. It gives compass to the power of the thoughts; ideas are created, the soul hunger is filled. The heart is softened and subdued and filled with glowing love that neither discouragement, despondency, affliction, or trial can quench. God will open to the mind's eye His preciousness and His fullness. [Cf: 15MR153.01] p. 112, Para. 4, [1896MS].

Then let us labor and love. I point you to the Rock of Ages, Christ Jesus. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let not one man do much of the talking. Let several take part. He who heard the voice of Christ and did His will was the wise man that built upon the rock, and storm nor tempest could not destroy this structure. We are workers for time and for eternity. [Cf: 15MR153.02] p. 113, Para. 1, [1896MS].

Seek Peace Without Compromise--Christ enjoins upon His followers to "love your enemies, . . . do good to them that hate you, and pray for them which despitefully use you, and persecute you." He would have us love those who oppress us and do us harm. We must not express in words and acts the spirit they manifest, but improve every opportunity to do them good. [Cf: 15MR158.01] p. 113, Para. 2, [1896MS].

But while we are required to be Christlike toward those who are our enemies, we must not, in order to have peace, cover up the faults of those we see in error. Jesus, the world's Redeemer, never purchased peace by covering iniquity, or by anything like compromise. Though His heart was constantly overflowing with love for the whole human race, He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course which would ruin their

souls--the souls He had purchased with His own blood. He was a stern reprover of all vice; and His peace was the consciousness of having done the will of His Father, rather than a condition of things that existed as the result of having done His duty. [Cf: 15MR158.02] p. 113, Para. 3, [1896MS].

He labored that man should be true to himself in being all that God would have him, and true to his higher and eternal interest. Living in a world marred and seared with the curse brought upon it by disobedience, He could not be at peace with it unless He left it unwarned, uninstructed, and unrebuked. This would be to purchase peace at the neglect of duty. [Cf: 15MR158.03] p. 113, Para. 4, [1896MS].

Everyone who loves Jesus and the souls for whom He died will follow after the things that make for peace. But His followers are to take special care lest in their efforts to prevent discord, the truth is surrendered, lest in warding off divisions, they make a sacrifice of its principles. True brotherhood can never be maintained by compromising principle. As surely as Christians approach the Christlike model, and become more and more pure in spirit and in action, searching out and reprovng sin, so surely will they experience the strength and venom of that old serpent the devil. The opposition of the children of disobedience is excited by a Christianity that is spiritual. [Cf: 15MR158.04] p. 113, Para. 5, [1896MS].

"If it be possible, as much as lieth in you, live peaceably with all men." A duty is here enjoined upon us. We are to strive to live at peace with all men. Every care should be taken on the part of Christians to give no offense, that the truth be not evil spoken of. But the text suggests that no amount of diligence and care will preserve this harmony in all cases. Dissensions will arise even between individual members of the church, because they are not Christlike in character. [Cf: 15MR159.01] p. 113, Para. 6, [1896MS].

But there will be a point where members must be separated from its fellowship because of their unchristian course of action. In the home they are oppressive and a reproach to the cause of Christ. Their practices are inconsistent with truth and religion, and to retain them in church fellowship would be faithless to the Master. [Cf: 15MR159.02] p. 114, Para. 1, [1896MS].

The church, as a body, is to do all in its power to promote union and prevent schisms. This rule is designed to guide every individual member in his treatment of others. If unsound doctrine is introduced, it will endanger the flock of Christ. It is the duty of those in authority, who are jealous for the truth as it is in Jesus, to make a firm, decided protest. This expression of rebuke will often be used to create sympathy for the reprovd. The harm that is thus done to precious souls and to Christ's kingdom is not considered. At this crisis is the time to decide who are God's faithful sentinels, who will be true to principle; who will bear in mind that truth is too dearly purchased for its least principle to be surrendered. [Cf: 15MR159.03] p. 114, Para. 2, [1896MS].

That peace and harmony is not worthy of the name which is secured by mutual concessions to avoid all differences of opinion. On points of feeling between man and man, concessions should sometimes be made; but

never should one iota of principle be sacrificed in order to obtain harmony. All our words and actions pass in review before God, and if we wish to stand in the judgment as having done all that we could to have a correct influence over our fellowmen, we must repay kind acts for acts of mischief and malice. Christ is our Pattern; He would have us follow Him. [Cf: 15MR160.01] p. 114, Para. 3, [1896MS].

To those who have been injured without a cause, the words of this scripture apply, "If it be possible, as much as lieth in you, live peaceably with all men." Their failure to comply with the instruction given in the text is not due to the course of action that they themselves have pursued, but to the envy, jealousy, and evil surmising of those who have been in the wrong. Thus a division is caused. How can it be healed? Shall the man that has been sinned against, misjudged, and maligned be called to account, to find something in his past course by which he can humiliate himself, and acknowledge himself in the wrong for the sake of making peace? No. If he has conscientiously gone forward under the oppression of wicked feelings that have been welcomed in the hearts of the fault-finding, if he has been patient under the abuse, if he has tried to do his duty, he is not to humble himself to acknowledge that he is guilty. He does the offenders a great wrong thus to take their guilt upon his soul, admitting that he has given them occasion for their course of action, when he has done no such thing. This is very gratifying to those who have done the work of the enemy; but heaven's books record the facts just as they stand. [Cf: 15MR160.02] p. 114, Para. 4, [1896MS].

Concessions that are not true from the one who has been wrongfully treated gratifies the feelings of the carnal heart. Their position has been interpreted by them as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out from their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them up again to active growth. But the axe must be laid at the root of the tree. Heart work is needed. True conversion is essential; the nature must be renewed after the divine image, until the work of grace is completed in the soul. [Cf: 15MR161.01] p. 114, Para. 5, [1896MS].

There is a work for us to do. We must begin here to cultivate the meekness of Christ. There are stern battles for us to fight against our traits of character which lead us to err in decisions that will make it hard and unfavorable for others. This is giving advantage to the enemy. We are not commended for a zeal that savors of Phariseeism, for this is not of Christ. We should not go to an extreme in false charity, neither of unbending severity in cases where kindness and mercy and love would have a telling power.--Manuscript 23b, 1896, pp. 2-6. (Written July 25, 1896, "Peace, How to Secure.") [Cf: 15MR161.02] p. 115, Para. 1, [1896MS].

(Written September 28, 1896, at "Sunnyside," Cooranbong, N.S.W.) [Rev. 1:3, 7, 8; Eph. 6:11-18; 1 Tim. 6:9-12, quoted.] The Lord has need of thee. The Lord has a work for thee to do for Him. Place yourself under the blood-stained banner of Prince Immanuel. You need to have the words in the last clause of 1 Timothy 6:12 true in your case: "And hast professed a good profession before many witnesses." When the charge from God comes to you, [verses 13-19, quoted]. [Cf: 16MR256.01] p. 115, Para. 2, [1896MS].

My brother, I write these things to you, which is the word of the Lord to you. Temptations surround you. The Lord has committed to you talents to be used to His name's glory. To be entrusted with the use of money is a talent from God not to be demerited, not to be misapplied, to be an injury to the user by selfishly and unwisely appropriating these trusts to administer to selfish ends, but to be wisely employed to confer its benefits to the saving of souls for whom Christ has died. [Cf: 16MR256.02] p. 115, Para. 3, [1896MS].

A selfish use of riches proves one unfaithful to God, and unfits the steward of means for the higher trust of heaven. So far from an inactive life in heaven, those who prove themselves faithful in this life shall be stewards of much higher responsibilities. [Says God], "If, therefore, ye have not been faithful in the unrighteous mammon, if ye have not used the worldly goods that I have committed to your trust to advance my interests as one of the firm, who shall commit to your trust the true riches?" Riches are not ours. All is God's. [Cf: 16MR256.03] p. 115, Para. 4, [1896MS].

Those who invest the Lord's goods in expensive buildings, in extravagant adornment, in furniture, in dress, in needless ornaments of show or display, are embezzling our Lord's goods that are only lent us for a time to prove what is in our hearts, to see if we will individually appreciate the responsibilities entrusted to our hands to advance the interests of the firm of which the Lord has honored us by taking us in connection with Himself as partners. And if ye have not been faithful in that which is another man's, who shall give you that which is your own? [Cf: 16MR257.01] p. 115, Para. 5, [1896MS].

There are many advantages Satan manages to place in our way to enamor the mind, to lead to extravagance in the indulgence of appetite, to create false surroundings which are dangerous to the spirituality of the soul. These opportunities to advantage one's self are a temptation from Satan to entangle the human agent into gratifications of hurtful practices, in intemperance and hurtful lusts that destroy the sense of the value of their own souls. [Cf: 16MR257.02] p. 115, Para. 6, [1896MS].

When Satan works to ruin souls, he comes clothed like an angel of light, as a friend, and representing himself as Jesus Christ. We need divine enlightenment at every step. There is no safety for our souls unless we commit the keeping of our souls to God in faith and earnest supplications. [Cf: 16MR257.03] p. 116, Para. 1, [1896MS].

As money is a snare, made so by the greed after it, we need to be guarded on every side. We are put into possession of money for a little while to try us individually. The soul has its test--whether money stands as having greater power over us than God and His requirements. Our Saviour says, "Ye cannot serve God and mammon." [Cf: 16MR257.04] p. 116, Para. 2, [1896MS].

If the human agent acts wisely in the use of means which comes into his possession, he evidences that money is not his god. Mammon is not his master. In the hands of faithful stewards it shall be made to serve the purpose of God always. Then will the entrusted talents be so wisely employed as to gain for the steward a rich experience, directly and

indirectly, and enable him to be rich in good works, blessing his fellow men. He is not required to part with his money in large sums and thus shift his responsibility upon other men. He is to acquire wisdom to stand as [a] faithful steward, dealing with his Lord's goods with wisdom and discrimination. [Cf: 16MR257.05] p. 116, Para. 3, [1896MS].

There has not been all that wisdom exercised that the Lord requires of His stewards. Large investments have been made. This was not the wisest thing to do in trading upon our Lord's entrusted goods, for temptation has come in consequence of doing this, placing out of their power means which they afterwards see they could use in various lines as the necessity of the cause of God shall present itself to them as the standard of Truth is raised in new fields, and in places where the standard of Truth is to be planted. [Cf: 16MR258.01] p. 116, Para. 4, [1896MS].

Churches need to be built to accommodate those who have moral courage to accept the truth when the whole world is opposed to its principles and will use every opportunity to hedge up the way of God's commandment-keeping people. [Cf: 16MR258.02] p. 116, Para. 5, [1896MS].

There must not be a moving by impulse. There should not be a pressure brought to bear upon those who have means that they will virtually shift their responsibility upon other men. Every man and woman who is under rule to God is to listen to His counsel. The workings of the arch-adversary of souls will be revealed in various ways. The deceitfulness of riches oft ensnares the soul. [Cf: 16MR258.03] p. 116, Para. 6, [1896MS].

There is a positive necessity for the steward of God to pray much that he may not be deceived in anywise in handling the Lord's goods. He is a steward, a partner in the firm, and if he moves not by impulse but from a sense of conviction that he must invest his Lord's goods to advance the glory of God in the work of saving souls to Jesus Christ, then [he] himself will be benefited eternally, if he holds fast his confidence and faith and trust in God firmly unto the end. [Cf: 16MR258.04] p. 116, Para. 7, [1896MS].

The improvement of our God-given talents composes a strong feature in our probationary state in the development of character. Now we are on test and trial to reveal Christian character. If we are unguarded now, if we let time pass and act indifferent to the requirements of God, if we misuse our talent of reason, of intellect, if we fritter away upon amusements and self-gratifications our precious opportunities and talents, we are being conquered by the enemy in this life and depriving God of the service due Him, and are imperiling our interests for eternity. [Cf: 16MR259.01] p. 117, Para. 1, [1896MS].

If individually we recognize and accept our responsibilities, if we seek the Lord as did Daniel, if we have the moral courage, we will conquer, and the eternal benediction will be ours. Satan works himself in to make the Lord's entrusted talents of means a source of evil to corrupt the whole man, by keeping his heart fastened upon his earthly treasures, and ignoring God and destroying himself physically, mentally, and morally. Satan has usurped the title as god of this world. He is not thus, only as man shall choose him to be thus. [Cf:

16MR259.02] p. 117, Para. 2, [1896MS].

He was represented as Barabbas when placed beside Jesus, who made the world and all things that are therein. The opportunity was given to man to choose. "Whom shall I release unto you, Barabbas or Christ?" The roar of voices was like wild beasts: "Barabbas, Barabbas, Release unto us Barabbas." Here was Satan personified, chosen before Christ, the Son of God. What exaltation had Satan on that occasion! What exaltation he has on every such occasion! [Cf: 16MR259.03] p. 117, Para. 3, [1896MS].

Now in our world the choice is being made. "Barabbas, Barabbas." "But what shall be done with Christ?" "Crucify Him." This is being repeated in our world today. Whom are we individually choosing? We are demonstrating our choice. [Cf: 16MR260.01] p. 117, Para. 4, [1896MS].

Money has a great value because it can do great good. Absolute necessities are met, and the faithful steward to God can bring relief at a time when help is needed. Money may be withheld from the treasury "that there may be meat in Mine house." The Lord's money is misused in extravagance, in indulgence of appetite. This entrusted capital should be used to relieve human suffering, to clothe the naked, to feed the hungry, to advance the truth, to build up the kingdom of God in our world. [Cf: 16MR260.02] p. 117, Para. 5, [1896MS].

There are constant tests, constant temptations, constant trials; but if the agent will bring himself under the control of God, and to wise men, everyone who acquires a competence more than is sufficient to sustain frugal living and supply his personal wants is thrown upon his own responsibility to acknowledge God as the beneficent giver, and to keep his heart with all diligence to do righteousness. [Cf: 16MR260.03] p. 117, Para. 6, [1896MS].

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live" [Luke 10:25-28]. [Cf: 16MR260.04] p. 117, Para. 7, [1896MS].

This entire chapter is worthy of careful study, but the lesson I wish you to take in and understand is contained in verses 25-37. When God is loved supremely, then property of any description will be looked upon as talent loaned to be used with wisdom, to take its proper place subordinate to the eternal interests. Sanctified judgment is to be exercised as to how to appropriate the goods of trust to best advance the glory of God. [Cf: 16MR261.01] p. 118, Para. 1, [1896MS].

Money cannot confer happiness without the Lord's name is glorified with its use. When money charms the heart because it is [in] the hands of the human agent, it is a snare; it is a master, not an agent for accomplishing the greatest amount of good. It is regarded above the favor of God, takes the place of an idol, and is worshiped as such. But when property, money, or any other thing interposes itself between man and his obedience to God, that money is ruinous to the eternal

interests of the soul. We cannot serve God and mammon. [Cf: 16MR261.02] p. 118, Para. 2, [1896MS].

When men allow property to get too strong a hold on the mind, it is a snare. When one uses the property lent him in trust to gratify any passion, it becomes a snare, for it fosters pride and leads its possessor into extravagance in its outlay, and his soul is imperiled, serving lust. To serve God with the heart and mind and affection, we must work for His name's glory, and use His entrusted gifts as one who must give an account to God as to how he has used his Lord's goods. [Cf: 16MR261.03] p. 118, Para. 3, [1896MS].

We are ever to consider that no amount of property can make us independent of God. He gives us intellect, He gives us life and health; if we will obey His sovereign will, His blessing will abide with us. His word is our assurance. There is no dependence to be placed on property, and wealth cannot keep us in peace. We may depend upon it, but it cannot be our physician to heal or restore us from infirmities. [Cf: 16MR261.04] p. 118, Para. 4, [1896MS].

But when prosperity comes to the human agent, does he give glory to God? Does he honor God with thanksgiving? Does it increase his faith and love to God and his fellow men, or does he trust in his riches and expect to be favored and honored for his riches? Does he become impatient of restraint? Unless heart, mind, and soul are daily consecrated to God, and unless he renders thanksgiving to God for his entrusted gifts, thankful that the Lord has placed His talent in his hands to do good, to advance His cause, to bring in his gifts--tithes and offerings to the Lord's treasury as property accumulates--there will be a turning of these talents into wrong channels, where they will do positive harm to the human agent, and prove a temptation to allure and harm souls for whom Christ has died. [Cf: 16MR262.01] p. 118, Para. 5, [1896MS].

We may make the Lord's entrusted gifts just what God designed they should be--a blessing to the needy. Read 2 Corinthians 9:11, 12: "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God." The whole chapter is a lesson to be practiced. [Cf: 16MR262.02] p. 118, Para. 6, [1896MS].

If we manifest that we acknowledge God as the Giver to whom we must give an account, there will be a watchfulness to make wise investments in the expenditure of means, with an eye single to the glory of God. Thus our will will be brought into conformity to the will of God. The world, its habits, its practices, and its customs, will not be the standard. Our own inclinations will not lead to extravagance in the outlay of means, but we will conform to the rules of Christian principles--to be of greatest benefit and usefulness to our fellow men. [Cf: 16MR262.03] p. 119, Para. 1, [1896MS].

The Lord is soon to come. We are to do our best as laborers together with God, exerting our God-given faculties to a good purpose; helping others by our carefulness to practice economy; teaching our children that we live not to please ourselves; teaching habits of industry, and not dressing for display; teaching all with whom we come in contact to

develop better faculties and to form their characters after the character of Christ; and teaching that whether we eat or drink or whatsoever we do, to do all to the glory of God. By using the money to advance God's glory, all such work may be accomplished, and indolence will not be encouraged. [Cf: 16MR263.01] p. 119, Para. 2, [1896MS].

Giving to advance the truth, because it is the truth as it is in Jesus, increases our love for the truth. To give to the Lord's cause that which He has entrusted to us to bestow wisely at times when the cause and work of God needs help, provides a fund from which to draw to sustain the work in its different branches, and this giving will be a personal benefit in uplifting and strengthening the one who invests. When one shows his special interest in this way, that action will react upon himself in this world, and the deed lives in the record of heaven to bring its reward in the future eternal world. [Cf: 16MR263.02] p. 119, Para. 3, [1896MS].

There are schools to be established for the education and training of youth in science and in the knowledge of the Scriptures, which is the true Bible science, to prepare young men and women to become intelligent in the Scriptures and prepare them for earnest missionary work in communicating the light that God has given them. [Cf: 16MR263.03] p. 119, Para. 4, [1896MS].

The humblest child of God may act a part in this grand work. They should have the privilege, even if it requires self-denial and self-sacrifice, to contribute according to their ability. The education of youth should be of a different order than that which has been in the past. The word of the Most High, who is infinite in wisdom, will, if carefully studied, become enlarged and continually enlarging in light and interest. The welfare of children and youth in all parts of the world demands far more in their interests and welfare than has been given them. [Cf: 16MR264.01] p. 119, Para. 5, [1896MS].

The religious affections need to be educated and trained and enlisted in revealing the principles of the Word of God by being brought into practical life, and will evidence in gifts and offerings made to extend the knowledge of the truth. We have the last message of warning, the last call of mercy, to give to our world, and this message will be far-reaching in its influence. And if we have an abiding Christ, our words and works will tell in its beneficial action upon ourselves, and be an active agent in the saving of souls and in glorifying God. [Cf: 16MR264.02] p. 119, Para. 6, [1896MS].

What will be the gratitude of souls that shall meet us in the heavenly courts as they understand the interest and sympathy and love which have been revealed for their souls? They felt the burden to labor and to invest means to place souls in positions where they could learn the truth, and in their turn become channels of light. Receiving the light from the Word of God, they communicated that light to others and became a part of the Lord's firm, co-partners with Jesus Christ in saving souls ready to perish. While all praise, all honor, and all glory will be given unto God and to the Lamb as our Redeemer, there will be no detracting from the glory of God in expressing gratitude to the instrumentality God has employed for the salvation of the souls ready to perish. [Cf: 16MR264.03] p. 120, Para. 1, [1896MS].

Those redeemed by the blood of the Lamb will meet there and know the very ones who called their attention to [the] uplifted Saviour. What blessed converse they have with these souls. "I was a sinner," they say, "without God and without hope in the world, and you came to me and drew my attention to the precious Saviour as my only help, and I believed in Him. I repented of my sins and was made to sit together in heavenly places in Christ Jesus." [Cf: 16MR265.01] p. 120, Para. 2, [1896MS].

And other redeemed ones rejoice as they meet those who have had a burden in their behalf. They say, "I was a heathen in heathen lands. You left your friends and comfortable homes, and came to teach me how to find Jesus, and believe in Him as the only true God. I demolished my idols and worshipped God, and now I see Him face to face, saved, eternally saved, to ever behold Him who I now love. I then saw Him only by an eye of faith, but now I see Him as He is. I now can express my gratitude to Him who loved me, who gave His own life for me, with a pure, immortal tongue, for His redeeming mercy." [Cf: 16MR265.02] p. 120, Para. 3, [1896MS].

Others will express their gratitude to those who fed the hungry, who clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me to speak words of faith and hope and comfort. You brought me food for my physical necessities. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, that I could grasp the hand of Christ that was reached out to save me. You taught me patiently in my ignorance that I had a heavenly Father who cared for me. You read to me the precious promises of God's Word. You inspired in me faith that He would save me. My heart was softened, subdued, broken, as I contemplated [that] Christ gave His life for me. I became hungry for the word of life, and the truth was precious to my soul; and I am here, saved, eternally saved, to ever live in the presence of Him, and to praise Him who gave His life for me."--Ms 25, 1896. [Cf: 16MR265.03] p. 120, Para. 4, [1896MS].

(Written May 27, 1896, From Cooranbong, N.S.W., to Dr. J. H. Kellogg.) [Cf: 16MR332.01] p. 120, Para. 5, [1896MS].

I have been much perplexed in regard to some matters that have been presented before me concerning the condition of things in some of our institutions. I sent you a copy of letters sent to Elder Olsen. I have been shown that you also are in danger of making serious mistakes. You feel a deep interest in the circulation of the health publications, and this is right; but that special branch is not to be made all-absorbing. The health reform is as closely related to the third angel's message as the arm to the body; but the arm cannot take the place of the body. The proclamation of the third angel's message, the commandments of God, and the testimony of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry and is to go to the whole world. The presentation of health principles must be united with this message, but must not be independent of it or in any way take the place of it. [Cf: 16MR332.02] p. 120, Para. 6, [1896MS].

I was shown that the strong presentation of the health line of work is causing it to absorb more attention than should be given to any one branch. There must be a well-balanced, symmetrical development of the

work in all its parts. You, my brother, should not press workers to handle the health books as the *Bible Readings* was handled. Matters are now taking that phase. The glowing impressions given to the canvassers in regard to this one branch result in excluding from the field other works that must come before the people. You know I would have the health books occupy their proper place, but they are only one of many lines in the great work to be done. [Cf: 16MR332.03] p. 121, Para. 1, [1896MS].

Canvassers should not be taught that one book or one class of books is to occupy the field to the neglect of all others. Among the workers are always some who can be swayed in almost any direction. Those who have charge of the canvassing work should be men of well-balanced minds, who can discern the relation of each part of the work to the great whole. Let them give due attention to the circulation of health books, but not make this line so prominent as to draw men away from other lines of vital interest. It is my prayer that you may not move unadvisedly in this matter and exercise an influence that shall lead men to dishonor God by neglecting the very things essential to come before the people at this time. My brother, you are in danger of self-exaltation; I caution you to walk humbly with God. Seek wisdom from Him, that you may be guided in safe paths. [Cf: 16MR333.01] p. 121, Para. 2, [1896MS].

There is need of a much closer study of the Word of God. Especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy, but we should call attention to what the prophets and the apostles have written under the inspiration of the Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy, and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and the Lord God of heaven and His law are to be exalted. [Cf: 16MR333.02] p. 121, Para. 3, [1896MS].

Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom--the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. Read and understand how poor, how frail, how short-lived, how erring, how guilty, is man in lifting up his soul unto vanity. [Cf: 16MR333.03] p. 121, Para. 4, [1896MS].

The Holy Spirit through Isaiah points us to God, the living God, as the chief object of attention--to God as revealed in Christ. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" [Isa. 9:6]. [Cf: 16MR334.01] p. 121, Para. 5, [1896MS].

The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass.

[Cf: 16MR334.02] p. 122, Para. 1, [1896MS].

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, their temple had been destroyed, their temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all-important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism, and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the true offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services in the temple, in order that the outward ceremonies might not become the sum total of their religion. Their principles and practices must be purged from heathenism. The ritual service ceased in order that heart service might be revived. The outward glory was removed that the spiritual might be revealed. [Cf: 16MR334.03] p. 122, Para. 2, [1896MS].

In the land of their captivity, as the people turned unto the Lord with repentance, He manifested Himself unto them. They lacked the outward representation of His presence; but the bright beams of the Sun of Righteousness shone into their minds and hearts. When they called unto God in their humiliation and distress, visions were given to His prophets which unfolded the events of the future--the overthrow of the oppressors of God's people, the coming of the Redeemer, and the establishment of the everlasting kingdom. [Cf: 16MR335.01] p. 122, Para. 3, [1896MS].

In giving the light to His people, God did not work exclusively through any one class of men. Daniel was a prince of Judah. Isaiah also was of the royal tribe. David was a shepherd boy, Amos a herdsman, Zechariah a captive from Babylon, Elisha a tiller of the soil. The Lord raised up as representative men the prophets and princes, the noble and the lowly, and by inspiration taught them truths to be given to His people. [Cf: 16MR335.02] p. 122, Para. 4, [1896MS].

The revealed will of God must stand forth distinct as a lamp that burneth. Those who, like yourself, are in responsible positions, we thank God can be a power for good if they are not perverted by prosperity. But in order that our work may be a success, we must cooperate with the heavenly messenger that is to lighten the whole earth with his glory. The Lord calls upon you, as upon Daniel, to enlist all your God-given powers in revealing Him to the world. The interest and effort of physicians are to be given, not to the health question alone, but to making known the truths for these last times, truths that are deciding the destiny of souls. [Cf: 16MR335.03] p. 122, Para. 5, [1896MS].

Daniel and his three companions had a special work to do. Although greatly honored in this work, they did not become in any way exalted. They were scholars, being skilled in secular as well as religious knowledge, but they had studied science without being corrupted. They were well-balanced because they had yielded themselves to the control of the Holy Spirit. These youth gave to God all the glory of their secular, scientific, and religious endowments. Their learning did not come by chance; they obtained knowledge by the faithful use of their

powers, and God gave them skill and understanding. [Cf: 16MR336.01] p. 122, Para. 6, [1896MS].

True science and Bible religion are in perfect harmony. Let the students in our schools learn all they possibly can. But, as a rule, let them be educated in our own institutions. Be careful how you advise them to go to other schools, where error is taught, in order to complete their education. Do not give them the impression that greater educational advantages are to be obtained by mingling with those who do not seek wisdom from God. The great men of Babylon were willing to be benefited by the instruction that God gave through Daniel, to help the king out of his difficulty by the interpretation of his dream. But they were anxious to mix in their heathen religion with that of the Hebrews. Had Daniel and his fellows consented to such a compromise, they would, in the view of the Babylonians, have been complete as statesmen, fit to be entrusted with the affairs of the kingdom. But the four Hebrews entered into no such arrangement. They were true to God, and God upheld them and honored them. The lesson is for us. "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."--Letter 57, 1896. [Cf: 16MR336.02] p. 123, Para. 1, [1896MS].

(Written November 8, 1896, at Cooranbong, N.S.W.) I have not been able to sleep since half past one o'clock. I was bearing to Brother John Bell a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experience of God's people as He has led them for the last forty years, he would be better prepared to make the correct application of Scripture. [Cf: 17MR1.01] p. 123, Para. 2, [1896MS].

The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied. [Cf: 17MR1.02] p. 123, Para. 3, [1896MS].

There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground and acted a part in the proclamation of the first, second, and third angel's messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God. [Cf: 17MR1.03] p. 123, Para. 4, [1896MS].

God's people are to warn the world to prepare for the second appearing

of our Lord and Saviour Jesus Christ, who is coming with power and great glory, when the cry of peace and safety is being sounded from every part of the Christian world, and the sleeping church and the world will be asking in scorn, "Where is the promise of His coming? . . . All things continue as they were from the beginning." [Cf: 17MR2.01] p. 124, Para. 1, [1896MS].

Christ was taken up into heaven in a cloud composed of living angels. The angels declared to the 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." This is the great event to be contemplated and talked of. The declaration of the angels was that He should come in the same manner as He went up into heaven. [Cf: 17MR2.02] p. 124, Para. 2, [1896MS].

And the second appearing of our Lord and Saviour Jesus Christ is to be kept fresh before the minds of the people. Let all understand this. Jesus is coming again. The same Jesus that ascended into heaven, escorted by the heavenly host, is coming again. The same Jesus who has been our Advocate, our friend at court, pleading the cases of all who accept Him as their Saviour, will come the second time to be admired in all them that believe. [Cf: 17MR2.03] p. 124, Para. 3, [1896MS].

There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined. [Cf: 17MR2.04] p. 124, Para. 4, [1896MS].

From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such they are to be presented to those who are in the darkness of error. [Cf: 17MR3.01] p. 124, Para. 5, [1896MS].

The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them

testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed. [Cf: 17MR3.02] p. 124, Para. 6, [1896MS].

The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. [Cf: 17MR4.01] p. 125, Para. 1, [1896MS].

The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, "Here is the truth," "I have the truth; follow me." But the warnings came, "Go not ye after them. I have not sent them, but they ran." (See Jeremiah 12:21.) [Cf: 17MR4.02] p. 125, Para. 2, [1896MS].

The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard--"This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness. [Cf: 17MR4.03] p. 125, Para. 3, [1896MS].

According to the light God has given me, you are on the same track. That which appears to you to be a chain of truth is, in some lines, misplacing the prophecies and counterworking that which God has revealed as truth. The third angel's message is our burden to the people. It is the gospel of peace and righteousness and truth. Here is our work, to stand firmly to proclaim this. We need now to have every piece of the armor on.--Ms 31, 1896. [Cf: 17MR5.01] p. 125, Para. 4, [1896MS].

(Written November 8, 1896, at Cooranbong, N.S.W.) The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance.

One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular. [Cf: 17MR6.01] p. 125, Para. 5, [1896MS].

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be. [Cf: 17MR6.02] p. 126, Para. 1, [1896MS].

The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" [Dan. 12:4]. When the book was opened, the proclamation was made, "Time shall be no longer." [See Revelation 10:6.] The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days. [Cf: 17MR6.03] p. 126, Para. 2, [1896MS].

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters" [Rev. 14:6, 7]. [Cf: 17MR7.01] p. 126, Para. 3, [1896MS].

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard. [Cf: 17MR7.02] p. 126, Para. 4, [1896MS].

In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject. [Cf: 17MR7.03] p. 126, Para. 5, [1896MS].

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou

shalt bruise his heel" [Gen. 3:15]. Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude. [Cf: 17MR7.04] p. 126, Para. 6, [1896MS].

In the fifty-eight chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations" [Isa. 58:12]. God's memorial, His seventh-day Sabbath, will be uplifted. "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 [no longer trample it under your feet], from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, . . . I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" [Isa. 58:12-14]. [Cf: 17MR8.01] p. 127, Para. 1, [1896MS].

The history of the church and the world, the loyal and the disloyal, is here plainly revealed. The loyal under the proclamation of the third angel's message have turned their feet into the way of God's commandments, to respect, to honor, and glorify Him who created the heavens and the earth. The opposing forces have dishonored God by making a breach in His law, and when light from His Word has called attention to His holy commandments, revealing the breach made in the law by the papal authority, then, to get rid of conviction, men have tried to destroy the whole law. But could they destroy it? No; for all who will search the Scriptures for themselves will see that the law of God stands immutable, eternal, and His memorial, the Sabbath, will endure through eternal ages, pointing to the only true God in distinction from all false gods. [Cf: 17MR8.02] p. 127, Para. 2, [1896MS].

Satan has been persevering and untiring in his efforts to prosecute the work he began in heaven, to change the law of God. He has succeeded in making the world believe the theory he presented in heaven before his fall, that the law of God was faulty and needed revising. A large part of the professed Christian church, by their attitude, if not by their words, show that they have accepted the same error. But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. He has prepared his delusive snare, hoping to take captive the church and the world. But not all will be taken in the snare. A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. Two great parties are developed, the worshipers of the beast and his image, and the worshipers of the true and living God. [Cf: 17MR9.01] p. 127, Para. 3, [1896MS].

The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot

on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world. [Cf: 17MR9.02] p. 127, Para. 4, [1896MS].

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" [Rev. 10:5, 6]. This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed. [Cf: 17MR9.03] p. 127, Para. 5, [1896MS].

Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established. His law is linked with His throne, and satanic agencies combined with human agencies cannot destroy it. Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing of the sun at noonday. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory. [Cf: 17MR10.01] p. 128, Para. 1, [1896MS].

All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment. [Cf: 17MR10.02] p. 128, Para. 2, [1896MS].

In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end. [Cf: 17MR11.01] p. 128, Para. 3, [1896MS].

A transforming power attended the proclamation of the first and second

angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction. [Cf: 17MR11.02] p. 128, Para. 4, [1896MS].

This expresses something of the exercises we were passing through: "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" [Prov. 22:17-21]. [Cf: 17MR11.03] p. 128, Para. 5, [1896MS].

After the great Disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the Disappointment. We could then proclaim the message in unity. [Cf: 17MR12.01] p. 129, Para. 1, [1896MS].

But among those who had not held fast their faith and experience, there was great confusion. Every conceivable opinion was presented as the message of truth; but the Lord's voice was, "Believe them not; for I have not sent them." [Cf: 17MR12.02] p. 129, Para. 2, [1896MS].

We walked carefully with God. The message was to be given to the world, and we knew that this present light was the special gift of God. The impartation of this gift was the prerogative of God. His disappointed ones, who were still seeking after truth, were led step by step to communicate to the world that which had been communicated to them. The prophetic declarations were to be repeated, and the truth essential for salvation was to be made known. The work moved hard at first. Often the hearers rejected the message as unintelligible, and the conflict began in decided earnest, especially upon the Sabbath question. But the Lord manifested His presence. At times the veil which concealed His glory from our eyes was drawn aside. We beheld Him in the high and holy place. [Cf: 17MR12.03] p. 129, Para. 3, [1896MS].

The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim. [Cf: 17MR12.04] p. 129, Para. 4, [1896MS].

Many will honestly search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground in their experience, when these messages of warning were first proclaimed. Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks,

and that have made us as a peculiar people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. This is the enemy's design. [Cf: 17MR12.05] p. 129, Para. 5, [1896MS].

Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them. [Cf: 17MR13.01] p. 129, Para. 6, [1896MS].

Sacred, eternal truths had been given them in trust for the world. The treasures of the law and the gospel, united as closely as the Father is united with the Son, were to be presented to all the world. The prophet declares, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" [Isa. 62:1-3]. [Cf: 17MR13.02] p. 130, Para. 1, [1896MS].

This is that which the Lord had spoken concerning Jerusalem. But when Jesus came to our world just as prophecy had declared He would come, His divinity clothed with humanity, with majesty and lowliness combined, His mission was misunderstood. The delusive hope for a temporal prince led to misapplication of Scripture. [Cf: 17MR14.01] p. 130, Para. 2, [1896MS].

Jesus came as an infant of days, of poor parentage. But there were some who were willing to receive the heavenly Guest. For these the angel messengers veiled their glory, and the heavenly chorus rang over the hills of Bethlehem with hosannas to the newborn King. The humble shepherds believed Him, received Him, and worshiped Him. But the very ones who ought to have been the first to welcome Jesus did not discern Him. He was not the one their ambitious hopes desired. The false path they had entered, they continued to follow to the end. They became unteachable, self-righteous, and self-sufficient, fancying they possessed true light and that they were the only safe instructors of the people. [Cf: 17MR14.02] p. 130, Para. 3, [1896MS].

The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special

work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels' messages. [Cf: 17MR14.03] p. 130, Para. 4, [1896MS].

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain. [Cf: 17MR15.01] p. 130, Para. 5, [1896MS].

According to the light God has given me, this is the work which you, Brother John Bell, have been attempting to do. Your views have found favor with some; but it is because these persons have not discernment to see the true bearing of the arguments you present. They have had but a limited experience in the work of God for this time, and they do not see where your views would lead them, and you do not see yourself where they would lead. They are ready to assent to your statements; they see nothing in them but that which is correct. But they are misled because you have woven together much Scripture in constructing your theory. Your arguments appear conclusive to them. [Cf: 17MR15.02] p. 131, Para. 1, [1896MS].

Not so, however, with those who have an experimental knowledge of the truth that applies in the last period of this earth's history. While they see that you hold some precious truth, they see also that you have misapplied Scripture, placing it in a framework of error where it does not belong, and making it give force to what which is not present truth. Because some accept that which you have written, do not become elated. It is most trying to your brethren who have confidence in you as a Christian and who love you as such, to state to you that the network of argument, which you have thought of so great consequence is not the theory of truth that God has given His people to proclaim for this time. [Cf: 17MR15.03] p. 131, Para. 2, [1896MS].

The light God has given me is that the Scriptures you have woven together you yourself do not fully understand. If you did, you would discern that your theories tear up the very foundation of our faith. [Cf: 17MR16.01] p. 131, Para. 3, [1896MS].

My brother, I have had many testimonies to correct those who have started out in the same way you are now traveling. These persons seemed sure that they were led by God, and they have come with their different theories to ministers who were preaching the truth. I said to these ministers, "The Lord is not in this; be not deceived, neither take the responsibility of deceiving others." At camp meetings I have had to speak plainly in regard to those who were thus leading away from right

paths. With pen and voice I have borne the message, "Go not ye after them." [Cf: 17MR16.02] p. 131, Para. 4, [1896MS].

The hardest task I ever had to do in this line was in dealing with one who, I knew, wanted to follow the Lord. For some time he had thought he was obtaining new light. He was very ill, and must soon die. And oh, how my heart hoped he would not make it necessary for me to tell him just what he was doing. Those to whom he presented his views listened to him eagerly, and some thought him inspired. He had a chart made, and reasoned from the Scriptures to show that the Lord would come at a certain date, in 1894, I think. To many his reasoning seemed to be without a flaw. They told of his powerful exhortations in his sickroom. Most wonderful views passed before him. But what was the source of his inspiration? It was the morphine given him to relieve his pain. [Cf: 17MR16.03] p. 131, Para. 5, [1896MS].

At our camp meeting at Lansing, Michigan, just before I came to Australia, I had to speak plainly in regard to this new light. I told the people that the words they had heard were not the truth of inspiration. The wonderful light, which presented such a show of truth, was the result of a misapplication of Scripture. The Lord's work would not close up in 1894. The word of the Lord to me was, "This is not truth, but will lead into strange paths, and some will become confused over this representation, and will give up the faith." [Cf: 17MR16.04] p. 131, Para. 6, [1896MS].

Other persons have written to me of most flattering views which had been presented to them, and some have had them put in print. A new life has seemed to stir them; they are full of zeal. But the word comes to me as it has come to me in regard to the theories you hold: "Believe them not." You have a mixture of truth and error, so combined that you think it all genuine. Here is where the Jews stumbled. They wove a fabric that appeared to them a beautiful thing, but it led them to refuse the light Christ brought to them. They thought they had great light, and in that light they walked, and rejected the pure, true light which Christ had come to give. Intensity is taking possession of minds, urging them into different ventures, which lead them they know not where. [Cf: 17MR17.01] p. 132, Para. 1, [1896MS].

No one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming five years, ten years, or twenty years. "Be ye also ready: for in such an hour as ye think not the Son of man cometh" [Matt. 24:44]. This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest. [Cf: 17MR17.02] p. 132, Para. 2, [1896MS].

The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages. The truth as it is

in Jesus is the refuge in these days of error. [Cf: 17MR18.01] p. 132, Para. 3, [1896MS].

God has warned His people of the perils before them. John beholds the things which will be in the last days, and he sees a people working counter to God. Read Revelation 12:17; 14:10-13, and chapters 17 and 13. John sees the company who have been deceived. He says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" [Rev. 16: 13-15]. [Cf: 17MR18.02] p. 132, Para. 4, [1896MS].

From those who have rejected truth, the light of God has departed. They did not heed the message of the True Witness, "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" [Rev. 3:18]. But that message will do its work, and a people will be prepared to stand without fault before God. [Cf: 17MR18.03] p. 132, Para. 5, [1896MS].

John beheld this company, and he says, "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" [Rev. 19:7, 8]. [Cf: 17MR18.04] p. 133, Para. 1, [1896MS].

Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment. [Cf: 17MR19.01] p. 133, Para. 2, [1896MS].

I would not feel that I could present these things, if the Lord had not given me this work to do. There are others besides yourself, and more than one or two, who like you think they have new light, and are all ready to present it to the people. But it would be pleasing to God for them to accept the light already given and walk in it, and base their faith upon the Scriptures, which sustain the positions held by the people of God for many years. The everlasting gospel is to be proclaimed by human agents. We are to sound the messages of the angels which are represented as flying in the midst of heaven, with the last warning to a fallen world. If we are not called upon to prophesy, we are called to believe the prophecies, and to cooperate with God in giving light to other minds. This we are trying to do. [Cf: 17MR19.02]

p. 133, Para. 3, [1896MS].

You can help us, my brother, in many ways. But I am commissioned of the Lord to say to you that you are not to be self-centered. Take heed how you hear, how you understand, and how you appropriate the Word of God. The Lord will bless you in drawing in even lines with your brethren. Those whom He has sent forth to proclaim the third angel's message have been working in unison with the heavenly intelligences. The Lord does not lay upon you a burden to proclaim a message that will bring discord into the ranks of believers. I repeat, He is not leading anyone by His Holy Spirit to frame a theory that will unsettle faith in the solemn messages He has given His people to bear to our world. [Cf: 17MR19.03] p. 133, Para. 4, [1896MS].

I advise you not to regard your writings as precious truth. It would not be advisable for you to immortalize by putting in print that which has cost you so much anxiety. It is not the Lord's will that this matter should be brought before His people, for it will work to hinder the very message of truth they are to believe and practice in these last days of peril. [Cf: 17MR20.01] p. 133, Para. 5, [1896MS].

The Lord Jesus said to His disciples when He was with them, "I have many things to say unto you, but ye cannot bear them now." He could have made disclosures which would have absorbed the attention of the disciples and caused them to lose sight of His former instruction that He wished to be the subject of their most earnest thought. But He withheld those things which they would have been amazed to hear, and which would have afforded them opportunity to cavil, to create misunderstanding and disaffection. He would give no occasion for persons of little faith and piety to mystify and misrepresent the truth, and thus create factions. [Cf: 17MR20.02] p. 133, Para. 6, [1896MS].

Jesus could have presented mysteries which would have given subject for thought and investigation for generations, even to the close of time. Himself the source of all true science, He could have led men to the investigation of mysteries, and age after age their minds would have been so thoroughly absorbed that they would have felt no desire to eat the flesh and drink the blood of the Son of God. [Cf: 17MR20.03] p. 134, Para. 1, [1896MS].

Jesus well knew that Satan is constantly working to excite curiosity, and busy men with conjecture. Thus he seeks to eclipse the grand and momentous truth which Christ wished to be ever prominent before their minds. "For this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." [Cf: 17MR21.01] p. 134, Para. 2, [1896MS].

There is a lesson for us in those words of Christ spoken after the feeding of the five thousand. He said, "Gather up the fragments, that nothing be lost." These words meant more than that the disciples should gather the broken pieces of bread into baskets. Jesus meant that they should mark His words, should study the Scriptures, and treasure every ray of light. Instead of searching for a knowledge of something that God had not revealed, they were carefully to gather up what He had given them. [Cf: 17MR21.02] p. 134, Para. 3, [1896MS].

Satan had tried to eclipse from human minds the knowledge of God, and to eradicate from their hearts the attributes of God. Man was seeking out many inventions, which he supposed that he himself had originated, and he thought himself wiser than God. That which God had revealed was misconstrued, misapplied, and mingled with satanic delusions. Satan will quote Scripture in order to deceive. He tried to deceive Christ in this way. So he still tries to deceive men. He will lead them to misconstrue the Scriptures, and make them testify to falsehood. [Cf: 17MR21.03] p. 134, Para. 4, [1896MS].

Christ came to adjust truths that had been misplaced and made to serve the cause of error. He recalled them, repeated them, placed them in their proper position in the framework of truth, and bade them stand fast forever. Thus it was with the law of God, with the Sabbath, and with the marriage institution. We are to study His example. Satan seeks to obliterate everything that would keep the true God in remembrance; but the followers of Christ are to treasure up what God has revealed. No truth of His Word, opened to them by His Spirit, is to be set aside. [Cf: 17MR21.04] p. 134, Para. 5, [1896MS].

Theories will be continually agitated to divert the mind, to unsettle the faith. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies. They are to stand with their loins girt about with truth, and with the whole armor on. Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end. [Cf: 17MR22.01] p. 134, Para. 6, [1896MS].

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). Here we stand, under the third angel's message. "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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" [Rev. 18:1-5]. [Cf: 17MR22.02] p. 135, Para. 1, [1896MS].

Thus the substance of the second angel's message is again given to the world by that other angel who lightens the earth with his glory. These messages all blend in one, to come before the people in the closing days of this earth's history. All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men. [Cf: 17MR23.01] p. 135, Para. 2, [1896MS].

Our work is to proclaim the commandments of God and the testimony of

Jesus Christ. "Prepare to meet thy God" [Amos 4:12], is the warning given to the world. It is a warning to us individually. We are called upon to lay aside every weight, and the sin which doth so easily beset us. There is a work for you, my brother, to do, to yoke up with Christ. Make sure that your building is on the rock. Do not risk eternity on a probability. You may not live to participate in the perilous scenes on which we are now entering. The life of no one of us is assured for any given time. Should you not watch every moment? Should you not closely examine your own self, and inquire, What will eternity be to me? [Cf: 17MR23.02] p. 135, Para. 3, [1896MS].

The great burden of every soul should be, Is my heart renewed? Is my soul transformed? Are my sins pardoned through faith in Christ? Have I been born again? Am I complying with the 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]. Do you count all things but loss for the excellency of the knowledge of Christ Jesus? And do you feel it your duty to believe every word that proceeds out of the mouth of God?--Ms 32, 1896. [Cf: 17MR23.03] p. 135, Para. 4, [1896MS].

When Jesus would uplift men to become members of the heavenly family, He humbled Himself to become a member of the earthly family, and by partaking of our nature He became the Son of man, the Son of Adam, and a Brother to every son and daughter of our fallen race.--Ms 58, 1896, p. 4. [Cf: 17MR25.03] p. 135, Para. 5, [1896MS].

(Written July 1, 1896, from "Sunnyside," Cooranbong, NSW, "To the men Who Occupy Responsible Positions in the Work.")--I cannot sleep after twelve o'clock, for matters have been laid open before me during the past night that have been presented to me from time to time since the Conference at Minneapolis. Some things which were then shown me, I could not fully comprehend, but I saw that methods were being devised and planned which would bring in corrupt principles. Some matters have been presented to me several times, in order that I might comprehend them. [Cf: 17MR181.01] p. 135, Para. 6, [1896MS].

The light which God has been pleased to give me upon matters relating to His work, I cannot now fail to understand too distinctly; for the things which I have been shown have become realities. I presented no false vision before the men in Battle Creek when I said that some were handling responsibilities which they were not fitted to undertake. When men like A. R. Henry and Harmon Lindsay refuse to be worked by the Holy Spirit, and yet consent to accept important responsibilities, Satan takes possession of their minds, and plans and devises for them. [Cf: 17MR181.02] p. 136, Para. 1, [1896MS].

When these men entered upon this work, they did not foresee the results, but step by step has been taken under the generalship of satanic agencies, who knew from the beginning what the results would be. Had they kept in touch with the divine Character, they would not have done the work they have done, but while at Minneapolis they both closed their eyes to the light and padlocked their hearts against evidence, in order that the Holy Spirit might not find entrance; and their course has testified to the result. [Cf: 17MR181.03] p. 136, Para. 2, [1896MS].

When Elder Olsen linked himself with these men, he perverted his spiritual eyesight, and saw things in a strange light. He knew that they were resisting the Spirit of God, but thought that by uniting with them he could convert them. The result has been contrary to this; for to a large degree they have converted him. His clear discernment between right and wrong has become injured. [Cf: 17MR182.01] p. 136, Para. 3, [1896MS].

From the beginning of his work as president of the General Conference, Elder Olsen's policy has been a mistake. Instead of upholding that which he knew to be according to the law of God, instead of standing firmly as a faithful guardian for those holy trusts which would keep the great heart of the work pure at any apparent expense or financial loss, he has tried to occupy a position on both sides. He has not been altogether in harmony with the men I have referred to, but so much so that Satan has stolen a march upon him. Unconsciously he has been ensnared, and his principles of integrity and purity have been corrupted. God has been dishonored, and His Spirit has been grieved. [Cf: 17MR182.02] p. 136, Para. 4, [1896MS].

Christ taught His disciples that the measure of divine attention bestowed on any of God's work is proportionate to the rank which that object occupies in the scale of creation. The little brown sparrow, apparently the most inferior of birds, is watched over by Providence. Not one falls to the ground without the notice of our heavenly Father. The flowers of the field, the grass which clothes the earth with verdure--all share the notice and care of our heavenly Father. [Cf: 17MR182.03] p. 136, Para. 5, [1896MS].

"Behold the fowls of the air," Christ said, "for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" [Matt. 6:26-29]. If the lilies of the field are objects upon which the great Master Artist has bestowed care, making them so beautiful that they out-rival the glory of Solomon, the greatest king that ever wielded a sceptre; if the grass of the field is made into a beautiful carpet for the earth, can we form any idea of the regard which God bestows upon man, who was formed in His image? [Cf: 17MR183.01] p. 136, Para. 6, [1896MS].

God has given man intellect in order that he may comprehend greater things than these beautiful objects in nature. He carries the human agent into a higher department of truth, leading the mind higher and still higher, and opening to him the divine mind. And in the book of God's providence, the volume of life, each one is given a page. That page contains every particular of his history. Even the hairs of his head are numbered. God's children are never absent from His mind. [Cf: 17MR183.02] p. 137, Para. 1, [1896MS].

And though sin existed for ages, seeking to counteract the merciful tide of love flowing from God to the human race, yet the love and care that God bestows upon the beings He has created in His own image has not ceased to increase in richness and abundance. "God so loved the

world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [John 3:16]. He crowned His benevolence by the inestimable gift of Jesus. By this sacrifice, a healing flood of life and heavenly grace was poured upon our world. This was God's gift to man--a gift that defies all computation. By giving His Son, God made it impossible for man to say that He could have done more; and the mind of man is put to the utmost stretch in the effort to comprehend this wonderful love. [Cf: 17MR183.03] p. 137, Para. 2, [1896MS].

By thus pouring the whole treasury of heaven into this world, by giving us in Christ all heaven itself, God purchased human affection and human ability. By yielding our minds to Him, they will be cleansed from all selfishness and covetousness, and filled with unselfish love. The Lord directs every mind that will be captivated by His love, and reveals to it the mystery of godliness. [Cf: 17MR184.01] p. 137, Para. 3, [1896MS].

But when sin entered the world, it corrupted men, so that every imagination of the thought of their hearts was only evil continually. For centuries God looked with patience and forbearance upon the awful presumption of the antediluvian world, and upon His broken law, which a degenerate race was trampling under foot. Then He came forth out of His hiding place, and punished the inhabitants of the earth for their iniquity, sweeping them away by a flood. [Cf: 17MR184.02] p. 137, Para. 4, [1896MS].

But no sooner was the earth re-peopled than men resumed their hostility to God and heaven. They transmitted their enmity to their posterity, as though the art and device of misleading men and causing them to continue the unnatural warfare, was a sacred legacy. [Cf: 17MR184.03] p. 137, Para. 5, [1896MS].

Christ came to announce to our world that He had brought to men the donation of eternal life. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." But so constantly had satanic hatred against the law of God been cherished in the heart, and so widely had it spread throughout the entire race, that at the time of Christ's advent every human agent who showed friendship to God and advocated the law, was accounted as a traitor to the common cause. A wakeful impiety was exercised by the enemies of God, and those who departed from evil made themselves a prey, and were treated as enemies to the welfare of men. The principles of injustice and fraud were widespread, and a masterly power was constantly at work, seeking to bring into confederacy the forces of evil. This contemptible confederacy boasted of its power in the very face of heaven. [Cf: 17MR184.04] p. 137, Para. 6, [1896MS].

The Lord of life and glory is coming the second time, without sin unto salvation; and I present the above picture for your consideration, for it has been presented to me as a representation of the state of things which Satan is seeking shall exist at Battle Creek. I might enlarge upon this subject, for it is deep and broad and high; but other matters must be presented before you. [Cf: 17MR185.01] p. 138, Para. 1, [1896MS].

The men who have been connected with the greatest interest upon this

earth have tainted and corrupted the work of God. The instrumentalities which He designs shall be used in advancing His cause have been used to forward unlawful schemes, which are in direct opposition to the work which God has specified as His. God has been forsaken by the men who have voiced decisions regarding His work, which has thereby become entangled. Men have seemed determined to place the mold and superscription of their human wisdom upon the work of God. They refused to be worked by the Holy Spirit, and brought in their own wisdom and devising. [Cf: 17MR185.02] p. 138, Para. 2, [1896MS].

The result of this has been in various ways. The sacred character of the cause of God is no longer realized at the center of the work. The voice from Battle Creek, which has been regarded as authority in counseling how the work should be done, is no longer the voice of God; but it is the voice of--whom? From whence does it come, and where is its vital power? This state of things is maintained by men who should have been disconnected from the work long ago. These men do not scruple to quote the word of God as their authority, but the god who is leading them is a false god. [Cf: 17MR185.03] p. 138, Para. 3, [1896MS].

Men whom we had reason to believe would maintain their integrity against all wrong have proved to be unreliable, unable to bear the test of trial. Brother H. W. Kellogg was not proof against the representations of Brother A. R. Henry and some others. Professedly, these men were working for the interests of the publishing institution, and though Brother Henry Kellogg at first declared that he would not adopt certain resolutions or act upon certain methods, which he knew were not fair in business lines or in keeping with the way of the Lord, yet he finally accepted these propositions, which meant act after act of complicated robbery--robbery which was clothed in angels' garments. I say complicated, for everything seemed to have reference to some other line and some other interest. This, if you desire, I can define; but my guide cautioned me in no case to accept propositions coming from the board of directors of the publishing house in Battle Creek; for they meant robbery, robbery of those dependent upon the talents and abilities which God had given them. They meant robbery on the right hand and on the left, even more so than the men who advocated them could discern. [Cf: 17MR186.01] p. 138, Para. 4, [1896MS].

I have been brought where I heard conversations which must not remain a secret much longer. Brother Kellogg should have stood firm to principle, listening to no flattering representations, for he had a much longer experience than many others. But he sanctioned methods that he should never have approved. Had he stood firm in the love and fear of God, had he borne the test, holy angels would have anointed his eyes with eyesalve; he would have seen the cupidity, selfishness, and oppression that were robbing God's servants of their rights. He would have realized that the men who proposed these measures to him were actuated by unholy impulses and devisings, that they were men who did not plan with God. [Cf: 17MR186.02] p. 138, Para. 5, [1896MS].

It is impossible to designate to what extent the false has taken the place of the true, or how far deceptive principles have been carried in business deal. But the father of deception has been working through men, and has taken possession of one line after another, working in an underhanded manner to gain control of the whole, and conduct the work on principles which would be carried out at the expense of integrity.

Satan has spread his net to entangle souls, in order that religious instruction shall not come to the people in God's way, but through men who would misapply, control, tear down, or exalt, just as they should see best. This deception took with Brother Henry Kellogg, and his approval gave strength to falsehood. The men who had power in their hands could then say, It is done. [Cf: 17MR187.01] p. 139, Para. 1, [1896MS].

They met with similar success when it came to my nephew Frank Belden's turn to be tempted. When he went to the office he was not prepared for the temptations which surrounded him, and he too sacrificed right principles. Thus the leaven worked. Others, whom I will not name, when brought into connection with the perverting influence, listened to representations that were not founded upon truth but which were the inventions of human minds. All who adopted these resolutions confederated together to accomplish certain ends. They dismissed the word of God from their counsels in this thing, and consented to be guided by human influence in their high sphere of action. Thus souls were sacrificed on the altar of mammon. [Cf: 17MR187.02] p. 139, Para. 2, [1896MS].

The men who originated these specious inventions nourished and cherished them until they believed them to be truth, and set aside the simplest, plainest, and most decided injunctions in the word of God. [Cf: 17MR188.01] p. 139, Para. 3, [1896MS].

Again and again I have been taken by my guide to hear words and assertions which were untrue, but which were spoken with great earnestness in order to captivate the minds of men with reference to authors and their books, and in regard to money and how it should be used. This seemed to be a subject upon which A. R. Henry was crazed, but his enthusiasm was the inspiration of Satan, and by the influence of the tempter the moral depravity has spread till there is danger that it will corrupt every right principle in the life of Brother Henry. [Cf: 17MR188.02] p. 139, Para. 4, [1896MS].

Harmon Lindsay is no more pure in his integrity than is A. R. Henry. I have seen different ones come from interviews with them, dazed and bewildered, accepting theories concerning the course to be pursued toward their fellow men, that were in direct contrast to the counsel of God. [Cf: 17MR188.03] p. 139, Para. 5, [1896MS].

Those who have gone to Battle Creek for the purpose of attending the General Conference have been leavened by this wrong influence. The mind of Philip Wessels was leavened and corrupted by the false representations made to him when there. He has retained the arguments of some of the men in responsible positions, and the result is seen in his separation from God, and [in] his work. The men who were supposed to be trustworthy betrayed their trust, and so corrupted his principles that he can see nothing clearly. I pointed out his danger to him, but he would receive no message from me. The fact that Sister White received royalties was the stumbling block which was placed before him in Battle Creek. [Cf: 17MR188.04] p. 139, Para. 6, [1896MS].

I speak that which I have seen, and which I know to be true. The speculative spirit has been gaining supremacy in the Battle Creek publishing house, and oppression is seen in a marked degree. I must

speak plainly; for a power from beneath, a power that works in the children of disobedience, is working in the men who are acting in opposition to the leading of the Holy Spirit. [Cf: 17MR189.01] p. 140, Para. 1, [1896MS].

For years speculations have been entered into by some in responsible positions for the purpose of erecting large buildings, which would give the idea of great prosperity. The men who have planned this put forward as their reason that it would give character to the work, but the real reason is pride, selfishness, avarice, and covetousness. These large buildings would not be erected by self-denial and self-sacrifice on the part of the men to whom God has entrusted His work. [Cf: 17MR189.02] p. 140, Para. 2, [1896MS].

Some seek to erect large buildings in order to give an impression of the blessing of God, while in their hearts they devise every possible plan to take from their brethren that which is their due. They have evidenced they have no conscientious scruples in regard to receiving all that they can possibly grasp, for Satan gives them the impression that in their cruel business dealing they are doing God a service. Large buildings can give no Christlike character to the work, be they ever so imposing. Correct principles maintained, a righteous character developed by those in God's service, firm resistance against evil-- these will do more to honor God than the finest building. [Cf: 17MR189.03] p. 140, Para. 3, [1896MS].

"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" [Jer. 9:23, 24]. [Cf: 17MR190.01] p. 140, Para. 4, [1896MS].

Not only have these men corrupted minds in Battle Creek, but they have carried their unchristlike principles with them wherever they went. Elder Olsen made them his staff of honor, and as they accompanied him on his journeys, they tainted and corrupted the minds of the people in various cities. The president of the Conference has no right to burden the Conference with a multitude of cares which will endanger the truth of God in his own heart and in the hearts of others. He must not spend his time in trying to assist men who have devised plans and methods of dealing which are unfair; and men that do this should not be paid the highest wages ever paid anyone in the Office. The president of the Conference should learn whether the business transactions are carried on with the strictest integrity; he should know whether they are presided over by men who have pure, clean hands. His indignation should be aroused against the slightest approach to a mean, selfish action. Let one wrong deed be practiced and approved and the second and third will follow in the same line of fraudulent deception. [Cf: 17MR190.02] p. 140, Para. 5, [1896MS].

[Micah 6:1, 6-12, quoted.]--This Scripture is applicable to those who, unwilling that any besides themselves shall have a chance, have been devising and planning to make merchandise of their fellow men. [Cf: 17MR190.03] p. 140, Para. 6, [1896MS].

I have been shown that some men worked with Elder Smith, in an underhanded manner, in order to lead him to place the lowest possible royalties on his books. Elder Smith was deceived in the object of these men; he thought that they were really trying to advance the cause of God; and they obtained their desire. Then they came to me and to others, telling us that Brother Smith received only so much for his books, and urging that the canvassers would rather handle books that would sell rapidly. [Cf: 17MR191.01] p. 141, Para. 1, [1896MS].

But the night after this plea was made, the matter was opened before me. I saw that they had visited Brother Smith and obtained his consent to a low royalty in order that they might present this as that which I and others should do. This was obtaining terms of royalty by fraud. I was shown the spirit that prompted these men to action. [Cf: 17MR191.02] p. 141, Para. 2, [1896MS].

In the days of Nehemiah "there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. . . . Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards." "And," writes Nehemiah, "I was very angry when I heard their cry and these words" [Neh. 5:1-6]. [Cf: 17MR191.03] p. 141, Para. 3, [1896MS].

I have heard from many the cry of unjust dealing, and, knowing something of the inward working of these matters, I have been stirred with indignation. For years men have been working contrary to God's word, ignoring judgment and justice. Shall we be compelled to follow the same course pursued by Nehemiah? We read of him, "I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them." "Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury." "The former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver, . . . but so did not I, because of the fear of God" [verses 7, 9, 10, 15]. [Cf: 17MR191.04] p. 141, Para. 4, [1896MS].

Shall we call a halt? Shall we present the condition of things to the people? The most inconsistent plans have been devised by men whose minds were not moved by the Holy Spirit. Men have striven to bring their fellow men under their jurisdiction, but we cannot endorse their actions, for God regards not those who practice oppression, who make man an offender for a word, and who lift up and cast down at their pleasure, placing men in close places that they may gain their own unjust ends. [Cf: 17MR192.01] p. 141, Para. 5, [1896MS].

Anyone who has had courage, moral courage, to call these things by their right name, and who has refused to be drawn into the net spread for the unwary, who would not be robbed without making a protest, were

not looked upon with favor by those with whom they disagreed. Members of councils and boards who would not uphold exaction and double dealing, but who took a firm stand for the right, were not invited to be present at the meetings where these plans were discussed. [Cf: 17MR192.02] p. 141, Para. 6, [1896MS].

A great crisis is coming upon us. If men still yield to men, as they have been doing for the last fifteen years, they will lose their own souls, and their example will lead others astray. God's soldiers must put on the whole armor of God. We are not required to put on human armor, but to gird ourselves with God's strength. If we keep God's glory ever in view, our eyes will be anointed with the heavenly eyesalve; we will be able to look deeper, and see afar off what the world is. As we discern its dishonesty, its craftiness, its selfish eye-service, its pretence, and its boasting, its want of fair, honest dealing in the ordinary intercourse of life, and its grasping covetousness, we can take our stand, by precept and example, to represent Christ, and convert souls from the world by our sound principles, our firm integrity, our hatred of all dissembling, and our holy boldness in acknowledging Christ. [Cf: 17MR193.01] p. 142, Para. 1, [1896MS].

Do not let the world convert you. Hold fast your profession of faith, maintaining your religious principles firmly but not stubbornly. Your religion cannot be in any other man's keeping. Honor the cross of Christ, and the cross will honor you. Let every man stand in God, not to be bought, not to be sold, but to reveal a Christian fortitude. Serve no man through fear of what that man can do to you that is disagreeable. Christians you cannot be if you depend on any other man's conscience. Christ died to give men moral independence, freedom to exercise their God-given ability. His servants are to be circumscribed by no man or council of men unless they have decided evidence that the men or council of men are worked by the Holy Spirit. [Cf: 17MR193.02] p. 142, Para. 2, [1896MS].

God has given us all that we possess. It all belongs to Him, and we are not to sit at the footstool of any man to obey his orders, for God has made us free moral agents. He requires us to preserve our moral independence, and not be bound by any man. Our consciences are to be controlled by no power on earth. The Holy Spirit will work upon minds if we will hearken to its faintest whispers. It is the voice of your Advocate in the heavenly courts. [Cf: 17MR193.03] p. 142, Para. 3, [1896MS].

There has been merchandise carried on in our institutions. Why have my brethren upheld and sanctioned wrong? Why have they allowed their judgments to be controlled by those who neither fear God nor regard man? Why have their principles of right and justice been swayed and guided by another mind in matters of conscience? They may think it a better mind and a better judgment, but they are not to exchange their judgment for that of another man. Place your will and mind where the Holy Spirit can reach it, for it will not work on another man's mind and conscience to reach yours. But those whom it was thought had pure religious principles have shown themselves too ready to give up their own religion for that of another man. [Cf: 17MR194.01] p. 142, Para. 4, [1896MS].

God's servants are to resist sternly any deviation from righteous principles. Nehemiah took his stand decidedly against the first encroachment of man's rights. He had his own brother officers to meet, but he separated himself from them, and rebuked their plans to obtain control of everything. He stood as a reprover, frowning down their course which was contrary to the Bible standard of righteousness. When urged to confederate with them in their course of injustice, he gave a decided testimony. "So did not I, because of the fear of God."--Letter 4, 1896. [Cf: 17MR194.02] p. 142, Para. 5, [1896MS].

(Written May 11, 1896, from Granville, Sydney, NSW, "To My Brethren in Battle Creek.")--All secret working is open to the eyes of Him with whom we have to do. To handle men as if they were machinery, binding their freedom by methods and terms, is an offense which God will not tolerate. This work cannot be done without imperiling souls. But too often men seek to harness men, and drive them as horses are driven. Right principles are perverted by selfishness and covetousness, which is pronounced by God to be idolatry. It is easy for men who suppose their power to be unlimited, to follow the guidance of their own spirit, and make propositions and decisions that turn the work out of the straightforward channels in which God designs it shall travel, into crooked paths. But because a man is in a position at the heart of the work, where he thinks no one would dare to say to him, "Why do ye so wickedly?" he should not seek to rule as a lord over God's heritage. [Cf: 17MR196.01] p. 143, Para. 1, [1896MS].

These words God has been and is still addressing to those who are standing in high places of trust. Many have been corrupted, some more and some less, by your deceptive reasoning. You have thought that whatever your councils decided, would stand as the voice of God; but this supposition must no longer exist. You have the Word of God; you have the message which God has given; but you have turned away from obeying this Word. [Cf: 17MR196.02] p. 143, Para. 2, [1896MS].

My brethren, angels of God have veiled their faces at the partiality and hypocrisy which has been shown by some. Deceptions similar to that of Jacob are practiced, and the time has come to investigate the teachings of Christ to ancient Israel. [Cf: 17MR196.03] p. 143, Para. 3, [1896MS].

God will in no case justify any attempt to turn man from his rights. He will not excuse men for grasping all they possibly can, by deceptive reasoning, irrespective of their own agreements or of the result their course will have upon those disappointed and wronged. Do as you have been doing a little longer and the confidence of the people in any voice from Battle Creek will be destroyed. [Cf: 17MR197.01] p. 143, Para. 4, [1896MS].

The word of the Lord to you is, Who has made man? Did you, who treat him as your machine, give him flesh and blood, nerve and muscle? Did you create the mind, the intellect, with which he is to serve Me in My appointed way? Who entrusted man with talents, that he might make the best use of them, and return them to God? I, the Lord, have created man. I, the Lord, gave him reasoning powers. I, the Lord, redeemed him with the blood of My only begotten Son. By creation and by redemption he is Mine. I will demand of him the talents which I loaned him to do My service. [Cf: 17MR197.02] p. 143, Para. 5, [1896MS].

Those who have sought unjustly to ruin their fellow men, who have taken man, soul and body, under their control, will have an account to render to God. Some in Battle Creek have sought to guide and control God's human instrumentalities. God says, They are Mine, Mine to work, Mine to impress, Mine to imbue with My Spirit, Mine to use to My name's glory. I give to every human being opportunities to use and improve his abilities and talents, to advance My work, to proclaim My righteousness in the earth. How dare you dictate and seek to control My chosen instrumentalities? [Cf: 17MR197.03] p. 143, Para. 6, [1896MS].

The buildings that in your pride you have erected do not glorify Me. The salvation of one soul is more to Me than costly mansions, than gold or silver. But you have made an atom of a world, and a world of an atom. These buildings will soon perish, but they have not a living soul. The souls I have bought at an infinite price--the gift of My only begotten Son--you have failed to appreciate. Some have been treated with partiality and others with indifference, as though they were mere machines. Some have been driven away from Me, and led to despise Me, because of your insincerity and unjust dealing. These souls I will require at your hands. The riches of a world sink into insignificance when compared with the loss of a soul. And yet you have treated those who would not voice your man-made commandments, your human resolutions, as though they did not possess souls capable of living through the eternal ages. [Cf: 17MR197.04] p. 144, Para. 1, [1896MS].

Christ died to bring life and immortality to light through the gospel, and therefore man is of value in God's sight. He is to do his part, working where he finds himself best adapted; for God has given him talents and power to use these talents. He is to cultivate his capabilities. He is not to be a machine, a shadow of another man, but is to use his God-given intellect, and with humble, contrite heart ask God for wisdom. He is not to absorb another man's propositions simply because that man is in a high position of trust, but is to remember that there is a fountain of living water from which he may drink, and drink again. The source of divine power is open to all. [Cf: 17MR198.01] p. 144, Para. 2, [1896MS].

Man is only finite. At best his sphere is limited. If he is a branch of the living Vine, he must, with other branches, draw nourishment from the parent stock. This makes him of value with God. If men do not draw daily sustenance from the living Vine, they cannot bear the fruit of the Vine, and are cast forth as worthless branches, to be consumed. [Cf: 17MR198.02] p. 144, Para. 3, [1896MS].

Let all remember that however flourishing they may appear to be, they do not bear the Vine; the Vine bears them. The power to produce fruit is not in them, but in the parent stock. As they draw nourishment from the parent stock, they bear abundant fruit. [Cf: 17MR198.03] p. 144, Para. 4, [1896MS].

Every branch has a work to do. Christ says: [John 15:2-8, quoted]. [Cf: 17MR199.01] p. 144, Para. 5, [1896MS].

This figure of the vine and the branches is a precious representation of the living Christian and the dead, fruitless professor who claims to be of Christ and yet does not the works of Christ. [Cf: 17MR199.02] p.

144, Para. 6, [1896MS].

The character of a man's work is determined by the fruit he bears. Look into his home life. Is he gathering with Christ? Do his spirit, his words, and his actions testify that he has learned in the school of Christ to be meek and lowly, to wear Christ's yoke of perfect obedience? [Cf: 17MR199.03] p. 144, Para. 7, [1896MS].

"As the Father hath loved Me," said Christ, "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" [verses 9, 10]. Every soul that has a vital connection with God will reveal the works and ways of God. The doing of the commandments of God is his absorbing interest. He receives light from Christ, and radiates it to others. [Cf: 17MR199.04] p. 144, Para. 8, [1896MS].

When men are selected as counsellors, they are looked upon as guardians to protect the rights of those with whom they are connected. To all in this position I would say, When any man, high or low, rich or poor, needs sympathy, advice, or help, bind that man to your heart by wise, compassionate, tender love. Let there be no harshness, no demeaning, for he is Christ's property, beloved of Jesus Christ. Satan has bound him up with sin; he finds sorrow and pain and misery in sin. He is seeking for Jesus. Lift Him up, the man of Calvary, for one soul saved is worth more than the riches of a world. [Cf: 17MR199.05] p. 145, Para. 1, [1896MS].

But this work of soul saving has been neglected; personal efforts have not been made. Men in responsible positions, craving large buildings "to make an appearance and give character to the work," have neglected the only means that can give character to the work. The only way they can do this is to abide in the Vine, and show by their good works that they are vitally connected with it. Thus they can represent Christ in the fruit they bear, and diffuse light to the world. "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?" [Isa. 58:6]. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" [verse 11]. Christ says of His work: [Isa. 61:1-3, quoted]. [Cf: 17MR199.06] p. 145, Para. 2, [1896MS].

The further the Pharisees separated from God, the more eager they were to manufacture commandments restricting the freedom of their fellow men. They bound heavy burdens upon them, grievous to be borne. They transgressed the commandments of God, and mingled with them the traditions and maxims of men. These traditions they exalted above the word of God. "In vain they do worship Me," said Christ, "teaching for doctrines the commandments of men." [Cf: 17MR200.01] p. 145, Para. 3, [1896MS].

This is true in regard to those who have done a work which God has not authorized them to do. The very work that should be done, brought to view in Isaiah 61:1-3, has been strangely neglected. Some have been very ready to pronounce judgment upon the work of their fellow men, because it did not exactly represent their ideas. But has God pronounced them infallible? The spirit they have manifested in

pronouncing judgment upon God's messengers shows their fallibility and their ignorance, both of the Scriptures and of the power of God. These men are counterworking the work of God. They have felt at liberty to make decisions and laws which would bring talent under their jurisdiction. They have placed themselves in the judgment seat, to control their fellow men. But has God appointed them to do this work? He would say of them, "What doest thou here? Who sent you on this journey? Who gave you this errand to perform? Who made you a critic and judge on matters of doctrine? Who appointed you to pick and to choose the words and expressions which My servants shall use?" [Cf: 17MR200.02] p. 145, Para. 4, [1896MS].

God is true. God is trustworthy. He speaks to men, and moves upon human hearts. The very words you would cut out of their articles are, it may be, the very words God has said should be written. God has been imparting light to His people in large measure; and He has not set up an acquisition at Battle Creek to decide questions which should be taken to Him. He does not design that those to whom He has given His Holy Spirit shall be worked by men who need a much larger measure of the grace of God before they can decide what is truth and what is error. [Cf: 17MR201.01] p. 145, Para. 5, [1896MS].

It has been the misfortune of some in Battle Creek to be afflicted with a defective eyesight. Like the Jews, they see everything in the light of their own understanding. But does this prove them to be infallible? This spirit, cherished, ruined the Jewish nation, and God will not sanction it in any of His professed people. Men need to pray for the heavenly enlightenment. God calls upon all, high and low, to fasten their eyes upon an uplifted Saviour, and make their souls secure by being clothed in the garments of His righteousness. [Cf: 17MR201.02] p. 146, Para. 1, [1896MS].

I have been shown that the ability and talents of every man are entrusted to him by God, and that men are never to be so controlled that they will express and act another man's mind. God has given every man his work. To one He gave five talents, to another two, to another one. To each individual is entrusted some peculiar gift. Every man, woman, and child is in possession of varied talents which may be sanctified to the Master's use, and for which he is responsible to God, the donor. [Cf: 17MR201.03] p. 146, Para. 2, [1896MS].

To be talented is not to be applied to a favored class whose privilege it is to look down upon others as being deficient in tact and intellect. The whole family of God is entrusted with talents; they are responsible agents, and are to trade upon the Lord's goods, and learn to acquire more. God will bless all who will use the abilities which He has entrusted to them. If they are faithful and humble, realizing their dependence upon Him to whom they must render an account of their mental and physical endowments, they will receive wisdom from Him, as did Daniel, who looked to God for wisdom and then put into exercise every power that God had given him, until he became a trusted man in the kingdom of Babylon. [Cf: 17MR202.01] p. 146, Para. 3, [1896MS].

From the lowest and most obscure to those highest in position, each one has his place in the family of God. Each one has been entrusted with gifts. He is to make the most of his talents, putting them out to the exchangers. The smallest gift should not be ignored or despised. It

is not the number of talents that makes men valuable in the sight of God, but the way in which they appreciate and employ their talents. God's gifts are not to be used to glorify self. They must be prized as His gifts, and sacredly consecrated to His glory. [Cf: 17MR202.02] p. 146, Para. 4, [1896MS].

While probationary time lasts, men should work the works of God, "for the night cometh, when no man can work." God requires of every one vigilant work, combined with faithful waiting and watching. Working alone will not do. Bustle and continual activity are not enough to satisfy the requirements of God. We must "rest in the Lord, and wait patiently for Him." We must not move hurriedly. We must work and watch and pray and wait. [Cf: 17MR202.03] p. 146, Para. 5, [1896MS].

God's children must cultivate personal piety. With humble, contrite hearts they must cherish the love of God, fearing to walk contrary to His will and way. They must be active in every line of service, "not slothful in business, fervent in spirit, serving the Lord." With unceasing watchfulness and sincere, earnest prayer, they must keep their lamps trimmed and burning. Every opportunity that presents itself to serve God must be improved. By use our gifts will increase. Christlike virtues are active. The talents are exemplified by representing Christ in every line. This is Christian character, shining in Christian virtues. This is Bible religion. "Take heed to thyself, and to the doctrine." The neglect of personal piety will make the most so-called splendid endowments of no value in the sight of God. The most splendid service so-called is nothing to Him unless soul, body, and spirit are devoted to His service. [Cf: 17MR202.04] p. 146, Para. 6, [1896MS].

The responsibility of each soul is measured by the endowment of grace he has received from God. All are to be laborers together with God. Those who feel sure that they have large ability, that they have been entrusted with a great work, must reveal the character of that work. They may engage in many lines, they may lead a very busy life; but this is of no account with God. Are they yoked up with Christ? is the question God asks. Do they work in Christ's lines, or do they reveal their hereditary and cultivated tendencies? [Cf: 17MR203.01] p. 147, Para. 1, [1896MS].

"We are laborers together with God: ye are God's husbandry; ye are God's building." All are to labor as Christ labored, increasing in spirituality, and growing in wisdom and knowledge and "in favor with God and man." Growing--how? To the full stature of men and women in Christ. [Cf: 17MR203.02] p. 147, Para. 2, [1896MS].

But when a man in a position of responsibility grows in self-sufficiency, and lifts up his soul unto vanity, feeling the inclination to act as ruler toward any member of God's family, wait no longer, relieve him of his trust; for God is not with him. He will hurt souls. He is venturing a warfare at his own charges. He feels capable of doing a great work without Christ's help. He will exalt himself as a man of superior wisdom, who must be highly esteemed. He thinks that his brethren must do as he decides. God is given no chance to work; for he will tell what this one shall do with his talents and what place that man must occupy, as if he were God. He will take it upon him to lord it over God's heritage. It is not safe to keep any such one in the work in

which eternal interests are involved; for he will mingle selfishness, injustice, and unrighteousness with his service. He is a backslider from right principles, and has forgotten that he was cleansed from iniquity. [Cf: 17MR203.03] p. 147, Para. 3, [1896MS].

The Lord is now proving every man's fidelity. Some will surrender soul, body, and spirit to the Lord. The church is made up of large and small vessels, and a large revenue is brought to the Lord from the goods He has lent. But God alone can judge the capabilities of His servants. He alone has the power to discern the time and the talents employed for Him. If those entrusted with few talents are faithful in their work, they receive just as large a reward as the one to whom a larger number of talents was entrusted. [Cf: 17MR204.01] p. 147, Para. 4, [1896MS].

When men think that they can decide who has accomplished the most good, and treat God's workers accordingly, they often make serious mistakes. The man who is humble, and does his work as unto God and not to man, may not make as great a show as the man who is full of bustle and show; but his work counts for more. Often the one who makes a great parade calls attention to himself, interposing himself between the people and God, and his work proves a dead failure. [Cf: 17MR204.02] p. 147, Para. 5, [1896MS].

Those whom God has highly gifted carry a weight of responsibility which they must meet in the judgment. They are responsible for the improvement or the abuse of their talents. If the steward is not faithful, he will be challenged and condemned for corrupting his power and dishonoring his God. We are trading upon God's property. Are we presenting Christ in character? When we seek to reveal the character of Christ, accepting the gift of the Holy Spirit, God will work with us. We will be Christlike. No rebuffs, no harsh, stinging, condemnatory words will come from our lips. We will not lock the door of our hearts against the Holy Spirit's entrance. When God works, we will not say, "It is fanaticism." No guile will be found on our lips. We will be holy in all manner of conversation, serving God with singleness of purpose. Then we shall be prepared for a pleasant day of reckoning. [Cf: 17MR204.03] p. 147, Para. 6, [1896MS].

In the day when God comes to make up His jewels, the works of every soul will stand out clearly and distinctly, not heaped together in an indiscriminate mass. He who bestowed the gift will scrutinize the returns received from every talent. He knows just what men have done, and will reward them accordingly. Happy will be those to whom the words of commendation are spoken, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." [Cf: 17MR205.01] p. 148, Para. 1, [1896MS].

The trouble with those in Battle Creek is that they have forgotten that God is not dependent on their fluency or on their business ability. God could do more for them were their hearts humble and contrite; for He can use such workers, while the self-sufficient He cannot use. God will select whom He will for His work. The Lord Jesus when on earth selected fishermen, whom He knew would be willing to be molded. He did not measure their efficiency by their knowledge of grammar or by their business ability, but He prayed to His Father,

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." [Cf: 17MR205.02] p. 148, Para. 2, [1896MS].

There is a diversity of gifts. If those who have received many talents feel the need of keeping proportionately near the Saviour, of keeping closely yoked up with Christ, if they understand that they must live by every word that proceedeth out of the mouth of God, their endowments will be used in such a manner that they will be a rich blessing to their fellow men. But men have been proved in Battle Creek, and it has been made manifest that they have not all been "diligent in business, fervent in spirit, serving the Lord." They have been ready to tell this man what he must do, and that man what he must not do, and so the ordering and directing has gone on. They have made rules and resolutions and agreements with their fellow men, only to change and break them, to promise and not perform. Yet notwithstanding their failure to practice well-defined, Christian principles, they have been anxious for more power, anxious to take more responsibilities. [Cf: 17MR205.03] p. 148, Para. 3, [1896MS].

God has written in the books of heaven, "Weighed in the balances, and found wanting." Many have given abundant evidence of their selfishness. They have placed themselves as judges, to judge their fellow men. Yet their cruelty and injustice have not been sufficiently discerned to enable those connected with them to see to what a pass we are coming. God is displeased. His anger is kindled against the men who have acted as gods. Like the Jews, they have been loading the cloud of vengeance, which must at last break upon them. Unless they shall now understand that the souls of men are not given into their hand, that they cannot act out their selfish, avaricious covetousness under the plea that it is for the cause of God, there will be no remedy for them. [Cf: 17MR206.01] p. 148, Para. 4, [1896MS].

Wake up, brethren, wake up, before it is too late for your characters to be changed. "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" [Isa. 55:6, 7].--Letter 7, 1896. [Cf: 17MR206.02] p. 148, Para. 5, [1896MS].

A wonderful connection is here seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. These two books should be carefully perused. Twice Daniel inquired, How long shall it be to the end of time? "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. . . . But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" [Dan. 12:8-10, 13]. [Cf: 18MR14.01] p. 149, Para. 1, [1896MS].

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time

of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days, but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." [Cf: 18MR14.02] p. 149, Para. 2, [1896MS].

How true this is. Sin is the transgression of the law of God, and those in the denominational churches who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel's messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history. [Cf: 18MR14.03] p. 149, Para. 3, [1896MS].

(Written circa November, 1986)--A crisis has arrived in the government of God on earth. The enmity to God has struck its roots deep in human hearts. It has become widespread, both in the world and in the professed churches of Christ. [Cf: 18MR56.01] p. 149, Para. 4, [1896MS].

The world and the professed people of God are united by the all-pervading principle of aversion to God's government. Their opposition to the law of God is sufficient to bind them together, to bear together the burden of their accumulated guilt. Any indication of returning to loyalty and obedience to God is denounced as treachery against the confederacy of disloyalty. A wakeful impiety is quickened into an instinctive vigilance, and rouses to demonstration of hatred against the testing truth for this time. Whenever the truth shall be proclaimed, it will be opposed in a decided manner, for men possess the attributes which Jesus charged upon the Jews when He said, "Ye are of your father the devil," and "ye do the deeds of your father." [Cf: 18MR56.02] p. 149, Para. 5, [1896MS].

Everything has been moving on just as the Lord has revealed in prophecy that it would. Something great and decisive is soon to take place, else no flesh would be saved. The character of God will not be compromised. Under the wrath of God universal desolation will soon reach all parts of the known world. There have been lightnings and earthquakes, fires and floods, calamities by sea and by land; but who reads these warnings? What impression is made upon the world? What change in their attitude is seen? [Cf: 18MR56.03] p. 149, Para. 6, [1896MS].

No more than was seen in the inhabitants of the Noachic world. The people are just as ardent today in their games, in the horse racing, in their love of amusement, as were the antediluvians, who "knew not until the flood came, and took them all away." They had heaven-sent warnings, but refused to listen. By their attitude they declared, "We want not Thy way, O God; we want our own way, our own will." [Cf: 18MR57.01] p. 150, Para. 1, [1896MS].

Today the world is mad; an insanity is upon them, which is hurrying them on to eternal ruin. Every species of indulgence prevails, and men become so infatuated with vice that they will not listen to warnings or appeals. The Lord declares to the people of the earth, "Choose you this day whom ye will serve. All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time and the

nearness of the day when human probation shall be ended. [Cf: 18MR57.02] p. 150, Para. 2, [1896MS].

God gives no man a message that it will be ten years or twenty years before this earth's history shall close. If it were forty or one hundred years, the Lord would not authorize men to proclaim it. He would not give any living being an excuse for delaying the preparation for His appearing. He would have no one say, as did the unfaithful servant, "My Lord delayeth His coming," for this leads to reckless neglect of opportunities and privileges to prepare for that great day. Every soul who claims to be a servant of God is called to do his service as if every day might be the last. [Cf: 18MR57.03] p. 150, Para. 3, [1896MS].

Let all who would cooperate with God unite in proclaiming the present truth, the message of the third angel: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then the eyes of John rest upon God's people, and he exclaims, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." [Cf: 18MR57.04] p. 150, Para. 4, [1896MS].

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Read the following verses, 16-20; also chapter 15. Let all these things be the subject of meditation. [Cf: 18MR58.01] p. 150, Para. 5, [1896MS].

The words of Christ have a direct application to this time. "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you. That he shall make him ruler over all his goods" [Matt. 24:42-47]. [Cf: 18MR58.02] p. 150, Para. 6, [1896MS].

Then let everyone to whom the Lord has given light from His Word be sure that he makes a right use of that light. Let him be guarded that he does not presume to feed the flock of God with food that is not appropriate for the time. [Cf: 18MR58.03] p. 151, Para. 1, [1896MS].

"Lift up your voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." Talk of the speedy appearing of the Son of man in the clouds of heaven with power and great glory. Put not off that day. God has given no man light to say, "My Lord delayeth His coming." Let the inquiry be made, Shall I stand at the right hand or at the left hand of the Judge at that day? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." [Cf: 18MR59.01] p. 151, Para. 2, [1896MS].

"But and if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants"; how?--by his words, by expressing suspicion, by his evil thinking and evil speaking. It is thus that confidence is changed to doubt and unbelief--"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." [Cf: 18MR59.02] p. 151, Para. 3, [1896MS].

It is essential that all shall know what atmosphere surrounds their own souls, whether they are in copartnership with the enemy of righteousness, and unconsciously doing his work, or whether they are linked up with Christ, doing His work, and seeking to establish souls more firmly in the truth. [Cf: 18MR59.03] p. 151, Para. 4, [1896MS].

Satan would be pleased to have anyone and everyone become his allies to weaken the confidence of brother in brother, and to sow discord among those who profess to believe the truth. Satan can accomplish his purposes most successfully through professed friends of Christ who are not walking and working in Christ's lines. Those who in mind and heart are turning away from the Lord's special work for this time, those who do not cooperate with Him in establishing souls in the faith by leading them to heed His words of warning, are doing the work of the enemy of Christ. [Cf: 18MR59.04] p. 151, Para. 5, [1896MS].

It is a most serious matter to go from house to house, and under pretense of doing missionary work, cast in the seed of mistrust and suspicion. Each one speedily germinates, and there is created a distrust of God's servants who have His message to bear to the people. When God speaks through His servants, the seed [of mistrust and suspicion] sown has developed into a root of bitterness. The word falls upon hearts that will not hear, on hearts that will not respond. No earthly or heavenly power can find access to the soul. [Cf: 18MR60.01] p. 151, Para. 6, [1896MS].

Who is accountable for these souls? Who shall eradicate the poisonous root of bitterness that has prevented them from receiving the word of the Lord? A good sister or a brother planted the evil seed, but how can that one restore the soul thus imperiled? The tongue that should have been used to the glory of God in speaking words of hope and faith and confidence in God's workmen has turned away a soul from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear His voice and to be converted, have leavened other minds with the leaven of evil surmisings and evil speaking. [Cf: 18MR60.02] p. 151, Para. 7, [1896MS].

This is the day of the Lord's preparation. We have no time now to talk unbelief and to gossip, no time now to do the devil's work. Let everyone beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and judges, not by assertions, which are yea and nay, but by the fruit one's course of action produces. "By their fruits ye shall know them." The seed sown will determine the character of the harvest. [Cf: 18MR60.03] p. 152, Para. 1, [1896MS].

So long as the people of God are in this world they will have to meet conflict and trouble and deception, because men choose the attributes of Satan instead of the attributes of God. There is a conscience that is not good. There are those whose words are "yea" and "nay" in regard to the same thing. How are we to deal with those who make these false statements? We should not try to deal with them. The Lord God of Israel will deal with minds according to His knowledge, for He reads the heart. The less we have to do with untruthful elements the better it will be for the church. p. 152, Para. 2, [1896MS].

Bear in mind always that the human brotherhood are not sin-bearers. Jesus alone can bear the sins of the transgressor. We are to leave them with Him. The conscience needs to be converted. The heart that is not true needs to be renewed, but we cannot do this work. We must leave the sinner with God. He has borne long with the false tongue. He does not force men to forsake evil, and we must let men falsify if they will. The Lord is our only trust. We are to rest in Him, and be still. [Cf: 18MR61.01] p. 152, Para. 3, [1896MS].

We may feel that the Lord's work is in jeopardy through the deceptions of those who deal falsely, but we should not feel thus. We are not to think that the issue of the conflict is in our hands. There will be a glorious victory. Our duty is to walk by faith. In His own time God will deal with the deceiver, and He will reward every man according to his work. [Cf: 18MR61.02] p. 152, Para. 4, [1896MS].

Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" [Rev. 16:15]. Here is the great burden to be carried away by every individual. Are my sins forgiven? Has Christ, the Burden-bearer, taken away my guilt? Have I a clean heart, the righteousness of Jesus Christ, by faith? Woe be to any soul who is not seeking a refuge in Christ, and conforming the character to the character of Christ. Woe be [to] all who shall in anywise divert the mind from this work, and cause any soul to be less vigilant now. [Cf: 18MR61.03] p. 152, Para. 5, [1896MS].

The Lord wants all to understand His providential dealings now, just now, in the time in which we live. There must be no long discussions presenting new theories in regard to prophecies which God has already made plain. Now the great work from which the mind should not be diverted is the consideration of our personal safety in the sight of God. Are our feet on the Rock of ages? Are we hiding ourselves in our only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as He is one with the Father? Are we heirs of God, and joint heirs with Christ? Are we working in copartnership with Christ? [Cf: 18MR62.01] p. 152, Para. 6, [1896MS].

Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of our God shall be sealed in their foreheads. Then the power of earth will marshal their forces for the last great battle. How carefully should we improve the little remaining period of our probation. How earnestly should we examine ourselves. How [earnestly] should we consider and cherish faith before God. How [earnestly] should we eat the flesh and drink the blood of the Son of God, that is, carefully study the Word, eat it, digest it, make it a part of our being. We are to live the Word, not keep it apart from our lives. The character of Christ is to be our individual character. We are to be transformed by the renewing of our hearts. Here is our only safety. Nothing can prevail to separate a living Christian from God. [Cf: 18MR62.02] p. 153, Para. 1, [1896MS].

It is discipline of spirit, cleanness of heart and thought, that is wanted. This is of more value than brilliant talent, than tact or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for the Lord's work in all circumstances than are those who have capabilities and do not employ them rightly. Christ is truth. He is the truth of ancient types. He is the truth because he is the fulfillment of ancient prophecies. [Cf: 18MR62.03] p. 153, Para. 2, [1896MS].

Men may suppose that they shall be saved, and yet they perish. They may take pride in great knowledge in worldly things, but if they have not a knowledge of the true God, of Christ, the Way, the Truth, the Life, they are deplorably ignorant, and their acquired knowledge will perish with them. Secular knowledge is power; but the knowledge of the Word, which has a transforming power upon the human mind, is imperishable; it is knowledge sanctified. It is life and peace and joy forever. The deeper knowledge men may have, sanctified wholly unto God, the more they will appreciate the value of Jesus Christ.--Ms 32a, 1896. [Cf: 18MR63.01] p. 153, Para. 3, [1896MS].

(Written May 10, 1896.) "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness" [1 Cor. 10:1-5]. The experience of Israel, referred to in the above words by the apostle, and as recorded in the 105th and 106th Psalms, contains lessons of warning that the people of God in these last days especially need to study. I urge that these chapters be read at least once every week. [Cf: 19MR108.01] p. 153, Para. 4, [1896MS].

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written. The people sat down to eat and drink, and rose up to play" [1 Cor. 10:6, 7]. [Cf: 19MR108.02] p. 153, Para. 5, [1896MS].

In the hearing of all Israel God had spoken in awful majesty upon Mount Sinai, declaring the precepts of His law. The people, overwhelmed with the sense of guilt, and fearing to be consumed by the glory of the

presence of the Lord, had entreated Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die" [Ex. 20:19]. [Cf: 19MR108.03] p. 153, Para. 6, [1896MS].

God called Moses up into the mount that He might communicate to him the laws for Israel, but how quickly the solemn impression made upon that people by the manifestation of God's presence passed away! Even the leaders of the host seemed to have lost their reason. The memory of their covenant with God, their terror when, falling upon their faces, they had exceedingly feared and quaked, all had vanished like smoke. Although the glory of God was still like devouring fire upon the top of the mount, yet, when the presence of Moses was withdrawn, the old habits of thought and feeling began to assert their power. The people wearied of waiting for the return of Moses, and began to clamor for some visible representation of God. [Cf: 19MR109.01] p. 154, Para. 1, [1896MS].

Aaron, who had been left in charge of the camp, yielded to their clamors. Instead of exercising faith in God, trusting to divine power to sustain him, he was tempted to believe that if he resisted the demands of the people they would take his life, and he did as they desired. He collected the golden ornaments, made the molten calf, and fashioned it with a graving tool. Then the leaders of the people declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt" [Ex. 32:4]. [Cf: 19MR109.02] p. 154, Para. 2, [1896MS].

When Aaron saw the image he had graven, he pleased the people, and he was proud of his workmanship. He built an altar before the idol, "made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play" [Ex. 32:5, 6]. They drank and feasted, and then gave themselves up to mirth and dancing, which ended in the shameful orgies that marked the heathen worship of false gods. [Cf: 19MR109.03] p. 154, Para. 3, [1896MS].

God in heaven beheld it all, and He warned Moses of what was taking place in the camp, saying, "Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou has brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which He thought to do unto His people" [Ex. 32:10-14]. [Cf: 19MR110.01] p. 154, Para. 4, [1896MS].

As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people, and, as he came near, beheld the idol and the reveling multitude. Overwhelmed with

horror and indignation that God had been dishonored, and that the people had broken their solemn covenant with Him, he cast the two tables of stone upon the ground, and broke them beneath the mount. Though his love for Israel was so great that he was willing to lay down his own life for them, yet his zeal for the glory of God moved him to anger, which found expression in this act of such terrible significance. God did not rebuke him. [Cf: 19MR110.02] p. 154, Para. 5, [1896MS].

The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had so recently made with God. It is a righteous indignation against sin, which springs from zeal for the glory of God, not that anger prompted by self-love or wounded ambition, which is referred to in the words of Scripture, "Be ye angry, and sin not" [Eph. 4:26]. Such was the anger of Moses. [Cf: 19MR110.03] p. 155, Para. 1, [1896MS].

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" [Ex. 32:20-23]. And Moses "saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies)" [Ex. 32:25]. [Cf: 19MR111.01] p. 155, Para. 2, [1896MS].

To us the warning is given, "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" [1 Cor. 10:11]. Mark the influence of their extremes and fanaticism in the service of the great master worker, Satan. As soon as the wicked one had the people under his control, there were exhibitions of a satanic character. The people ate and drank without a thought of God and His mercy, without a thought of the necessity of resisting the devil who was leading them on to the most shameful deeds. [Cf: 19MR111.02] p. 155, Para. 3, [1896MS].

The same spirit was manifested as at the sacrilegious feast of Belshazzar. There was glee and dancing, hilarity and singing carried to an infatuation that beguiled the senses. Then the indulgence in inordinate, lustful affections, all this mingled in that disgraceful scene. God had been dishonored; His people had become a shame in the sight of the heathen. Judgments were about to fall on that infatuated, besotted multitude. Yet God in His mercy gave them opportunity to forsake their sins. [Cf: 19MR111.03] p. 155, Para. 4, [1896MS].

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side?" [Ex. 32:26]. The trumpeters caught up the words and sounded them through the trumpet, "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him" [Ex. 32:26]. All who repented had the privilege of taking their stand beside Moses. "And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the

children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men" [Ex. 32:27, 28]. [Cf: 19MR112.01] p. 155, Para. 5, [1896MS].

There was no partiality, no hypocrisy, no confederating to shield the guilty, for the terror of the Lord was upon the people. Those who had shown so little sense of the presence and the greatness of God, and who, after the exhibitions of His majesty, were ready to depart from the Lord, would be a continual snare to Israel. They were slain as a rebuke to sin, and to put a fear upon the people to dishonor God. [Cf: 19MR112.02] p. 155, Para. 6, [1896MS].

I cannot now consider this history further; but I ask you, in every city, in every town, in every household, I ask every individual to study the lesson of this scripture, bearing in mind the words of inspiration, "Let him that thinketh he standeth take heed lest he fall" [1 Cor. 10:12]. Here is presented the only election that is brought to view in the Word of God. It is those who take heed lest they fall that will be accepted at last. [Cf: 19MR112.03] p. 156, Para. 1, [1896MS].

There can be no presumption more fatal than that which leads to men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and mothers take heed? Should they not faithfully point out to the youth the dangers that are constantly arising to lead them away from God? Many allow the youth to attend parties of pleasure, thinking that amusement is essential for health and happiness; but what dangers are in that path! The more the desire for pleasure is gratified, the stronger it becomes. The life experience is largely made up of self-gratification in amusement. God bids us to beware. "Let him that thinketh he standeth take heed lest he fall." [Cf: 19MR113.01] p. 156, Para. 2, [1896MS].

I ask you who are living at the very heart of the work to review the experience of years, and see if the "well done" can truthfully be spoken to you. I ask the teachers in the school to consider carefully, prayerfully, Have you individually watched for your own soul as one who is cooperating with God for its purification from all sin and for its entire sanctification unto God? Can you by precept and example teach the youth sanctification, not devotion to the arch deceiver, but sanctification through the truth unto holiness, obedience to God? [Cf: 19MR113.02] p. 156, Para. 3, [1896MS].

Have you not been afraid of the Holy Spirit? At times it has come with all-pervading influence into the school at Battle Creek, and into the schools in other localities. Did you recognize it? Did you accord it the honor due to a Heavenly Messenger? When the Spirit seemed to be striving with the youth, did you say, Let us put aside all study, for it is evident that we have among us a heavenly Guest? Let us give praise and honor to God. Did you, with contrite hearts, bow in prayer with your students, pleading that you might receive the blessing which the Lord was presenting to you? [Cf: 19MR113.03] p. 156, Para. 4, [1896MS].

The great Teacher Himself was among you. How did you honor Him? Was He a stranger to some of the educators? Was there need to send for someone of supposed authority to welcome or repel this Messenger from heaven? Though unseen, His presence was among you. But was not the thought

expressed that in school the time ought to be given to study, and that there was a time for everything, as if the hours devoted to common study were too precious to be given up for the working of the heavenly Messenger? [Cf: 19MR114.01] p. 156, Para. 5, [1896MS].

If you have in this way restricted and repulsed the Holy Spirit of God, I entreat you to repent of it as quickly as possible. If any of the educators have not opened the door of their own hearts to the Spirit of God, but closed and padlocked it, I urge you to unlock the door, and pray with earnestness, "Abide with me." When the Holy Spirit reveals His presence in your schoolroom, tell your students, The Lord signifies that He has for us today a lesson of heavenly import, of more value than our lessons in ordinary lines. Let us listen; let us bow before God, and seek Him with the whole heart. [Cf: 19MR114.02] p. 156, Para. 6, [1896MS].

Let me tell you what I know of this Heavenly Guest. The Holy Spirit was brooding over the youth during the school hours; but some hearts were so cold and dark that they had no desire for the Spirit's presence, and the light of God was withdrawn. That heavenly Visitant would have opened the understanding, would have given wisdom and knowledge in all lines of study that would be employed to the glory of God. The Lord's Messenger came to convince of sin, and to soften the heart hardened by long estrangement from God. He came to reveal the great love wherewith God has loved the youth. They are God's heritage; and educators need the "higher education" before they are qualified to be instructors and guides of youth. [Cf: 19MR114.03] p. 157, Para. 1, [1896MS].

The teacher may understand many things in regard to the physical universe; he may know all about the structures of animal life, the inventions of mechanical art, the discoveries of natural science; but he cannot be called educated unless he has a knowledge of the only true God and Jesus Christ whom He has sent. A principle of divine origin must pervade our conduct and bind us to God. This will not be in any way a hindrance to the study of true science. [Cf: 19MR115.01] p. 157, Para. 2, [1896MS].

The fear of the Lord is the beginning of wisdom, and the man who consents to be molded and fashioned after the divine similitude is the noblest specimen of the work of God. All who live in communion with our Creator will have an understanding of His design in their creation, and they will have a sense of their own accountability to God to employ their faculties to the very best purpose. They will seek neither to glorify nor to depreciate themselves. [Cf: 19MR115.02] p. 157, Para. 3, [1896MS].

The knowledge of God is obtained from His Word. The experimental knowledge of true godliness, in daily consecration and service to God, ensures the highest culture of mind, soul, and body; and this consecration of all our powers to God prevents self-exaltation. The impartation of divine power honors our sincere striving after wisdom for the conscientious use of our highest faculties to honor God and bless our fellow men. As these faculties are derived from God, and not self-created, they should be appreciated as talents from God to be employed in His service. [Cf: 19MR115.03] p. 157, Para. 4, [1896MS].

The heaven-entrusted faculties of the mind are to be treated as the higher powers, to rule the kingdom of the body. The natural appetites and passions are to be brought under control of the conscience and the spiritual affections. [Cf: 19MR115.04] p. 157, Para. 5, [1896MS].

The Word of God is to be the foundation of all study, and the words of revelation, carefully studied, appeal to and strengthen the intellect as well as the heart. The culture of the intellect is required, that we may understand the revelation of the will of God to us. It cannot be neglected by those who are obedient to His commandment. God has not given us the faculties of the mind to be devoted to cheap and frivolous pursuits. [Cf: 19MR116.01] p. 157, Para. 6, [1896MS].

The case of Daniel is an instructive one. Daniel was taught by God, and he cooperated with God. He exerted all his powers to work out his own salvation, and God worked in him to will and to do according to His good pleasure. Of Daniel and his companions it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" [Dan. 1:17]. These youth were sincere, faithful Christians. True education must be all-sided, not one-sided. Such an education Daniel and his fellows were determined to have. They sought to acquire knowledge for a purpose, to honor and glorify God. They must perfect a Christian character and have a clear intellect in order to stand as the representatives of the true religion amid the false religions of heathenism. [Cf: 19MR116.02] p. 158, Para. 1, [1896MS].

To them the will of God was the supreme law of life. They practiced temperance in eating and drinking that they might not enfeeble brain or muscle. In order to preserve health, they felt that they must avoid the luxuries of the king's table, and they would not partake of wine or any stimulating drink. Under God they were in perfect training that all their faculties might do highest service for Him. God required these youth to keep themselves from idols. [Cf: 19MR116.03] p. 158, Para. 2, [1896MS].

The religion of Jesus Christ never degrades the receiver; it never makes him coarse or rough, discourteous or self-important, passionate or hardhearted. On the contrary, it refines the taste, sanctifies the judgment, purifies and ennobles the thoughts by bringing them into captivity to Jesus Christ. God's ideal for His children is higher than the highest human thought can reach. [Cf: 19MR117.01] p. 158, Para. 3, [1896MS].

The living God has given in His holy law a transcript of His character. The greatest Teacher the world has ever known is Jesus Christ. And what is the standard He has given for all who believe in Him to reach? "Be ye therefore perfect, even as your Father which is in heaven is perfect" [Matt. 5:48]. As God is perfect in His high sphere of action, so man may be perfect in his human sphere. The ideal of Christian character is Christlikeness. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain, which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character. (See 2 Tim. 3:14-17; Rom. 15:4; Col. 2:8-10.) [Cf: 19MR117.02] p. 158, Para. 4, [1896MS].

This is the will of God concerning every human being, even your sanctification. In urging our way upward, heavenward, every faculty must be kept in the most healthy condition to do the most faithful service. The powers with which God has endowed men are to be put to the stretch. "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" [Luke 10:27]. Man cannot possibly do this of himself; he must have divine power. What shall the human agent do in the great work? "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" [Phil. 2:12, 13]. [Cf: 19MR117.03] p. 158, Para. 5, [1896MS].

Without the divine working, man could do no good thing. God calls every man to repentance, yet man cannot even repent unless the Holy Spirit works upon his heart. But the Lord wants no man to wait until he thinks he has repented before he takes his steps toward Jesus. The Saviour is continually drawing men to repentance; they need only to submit to be drawn, and their hearts will be melted in penitence. [Cf: 19MR118.01] p. 159, Para. 1, [1896MS].

Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency. [Cf: 19MR118.02] p. 159, Para. 2, [1896MS].

No human being can be saved in indolence. The Lord bids us, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able" [Luke 13:24]. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" [Matt. 7:13, 14]. [Cf: 19MR118.03] p. 159, Para. 3, [1896MS].

I entreat the students in our schools to be sober-minded. The frivolity of the young is not pleasing to God. Their sports and games open the door to a flood of temptations. You are in possession of God's heavenly endowment in your intellectual faculties, and you should not allow your thoughts to be cheap and low. A character formed in accordance with the precepts of God's Word will reveal steadfast principles, and pure, noble aspirations. The Holy Spirit cooperates with the powers of the human mind, and high and holy impulses are the sure result. [Cf: 19MR118.04] p. 159, Para. 4, [1896MS].

Daniel and his companions had a conscience void of offense toward God. But this is not preserved without a struggle. What a test was brought on the three associates of Daniel when they were required to worship the great image set up by King Nebuchadnezzar in the plains of Dura! Their principles forbade them to pay homage to the idol, for it was a rival to the God of heaven. They knew that they owed to God every faculty they possessed, and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves entirely loyal to their God. [Cf: 19MR119.01] p. 159, Para. 5, [1896MS].

To meet the appeals of the king and his counselors that they should comply with the royal edict, they had a store of arguments set forth most eloquently. The demand appeared contemptible to them. With Daniel as their companion, they had prayed and fasted that they might understand the dream which God gave the king. The Lord had heard their cries, and had given to Daniel wisdom to interpret the dream; thus their own lives and the lives of the astrologers and soothsayers had been saved. Now the very men who had escaped death through the mercy of God to His servants were led by envy and jealousy to secure the decree in regard to the worshiping of the golden image. [Cf: 19MR119.02] p. 159, Para. 6, [1896MS].

The king declared to the three Hebrew youth, if "ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hand?" [Dan. 3:15]. The youth said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated" [Dan. 3:16-19]. [Cf: 19MR119.03] p. 160, Para. 1, [1896MS].

Those faithful youth were cast into the fire, but God manifested His power for the deliverance of His servants. One like unto the Son of God walked with them in the midst of the flame, and when they were brought forth, not even the smell of fire had passed on them. "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God" [Dan. 3:28]. [Cf: 19MR120.01] p. 160, Para. 2, [1896MS].

Thus these youth, imbued with the Holy spirit, declared to the whole nation their faith, that He whom they worshiped was the only true and living God. This demonstration of their own faith was the most eloquent presentation of their principles. In order to impress idolaters with the power and greatness of the living God, His servants must reveal their own reverence for God. They must make it manifest that He is the only object of their honor and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry. [Cf: 19MR120.02] p. 160, Para. 3, [1896MS].

These lessons have a direct and vital bearing upon our experience in these last days. My soul is deeply stirred at the things that have been represented before me. I feel an indignation of spirit that in our institutions so little honor has been given to the living God, and so much honor to what is supposed to be human talent, but with which the Holy Spirit has no connection. The Spirit of God is not acknowledged and respected; men have passed judgment upon it; its operations have been condemned as fanaticism, enthusiasm, and undue excitement. [Cf: 19MR120.03] p. 160, Para. 4, [1896MS].

God sees that which the blind eyes of the educators cannot discern-- that immorality of every kind and degree is striving for the mastery, working against the manifestations of the power of the Holy Spirit. The commonness of conversation and low, perverted ideas are woven into the texture of character, and defile the soul. [Cf: 19MR121.01] p. 160, Para. 5, [1896MS].

The low, common pleasure parties, gatherings for eating and drinking, singing and playing on instruments of music, are inspired by a spirit that is from beneath. They are an oblation unto Satan. The exhibitions in the bicycle craze are an offense to God. His wrath is kindled against those that do such things. For in these gratifications the mind becomes besotted, even as in liquor drinking. The door is opened to vulgar associations. The thoughts allowed to run in a low channel soon pervert all the powers of the being. Like Israel of old, the pleasure-lovers eat and drink and rise up to play. There is mirth and carousing, hilarity and glee. In all this the youth follow the example of the authors of books that are placed in their hands for study. The greatest evil of it all is the permanent effect these things have upon the character. [Cf: 19MR121.02] p. 160, Para. 6, [1896MS].

Those who take the lead in these things bring upon the cause a stain not easily effaced. They wound their souls, and will carry the scars through their lifetime. The evildoer may see his sins and repent; God may pardon the transgressor; but the power of discernment which ought ever to be kept keen and sensitive to distinguish between the sacred and the common is, in a great measure, destroyed. Too often human devices and imaginations are accepted as divine. Some souls will remain in blindness and insensibility, ready to grasp cheap, common, even infidel sentiments, while they turn against the demonstrations of the Holy Spirit. [Cf: 19MR121.03] p. 161, Para. 1, [1896MS].

It is a fearful thing for any soul to place himself on Satan's side of the question; for as soon as he does this a change passes over him, as it is said of the king of Babylon, that his visage changed toward the three faithful Hebrews. Past history will be repeated. Men will reject the Holy Spirit's working, and open the door of the mind to satanic attributes that separate them from God. They will turn against the very messengers through whom God sends the messages of warning. Even now I fear that the very things I am seeking to make plain will be misapplied, misinterpreted, and falsified. Some have felt it a virtue to educate themselves in this line, and by their misapplication they make of no effect the messages God sends. [Cf: 19MR122.01] p. 161, Para. 2, [1896MS].

I urge upon all to whom these words shall come, Review your own course of action, 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" [Luke 21:34, 35].--Manuscript 16, 1896. [Cf: 19MR122.02] p. 161, Para. 3, [1896MS].

(Written October, 14, 1896, from Adelaide, South Australia, to an Adventist brother in South Africa.) It is only one o'clock, but I cannot sleep. I feel a burden for you, for you have forsaken the Lord.

But the Lord has not forsaken . . . [you]. [Cf: 19MR385.01] p. 161, Para. 4, [1896MS].

For several mornings before I left Cooranbong I was passing through interesting scenes with you. Again and again had your case been urged upon my mind. The parable scene found in Matthew 25:14-23 was presented before me. This is the last of the many parables in His public teachings given [to the disciples] by our Lord Jesus Christ. Early in the morning He had crossed the mount. He gave them the warning in regard to His second appearing in the clouds of heaven. Chapter 24:36: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" [verse 14]. [Cf: 19MR385.02] p. 161, Para. 5, [1896MS].

Satan is working with untiring energy to bring in every conceivable error, and to engross the minds of men and women so that they shall not give heed to the warnings of God. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" [verses 37-41]. [Cf: 19MR385.03] p. 161, Para. 6, [1896MS].

Why did the inhabitants of the Noetic world know not the day of their visitation? Because they did not heed the warnings? No, but because they did not heed the message God sent them through Noah (Gen. 6:5-7, 11-13). God gave directions to Noah to build an ark on dry land, and to warn the people. Noah gave the message of the Lord to the large population upon the earth--he gave it by voice and then showed his faith by his works, in building the ark. God gave him exact directions for building this ark. [Cf: 19MR386.01] p. 162, Para. 1, [1896MS].

"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" (Gen. 6:5). But the Lord gave man [a period of] probation of one hundred and twenty years. During this probation, Noah and his employed carpenters worked upon the ark, but the inhabitants regarded the message of Noah as an idle tale, and [their attitude toward] the building of the ark [was] as one that mocked. They would not believe the message. They charged Noah with being deluded, and they kept planting and building and marrying and giving in marriage, utterly regardless of the solemn message sent them of God. [Cf: 19MR386.02] p. 162, Para. 2, [1896MS].

Day by day they were stirred with an intensity of activity by the power of Satan to contradict by precept and example the solemn message proclaimed in their ears, as though their unbelief and settled rejection of the message would make it of no account. But time passed. They were more full of their idolatrous business transactions and vileness and crime than ever before. They forgot God, [and] put Him out of their thoughts to make of none effect His solemn warnings. [Cf: 19MR386.03] p. 162, Para. 3, [1896MS].

Noah's faith and works were united. The building of the ark went on amid the jeers and the ridicule and the scoffing of old and young. When they saw the last sign given--the provisions for man and beast taken into the ark--then mirth and revelry and mocking increased. When they saw the beasts come from the forests to the door of the ark, and Noah take them in, they had so long resisted, so long denied the message that God had given them, that they had educated themselves to resist; reason was perverted by gratification of appetite and low, carnal amusements; they denied the Lord God that bought them, and conscience had become unimpressible. [Cf: 19MR387.01] p. 162, Para. 4, [1896MS].

They saw the heavens darkened, and they had to wonder what it meant. The air was filled with birds of all kinds presenting themselves by sevens to be taken into the ark. The animal creation was obedient to the drawing of God, while man, possessing reasoning power, was closing every avenue of the soul so that the Spirit of God might not be entertained and break up their life of carnal pleasures--their eating and drinking, and their practicing of all kinds of iniquity in order to testify to their unbelief and to their determination to carry out their ambitious projects. [Cf: 19MR387.02] p. 162, Para. 5, [1896MS].

Then the Lord said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. . . . And Noah did according unto all that the Lord commanded him. . . . And Noah went in, and his sons, and his wife, and his son's wives with him, into the ark, because of the waters of the flood. . . . And the Lord shut him in." "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights" [Gen. 7:1-11]. [Cf: 19MR387.03] p. 162, Para. 6, [1896MS].

The water prevailed upon the earth a hundred and fifty days, and all the wicked inhabitants of the earth perished in the flood. They "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:39). [Cf: 19MR388.01] p. 163, Para. 1, [1896MS].

The warning message is to be given to the world in these last days, and because iniquity shall abound, the love of many waxeth cold. The question is asked, When the Lord cometh, will He find faith on the earth? The warning is given, "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" (Matt. 24: 42-45). [Cf: 19MR388.02] p. 163, Para. 2, [1896MS].

They must have truth, present truth, appropriate for the times in which they are living. The message of warning must be given to the world, as Noah gave the message of warning to the antediluvians. "Blessed is that servant, whom his lord when he cometh shall find so doing"--giving his household "meat in due season." "Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and

shall begin to smite his fellow servants (who are watching and giving meat in due season), and to eat and drink with the drunken (to absorb his mind and time in this world's enterprises and turn away from the service of God); 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. 24:46-51). [Cf: 19MR388.03] p. 163, Para. 3, [1896MS].

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:33-37). [Cf: 19MR389.01] p. 163, Para. 4, [1896MS].

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods" (Matt. 25:14). (Please read verses 15-36.) It is plainly revealed here that more is embraced than merely earthly, temporal employments. It is more than worldly goods which the Lord has committed to our keeping. Bear in mind eternity: do not cast this out of your reckoning. Make no mistakes here where eternal interests are involved. [Cf: 19MR389.02] p. 163, Para. 5, [1896MS].

To you and your brother . . . have been committed talents to be used to the glory of God, not to be buried up in worldly enterprises. Let not yourself, my brother, take satisfaction that you are possessed with talents to accumulate worldly goods, unless you turn these talents to account for Him who bestowed them. Let not Satan longer fasten delusion upon you. [Cf: 19MR389.03] p. 163, Para. 6, [1896MS].

Christ has paid the wages of His own blood, of His own sufferings, to secure your servitude and entire obedience. Do you feel your responsibilities in these matters regarding the committed trust? Have you forgotten that you have a loan from the Master to invest in work for Him, to advance His glory? Do you not consider that He made you a steward of His grace, [and has] given you endowments for a sacred, higher trust? He can make the humblest service become a consecrated gift if exercised and employed in doing the Master's bidding and promoting His glory. [Cf: 19MR389.04] p. 164, Para. 1, [1896MS].

You are called to be God's workman. You have had zeal for the Master, but things did not move in some directions as you thought they should, and you became faultfinding, censorious, impatient, passionate. You could never represent your Saviour in that way, and you finally became discouraged. The Lord knows all about it. You must not stand where you are, for you are in great peril of losing your soul. Satan will devise every way but cutting off your life to secure you to himself. Christ says, "I have prayed for _____ ; I am waiting for him to seek My face." [Cf: 19MR390.01] p. 164, Para. 2, [1896MS].

You loved your Bible, and you loved to study it; it was precious to you, better than a collection of syllables and words. The Spirit of God is drawing you, and He will pardon your transgressing His commandments,

which is a terrible dishonor to God and terrible against yourself. Turn ye, turn ye, for why will ye die? "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" [Isa. 55:6-8]. [Cf: 19MR390.02] p. 164, Para. 3, [1896MS].

"With long life will I satisfy" you, saith the Lord. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" [Heb. 13:5]. God has been true to you, but it is you that have forsaken God. You cannot extinguish your lamp so that it shall not be a light to the world, and yet walk in the light. He who shall choose to walk in the light of the fire of his own kindling, shall lie down in sorrow. [Cf: 19MR390.03] p. 164, Para. 4, [1896MS].

I am deeply concerned about you and your prosperity. No man's prosperity can be built up on the ruins of truth. I entreat you for your soul's sake, no longer to dishonor God. Your heart is not satisfied. He who loveth silver shall not be satisfied with it. He who says to the pure gold, "Be thou my confidant," may for a time appear to prosper, but he will sooner or later find that he has pierced himself through with many sorrows. [Cf: 19MR391.01] p. 164, Para. 5, [1896MS].

Whenever the will of God is violated by nations or by individuals, a day of retribution comes, as surely as rivers that burst their banks carry devastation before them. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase" [Eccl. 5:10]. God has spoken. Will you hear His voice? "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" [Dan. 12:3]. [Cf: 19MR391.02] p. 164, Para. 6, [1896MS].

It is a very sad thing for you to have departed from God's commandments. The Lord loves your mother, and she needs the help which you could give her; she needs the help which . . . [your brother] can give her. These elder brothers should stand firm as a rock to principle, and be counsellors to the younger members of the family. Both of you are needed, and you should do all in your power to relieve your mother of unnecessary burdens. Her life has been one of storm and wrestling, sorrow and keen anguish. You cannot appreciate this as I can, for I have seen it. Honor your mother and sustain her influence, for God is with her. Refuse not to be illuminated with the light which irradiates all who will walk in the light of the Sun of Righteousness. Grovel not amid material things, neglecting the spiritual and heavenly. Do not lose sight of eternity. The end is near; make no delay. [Cf: 19MR391.03] p. 165, Para. 1, [1896MS].

Jesus says, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." No longer grieve the heart of Christ. God calls for you to come! Take your position under the bloodstained banner of Prince Immanuel. Enthroned the Bible in your heart, and live by every word that proceedeth from the mouth of God.--Letter 108, 1896. [Cf: 19MR392.01] p. 165, Para. 2, [1896MS].

(Written October 12, 1896, from Adelaide, South Australia, to "Dear

Brother and Sister Maxson.") Your letter is not that which I wish it was. When you went to the Health Retreat, your appetite was fully educated to demand a meat diet, and therefore you seem to think no blame should be ascribed to you, because you have made no change in this respect. But this is an error. [Cf: 20MR104.01] p. 165, Para. 3, [1896MS].

Because you have not changed, do not entertain the idea that you have no changes to make, that your practices are entirely as they should be. If your habits and opinions are stereotyped, then the Lord cannot lead you to advanced, purifying reforms. You, my brother and sister, have a serious question to ask daily, "What must I do to be saved?" The Lord Jesus says, "My sheep hear My voice, and I know them, and they follow Me." We are to follow on step by step to know the Lord, that we may know His goings forth are prepared as the morning. "Follow thou Me." "He that will come after Me, let him deny himself, and take up his cross daily, and follow Me." [Cf: 20MR104.02] p. 165, Para. 4, [1896MS].

What constitutes the cross? The requirements of Jesus, that cut directly across human devisings, human indulgence of appetite, human calculations, human practices and habits. The child of God is to come into perfect relationship with Jesus Christ. We are to be in constant communion, not with our own minds, but with the mind and will of Jesus. To be a practical Christian accepting duties that involve self-denial, cuts across human inclinations and human habits. [Cf: 20MR104.03] p. 165, Para. 5, [1896MS].

Instead of seeking to hold our own position upon a subject on which the Lord has spoken decidedly, we are to follow His counsel. But you vindicate your own position. [Cf: 20MR104.04] p. 165, Para. 6, [1896MS].

The Lord Jesus connected Judas with Himself, not because Judas was correct in all his principles, for he cherished selfishness, which is an attribute of the devil; but notwithstanding this, the Lord Jesus consented to unite Judas with the other disciples, and give him opportunity to improve in character building through the education and training He would give all His followers. But Judas did not correct his course of action. The painstaking efforts, the many lessons of the divine Teacher, were lost upon him. [Cf: 20MR104.05] p. 165, Para. 7, [1896MS].

The grace of Christ, if received into his heart, would have converted him from his selfishness, working wonderful changes in him, as in John and Peter. I mention Judas, because this was an extreme case. But as he did not receive the words of Christ and improve, there arose in his heart an opposition to the light. He treasured his defects, and held them as if he considered them a precious treasure. The defects poisoned the whole man, in principle, in spirit, in life, in character, until he sold his Lord for a trifling sum of money. This history has a warning for us. [Cf: 20MR105.01] p. 166, Para. 1, [1896MS].

There are many things that need to be refined, changed, overcome in you, my dear friends. Indulgence only feeds the appetite and strengthens the passions. I have no hesitancy in speaking on this question. You have the light in the testimonies; are these testimonies

of God, or are they from beneath? You do not choose to receive the light. The Lord has spoken plainly in regard to the deleterious effects of a meat diet and its influence upon children. Whenever I have seen children feeding upon flesh meats, since the light was given me from heaven, I have felt that if the parents only knew what they were doing, they would fast and pray for moral courage and God-given wisdom and grace to do right. All who feel their need of His Spirit to educate and discipline self, and to properly train their children, will deny self, and take up the cross and follow Jesus. [Cf: 20MR105.02] p. 166, Para. 2, [1896MS].

For certain things fasting and prayer are recommended and appropriate. In the hand of God they are a means of cleansing the heart and promoting a receptive frame of mind. We obtain answers to our prayers because we humble our souls before God. If our appetites clamor for the flesh of dead animals, it is a necessity to fast and pray for the Lord to give His grace to deny fleshly lusts which war against the soul. [Cf: 20MR105.03] p. 166, Para. 3, [1896MS].

There should be far less anxiety as to what we shall eat and what we shall drink to gratify our fleshly appetites; but we may well encourage the appetite of the soul, and pray for especial enlightenment upon the Word of God, and eat and drink that Word. Jesus says, "I am that bread of life." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give him is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then said Jesus unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." Our Saviour explains His lesson, "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: 20MR105.04] p. 166, Para. 4, [1896MS].

We must be constantly meditating upon the Word, eating it, digesting it, and by practice, assimilating it, so that it is taken into the life current. He who feeds on Christ daily will by his example teach others to think less of that which they eat and to feel much greater anxiety for the food they give to the soul. The true fasting which should be recommended to all is abstinence from every kind of stimulating food, and the proper use of wholesome, simple food, which God has provided in abundance. Men need to think less about what they shall eat and drink, of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience. [Cf: 20MR106.01] p. 166, Para. 5, [1896MS].

A person may be addicted to the use of alcohol or stimulating drinks in some shape, and he has confused his reason. He does not sense his responsibility. What cure would you advise for a person who thus indulges a habit that is rebuked even by the beasts of the field? The Word of God has denounced it. No drunkards shall enter into the kingdom of God. What would you recommend to cure such an appetite? You would

not say, "You may use strong drink moderately. Continue within bounds, but never indulge to excess." [Cf: 20MR106.02] p. 167, Para. 1, [1896MS].

You would say, "There is no such thing as helping you, unless you cooperate fully with my efforts, and sign the pledge of total abstinence. Your habit is a bad one. You have by indulgence made it second nature, and it cannot be controlled unless the moral powers shall be aroused, and you shall look unto Jesus, trusting in the grace He shall give you to overcome this unnatural craving." You would say, "You have lost your self-control. Your self-indulgence is not only a moral sin, but it is a physical disease. You are not your own. You are God's property. He has purchased you with an infinite price, and every faculty is to be employed in His service. Keep your body in a healthful condition to do His will; keep your intellect clear and active to think candidly and critically, and to control all your powers." [Cf: 20MR106.03] p. 167, Para. 2, [1896MS].

Let us hear the words of Paul: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." This lesson means you; will you heed it? [Cf: 20MR106.04] p. 167, Para. 3, [1896MS].

I would call your attention to the following Scriptures. Study them; practice them. 1 Pet. 2:2-4, 22-25; 2:7-12; Gal. 5:22-26; 1 Cor. 9:24-27; 6:19, 20; 3:16-23; 1 Cor. 2. [Cf: 20MR107.01] p. 167, Para. 4, [1896MS].

Now, my dear brother, I have had matters opened to me in regard to many things that have occurred at the institution at Crystal Springs. Think you that your brother by relationship would have disregarded all the cautions and admonitions the Lord has been pleased to give if you had shown that you respected the testimonies God has given to be a help and blessing to you? Would he have taken the independent course he has, disregarding the counsel of the board, and following his own mind, as he has done, and making the debt larger, if your ideas had not been so thoroughly made known, so that they had a leavening influence upon him? There has been a lack of wisdom in centering in one institution so many members of one family, and the result of this has left its impression upon the institution already loaded down with debt. If its management is left with you, or with your brother, debts will increase, buildings will be created, and the institution will certainly suffer. [Cf: 20MR107.02] p. 167, Para. 5, [1896MS].

It is not the work of either of you to follow your own ideas as superintendent or manager. Your disrespect to the board, your chafing under the proper restraint of appointed counsellors, is born of the temperament of the man, not of sound, sensible reason. I have withheld these things from you, waiting for a favorable time when maybe you

would come to consider that your judgment and opinions were not infallible. I am so very sorry that one connected with you as a physician should venture to expend even one dollar without the approval of those who should be your counsellors. But this is the result of your precept and example. [Cf: 20MR107.03] p. 168, Para. 1, [1896MS].

You should take more humble views of your capabilities, and be willing that not one mind, or two or three, but several minds shall carefully consider the wisdom of investing means in buildings. This is especially important from the fact that in making terms with your guests and patients, you seldom manage to secure returns sufficient to meet the outgoes. The Lord is not glorified by this management. He is not pleased with your desire to pattern your buildings after those at Battle Creek. Your desire to make an appearance, your restive spirit, your unwillingness to be counselled, your course in allowing debts to pile up in that institution is all wrong, decidedly wrong. [Cf: 20MR107.04] p. 168, Para. 2, [1896MS].

When you shall take time to consider, you must see that your great desire to possess every convenience and facility, without regard to the fact that the institution is overwhelmed with debt, is not wise. I must speak to you plainly, As a faithful physician your work for the sick is all the responsibility you can carry. Certainly those who consented to make you superintendent did this because you would not consent to go into the Health Retreat on any other conditions. If I had been one of the board, I should have said, Dr. Maxson, if this is your decision, the matter is settled. We cannot consent to have you, either as manager or superintendent. This is too weighty a responsibility for you to carry, and you are well aware that the Lord has thus presented the matter before you. The brethren who composed the board did not have all the light on this point that you have had. [Cf: 20MR108.01] p. 168, Para. 3, [1896MS].

I speak understandingly when I tell you that a great mistake has been made. Your brother should not have been connected with you in any line. There is danger in too much of a family power. But when your brother was linked up with you as vice-president and manager, it was a move made in great blindness. The Lord did not sanction this movement. It was not wise, whatever might be the motive. [Cf: 20MR108.02] p. 168, Para. 4, [1896MS].

Let your calculations be in a different line. Study to bind about the supposed necessities. Plan to interest persons in doing something for the institution. Let the managers and the helpers and all combined feel that they belong to the firm. Let them manifest a conscientious interest in it as God's instrumentality. Let them seek its prosperity, even at the cost of self-denial and self-sacrifice to themselves individually. Then the people would recognize this spirit, which Christ has revealed in His great mission to save the souls of a perishing world. [Cf: 20MR108.03] p. 168, Para. 5, [1896MS].

But that spirit is not exercised. The workers do not cooperate to build up the institution and lessen expenses. They do not have the wisdom and tact to undertake this work. You are not seeking to retrench, but to expand. All this is a reproach to the institution. It is eating up means that might be saved to lessen the debt. Thus the matter has been presented to me as I have been brought where I could

look into the inward workings. [Cf: 20MR108.04] p. 168, Para. 6, [1896MS].

Brother Maxson, you have felt at liberty to choose your own men for the board of directors. If there were those whom you thought would stand in your way and oppose your plans and suggestions, you would try changing them, putting them out, to secure a board without them. The very ones who would move discreetly, cautiously, who would consider your propositions, and if they saw the result of your plans meant more money out would oppose your ideas, you have managed to prevent from acting a part. [Cf: 20MR108.05] p. 169, Para. 1, [1896MS].

I counsel you, both husband and wife, to give up the financial management of the institution. Let this burden rest upon a carefully selected board, not chosen through your influence but by the judgment of those upon whom the responsibility rests. Let these directors wrestle with the problem of bringing the expenditure of the institution within the income, and there will be a binding about of the business transactions. The business will not be run wildly in accordance with your mind and your wife's mind and your brother's mind. [Cf: 20MR109.01] p. 169, Para. 2, [1896MS].

I may not express this in a way that you shall understand, but I will try to make it plain. You should have been employed with the full understanding that the institution was to be under a faithful superintendent other than yourself. [Cf: 20MR109.02] p. 169, Para. 3, [1896MS].

From the first you have exercised too much control in all the business matters, and you have not the capabilities to be a wise manager. Our responsible brethren have allowed you to do very much as you pleased. The Lord has given them light in regard to many things. They did not regard the light. Why? Because you were so determined to carry things as you pleased that they let you have your own way. I could have repeated over and over the light given in regard to this matter, but it would do you no good. Your strong, determined spirit would lead you to disconnect from the Retreat, as you did once before, irrespective of the injury done to the institution. The directors had a forlorn hope that you might understand that you were not qualified to assume the duties of the board of directors, the superintendent, and the physician, but they made a mistake. The Lord's work is not to be left to haphazard ventures. Too much is involved in this matter. I am instructed that such movements must in no case be made. We are not to gratify any man's ambitious presumption by giving responsibilities into his hands, when we have reason to know that he will not manage them wisely. [Cf: 20MR109.03] p. 169, Para. 4, [1896MS].

It is not at the option of the physicians to hold the position of sole manager. A mistake was made here in the case of Dr. Burke, and also in your case. The directors were influenced by considerations of necessities that you created, and they allowed you to move independently and leave Providence to right up matters. But such movements bear not the approval of God. The work of that institution is not to be left to the judgment of one man or his family connections. [Cf: 20MR109.04] p. 169, Para. 5, [1896MS].

Watchmen must be all that the name signifies; they are to watch on the

right hand and on the left. On the one hand Dr. Maxson is at liberty to choose his friends to cooperate with him, if there is evidence that they possess qualities that will be a help and not a burden. On the other hand the responsible men chosen of God as sentinels are to make close investigation to see that this choice of the physician is working for the best interest of the institution, making it stand forth as a praise, giving character to our work as Seventh-day Adventists. [Cf: 20MR110.01] p. 169, Para. 6, [1896MS].

If the managers are swaying the institution away from the principles which it was created to maintain, which they have been doing, then a change must be made. To let things go on as they have been going is decidedly wrong. The very first thing to be done is to secure harmony of action, to clear away the difficulties and mark out a sphere of action. Christian principles in accordance with our faith must be maintained at any cost. Let us not be met with the statement that the adoption of Christian health reform principles in such an institution is simply impossible. These principles must be adopted and maintained. When this cannot be done, then let the institution be closed. The doctrines of Seventh-day Adventists are not to be sounded in the ears of guests and patients, but the principles which have made Seventh-day Adventists what they are should be lived out, and show a people in everything obedient to our great Leader Jesus Christ. The institution has not been conducted after God's order. It must return to the principles given in the lessons of Christ. [Cf: 20MR110.02] p. 170, Para. 1, [1896MS].

A health institution is not established to conform to the selfish, intemperate customs of the world in eating or dressing, furnishing tables or rooms in an expensive style. It is to educate after the manner of Christ; so far as possible, it is to convert to correct principles all who shall patronize it. Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. [Cf: 20MR110.03] p. 170, Para. 2, [1896MS].

Manifold teaching needs to be given. "Whom shall He teach knowledge, and whom shall He make to understand doctrine?" The first work specified begins with the child in its mother's arms, and continues through babyhood, childhood, youth, and manhood. "Whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" [Isa. 28:9, 10]. [Cf: 20MR110.04] p. 170, Para. 3, [1896MS].

Thus the word of the Lord is patiently to be brought before the children, and kept before them by parents who believe the word of God. "For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken" [verses 11-13]. Why? Because they did not heed the word of the Lord that came unto them. [Cf: 20MR110.05] p. 170, Para. 4, [1896MS].

This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, "Give Me thine heart." It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart. God requires certain things of His people. If they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom until this Scripture is fulfilled. [Cf: 20MR111.01] p. 170, Para. 5, [1896MS].

You are not to say, "I will follow the Lord's guidance up to a certain point that is in harmony with my own judgment," and then hold fast to your ideas, refusing to be molded after the Lord's similitude. Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of Dr. Maxson and his wife? Everything must be viewed in the light of the example of Christ. He is the truth. He is the true light that lighteth every man who cometh into the world. Listen to His words, copy His example in self-denial and self-sacrifice, and look to the merits of Christ for the glory in character which He possessed to be bestowed on you. Those who follow Christ live not to please themselves. Human standards are like feeble reeds. The Lord's standard is perfection of character. [Cf: 20MR111.02] p. 171, Para. 1, [1896MS].

"For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Read Deut. 7:6. Read the whole chapter, also chapters 1 and 8. These were presented to me as the words of the Lord. These things are written for our admonition, upon whom the ends of the world are come. [Cf: 20MR111.03] p. 171, Para. 2, [1896MS].

We are to have only those connected with our institutions who will learn the word of the Lord and appreciate and obey His voice. When a man will plead and urge to have his mind and his judgment to be supreme in any one of our institutions, you can have no greater evidence that that man does not know himself, and is not qualified to manage. He will make mistakes, and injure rather than restore. He does not know what responsibilities are involved in his relation to God or to his fellow men. [Cf: 20MR112.01] p. 171, Para. 3, [1896MS].

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?" Those who walk humbly with God will not be striving to obtain greater responsibilities, but will consider that they have a special work to do, and will be faithful to their duty. In our institutions great good can be done in education by precept and example in economy in all lines. If you, my brother, had learned in the school of Christ to be meek and lowly in heart, you would always stand on vantage ground. You have not an evenly balanced character. You cannot safely put confidence in your own judgment in all things. Man's

way is to devise and scheme; God implants a principle. Man is striving to make duty soft and accommodating to his own natural character; but life is a battlefield; life is a race which he has to run if he is victor. [Cf: 20MR112.02] p. 171, Para. 4, [1896MS].

Those who would work in God's service must not be seeking worldly gratification and selfish indulgence. The physicians in our institutions must be imbued with the living principles of health reform. Men will never be truly temperate until the grace of Christ is an abiding principle in the heart. All the pledges in the world will not make you or your wife health reformers. No mere restriction of your diet will cure your diseased appetite. Brother and Sister Maxson will not practice temperance in all things until their hearts are transformed by the grace of God and they shall wear Christ's yoke and have Christ's meekness and lowliness of heart. [Cf: 20MR112.03] p. 171, Para. 5, [1896MS].

Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. [Cf: 20MR112.04] p. 172, Para. 1, [1896MS].

Standing as you do, my brother and sister, God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward. [Cf: 20MR112.05] p. 172, Para. 2, [1896MS].

God's way is to give man something he has not. But you have said, I want it not. God's way is to make man something he is not. Man's way is to get an easy place, and indulge appetite and selfish ambition. God's plan is to set man to work in reformatory lines, then he will learn by experience how long he has pampered fleshly appetites, and ministered to his own temperament, bringing weakness upon himself. God's way is to work in power. He gives the grace if the sick man realizes that he needs it. Man is too often satisfied to treat himself according to the methods of quackery, and he vindicates his manner of working as right. God proposes to purify and refine the defiled soul; then He will implant in the heart His own righteousness and peace and health, and man becomes complete in Him. Then the issues of life, proceeding from the heart, are represented as a well of water, springing up into everlasting life. [Cf: 20MR112.06] p. 172, Para. 3, [1896MS].

This is the kingdom of God within you. Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts, they are gaining strength of principle, power, ability to stand as faithful sentinels, true reformers; for there can be no reform unless there is thorough cooperation with Jesus Christ. [Cf: 20MR113.01] p. 172, Para. 4, [1896MS].

Through the grace of Christ men are to use their God-given faculties to reform themselves. By this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their wrong hereditary and cultivated tendencies. Then like Daniel they make impressions upon other hearts that will never be effaced. The influence will be carried to all parts of the world. [Cf: 20MR113.02] p. 172,

Para. 5, [1896MS].

Men are taking sides, according to their choice. These that are feeding on the Word of God will show this by their practice; they are on the Lord's side, seeking by precept and example to reform the world. All that have refused to be taught of God hold the traditions of men. They at last pass over on the side of the enemy, against God, and are written, Antichrist. The people of God, who understand our position in this world's history, are, with ears open and hearts softened and subdued, pressing together in unity, one with Jesus Christ. Those who will not practice the lessons of Christ, but keep themselves in hand, to mold themselves, find in Antichrist the center of their union. While the two parties stand in collision, the Lord will appear, and shine before His ancients gloriously. He will set up a kingdom that shall stand forever. [Cf: 20MR113.03] p. 172, Para. 6, [1896MS].

The question for us to consider is, Have we the attributes of Christ? Excuses are valueless. All circumstances, all appetites and passions, are to be servants to the God-fearing man, not rulers over him. The Christian is not to be enslaved by any hereditary or cultivated habits or tendencies. He is to rule the animal passions, rather than to be held in the bondage of habit. We are not to be the servants of circumstances, but to control circumstances, by an inwrought principle learned of the greatest Teacher the world ever knew. The solemn position in which we stand today toward the world, the solemn responsibilities and duties enjoined upon us by our Lord, are not to be ignored until our will and our circumstances are adjusted. The principle of self-denial and self-sacrifice, as revealed in the example of Christ, of John the Baptist, of Daniel and the three worthies, is to pass like a plowshare through hereditary and cultivated habits, through all circumstances and surroundings. [Cf: 20MR113.04] p. 173, Para. 1, [1896MS].

I ask you, Is this kingdom of God within you? God's people are to be minutemen, always ready, always composed in Jesus Christ. The time is come now when one moment we may be on solid earth, the next the earth may be heaving beneath our feet. Earthquakes will take place when least expected. [Cf: 20MR114.01] p. 173, Para. 2, [1896MS].

Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle that takes possession of mind, heart, motives, and the entire man. Christianity--Oh, that all might experience its operations! It is a vital, personal experience that elevates, purifies, ennobles the whole man. Every man is responsible to God, who has made provision for all to receive this blessings. [Cf: 20MR114.02] p. 173, Para. 3, [1896MS].

But many do not receive it, although Christ has purchased it for them at infinite cost. They have not grasped the blessing within their reach, and therefore they have retained their objectionable traits of character, and sin lieth at the door. While they profess piety, Satan has made them his agents to pull down and confuse where he thought best. They exert an influence deleterious to the souls of many who need an example that would help them heaven-ward. [Cf: 20MR114.03] p. 173, Para. 4, [1896MS].

Who are the subjects of the kingdom of God? All those who do His will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's kingdom are the sons of God, partners in His great firm. The elect of God are a chosen generation, a peculiar people, a holy nation, to show forth the praises of Him who hath called them out of darkness into His marvelous light. They are the salt of the earth, the light of the world. They are living stones, a royal priesthood. They are in co-partnership with Jesus Christ. These are they that follow the Lamb whithersoever He goeth. [Cf: 20MR114.04] p. 173, Para. 5, [1896MS].

How shall we follow Him to learn of Him who is our teacher? We can search His Word, and become acquainted with His life and His works. His words we are to receive as bread for our souls. In every sphere where man shall be placed, the Lord Jesus has left us His footprints. We do well to follow Him. The Spirit by which He spake we must cherish; we are to present the truth as it is in Jesus. We are to follow Him especially in heart-purity, in love. Self must be hid with Christ in God; then when Christ who is our life shall appear, we also shall appear with Him in glory. [Cf: 20MR114.05] p. 173, Para. 6, [1896MS].

What can I say more than I have said? The Old Testament should be studied most diligently. The New Testament does not present a lower standard than the Old. In His sermon on the mount Jesus set forth the very principles that came from His lips to Moses, to be given to the children of Israel. Christ delineated the duties of man to God and to his fellow men in much stronger lines, because through disobedience men had been confused in regard to God's claims. Read carefully the sermon on the mount. [Cf: 20MR115.01] p. 174, Para. 1, [1896MS].

By the inspiration of the Spirit of God, Paul the apostle wrote that "Whatsoever ye do," even the natural act of eating or drinking, should be done, not to gratify a perverted appetite, but under a sense of responsibility. "Do all to the glory of God." Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts. [Cf: 20MR115.02] p. 174, Para. 2, [1896MS].

"May I not do as I please with myself?" ask some, as if we were seeking to deprive them of a great good when we present before them the necessity of eating intelligently and conforming all their habits to the laws God has established. There are rights which belong to every individual. We have an individuality and an identity that is our own. No one can submerge this identity in that of another. All must act for themselves, according to the dictates of their own conscience. As regards our responsibility and influence, we are amenable to God as deriving our life from Him. This we do not obtain from humanity, but from God only. We are His by creation and by redemption. Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action. If we were left to run it for one moment, we should die. We are absolutely dependent upon God. [Cf: 20MR115.03] p. 174, Para. 3, [1896MS].

A great lesson is learned when we understand our relation to God, and His relation to us. The words, "Ye are not your own; ye are bought with

a price," should be hung in memory's hall, that we may ever recognize God's right to our talents, our property, our influence, our individual selves. We are to learn how to treat this gift of God, in mind, in soul, in body, that as Christ's purchased possession we may do Him healthful, savory service. [Cf: 20MR115.04] p. 174, Para. 4, [1896MS].

Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines? Because they had been taught that this class of food would not keep the mind and the physical structure in the very best condition of health to do God's service. [Cf: 20MR116.01] p. 174, Para. 5, [1896MS].

These youth urged most earnestly that the one who had charge of their food should not compel them to partake of the king's luxuries set before them. They begged him to try them ten days only, and then examine them, and decide by their physical appearance whether their abstemious diet would be to their disadvantage. When they came in for examination, the result was decidedly in their favor. It was otherwise with the youth who had eaten of the luxuries of the king's table, and drunk of his wine. The clear sparkle of the eye was gone, the ruddy healthful glow had disappeared from the countenance. The four Hebrew captives were thereafter permitted to have the diet they had chosen. [Cf: 20MR116.02] p. 174, Para. 6, [1896MS].

What effect did it have upon mind and character? They had conscientiously refused the stimulus of flesh and of wine. They obeyed God's will in self-denial, and He showed His approval. He desired His servants to honor Him by their adherence to steadfast principle in all their habits of life. Their countenances would be a certificate of physical soundness and moral purity. [Cf: 20MR116.03] p. 175, Para. 1, [1896MS].

"And as for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." These youth had the Lord as their educator. The golden links of the chain of heaven connected the finite with the infinite. They were partakers of the divine nature. They were very careful to keep themselves in touch with God. They prayed and studied and brought into their practical life strictly conscientious, humble minds. They walked with God as did Enoch. The word of the Lord was their meat and their drink. [Cf: 20MR116.04] p. 175, Para. 2, [1896MS].

"And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Cf: 20MR116.05] p. 175, Para. 3, [1896MS].

In the light of this scripture history, all the testimony of man as to the advantages of a meat diet, or of a great variety of food, should not have the least weight with any human being. When the children of faith shall with earnest prayer dedicate themselves to God without reserve, the Lord will honor their faith, and will bless them with a clear mind. Those who at every step are murmuring and complaining, ambitious for more power and greater responsibility, show that they cannot carry responsibilities; and the Lord has been pleased to tell them this. They have thought it all a mistake, and have been determined to show the Lord that they could be managers of the first class. But

God's word never returns to Him void, and when He reveals the deep and secret things, He makes no mistake. He knows what is in the darkness, and the light dwells with Him. The Lord has said, "Them that honor Me I will honor. [Cf: 20MR116.06] p. 175, Para. 4, [1896MS].

The very flesh in which the soul tabernacles, and through which it works, is the Lord's. We have no right to neglect any part of the living machinery. Every portion of the living organism is the Lord's. The knowledge of our own physical organism should teach us that every member is to do God's service, as an instrument of righteousness. [Cf: 20MR117.01] p. 175, Para. 5, [1896MS].

None but God can subdue the pride of man's heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung, "To me that loved myself, and washed myself, redeemed myself, unto me be glory and honor, blessing and praise." But this is the keynote of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart, and they do not mean to know this if they can avoid it. The whole gospel is comprised in learning of Christ His meekness and lowliness. [Cf: 20MR117.02] p. 175, Para. 6, [1896MS].

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless. These lessons you have never learned. Oh, that you could realize the value of the human soul. [Cf: 20MR117.03] p. 175, Para. 7, [1896MS].

When you understand physiology in its truest sense, your drug bills will be very much smaller, and finally you will cease to deal out drugs at all. The physician who depends upon drug medication in his practice, shows that he does not understand the delicate machinery of the human organism. He is introducing into the system a seed that will never lose its destroying properties throughout the lifetime. I tell you this because I dare not withhold it. Christ paid too much for man's redemption to have his body so ruthlessly treated as it has been by drug medication. Years ago the Lord revealed to me that institutions should be established for treating the sick without drugs. Man is God's property, and the ruin that has been made of the living habitation, the suffering caused by the seeds of death sown in the human system, are an offense to God. [Cf: 20MR117.04] p. 176, Para. 1, [1896MS].

Men may understand this if they will study deeply. Pray for the Holy Spirit to melt and subdue the proud, self-sufficient heart. If you ever shed tears, weep now; for Christ's sake weep over your self-sufficient estimate of your own capabilities. When you come to God in lowliness of mind, with heart renewed and cleansed, you will bless and glorify Him that you have learned of Jesus His mercy, the truth which so many have had to learn through His judgment. Those who walk in pride and self-sufficiency God is able to abase. Man will learn that the heavens do rule, and how mighty is our wonder-working God. He will surely control matters after His order and will, if you will only place yourselves

under His rule. [Cf: 20MR118.01] p. 176, Para. 2, [1896MS].

I might say much more, but I forbear. You are not prepared to receive even this. The Lord will indite plans and methods for all who will seek Him with the whole heart. I ask you to pray to God with humble hearts, seek Him without delay, make a business of seeking Him, and do not let go until you know yourselves much better than you now do, and have a knowledge of God and of Jesus Christ whom He has sent. [Cf: 20MR118.02] p. 176, Para. 3, [1896MS].

The counsels given me of God for the Health Retreat have never been followed. There has been a departure from the ways of God, as you will see by the copy of letters which I send. If I had time I could copy much more of like character. I am in deep earnest that you should come where you can in all things do the will and work of God.--Letter 73, 1896. [Cf: 20MR118.03] p. 176, Para. 4, [1896MS].

(Written April 29, 1896, from "Sunnyside," Cooranbong, N.S.W., to the Wessels brothers.) I wish to write you a few lines, asking you to lend me 1,000 pounds. At the present time we are greatly in need of a building for school purposes. On account of the lack of means, we may not be able to carry out the plans designed by Brother Sisley, but if you will lend us the money I ask, we can commence at once to erect a plain, economical building. Without means, however, we can do nothing. We do not ask for this money that we may erect an expensive building, but that we may put up a plain, substantial building, suitable for the country. The brick for this will be made on the ground, and much of the lumber that is used will be sawed on the ground also. [Cf: 21MR5.01] p. 176, Para. 5, [1896MS].

In Melbourne they are about to build their meetinghouse, so we cannot ask help from them, and it would be a great mistake to stop the work on the school building for a year. The students have been waiting for some time for the school to open, and we are anxious to get the building up that they may attend. I know that the Lord would have the work of building the school commenced without delay. He has means for us somewhere, and I know He would have us arise and build. If you will help us, we will be grateful to Him who has made you stewards of His means. [Cf: 21MR5.02] p. 176, Para. 6, [1896MS].

Are you able to loan us 1,000 pounds, and can you send it direct to us? It need not pass through the office at Battle Creek, for that would cause delay. If you can send the money, I will give you my note for the same, only asking you to make the interest as low as you can afford. The Lord will bless you if you will give us this help; for no work stands higher in the approbation of heaven than that so dear to the heart of Christ--the work of bringing the youth into the channel of light, and winning them to the love of God. [Cf: 21MR5.03] p. 177, Para. 1, [1896MS].

We must build a school here, where students may be educated to form characters for eternal life, and where they may receive such an education in the Scriptures that they will go out from the school to educate others. This is the Lord's work, and when we know that we are doing the very work He has specified, we must have faith to believe that He will open the way. I am nearly ready to publish the "Life of Christ," and I have several other books to be printed, but we cannot

wait for this. The King's business requires haste. The youth in this country are expecting a school, and we do not want them to wait longer. [Cf: 21MR5.04] p. 177, Para. 2, [1896MS].

Would you know how you can best please your Saviour? It is by putting your money to the exchangers, to be used in the Lord's service and to advance His work. By doing this, you make the very best outlay of the means God has entrusted to you. I have consecrated all I possess to the Lord, and have expended means in various lines, helping to sustain camp meetings, and building meetinghouses in those places where people have accepted the truth. I find many openings where I can help to save perishing souls. [Cf: 21MR6.01] p. 177, Para. 3, [1896MS].

When on earth our Saviour went about doing good. He organized a church, which, though then small, has increased till it spreads over the world. He has sustained the church through all the ages of its history, and He calls upon us to cooperate with Him in His divine work, and to labor with our God-given abilities to save perishing souls. [Cf: 21MR6.02] p. 177, Para. 4, [1896MS].

We are glad to be able to report that we have made a trial of our land, and we can testify to the fact that false witness has been borne of it. Though it was very late last year when our vegetables were planted, and though we had no rain except a few showers from March to October, yet the yield of squashes, melons, peas, beans, cucumbers, carrots, and tomatoes has been excellent. Our orchards also are doing very well. The coming season we hope the crops will do much better. Quite a space of land has been cleared, and the vegetables will be planted earlier. Our second crop of peas is now up, and the potatoes we have planted are up and doing well. We are all convinced that this is the place where we should locate. [Cf: 21MR6.03] p. 177, Para. 5, [1896MS].

We have been favored in getting this land, but we have other interests here, beside which everything of a temporal character sinks into insignificance. The Lord has precious souls in this place, scattered through the bush, by the lakeside, and in the little farms in the woods. The Lord loves these souls, and desires that they shall be saved. [Cf: 21MR6.04] p. 177, Para. 6, [1896MS].

We have just closed an institute for Bible workers, which lasted a month. The attendance from the outside has been good, and the people are charmed with the truths they hear. They are starving for the bread of life, and they must be instructed and guided. We have strong hopes that those who are interested will receive the word of God and be renewed by His Spirit. If they could be planted in the faith, if they could become rooted and grounded in the truth, they would be temples for the Holy Spirit of God. [Cf: 21MR6.05] p. 178, Para. 1, [1896MS].

It pays us to labor for those for whom Christ has died. Our strength and resources can be expended in no better way. If, by the help of the Spirit of God, we can build a structure which will last through the eternal ages, what a work we have done! Cooperating with God in this work, we can think of Christ's words, so full of assurance, "But I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." God cares for the human souls to whom He gave His only

begotten Son, and we must see all men through the eyes of divine compassion. [Cf: 21MR6.06] p. 178, Para. 2, [1896MS].

The institute closed last Thursday, but so great was the interest that we felt that the meetings could not be entirely discontinued. I spoke to the people Sabbath morning, and Elder Starr spoke in the afternoon. The tent was full, and several strangers were present. Meetings were held Sunday afternoon and evening, and so many strangers were present that those who had returned to their homes from the institute were scarcely missed. The Spirit of the Lord was in our meetings. [Cf: 21MR7.01] p. 178, Para. 3, [1896MS].

Two young men who have a farm on the lakeside were present both on Sabbath and Sunday. They are modest and retiring young men. On Sunday afternoon we asked them home between the afternoon and evening services, and I gave them-- *Patriarchs and Prophets*, and *Steps to Christ*. They seem to be much interested. God cares for them, and if we are co-laborers with God, we will not neglect to care for His heritage. [Cf: 21MR7.02] p. 178, Para. 4, [1896MS].

Brother and Sister Starr are visiting the interested families. At one place where they had a praying season, the family broke down and cried like children. Brother and Sister Starr will remain in Cooranbong for a month, and then will return to Queensland.--Letter 107, 1896. [Cf: 21MR7.03] p. 178, Para. 5, [1896MS].

(Written May 7, 1896, from "Sunnyside," Cooranbong, N.S.W., to Dr. J.H. Kellogg.) We received your letters with pleasure and have read them to others. We have just had a most interesting and profitable Bible Institute. We know that much good has resulted from this meeting. We know that Professor Prescott worked under the influence of the Holy Spirit of God. He is giving the trumpet a certain sound. For fully one month the Word of God was studied, and an interest has been awakened in this place. [Cf: 21MR394.01] p. 178, Para. 6, [1896MS].

I will send you some copies of letters written to others. Our camp meetings held in Melbourne have been doing their work. The influence of camp meetings is lasting. It is not always readily discerned, but they are doing a good work. Last year only two were held, one in Armadale near Melbourne, and one in Tasmania. These meetings were excellent. We considered the meeting held in Armadale has been and still is exerting its influence in regions round about. The work has to be carried on in any way that will arrest the attention of the people. [Cf: 21MR394.02] p. 178, Para. 7, [1896MS].

You speak of Brother Semmens working more largely in a sanitarium. We have tried our best to secure a location for a sanitarium, but some were not suitable and others required more means than we were able to furnish. If we had only one quarter of the advantages which you have in America, it could be done. I have to stand as a bank to uphold, borrow, and advance money, and I turn and twist every way to do the work. Others will take hold and do something when they see that I have faith to lead out and donate. [Cf: 21MR394.03] p. 179, Para. 1, [1896MS].

A few days ago one of our faith, an excellent family, sent their two little girls, ages ten and thirteen years, about two miles with a note to me. They came carrying between them on a long stick a large bunch of

bananas. It was a hot day and they were very tired tugging their burden. I just pitied them. They handed me a letter from Sister Q. I read in this letter as follows, "We are in trouble; our quarterly rent is due and we know not where to get the money to pay it. Could you loan us the money?" [Cf: 21MR394.04] p. 179, Para. 2, [1896MS].

We had no money to get necessary supplies for a family of ten. I sent word back, "Tell your mother she shall have the money Thursday." I had not the slightest idea where I could get the money for them. I had some money in the Echo Office, but they are so hard up that I have no heart to draw on them for what little we have there when they are unable to pay their ministers, and for some time they have had to get along by running bills at the stores. [Cf: 21MR394.05] p. 179, Para. 3, [1896MS].

I don't think that we can consent to depend upon the Echo Office for our means to live on. Everybody in this country is poor. When out of means we will be obliged to buy on time. This we do not want to do but I fear we will be compelled to. We cannot possibly wait for prosperity to come through sale of books, that we may receive our pay. Here are all our workers who must be paid. [Cf: 21MR395.01] p. 179, Para. 4, [1896MS].

I am heavily in debt in this country to those in other countries. Eighteen hundred dollars from one person--this money has been used up. Five hundred dollars from one in Africa--which is a loan and has been applied in different ways that demanded means to forward the work. I move by faith. [Cf: 21MR395.02] p. 179, Para. 5, [1896MS].

In the last Bible Institute I paid the fare of some who wanted to attend the meetings, but were not able. I also boarded several in order that they might have the benefit of the meetings. I do not regret this. I know that such precious opportunities are beyond the estimate of gold and silver. Everyone who attended the meeting was constantly sitting at a banquet from heaven. I could not bear to think of anyone losing the precious things that were presented from the Word of God. This has to be acted over every meeting that is held. [Cf: 21MR395.03] p. 179, Para. 6, [1896MS].

We cannot depend upon others. There are but few who can do anything and there are so many ways to apply every dollar that we can obtain, and then many things have to be left undone which ought to be done. We are often put to our wits' end to know what to do and how to apply certain means where they are the most needed. [Cf: 21MR395.04] p. 179, Para. 7, [1896MS].

Several camp meetings are to be held this season and I know what that means--all the money that I can possibly collect from my dues everywhere to invest. When people come to our camp meetings they come all unprepared to care for themselves, and they must be fed, for they have nothing with which to feed themselves. Poor hungry souls, starving for the Bread of Life. [Cf: 21MR395.05] p. 180, Para. 1, [1896MS].

There are fine men, several of our canvassers, who are called jewels in the work, who come to these large gatherings almost completely destitute of clothing. I have felt it duty to invest pounds to make them reasonably comfortable. I have expended much means in these lines.

Yet not one penny do I regret. I am determined to use all that I can possibly spare in these ways. God helping me I will reach everyone possible to reach. [Cf: 21MR395.06] p. 180, Para. 2, [1896MS].

Besides paying the board of several and the expenses of some, I have boarded a number at my own table. Dr. Kellogg, I am working in every way possible to the very extent of my ability. [Cf: 21MR395.07] p. 180, Para. 3, [1896MS].

I was consulting with Brother Prescott about the case of Brother J, who was unable to pay his quarterly rent of three pounds. I told Brother Prescott that I must have the remuneration for my past year's labor else I would be brought into very miserable circumstances. "Here," said I, "is three pounds that we must raise for this poor family. They ask it as a loan, but they will be no better able to pay the next quarterly rent than they are now. This means a gift. I have done this before and it is our duty to do it again." Well, before Professor Prescott left Cooranbong he sent me three pounds, one from himself, one from his wife, and one from Grace Prescott. I was relieved, for I could see no possibility of procuring the money. [Cf: 21MR396.01] p. 180, Para. 4, [1896MS].

Now I find Brother Pocock, an excellent, intelligent man, reduced by the hard times to poverty. He has a family several miles from here. Has four or five children. His wife is a very economical woman. One day when Sarah and I were out riding we went round to the sawmill on the school ground and had a talk with Brother Hare, the manager at the mill. I asked him what wages Brother Pocock was receiving per day for his work on the school land for taking out the trees. So much per tree, but he does the work so faithfully that he cannot earn much. How much, I asked, does your contract allow him? Three pence per tree. In American money this would be six cents. I asked, How much does he earn per day? Brother Hare said, About fifty cents, sometimes sixty. I asked him, Could you live and support your family on that much, Brother Hare? No, Sister White, but money is so scarce that we do not know where it is coming from. Well, said I, This will never do; pay the poor man four shillings per day, and if you cannot do that I will be responsible for it. [Cf: 21MR396.02] p. 180, Para. 5, [1896MS].

Brother Pocock came to me afterwards with tears in his eyes and thanked me, and said he had been living on the smallest amount possible in order to send any money home to his wife, and she had written him that they could not live on the amount that he was sending them but had been obliged to borrow from their neighbors to have enough to supply their needs. He said he thought they could get along with the one dollar per day. This is a sample of the cases we find everywhere. [Cf: 21MR396.03] p. 180, Para. 6, [1896MS].

I have been furnishing work for boys and young men. One fine-looking, intelligent young man came to us almost destitute of clothing. Willie lent him his coat and I gave him a pair of pants that cost one dollar which I had bought for such purposes. We made him a home in a tent and kept him for some time, paying him five dollars per week and board. Last February he left us well clothed and in good health. Still another and another we have taken in and paid them wages and let them [remainder missing].--Letter 58, 1896. [Cf: 21MR396.04] p. 181, Para. 1, [1896MS].

"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; in our behalf he participated in the suffering and trials of sorrowful human nature. "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: ST 01-02-96 para. 01] p. 181, Para. 2, [1896MS].

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: ST 01-02-96 para. 02] p. 181, Para. 3, [1896MS].

The plan of redemption is perfect in all its parts. It does not 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

can not 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!" [Cf: ST 01-02-96 para. 03] p. 181, Para. 4, [1896MS].

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 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 our fallen world, and by souls justified, as "holy, and just, and good." [Cf: ST 01-02-96 para. 04] p. 182, Para. 1, [1896MS].

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. Every one may exclaim with Paul, "The life 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: ST 01-02-96 para. 05] p. 182, Para. 2, [1896MS].

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 rely upon 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 misinterpretation of our motives and purposes. But, while cast down, we shall not be forsaken of God, unless we shall 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. But 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. By Mrs. E. G. White. [Cf: ST 01-02-96 para. 06] p. 182, Para. 3, [1896MS].

The word of the Lord is to be obeyed without question; it is to be the supreme authority in our life. Saul departed from the express commandment of the Lord, and sought to quiet the compunctions of conscience by persuading himself that the Lord would accept his sacrifice, and overlook his disobedience. When Samuel, the prophet, came to meet him, Saul acted as though he regarded himself as a righteous man, and exclaimed, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But the unmistakable tokens of his disobedience were so manifest that his assertion of obedience was

of little weight. "And Samuel said, What meaneth then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams, 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: ST 01-09-96 para. 01] p. 182, Para. 4, [1896MS].

Though disobeying the express command of the Lord, Saul claimed to have performed the directions, that had been given him; and in this day there are those who claim to be the children of God who take a similar course. But John tells us that "he that committeth sin is of the devil." [Cf: ST 01-09-96 para. 02] p. 183, Para. 1, [1896MS].

There are those who claim to be wholly sanctified, and yet they persist in keeping up an unrelenting warfare against the law of God. We do not need to specify to what class they belong, for John has plainly declared that "he that committeth sin is of the devil." "Whosoever is born of God doth not commit sin," that is, is not found in transgression of the law of God. We are not to be deceived by the high pretensions of those who claim advanced piety; for our Saviour has given us a rule by which to measure their claims. He says: "By their fruits ye shall know them." "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 01-09-96 para. 03] p. 183, Para. 2, [1896MS].

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I have learned all thy righteous judgments. I will keep thy statutes. . . . Give me understanding, and I will keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. . . . Take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually forever and ever. And I will walk at liberty; for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. . . . O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." [Cf: ST 01-09-96 para. 04] p. 183, Para. 3, [1896MS].

The language of David will be the language of every truly obedient and sanctified heart. But those who are continually pouring out bitterness against the law of Jehovah, have another spirit. They are following the leadership of him who first brought sin into the world, and who has

worked, and is still working, with all deceivableness of unrighteousness. Through his misrepresentations of the law of God, Satan led many of the angels of heaven to take his side in apostasy and rebellion, and by this same method he has secured the world, and even the largest share of the professedly Christian church, to be at enmity with the law of Jehovah. But the fact that Satan has the world on his side, does not argue that the truth is error, or that error is truth. Numbers can not make sin anything but sin,--the transgression of the law of God. [Cf: ST 01-09-96 para. 05] p. 183, Para. 4, [1896MS].

"In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Every character must be brought to the test of this measurement; but it has been the determined purpose of Satan to tear down the standard of the law of God, and erect in its stead a lower standard, a finite measure by which men may measure themselves among themselves; and thus their ideas as to what constitutes righteousness have become lowered and confused. This is the reason that so large a number who profess to be followers of Christ, claim to be perfect and sanctified when they are sinners in the sight of God. [Cf: ST 01-09-96 para. 06] p. 183, Para. 5, [1896MS].

"For this is the message that ye heard from the beginning, that we should love one another." John refers in these words not to a new commandment, but to the old commandment, which ye heard from the beginning, "Thou shalt love thy neighbor as thyself." "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Those who are unreconciled to the law of Jehovah, are unreconciled to those who magnify the law of God, calling it holy, just, and good. They manifest the same spirit of bitterness, malice, and hate, as did Cain toward Abel. The younger brother carried out the express direction of God in bringing the sacrifice to the altar; but Cain, exalting his judgment above that of the Infinite, determined to bring an offering according to his own ideas. When the Lord manifested his approval of Abel's course, and refused to accept the offering of Cain, Cain was filled with envy, jealousy, and hate, and slew his brother, whose righteous works condemned his sinful course. [Cf: ST 01-09-96 para. 07] p. 184, Para. 1, [1896MS].

Many, many in the Christian world are following a course after the order of that which Cain followed. The Lord has given to men his law, and has promised that he will bless those who keep his commandments. In the fourth commandment he has enjoined upon men the keeping of the Sabbath, a memorial of his creative works and power; but men have sought out many inventions, and Satan has been permitted to wind his way into the faith and doctrine of the professedly Christian church, until the Sabbath of the Lord, the memorial of creative power, has been set aside, and the law made void by sinful men, while a spurious sabbath has been instituted in its place. Men declare that the first day of the week is commemorated in honor of the resurrection of Christ from the dead, when not one line in the word of God can be found requiring this at their hands. "To obey is better than sacrifice, and to hearken than the fat of rams." But many sweep away the Ten Commandments entirely, announcing that they were nailed to the cross with the ceremonial law of types and sacrifices. While professing to honor the Son by keeping a day in honor of his resurrection, they pour

contempt upon the law of Jehovah, and are following the course of Cain in offering that which God has never commanded, and in ignoring a plain command which he has given. Those who obey the voice of God, as did Abel, receive from the hands of the disobedient, treatment similar to that which Abel met with from the hands of Cain. John says, "Marvel not, my brethren, if the world hate you." [Cf: ST 01-09-96 para. 08] p. 184, Para. 2, [1896MS].

The word of God is to be of supreme authority. The Lord says, "My covenant will I not break, nor alter the thing that is gone out of my lips." God could not change one tittle of his law without ceasing to be supreme. Men can not bend the law of God to suit their ideas, and, failing to bring it into harmony with themselves, they break its commands and violate its precepts. All too late the world will learn that they can not judge the word of God, but that the word of God will judge them. Would that men would consider how foolish and how wicked it is to contend with God! Would that they would cease to oppose their will against the will of the Infinite! Those who oppose God will yet learn that in so doing they have forsaken the only path that leads to holiness, happiness, and heaven. By Mrs. E. G. White. [Cf: ST 01-09-96 para. 09] p. 184, Para. 3, [1896MS].

"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 01-16-96 para. 01] p. 184, Para. 4, [1896MS].

Satan declared that it was impossible for the sons and daughters of Adam to keep the law of God, and thus charged upon God a lack of wisdom and love. If they could not keep the law, then there was fault with the Lawgiver. Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God. Jesus humbled himself, clothing his divinity with humanity, in order that he might stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the lie to Satan's charges. He was subjected to the fiercest temptations that human nature can know, yet he sinned not; for sin is the transgression of the law. By faith he laid hold upon divinity, even as humanity may lay hold upon infinite power through him. Altho tempted upon all points even as men are tempted, he sinned not. He did not surrender his allegiance to God, as did Adam. [Cf: ST 01-16-96 para. 02] p. 185, Para. 1, [1896MS].

The Pharisees accused Christ of breaking the Sabbath because he had healed a man upon the Sabbath day; but his words made it evident that he had not violated the command of God. He declared that they were ignorant both of the Scriptures and the power of God, and reminded them that if they had known what this meaneth, "I will have mercy, and not sacrifice," they would not have condemned the guiltless. He carried their minds back to the law and to the testimony, to the words which he himself had spoken when enshrouded in the pillar of cloud, and revealed to them the principles of the law of God. He showed them that to relieve the suffering of either man or beast on the Sabbath day was in harmony with the commandment of God. He said to them: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to

do well on the Sabbath days." He pointed them to the action of David, how when he was hungry, and they that were with him, "he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests." It was their own ignorance of the true import of the law of God that emboldened them to charge upon Christ the sin of Sabbath-breaking. Could they have found one action that violated any commandment in the Decalogue, they would have lost no time in condemning Christ. But it was because no fault could be found in him that they had to hire men to bear false witness against him. In their anxiety and determination to put him to death, they had to perjure their souls. [Cf: ST 01-16-96 para. 03] p. 185, Para. 2, [1896MS].

Christ took human nature upon him, and became a debtor to do the whole law in behalf of those whom he represented. Had he failed in one jot or tittle, he would have been a transgressor of the law, and we would have had in him a sinful, unavailing offering. But he fulfilled every specification of the law, and condemned sin in the flesh; yet many ministers repeat the falsehoods of the scribes, priests, and Pharisees, and follow their example in turning the people away from the truth. [Cf: ST 01-16-96 para. 04] p. 185, Para. 3, [1896MS].

God was manifested in the flesh to condemn sin in the flesh, by manifesting perfect obedience to all the law of God. Christ did no sin, neither was guile found in his mouth. He corrupted not human nature, and, tho in the flesh, he transgressed not the law of God in any particular. More than this, he removed every excuse from fallen man that he could urge for a reason for not keeping the law of God. Christ was compassed with the infirmities of humanity, he was beset with the fiercest temptations, tempted on all points like as men, yet he developed a perfectly upright character. No taint of sin was found upon him. [Cf: ST 01-16-96 para. 05] p. 185, Para. 4, [1896MS].

Through the victory of Christ the same advantages that he had are provided for man; for he may be a partaker of a power out of and above himself, even a partaker of the divine nature, by which he may overcome the corruption that is in the world through lust. In human nature Christ developed a perfect character. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; tho he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him." [Cf: ST 01-16-96 para. 06] p. 186, Para. 1, [1896MS].

The humanity of Christ is called "that holy thing." The inspired record says of Christ, "He did no sin," he "knew no sin," and "in him was no sin." He was "holy, harmless, undefiled, separate from sinners." He tabernacled among men. This testimony concerning Christ plainly shows that he condemned sin in the flesh. No man can say that he is hopelessly subject to the bondage of sin and Satan. Christ has assumed

the responsibilities of the human race, and the sins of all that believe are charged to him. He has engaged to be liable for them. He obeyed every jot and tittle of the law, to testify before unfallen worlds, before holy angels, before the fallen world, that those who believe in him, who accept of him as their sin-offering, who rely upon him as their personal Saviour, will be advantaged by his righteousness, and become partakers of his divine nature. He testifies that through his imputed righteousness the believing soul shall obey the commandments of God. [Cf: ST 01-16-96 para. 07] p. 186, Para. 2, [1896MS].

John pointed to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world!" The Son of the infinite God does not remove from man his obligation to keep all of God's commandments. But with Christ formed within, the apostle declares, "Ye are complete in him, which is the Head of all principality and power." All our transgressions are transferred to Christ. While he who knew no sin was made sin for us, and the sinless is accounted sinful, the righteousness of Christ is placed upon the undeserving, so that the repenting sinner is declared to be sinless before God. But if a man blinds himself to the light, and hardens his conscience, and will not acknowledge himself as a sinner lost and undone, and in need of a Savior, his sin will remain. He does not believe in the only begotten Son of the infinite God. Like Cain he refuses to offer to God the blood of the Son of God. He refuses to acknowledge that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: ST 01-16-96 para. 08] p. 186, Para. 3, [1896MS].

It is all-important that we understand the art of believing, that we individually accept the provision which has been made whereby we may have eternal life. Divine compassion was moved by the ruin of man, and God sent Christ into the world in order that his own arm might bring salvation to the human race, who were found in peril, in helplessness, and bound in captivity to Satan's chariot car. God beheld man lost and ruined, and with no possibility of recovering himself. His intrusted capabilities and powers were perverted from their intended design, and degraded in the service of self, Satan, and sin. He saw men dropping the solemn realities of eternity from their reckoning, and, viewing the ruin to which they were hastening, divine compassion is moved for a fallen world, and provision for their recovery is made from the limitless resources of divine love. Provision is made that those who discern their apostasy may return to their allegiance. Those who return will find the Father's heart open to receive them, full of yearning tenderness and compassion towards them. Human agents are all too precious to God to be left without every possible effort on his part for their recovery. In the recovery of every soul, God will realize a peculiar joy. "Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance." [Cf: ST 01-16-96 para. 09] p. 186, Para. 4, [1896MS].

Evidences of Faith:--It was for the recovery of the law that Christ exhibited holy integrity in the midst of universal corruption, and manifested unwavering adherence to the right when truth, equity, and righteousness were objects of popular contempt and scorn. He lived out the law of God, thus giving fullest recognition of the supreme right of God to govern and to be obeyed even in a world sunken in unbelief and

making void his law. The more severely he was tried, the more faithfully did he adhere to the truth of God. This must also be our experience, and if we are partakers of Christ's sufferings, the more surely will we be partakers of his glory. The more decided the unbelief and corruption of the world become, the more clear and conspicuous should the integrity and loyalty of the followers of Christ shine forth. The more generally apostasy prevails, the more steadfast should the children of God stand in defense of the laws of God's government. Christ is our example. When wickedness was swelling like a roaring torrent around him, he stood like a rock. He was a true, faithful, authoritative, unbending witness for God. What a character was that of Christ! By beholding him, we shall become changed into his image, from character to character. If we would indeed be witnesses for Christ, we must behold him, work as he worked, pray as he prayed. We must fight the fight of faith, clad in the armor of Christ's righteousness. Christ declared that he did nothing of himself, but only that which he saw his Father do. [Cf: ST 01-16-96 para. 10] p. 187, Para. 1, [1896MS].

Ministers of God, study the lesson of the life of Christ. Jude describes Christians as those "that are sanctified by God the Father, and preserved in Jesus Christ, and called." To those he gives this salutation: "Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, 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." By Mrs. E. G. White. [Cf: ST 01-16-96 para. 11] p. 187, Para. 2, [1896MS].

Those who love and serve God will manifest the fact by loving and serving their fellow-men. Paul presents before us the example of liberal-minded converts, who in their deeds of charity exceeded his most sanguine expectations. Their love to their fellow-men was the result of giving themselves to the Lord. They surrendered themselves to the working of the divine Spirit, and their hearts were drawn out in tender, Christlike compassion for the relief of those who were needy and suffering. They recognized the obligation that rested upon them, and worked in harmony with the will of God, and thus glorified their heavenly Father. [Cf: ST 01-23-96 para. 01] p. 187, Para. 3, [1896MS].

Those who have the mind of Christ can not look with indifference upon human suffering. They can not be heartless, cold, and selfish. Those who are naturally inclined to tenderness and sympathy when unreservedly surrendered to God will cooperate with him in doing deeds of mercy, in relieving the distressed, tho it may call for the practice of self-denial. But those who do not cultivate gratitude to God for his mercy and love to them, who do not appreciate the great gift of Christ to our world, will not manifest sympathy for the suffering and needy, will not seek to comfort the bereaved, to minister to the fatherless and the widow. They may, like the Pharisees, make long prayers, and yet rob the widow and the fatherless, forgetting in their hardness of heart that the Lord will judge those who neglect the needy and the suffering as though they had neglected him in the person of his saints. [Cf: ST 01-23-96 para. 02] p. 187, Para. 4, [1896MS].

"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." The Lord has intrusted his goods to his human agents, and when the individual members of the church become doers of the words of Christ, they do not live to please and glorify self; but they live to do the highest service possible for Jesus Christ in serving their fellow-men. In so doing they gain an experience that is of more value than great riches. Tho the work calls for self-denial, tho their means may be limited, they seek for the relief of suffering humanity. They cherish the faith that works by love and purifies the soul from selfishness, and which brings them into close relation with God. When the truth first finds men, it finds them possessed of the spirit of the world; but it does not leave them with this spirit. When the truth is received, it begins to work the work of sanctification upon heart, and mind, and character. The truth purifies, elevates, and transforms the soul until men reveal a likeness to the character of Him who gave Himself to save a perishing world. Selfishness, self-serving, pride, extravagance, and display are the natural results of rebellion against God; but it is the work of Christ to subdue our evil practices, to detach our tendrils from earthly things, and to entwine them about God. He who receives the love of truth will be transformed in character; but if the truth is not welcomed into the heart, if the door closed against the entrance of the word of God, the heart and character remain unchanged. Those who resist truth, still cherish the love of the world. [Cf: ST 01-23-96 para. 03] p. 188, Para. 1, [1896MS].

It was the grace of God bestowed on the churches of Macedonia that resulted in liberality and unselfishness. Paul writes of their benevolence, saying, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." He says: "For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." The people of whom Paul writes were under the oppressive hand of poverty, but even "their deep poverty abounded unto the riches of their liberality." The Holy Spirit wrought great changes in the character of those who sought after truth as for hidden treasure. The church of Macedonia became representative of what a church may be when enlightened by the word of God. They had tasted of the heavenly manna, and had been made partakers of the Holy Spirit, and were transformed into the likeness of Christ. But the grace of God is able to do the same transforming work for the human character today. Paul says: "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 thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." By Mrs. E. G. White. [Cf: ST 01-23-96 para. 04] p. 188, Para. 2, [1896MS].

"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. And,

behold, there was a certain man before him which had the dropsy." [Cf: ST 02-06-96 para. 01] p. 189, Para. 1, [1896MS].

Jesus had been invited to the house of this chief Pharisee, and he had accepted the invitation in order that, as his custom was, he might sow seeds of truth in his conversation at the table. There were many who through this means had been privileged to become acquainted with Christ. He met them on familiar terms, and disclosed truth to their minds. They were convicted of the truth not only by what he said, but by the purity and elevated nobility of his character. The occasions when men met with him at the homes of their countrymen were not to be forgotten; but even after his humiliation, his trial, rejection, condemnation, and crucifixion, after his resurrection, when he came forth from the tomb a triumphant conqueror, men would remember the words which he had spoken at the times when they had shared with him the hospitality of the people. [Cf: ST 02-06-96 para. 02] p. 189, Para. 2, [1896MS].

The Pharisee who had invited Christ to his house on this occasion was a ruler in Israel, a member of the Sanhedrin, a man of repute and influence. Jesus had not accepted his invitation for the purpose of gratifying his appetite, or to furnish himself with an hour of amusement; but he had accepted it for the purpose of representing the character of God. He was to bear witness of the truth, and (as far as possible) to leave the impress of his own divine image upon human souls. He was the Teacher sent of God, the Light of the world, who had risen to shed divine rays of light upon all who were in the darkness of error. He was the Revelation of God, and was to speak words that the Holy Spirit should afterward bring to their remembrance. [Cf: ST 02-06-96 para. 03] p. 189, Para. 3, [1896MS].

Christians may safely accept invitations to dinners where a promiscuous company shall gather, if they will but follow the example of Christ, and act from the same motives as did our Saviour. Their influence will be on the right side if they speak words that will impress with divine truth those who are assembled, and thus sow seed unto eternal life. [Cf: ST 02-06-96 para. 04] p. 189, Para. 4, [1896MS].

But the Pharisees had not invited Christ for the sake of hearing of eternal things. Filled with jealousy and envy, he and his guests had laid plans by which they hoped to bring Christ into disfavor. The man with the dropsy who sat before Christ had been purposely chosen as a means by which to bring Christ under condemnation. The suffering man was placed directly before Christ, "and they watched him" to see whether he would violate their traditions and heal the man on the Sabbath day, in order that they might find occasion to condemn him to death. They knew that Christ always expressed sympathy for human woe, and that he ever exercised his power to relieve suffering humanity. Jesus read their hearts as an open book. They had no need to tell him what were their thoughts. He forestalled all their arguments, and revealed the fact that he read their questionings and purposes. "And Jesus answering spake unto the lawyers and Pharisees, and saying, Is it lawful to heal on the Sabbath day?" If he had healed the man without closing the mouths of his accusers, they would at once have charged him with Sabbath breaking. He asked this question before the guests in order that these men might not venture to take the position that it was

not lawful. They would have been obliged to answer, if they answered honestly, "The law does not forbid the work that relieves the suffering of man or beast on the Sabbath day." Jesus gave them an opportunity to disclose their sentiments, and to point out the ground of their objection to his works of mercy. But "they held their peace." They were wise enough to see that this was the best policy. They knew that their Guest understood the law perfectly, and that he was able to make plain their misrepresentations and to unveil their subterfuges before those who were present. And he took the man with the dropsy, "and healed him, and let him go." [Cf: ST 02-06-96 para. 05] p. 189, Para. 5, [1896MS].

But, notwithstanding their silence, Jesus knew that the Pharisees were planning in their minds just how they might fasten guilt upon him. And he "answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" When he asked them. "Is it lawful to heal on the Sabbath day?" the record says. "They held their peace." And when he presented his argument, "they could not answer him again to these things." But, although they could not answer him, they were none the less displeased because their scheme to condemn him had called forth their own condemnation. They knew that it was the practice of their people to save the life of a dumb creature, even if it required attention on the Sabbath day. They felt it in accordance with the Sabbath commandment to lead their ox or their ass to water, and why was it not altogether proper to relieve human suffering on the Sabbath? [Cf: ST 02-06-96 para. 06] p. 190, Para. 1, [1896MS].

Christ had spoken in a calm, convincing manner. By restoring the sick man to health he had given evidence that in him was life. By the lessons he had given, by the miracle he had performed, he had answered the question as to whether it was lawful to heal on the Sabbath day. He showed the fallacy of the arguments of the scribes and Pharisees which they had advanced on several occasions previous to this in accusing him of violating the Sabbath in healing the sick and relieving the suffering. They were constrained to keep silent, for they could find no argument by which to answer the Lord Jesus which would not place them in a most unfavorable light. The reasoning that they had used when among themselves had seemed very conclusive, and they had leavened the minds of many who were present by the subtlety of their arguments. But now, before they could present their arguments, Christ had answered them, and they were left helpless; for all recognized that Christ had spoken words of truth and righteousness. [Cf: ST 02-06-96 para. 07] p. 190, Para. 2, [1896MS].

Christ understood how to act in a calm, intelligent manner, and to bring to naught their plans to bring him into condemnation. The words of the Lord were as sharp arrows that went to the mark, and wounded the hearts of his accusers. Every time Christ addressed the people, whether his audience was large or small, his words took saving effect upon the souls of some of his hearers. No message that ever fell from the lips of Christ was to be lost. Every word he spoke placed a new responsibility upon those who heard it. Ministers who are giving the last message of mercy to the world, who are presenting the truth in sincerity, who are relying upon God for strength, need never fear that their efforts are in vain. No one can say that the arrow of truth has not sped to the mark, and pierced the souls of those who are listening. Although no human eye could see the flight of the arrow of truth,

although no human ear heard the cry of the wounded soul, yet the truth has silently cut its way to the heart. God has spoken to the soul, and in the day of final account God's minister will stand with the trophies of redeeming grace to give honor unto Christ, to whom honor is due. God, who seeth in secret, will openly reward those who have declared the truth in his name. By Mrs. E. G. White. [Cf: ST 02-06-96 para. 08] p. 190, Para. 3, [1896MS].

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It can not be gotten for gold, neither shall silver be weighed for the price thereof. It can not be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal can not equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? . . . Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." [Cf: ST 02-13-96 para. 01] p. 190, Para. 4, [1896MS].

We shall learn how to depart from evil by studying the word of God, and by fulfilling the directions that are given us in the Scriptures. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." Those who ever bear in mind the fact that they are learners, those who are willing to be instructed, those who open their hearts to receive every ray of light that shines from the word of God, or that is presented to them by messengers whom God has commissioned to preach the Gospel, will learn the fear of the Lord, which is the beginning of wisdom. We are to study both the Old and the New Testament, for it takes the complete Scriptures to unfold the Gospel. The Bible is the treasure house of wisdom. [Cf: ST 02-13-96 para. 02] p. 191, Para. 1, [1896MS].

The character of sin, and God's treatment of sin, are first unfolded to us in the transgression of Adam. Sin is the transgression of the law, and when Adam and Eve sinned, they opened the floodgates of woe upon our world. The promise given to Adam that the seed of the woman should bruise the serpent's head, and that it should bruise his heel, was the first proclamation of the Gospel. But while a way was provided for the forgiveness of sin, yet in no way did this provision lessen its hateful character in the sight of God, or do away with the dire consequences that would fall upon impenitent transgressors. Christ was the Lamb slain from the foundation of the world, and men could always say, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: ST 02-13-96 para. 03] p. 191, Para. 2, [1896MS].

Christ became our substitute and surety. He took the case of fallen man upon himself. He became the Redeemer, the Intercessor. When death was proclaimed as the penalty of sin, he offered to give his life for the life of the world, in order that man might have a second probation, and that individually he might enjoy the privileges that would come to us through this divine provision, and receive power to form a character after the divine image. But God has a day in which he will judge the world by that Man whom he hath ordained. All judgment is given into the

hands of the Son. Christ has engaged to become the sinner's surety, but he does not engage to lessen or detract from the obligation to the divine law. Should Christ change the law in any particular, the demands of Satan would be fulfilled, and God and Christ and the universe would be brought under bondage to his claims. Christ is the star of hope. He is the one to contest the claims of Satan; he is the seed of the woman that shall bruise the serpent's head. He overcome Satan in heaven, and cast him out because of his rebellion and apostasy. [Cf: ST 02-13-96 para. 04] p. 191, Para. 3, [1896MS].

It was when he was in conflict with man that Satan gained his first victory. Changing his appearance, assuming the disguise of a serpent, in the most subtle, artful manner he assailed Eve, saying, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The woman erred when she entered into controversy with the serpent. The Lord had not said, "Ye shall not touch it." He had said, "Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." [Cf: ST 02-13-96 para. 05] p. 191, Para. 4, [1896MS].

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," she began to be charmed with Satan's representations, and thought that God was unnecessarily restricting their liberty, and holding them back from that which would be for their advancement. "She took of the fruit thereof, and did eat." She told her husband what the serpent had said, "and gave also unto her husband with her; and he did eat." They forgot the great love that God had manifested toward them in giving them life, in providing them with a beautiful garden, in furnishing them with pleasant employment. They forgot his mercies, and thought him selfish and unkind. "And the eyes of them both were opened, and they knew that they were naked." The garments of light which had enveloped them disappeared when they sinned against God. [Cf: ST 02-13-96 para. 06] p. 192, Para. 1, [1896MS].

There was nothing poisonous in the fruit of the tree of knowledge itself, nothing that would cause death in partaking of it. The tree had been placed in the garden to test their loyalty to God. The Lord designs that we shall contemplate the lesson that Adam failed to learn in his first experience, and would have us realize that the claims of God in this age are no less than they were in the Garden of Eden. The Gospel, first given to Adam in Eden, has lost none of its high claims since that time. We are required to obey all the commandments of God. The Sabbath commandment is placed in the midst of the Decalogue, and it was instituted in Eden at the same time that God instituted the marriage relation. God gave the Sabbath as a memorial of his creative power and works, "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." He made its observance obligatory upon man, in order that he might contemplate the works of

God, dwell upon his goodness, his mercy, and love, and through nature look up to nature's God. If man had always observed the Sabbath, there would never have been an unbeliever, and infidel, or an atheist in the world. If Adam and Eve had contemplated the works of God in creating the world, if they had considered the reason that God had in giving them the Sabbath, if they had looked upon the beautiful tokens he had given them in withholding nothing that would add to their happiness, they would have been safe, they would have adored him for his goodness and love toward them, and in place of listening to the sophistries of Satan in casting blame upon God, in ascribing to him motives of selfishness, they would have considered the works of his hands, and songs of melody and thanksgiving and praise would have burst forth from their lips in adoration of him who had bountifully supplied them with every good thing. If they had considered how he had made them the object of his overflowing love, they would not have fallen; but they forgot the presence of God. They forgot that angels surrounded them to guard them from every danger, and they looked away from their great Benefactor. [Cf: ST 02-13-96 para. 07] p. 192, Para. 2, [1896MS].

The Sabbath is a test to this generation. In obeying the fourth commandment in spirit and truth, men will obey all the precepts of the Decalogue. To fulfill this commandment one must love God supremely, and exercise love toward all the creatures that he has made. The Lord exhorts us to "remember the Sabbath day, to keep it holy;" and since this is his exhortation, will any one charge us with wearying them in bringing this commandment to their remembrance? By Mrs. E. G. White. [Cf: ST 02-13-96 para. 08] p. 192, Para. 3, [1896MS].

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Those who are one with Christ, will present their petitions to the Father in the name of Christ, and will ask nothing that it is not his good pleasure to grant. Jesus continues: "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." This is Bible election; for if we keep his commandments, we abide in him, and are elected in him. [Cf: ST 02-20-96 para. 01] p. 193, Para. 1, [1896MS].

The Saviour is our substitute and surety. He stands at the head of the human family. He has been subject to all the temptations that annoy and oppress us. He was tempted in all points like as we are, and therefore he is able (knows just the method) to succor those that are tempted. He was afflicted in all our afflictions. Christ is our refuge, our source of strength. In him all power is provided for us if his word abide in us, and it is for us to choose whether we will serve God or Baal. [Cf: ST 02-20-96 para. 02] p. 193, Para. 2, [1896MS].

Christ says, "Lo, I am with you alway, even unto the end of the world." How few comprehend the fullness of this promise! The disciples did not take it in, they did not comprehend the meaning of these words, until the Holy Spirit was poured out upon them. Of him Jesus had said: "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."

As we contemplate these words, our hearts should glow with love to our Saviour, because he has left nothing unsaid that concerns our salvation. Though we may be harassed and beset with trials and temptations that come to us through the devices of the synagog of Satan, yet we have one who is fully able, and always willing, to give us the very help that we require in the time of need. We have been invited to ask help, to come boldly to the throne of grace, to ask what we will, that it may be done unto us. And if the words of Christ abide in us, we are the elect of God, and will bring forth fruit in steady faith, cherishing the faith that works by love and purifies the soul from every moral defilement. "Much fruit" is the evidence that the words of Christ abide and work in the soul. [Cf: ST 02-20-96 para. 03] p. 193, Para. 3, [1896MS].

Those who live the life of the world, though they may be looked upon as educated and refined, manifest that they are selfish, that the words of Christ do not abide in them. They separate themselves from the needy and distressed, and use the gifts which God has intrusted to them to bless their fellow-men in exalting and glorifying themselves. They are interested only in that which will bring them the most money. The value of the man is measured in the world by the amount of money he possesses, and so men cultivate the love of money, place the world first, and make it manifest that the words of Christ do not abide in their hearts. They do not follow in the footsteps of our Redeemer, who gave his life for the ransom of the world. They separate themselves from those who are in poverty, from those who have not been favored with advantages to obtain an education. They value men according to the amount of money they have, but Jesus places an altogether different estimate upon the human soul. He is weighing men in the golden scales of the sanctuary, and inquires, "What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Cf: ST 02-20-96 para. 04] p. 193, Para. 4, [1896MS].

Christ announced that his mission was "to preach good tidings unto the meek." He said, The Lord "hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." How perfectly these words harmonize with the words of Christ in the fifteenth chapter of John! If we may judge of men by their actions, we may think that the worldly-wise man looks upon himself as made of better material than the uneducated and uncultured, and esteems himself as altogether too high for association with this class. But his spirit, his attitude and actions, are delineated on the record above, and will determine whether or not he can be trusted with the eternal riches of heaven. Angels of God are marking the development of character, and weighing moral worth. No one will be trusted in heaven who has the spirit of the first great apostate, who lifted himself up, and became exalted in his own esteem, became envious of the Lord Jesus Christ, from whom he derived his glory, his wisdom, and beauty. [Cf: ST 02-20-96 para. 05] p. 194, Para. 1, [1896MS].

The Spirit of Christ.--The character of the mission of Christ is delineated in the words of Isaiah which we have quoted. He did not come to minister simply to the highest grade of society. The Lord pitied those who felt their need of a Saviour, and those who are touched with the Spirit of Christ, if they have had better opportunities than others for cultivation, for refinement and nobility of character, will feel that they are debtors to those who have been less favorably situated, and they will minister as far as possible of their benefits to those who are wanting in these things. God has given this manner of work to his elect people. They are to reveal to the world that they are disciples of the greatest Teacher the world ever knew, and that they are working along the same lines as he worked. They are to open their treasures to those who need them, and this will bring them in contact with the very ones who appreciated the labors of Christ; for we read that the common people heard him gladly. Their hearts were not engrossed with the things of the world, and they could discern the things of eternal value. Those who are in high positions, who are intrusted with rich capabilities, are likely to worship themselves, to make themselves a center, to indulge themselves in intemperate desires, to fear to give back to God his own, and to neglect the example of Christ, who took upon himself the garb of humanity, in order that he might reach and lift humanity by his divine influence. [Cf: ST 02-20-96 para. 06] p. 194, Para. 2, [1896MS].

Christ designs that men shall be agents through whom his words of truth, hope, and forgiveness may come to the people. The disciples of Christ are to be channels for his righteousness, his gentleness, and love. They are to be Christ's representatives. This means that they are to act in Christ's stead. He has ascended on high, but he has commissioned his disciples to work along the very lines along which he worked when he was in the world. Christ followed the very best methods for reaching the hearts of men. The scribes and Pharisees did not approve of the kind of work that Christ was doing. His example cast reflection upon them, and laid bare their selfishness. They regarded themselves as educated and refined, and they brought accusation against him, saying, "This man receiveth sinners, and eateth with them." They asked the people what they thought of a man who was guilty of this. They classed him with sinners because he associated with sinners; but Jesus did not seem at all abashed by the charge. He looked keenly at his accusers, and said, "I came not to call the [self] righteous, but sinners to repentance." They passed by the very ones who needed help, who would receive the light that they rejected, and who were nearer the kingdom of heaven than were those who looked upon them as sinners, whose society would contaminate their morals. [Cf: ST 02-20-96 para. 07] p. 194, Para. 3, [1896MS].

Christ came to lift up the fallen. He presented the parable of the Pharisee and the publican to represent to us the way in which Heaven regards the proud, pretentious boaster, and how God looks upon the soul who feels his true need, who knows himself a sinner, and longs for greater nearness to God. Such a one has more discernment of heavenly things than has the man who thinks himself an important personage, and esteems himself righteous. The further men separate from God, and the less they render obedience to his commandments, the more confidence they will place in themselves. Their thoughts will be selfish, and their actions after the same character. They will pride themselves upon their judgment in managing business, but will be very ignorant of the

things which concern their future well-being. So infatuated will they be with the things of this world that the words which Paul addressed to the Galatians are applicable to them, when he says, "Who hath bewitched you, that ye should not obey the truth?" They cast aside the things that are imperishable as matters of very little consequence. They think that riches mean greatness and honor, that they mean love of ease, selfish gratification, and display. They desire to command positions of power, to have the flattery and reverence of the world. They freely indulge in sin until their moral power is palsied. They make wealth an idol. At the shrine of wealth thousands upon thousands are laying idolatrous sacrifices. But it is not temporal wealth that makes men of value. Heaven does not estimate men in the same way as does the world. He who abides in Christ is found of value with God. The promise is fulfilled in him, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." By Mrs. E. G. White. [Cf: ST 02-20-96 para. 08] p. 195, Para. 1, [1896MS].

"Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee; and people for thy life." [Cf: ST 02-27-96 para. 01] p. 195, Para. 2, [1896MS].

God brought his chosen people out of Egypt with mighty signs and wonders. He laid the land desolate by plagues, and slew the firstborn of the Egyptians in order to bring deliverance to his people. He opened to them a path through the Red Sea, and in the pillar of cloud and fire he stood as a wall of protection between his people and Pharaoh, who with his armies, chariots, and horsemen came in pursuit of Israel. At the word of command the Red Sea rolled upon the hosts of the Egyptians, while Israel sang songs of triumph and praise. [Cf: ST 02-27-96 para. 02] p. 195, Para. 3, [1896MS].

The Lord brought his chosen people out of Egypt in order that they might keep holy the Sabbath day, and fulfill the precepts of his law. He fed them with manna in the wilderness, and by a double miracle placed his seal upon the sacredness of the Sabbath institution. In awful grandeur the Lord came down on Mount Sinai and proclaimed his law to the people. The Israelites had so long lived in the midst of idolatry that they were shaping their religious life after the idolatrous customs of the land of their bondage. The Son of God gave to them his law of Ten Commandments, and proclaimed to them the rules and statutes of God in heaven and earth. [Cf: ST 02-27-96 para. 03] p. 195, Para. 4, [1896MS].

He represented his people as a wild vine that he had taken from Egypt, and planted in Canaan, where he nourished and cared for it; but when he looked for it to bring forth grapes, it brought forth wild grapes. His people forgot God, and went into rebellion, but he did not withdraw his love. He sent his prophets to warn them, he instituted the sacrificial system so that they might have before their minds the one great

Sacrifice, the one efficient Offering that was prefigured in their typical system. But for all his love and care, Israel abused their privileges from age to age, and their religion became a hollow formalism. Christ saw Pharisaical pride, self-exaltation, cruel, Satanic attributes, developed and cherished by the people who bore his name. They would not accept his invitation of mercy, and from national apostasy came a spirit of cruel persecution that ended in killing the very messengers that he sent to warn them of the result of their evil course. Christ saw his vineyard spoiled through cruel husbandmen until it became fruitless through ingratitude, through grace resisted, through their refusal to accept the opportunities and privileges which the God of compassion and love provided for them. For a thousand years they multiplied transgression upon transgression, and even rejected the Son of God, and were ready to put him to death. The cloud of God's retributive judgment was about to burst upon them in unrestrained fury. [Cf: ST 02-27-96 para. 04] p. 196, Para. 1, [1896MS].

Jesus had dealt with Israel as would a loving father with a son. His love to Israel was represented in the parable of the prodigal son; but they had beaten back the waves of mercy, and, knowing what would fall upon Jerusalem, as he stands upon the mount of Olivet, his form is shaken with sobs of anguish. His heart is breaking with yearning. Tears flow forth from his eyes as he says, "How can I give thee up?" [Cf: ST 02-27-96 para. 05] p. 196, Para. 2, [1896MS].

The careless and the impenitent go on in their reckless course of disobedience, and harden themselves in rebellion against God; but they do not consider the value of the human soul. The world's Redeemer was constantly seeking to lead men to a true appreciation of the value of the soul. He asked the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" A world sinks into insignificance in comparison with the soul. When Christ wept upon the mount of Olivet, he beheld with prophetic eye, not only the loss of one soul, but the destruction of a nation. [Cf: ST 02-27-96 para. 06] p. 196, Para. 3, [1896MS].

The world's Redeemer had come from his royal courts, stepped down from his royal throne, had clothed his divinity with humanity, and for our sake had become poor, that we through his poverty might be made rich. In accepting Christ the sinful nations who were about to be destroyed might have accepted the riches of heaven, obtained an eternal weight of glory. Must his offering be in vain? In his mission on earth among men he had displayed the same power as he had displayed in delivering the nation from Egyptian bondage, in opening a path through the Red Sea, and in discomfiting the army of Pharaoh. He had revealed enough of his divinity to show them that he was the Son of God, and that he was able to deliver them from the Roman yoke, if it so pleased him, and to give them temporal triumph; but it was the fact that he did not exercise his power in bringing to them temporal benefits in the way they desired, that led the scribes and the Pharisees to reject the world's Redeemer. He bore a message denouncing every abomination in the land. He exposed their hypocrisies, and revealed the fact that their sanctity was only a cloak to iniquity. [Cf: ST 02-27-96 para. 07] p. 196, Para. 4, [1896MS].

The untainted purity of his life, the faultless character of his words

and works, was a bitter reproof to the self-righteous but unclean pretenders to religion. He rebuked their course in weaving human traditions and the maxims of men into the laws of God, so that men were confused in regard to the laws of God's government, and were led to make void his law through following human inventions. He said to them: "This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, . . . making the word of God of none effect through your tradition." He charged the religious teachers with being ignorant both of the Scriptures and of the power of God. [Cf: ST 02-27-96 para. 08] p. 197, Para. 1, [1896MS].

The Jews hated Christ because he bore a beautiful, spotless character. He could hate but one thing, and that was sin. This hatred of sin on his part provoked their bitterest hostility. If he had given license to their pride, had fostered their ambition, and passed over their evil passions, their injustice, their fraud, their robbery of the poor, they would have applauded Jesus. They would not have been displeased that he healed the sick, that he had compassion on the suffering, that he raised the dead; but they were displeased because he condemned their evil works, and put them to an open shame by exposing their evil motives. He rebuked their long prayers on the corners of the streets, and the wearing of their long robes for the purpose of making people think they were very pious, when at the same time they would devour with exactions widows' houses. They would not consent to reform and to be transformed in character; but they were determined by any possible means to get rid of Him who revealed their true character to the people, and paid no regard to their claims of superior sanctity. The fiercest and most inveterate enmity was put between Christ and these bigoted pretenders. The whole energy of the ranks of apostasy was called forth, and evil men conspired with evil angels for the destruction of the Champion of God and truth. [Cf: ST 02-27-96 para. 09] p. 197, Para. 2, [1896MS].

On the mount of Olivet Christ took a retrospective view of the ages and centuries that had passed, and realized what would be the crowning act in the nation's apostasy. In putting to death the Son of the Infinite God they would add the last figure to the sum of their guiltiness. Can we wonder that the heart of Christ was filled with grief, and that while he wept in agonizing sobs, his form swayed as a tree before the tempest? He saw the retribution that would fall upon Jerusalem, and exclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." [Cf: ST 02-27-96 para. 10] p. 197, Para. 3, [1896MS].

The sheep gate was before Christ, and the path which led to the temple, and for centuries the victims had been conducted thither for

sacrifice. The lambs that had been slain had been a representation of the great anti-typical sacrifice that in a few hours would be made for those who rejected his grace and compassion, the refusers of his offers of mercy. The only begotten Son of the Infinite God would be led through the sheep gate as a lamb to the slaughter, while through the priests and rulers and through the common people would be manifested Satanic attributes. For a few moments the Son of God stands upon Mount Olivet, expressing the intense yearning of his soul that Jerusalem might repent in the last few moments before the westering sun shall sink behind the hill. That day the Jews as a nation would end their probation. Mercy, that had long been appointed as their guardian angel, had been insulted, despised, and rejected, and was already stepping down from the golden throne, ready to depart. But, O, that the rejecters of God's mercy, full of zeal to sustain themselves in their own way, might yet turn from their man-made inventions, repent, and seek reconciliation with God! The shadows of twilight are beginning to gather, and, O, that Jerusalem might know the things that belong unto her peace! But now the irrevocable sentence is spoken, because "she knew not the time of her visitation." [Cf: ST 02-27-96 para. 11] p. 197, Para. 4, [1896MS].

Jesus hears the tramp of the besieging army. He sees the temple in ruins. He sees famine and distress in the city. His prophetic eye sees Calvary, the hill upon which he shall be lifted up, planted with crosses as thick as the forest trees. He sees the very ones nailed thereon who clamored for his condemnation, and who cried out under their Satanic delusion, "His blood be on us and on our children." The retribution that has fallen upon them is most terrible; for they are left to the mercy of the leader they have chosen, and Satan and his confederacy of evil angels wreak their spite upon the human family. [Cf: ST 02-27-96 para. 12] p. 198, Para. 1, [1896MS].

All this Jesus sees as the result of their refusal to accept his offers of mercy. Thus they have worked their own present and eternal ruin, and as a nation divorced themselves from God. He could say to the whole nation as he had said to Philip, "Have I been so long time with you, and yet hast thou not known me?" They had refused the messages of warning, of reproof, and mercy, that had been sent to them through the prophets, God's delegated servants, tho these messengers had been sent to save them from taking such steps as would prove their ruin. At last God had sent his Son, and they had said, "This is the heir; come, let us kill him, and the inheritance shall be ours." [Cf: ST 02-27-96 para. 13] p. 198, Para. 2, [1896MS].

"Have I been so long time with you, and yet hast thou not known me?" These words are applicable to very many in our own day. Many do not know him, tho he has been lifted up for us and crucified. They do not know him, tho a mighty angel from heaven parted the darkness from his track, and rolled back the stone from the door of the sepulcher, and Jesus, the Lord of light and glory, came forth from the rent sepulcher proclaiming himself the resurrection and the life. By Mrs. E. G. White. [Cf: ST 02-27-96 para. 14] p. 198, Para. 3, [1896MS].

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: ST 03-05-96 para.

01] p. 198, Para. 4, [1896MS].

Christ dwells in him who receives him by faith. Tho trials may come upon the soul, yet the Lord's presence will be with us. The burning bush in which was the Lord's presence did not consume away. The fire did not extinguish a fiber of the branches. Thus will it be with the feeble human agent who puts his trust in Christ. The furnace fire of temptation may burn, persecution and trial may come, but only the dross will be consumed. The gold will shine brighter because of the process of purification. Greater is He that is in the heart of the faithful, than he that controls the hearts of unbelievers. Complain not bitterly of the trial which comes upon you, but let your eyes be directed to Christ, who has clothed his divinity with humanity, in order that we may understand how great his interest in us since he has identified himself with suffering humanity. He tasted the cup of human sorrow, he was afflicted in all our afflictions, he was made perfect through suffering, tempted in all points like as humanity is tempted, in order that he might succor those who are in temptation. He says, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." He will make a man precious by abiding with him, by giving unto him the Holy Spirit. He says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Cf: ST 03-05-96 para. 02] p. 198, Para. 5, [1896MS].

The Lord has instructed us to call God our Father, to regard him as the fountain of paternal affection, the source of the love that has been flowing from century to century through the channel of the human heart. All the pity, compassion, and love which have been manifested in the earth have emanated from the throne of God, and, compared to the love that dwells in his heart, are as a fountain to an ocean. His love is perpetually flowing forth to make the weak strong, to make the faint-hearted firm, and give moral courage to the wavering. God works through Christ, and man may come unto the Father in the name of the Son. Our science and our song is, "Hear what the Lord hath done for my soul. [Cf: ST 03-05-96 para. 03] p. 199, Para. 1, [1896MS].

Who can comprehend the gift of Infinite Love? "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." For centuries before the manifestation of Christ to the world, God exercised forbearance toward a rebellious world. He saw his holy law trampled in the dust, and he let his judgments fall upon the world in a flood; but man did not learn the lesson from this experience, and turned to his rebellious ways. [Cf: ST 03-05-96 para. 04] p. 199, Para. 2, [1896MS].

Again men multiplied upon the earth, and again they took the attitude of rebellion against God. Loyalty to the law of God was not only condemned, but punished as a crime. Men made void the law, and naturalized the principles of sin. Those who did not disregard the law of God were subject to the strongest enmity; for every species of sin was legalized. Satan boasted before the angels of heaven that he held dominion over the creation of God. The unity of society was made by enmity to God. A corrupt harmony existed among men in their aversion to God, which bound them together in one vast army. The universe of heaven, and the angels of God, were watching for the exhibition of

justice, but when the unfallen worlds expected retribution to be administered, mercy prevailed, and the counsel of God was with the Prince of heaven. He was to unfold the scheme of redemption, to make manifest the plan of salvation. He who was equal with God, who was great in counsel, mighty in working, was equal to the emergency that had arrived in the government of God. God sent his Son into the world, not to pass sentence of condemnation upon a rebellious race, but to make manifest his love, and to hold out the hope of eternal life to those who should believe in his Son. [Cf: ST 03-05-96 para. 05] p. 199, Para. 3, [1896MS].

Here was love, and amazing grace that triumphed over justice. Retribution fell upon no less a personage than the Son of the Infinite God, and the universe of heaven rejoiced in the glory of God's benevolence and self-denial in giving the Prince of heaven to our world. Such love was beyond the comprehension of heavenly angels. Christ came to the world to seek his lost pearl, and he had to go through the gates of death to recover his lost jewel. For "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." All who look to him in faith will be healed of their spiritual maladies. He is the Balm in Gilead, he is the great Physician. Christ was the one who consented to meet the conditions necessary for man's salvation. No angel, no man, was sufficient for the great work to be wrought. The Son of man alone must be lifted up; for only an infinite nature could undertake the redemptive process. Christ consented to connect himself with the disloyal and sinful, to partake of the nature of man, to give his own blood, and to make his soul an offering for sin. In the counsels of heaven, the guilt of man was measured, the wrath for sin was estimated, and yet Christ announced his decision that he would take upon himself the responsibility of meeting the conditions whereby hope should be extended to a fallen race. He understood the possibility of the human soul, and united humanity to himself, even as the vine knits the grafted branches and twigs into its being, until, vein by vein, and fiber by fiber, the branches are united to the living Vine. [Cf: ST 03-05-96 para. 06] p. 199, Para. 4, [1896MS].

The merchant man sold all to buy the pearl of lost humanity. The sinner also is to lay down his all in order to become a partaker of the divine nature, having escaped the corruption that is in the world through lust. He who unites with Christ has his life hid with Christ in God. Christ and the believing soul are joined by the bands of love, and the Lord calls this union "continuing in his love." He says: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "As the Father hath loved me, so have I loved you; continue ye in my love." [Cf: ST 03-05-96 para. 07] p. 200, Para. 1, [1896MS].

Jesus takes man into copartnership with himself, and the unity and love between Christ and his Father bear the credentials to the world of Christ's divinity. Transformed in character, the believer presents the fact that Christ alone can reshape, purify, and ennoble the soul. The love that God has manifested toward men has no parallel. Jesus says, "Therefore doth my Father love me, because I lay down my life" for the sheep. In this expression he would prove to man that the Father's love is so large, so unbounded towards man, that he even loves the Son for

the sacrifice which he made for the recovering of humanity. God himself suffered in the suffering of his Son. While Jesus walked the earth in the habiliments of humanity, he could say, "I and my Father are one" Having undertaken the work of redemption, the Lord spares nothing, however costly, which is essential to the completion of his design. He withholds not heaven itself, but continues to surround men with its favors, heaping gift upon gift, until the world itself is flooded with its boundless mercy and love. Jesus says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." By Mrs. E. G. White. [Cf: ST 03-05-96 para. 08] p. 200, Para. 2, [1896MS].

The law of God is the expression of his character. God possesses absolute, invariable, and immutable independence, and his law is without variableness, unalterable, eternal, because it is the transcript of his character. No event can take place that will in any sense make it necessary to declare a law of a contrary nature. "The law of the Lord is perfect, converting the soul." Any change in the law would mar its perfection. The slightest variance in its precepts would give reason to the hosts of heaven and to unfallen worlds to think that God's counsels and declarations are not to be relied upon, but need to be remodeled, because they are of a faulty character. Should any change be made in the law of God, Satan would gain that for which he had instituted controversy. [Cf: ST 03-12-96 para. 01] p. 200, Para. 3, [1896MS].

Satan has sought to cast contempt upon the law of God, and to fasten reproach upon God before his created intelligences. He has sought to make men believe that the law must be modified, because it does not meet the needs and possibility of men. But God is truth itself, and in no instance can Satan find a flaw with his will or character. If his law could be changed in one jot or tittle, Satan would have an advantage in the controversy, and would carry the human family with him in fastening reproach upon God; for if one jot or tittle is in need of change, all may be faulty. But in the future the evil one himself will have to confess that his charges against God have been unjust, for with God is no variableness, neither shadow of turning. He will make this confession before the fallen world, before unfallen worlds, before the hosts of heaven. He will acknowledge that God has spoken immutable, eternal truths, and that he can not alter the thing that has gone out of his lips. [Cf: ST 03-12-96 para. 02] p. 200, Para. 4, [1896MS].

Satan and his confederacy of evil have tempted the world to believe a lie as they tempted Adam and Eve in Eden. It has been the purpose of the enemy to unsettle the whole fabric of truth, and to set the world adrift in the mazes of skepticism; but truth is immutable. A wily foe has perverted the senses of men so that they have chosen falsehood rather than truth. The Christian world has accepted the falsehoods of Satan, and has believed and advocated a change in the fourth commandment, which was given as a commemoration of God's creative power in making the world. This falsehood has been working out its baleful results in making of no effect the whole law, in placing upon the human mind the impression that God is not invariable, invincible truth. This is the cup of intoxication that the Christian world is drinking, with which the inhabitants of the earth are becoming drunken. Satan is seeking to destroy the force of the Ten Commandments, urging his agents to declare that Christ nailed them to his cross. The cross is an

immutable argument of the unchangeable character of the law of God. Christ died in order that a way might be provided for saving the sinner, in meeting the demands of the broken law. The law was written with the finger of God upon tables of stone, and John saw the temple of God open in heaven, and in the temple the ark of his covenant. "I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; . . . and the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." [Cf: ST 03-12-96 para. 03] p. 201, Para. 1, [1896MS].

In the book of Revelation the prophet describes the scenes of the Gospel age, and he sees in heaven the ark of the testimony. There the holy law of God shines in holy dignity, just as when God wrote it with his own finger on tables of stone. John describes the work that will be done in the last days, when the Protestant churches form a confederacy with the Catholic power, and work against the law of God and against those who keep his commandments. John 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." The Protestant world have cherished an institution of the Papacy,--they have observed Sunday in preference to the Sabbath of the Lord their God,--and in compelling men to keep Sunday, under penalty of law, they are exalting the first day of the week, a spurious sabbath, and casting dishonor upon the Sabbath of the fourth commandment. But the Lord says: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "For thou art an 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 you were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Cf: ST 03-12-96 para. 04] p. 201, Para. 2, [1896MS].

Had the generations in the past given the religion of the Bible a welcome, had they received the message born by Christ and his apostles, we should see a different state in the world that we see today. The Gospel would long since have been preached to every family under heaven; but men have not followed on to know the Lord, that they might know that his goings forth are prepared as the morning. It is men that have ceased to make progress. God has been willing to fulfill his word to his people. The promise is, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Everything was provided whereby men might have become laborers together with God in spreading the knowledge of the truth to those who are nigh, and to those that are afar off. The Gospel

has been published to a large part of the human race; but the law of God, the foundation of his government, has been clouded by the superstitions and inventions of men. Even the priests, who should have published the law of God, have presumed to declare that it has no claims upon the human race. At the very time when it is most essential for us to understand the sacred claims of the law, and conform to its claims as the standard of righteousness, so that we might be justified in the judgment, false shepherds are educating the world to make void the law of God through their traditions. [Cf: ST 03-12-96 para. 05] p. 202, Para. 1, [1896MS].

The Lord would have his people take a different course. He says: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." The Lord speaks to his people, saying: "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. . . . My righteousness is near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." By Mrs. E. G. White. [Cf: ST 03-12-96 para. 06] p. 202, Para. 2, [1896MS].

In his sermon on the mount, Jesus presented the manner of spirit and works that will be manifested by those who love God and who keep his commandments. His followers were to sustain to the world the relation brought to view in his words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But the Pharisees thought that this new Teacher was dwelling altogether too lightly on the law and its requirements. They had expounded the requirements of the law in altogether a different way from that of the world's Redeemer, and had made the law a body of rigorous exactions; for they were "teaching for doctrines the commandments of men." Our Lord came to strip from the truth the external observances which had been supplied to take the place of true religion. He preached his sermon on the mount in order to clearly define the true principles of the law of God, which had been misapplied and misinterpreted, and which had been strained to mean that which God had never designed. The Lord Jesus cleared away the rubbish of "they say," swept out the old traditions of former teachers, and brought to light the teachings of the prophets and of holy men of old who spake as they were moved by the Holy Ghost. Christ himself had communicated the truth to these representative men, and in his lessons which he gave to the people he was clearing away the rubbish of man's opinions by the truth which he himself had imparted to the writers of the Scriptures. [Cf: ST 03-26-96 para. 01] p. 202, Para. 3, [1896MS].

Jesus preached the truth of the Old Testament Scriptures with freshness and power, and elevated the word of God above the traditions and maxims of men. All that he said fell upon the ears of his hearers as a new revelation. He did not repeat the commonplace traditional maxims after the manner of the rabbis, nor did he speak with hesitation and uncertainty as they did. He spoke with calm assurance and with marked independence. The religion that prevailed at the time of Christ's public ministry was lifeless. Tho it was taught by men of education and talent, yet their instruction in a large degree consisted in senseless repetitions; but the words of Christ, spoken so earnestly and in such power, stirred the hearts of the people, and created an intense interest. They listened in vain for the senseless repetitions of the unchangeable exactions, and they were astonished at his doctrine, for he taught as one having authority and not as the scribes. [Cf: ST 03-26-96 para. 02] p. 203, Para. 1, [1896MS].

But when the Pharisees saw what a vast difference there was between the teaching of Christ and their own teaching, when they began to realize that the majesty, beauty, and purity of the truth which he taught was exerting a gentle but powerful influence, and was taking hold of the minds of men and working a reformation in their characters, they saw that their own instruction was made of no effect, and they reasoned that unless something was done to put a stop to the ministry of Christ, all the world would believe on him. They saw that his bearing of divine love and tenderness was drawing the hearts of all the unprejudiced to him. The frowning countenances of the priests and rulers, their sneers and vindictiveness, set off in favorable contrast Christ's patience and forbearance; for he was calm under the most unjust criticism and hostility. It was evident that their enmity arose from the fact that Christ did not exalt them as teachers of piety and godliness. The teachings of Christ continually rebuked their ungodly practices. He presented truths of the most vital importance, and they did not harmonize with the teachings of the scribes and Pharisees; for these instructors had taught that which misrepresented the character of God. They had misinterpreted his commandments, and because Christ did not teach the commandments as the rabbis did, they decided that he was destroying the law. Upon their astonished ears fell the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in 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." Then, stretching his hands toward his disciples, he 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: ST 03-26-96 para. 03] p. 203, Para. 2, [1896MS].

At another time he said to the people, "Did not Moses give you the law, and yet none of you keepeth the law?" Our heavenly Father requires that his people shall walk in the light that he gives them. His requirements are always reasonable and just, and he can not accept less than he claims, which is perfect obedience to his commandments. In the sermon on the mount the Lord revealed that it was failure to walk in the light that was separating the Jewish people from God, and as a sure result darkness was coming upon them in the same proportion as the

light had been permitted to shine upon their pathway. Had the chosen people of God improved their God-given responsibility, and rendered obedience to the plainly revealed will of God as it had been made known to them through patriarch and prophet, they would have been prepared to have exhibited to the world character and works of an elevated order, in harmony with the light which had accumulated upon their pathway. [Cf: ST 03-26-96 para. 04] p. 203, Para. 3, [1896MS].

The traditions of men, to which they gave so much heed, were as chaff to the wheat. Christ cleared away the rubbish of men's opinions, the multiplied exactions with which men had surrounded the commandments of God, so that the true character of the law was revealed. Jesus had given the law, and he was the one who could expound its true principles. It was essential that this should be done in order that the character of God might be vindicated before the inhabitants of a fallen world, and before the inhabitants of worlds unfallen. Jesus showed the contrast that there was between error and truth, between the words of finite men and the word of God. The word of God was plain, but men's words had made it mysterious and unintelligible. But the instruction which Christ gave was unmistakable. His disciples were to obey the precepts of the law, and to represent the character of God to the world. He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." By Mrs. E. G. White. [Cf: ST 03-26-96 para. 05] p. 204, Para. 1, [1896MS].

"This is the love of God, that we keep his commandments; and his commandments are not grievous." [Cf: ST 04-02-96 para. 01] p. 204, Para. 2, [1896MS].

Wherever the holy precepts of God are observed, it is an evidence that the word and the Spirit of God have penetrated the human heart and transformed the natural character. The law of God is the true standard of character, and the commandments can not be disregarded and ignored without detriment to character. Wherever there is departure from the precepts of Jehovah, the moral attributes are deformed. "The law of the Lord is perfect, converting the soul." [Cf: ST 04-02-96 para. 02] p. 204, Para. 3, [1896MS].

As the law of God was in Eden, so it stands today. It requires of us what it required of our first parents,--"purity of heart." Through Jesus Christ moral power may be imparted to man, and when it is combined with human effort, we may reach the divine standard. The faith that works by love is an active agent, and purifies the soul, separating from the character everything that is out of harmony with the standard of righteousness. Outward conformity to the law is not sufficient. In his sermon on the mount, Jesus says, "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 04-02-96 para. 03] p. 204, Para. 4, [1896MS].

The Pharisees, tho professing to keep the commandments of God, were exalting their own traditions above the law, and requiring needless exactions from the people. Many in our day are doing as did the Pharisees, and, while laying claims to high piety and sanctification, they are following their own ideas, and refusing to meet the condition upon which God has promised eternal life. Paul presented the true steps by which men may come to God. He says: "I have not shunned to declare

unto you all the counsel of God." "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 [because of the transgression of God's law], and faith toward our Lord Jesus Christ," by which men may return to allegiance to the law of heaven. [Cf: ST 04-02-96 para. 04] p. 204, Para. 5, [1896MS].

Christ came to our world because the human race had departed from God, broken his law, and multiplied transgression upon transgression. Among the religious teachers at the time of Christ, deception and hypocrisy were practiced. Men built themselves up in their own self-righteousness, and misled the people by presenting before them a false standard. That which they presented as true piety was a spurious article; it misinterpreted the precepts of God to the people, and broke the principles of the divine law. While claiming to be the people of God, they transgressed his word, and, instead of a Thus saith the Lord, they substituted their own requirements. They were zealous in carrying out a round of ceremonies, and satisfied themselves with forms, while their lives were corrupt before God. Jesus came to exalt the law and make it honorable. In his sermon on the mount he weeded out the traditions of men, and proclaimed the truth, placing it in sharp contrast with errors that were hoary with age. He made truth appear in its preciousness and value before the multitude. [Cf: ST 04-02-96 para. 05] p. 204, Para. 6, [1896MS].

The Pharisees substituted external ceremonies for true heart piety, and made occasions of religious observances serve for their own exaltation. They made a show of paying tithe, and of abstaining from food, and taught that these outward semblances of humility met the demands of the whole law of God. Self-flattery became woven with every phase of their religious life, and thus they lifted up their souls unto vanity. But Christ described the religion of the Pharisees as like salt that had lost its savor. Christ, the Author of truth, was fully able to separate truth from the companionship of error, and to place it where it would shine in its original brightness. [Cf: ST 04-02-96 para. 06] p. 205, Para. 1, [1896MS].

Christ was a teacher from his youth up. At twelve years of age he was found among the doctors, listening to them and asking them questions. He asked such questions as suggested the discovery of deep truths that had been lost from the doctrines that were taught, and yet which were vital to the salvation of souls. Wherever he went, he presented himself as one hungering and thirsting for a knowledge of God. His questions were of such an order as baffled the wisdom of the wise men, yet every question he asked put before them a divine lesson, and placed truth in a new aspect. They could see that their teachings were out of harmony with the real meaning of the Scriptures. But while presenting deep truths to their minds, his manner was modest and humble. Tho perplexing the scribes and learned doctors with his deep questions, yet he was gentle and unassuming. [Cf: ST 04-02-96 para. 07] p. 205, Para. 2, [1896MS].

Curious to test his knowledge, the doctors and the scribes turned upon him with questions, and they were amazed at his answers. He expounded the inspired word, giving a spiritual significance to the utterances of the prophets that the wise men had not seen nor conceived. While in the

temple he had laid out lines of truth which, if followed, would have worked a great reformation in the religion of the day. But he looked in vain to see the leaders of the nation leading the people upward by presenting to them in simplicity the word of the Lord. The Old Testament Scriptures which he had expounded to them were vital with truth, and would have made both teachers and learners wise unto salvation. [Cf: ST 04-02-96 para. 08] p. 205, Para. 3, [1896MS].

If these truths had been presented and obeyed, a deep interest in spiritual things would have been the result. But the truth, which should have brightened and expanded through contemplation and practice, became the condemnation of the priests, scribes, and Pharisees. Instead of becoming elevated, ennobled, and sanctified through the truth which had been presented to them, they allowed its precious, vital influence to pass away from them, and let the truth slip. If they had opened their hearts to receive the truth which Christ presented in his sermon on the mount, their minds would have been illuminated, and they would have seen that their sacrificial system was but a shadow and example of the life and teachings of Christ. If they had not turned their hearts from God, they would not have become envious of Christ, nor would they have refused the precious truths which he came to unfold to them. They would not have exalted their human inventions and traditions as sacred; they would not have set aside the Scriptures, and made them a confused jumble of inconsistencies; but they refused Christ, and, tho they had been made the depositaries of sacred truth, yet they persisted in misinterpretation of the Bible, and thus closed the word of God to the people. [Cf: ST 04-02-96 para. 09] p. 205, Para. 4, [1896MS].

In our day there is similar danger of closing the Bible to the people through misinterpretation of the word of God. Many are casting contempt upon the Old Testament Scriptures, but these are not to lose their sacredness; throughout all time they are not to be dropped out of our instruction. Paul writes concerning the experiences of the people of God in ancient times, "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 prophets spoke less for their own time than for the ages which have followed, and for our own day. Peter says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." [Cf: ST 04-02-96 para. 10] p. 206, Para. 1, [1896MS].

In this age of the world we find the same influences at work to make of no effect the word of God. The traditions of men are again exalted above the commandments of God. But Christ declares, "In vain do they worship me, teaching for doctrines the commandments of men." Christ declared that he came to our world not to destroy the law or the prophets, but to fulfill every specification of the law by living out its precepts. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." The light that shines from the Old Testament Scriptures is the light that was imparted to the prophets and wise men

by Jesus Christ. [Cf: ST 04-02-96 para. 11] p. 206, Para. 2, [1896MS].

Let us see to it that we study the words of Christ in both the Old and the New Testaments, and take heed that we be not agents who shall work to make of no effect the word of God by exalting the traditions and opinions of men. By Mrs. E. G. White. [Cf: ST 04-02-96 para. 12] p. 206, Para. 3, [1896MS].

"Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them." Mark gives a little different version of the circumstance, and says: "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." [Cf: ST 04-09-96 para. 01] p. 206, Para. 4, [1896MS].

The disciples thought that the work of the Master was altogether too important to be interrupted, or, as they thought, hindered, by the introduction of a company of children who were being conducted by their mothers into the presence of Christ. The disciples supposed that these children were too young to be benefited by an interview with Jesus, and concluded that he would be much displeased and annoyed by their presence. But it was the disciples with whom he was displeased. The Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. He knew their travail of soul; he had seen them engaged in earnest prayer in behalf of their little ones. He himself had drawn them into his presence. One weary mother had left her home with her little ones clinging to her. As she went on her way, she met a neighbor, and made known her errand, and created a desire in her neighbor's heart to have Christ also bless her children. Thus several mothers came together, leading their little ones along. Some of the children had passed beyond the age of babyhood to childhood and youth. When they made known their errand, Jesus heard with sympathy and compassion their timid, tearful requests. But he waited to see how the disciples would treat these mothers and their little ones. When he saw them sending them away, mistakenly supposing that they were doing the Master a great favor, he showed them their error, and tenderly received the mothers and their little ones. He took the children in his arms, and laid his hands upon their heads. He pillowed the weary heads of the little ones upon his breast of infinite love. He gave them the blessing for which they came. [Cf: ST 04-09-96 para. 02] p. 206, Para. 5, [1896MS].

On the occasion of receiving the children, Christ gave his disciples a lesson which they never forgot. They listened with amazement to the words, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." The mothers who had led their children to Jesus, were comforted by his compassion. But the mothers of today are also to understand and cherish these words. They are to lay hold of them with the same faith as did the women who brought their children to Jesus, who had sought Christ with trembling fear and yet

with eager earnestness. These mothers were encouraged to take up with new cheerfulness their burden of care and love, and to work hopefully for their children. Every care-burdened mother should receive the words of Christ in the same spirit. [Cf: ST 04-09-96 para. 03] p. 207, Para. 1, [1896MS].

But he also stated truth that is of general application. He said, "Whosoever shall not receive the kingdom of God as a little child [ready to be taught and led of Christ, ready to believe in him as a personal Saviour], he shall not enter therein." Men and women are only grown-up children. They are under discipline to God even as children are under discipline to their earthly parents. The church is composed of men and women who have the same nature, the same dispositions, as did the little children who were brought to Christ. The members of our churches are composed of persons who have like impulses, who manifest the likes and dislikes, who display the same passions, as did the children who upon receiving Christ were to compose his heavenly kingdom. [Cf: ST 04-09-96 para. 04] p. 207, Para. 2, [1896MS].

How appropriate it was that these children should be brought to Christ for his intercession and blessing! They were types of what the members of his church should become. The children of God are to possess the humility, the loving trust, the teachable spirit, the innocence, uncorrupted by worldly deception, that were possessed by the little children. [Cf: ST 04-09-96 para. 05] p. 207, Para. 3, [1896MS].

Christian mothers should realize that they are coworkers with God when training and disciplining their children in such a manner as will enable them to reflect the character of Christ. In this work they will have the cooperation of heavenly angels; but it is a work that is sadly neglected, and for this reason Christ is robbed of his heritage,--the younger members of his family. But through the indwelling of the Holy Spirit, humanity may be a coworker with divinity. The lessons of Christ upon the occasion of receiving the children, should leave a deeper impression upon our minds. The words of Christ encourage parents to bring their little ones to Jesus. They may be wayward, and possess passions like those of humanity, but this should not deter us from bringing them to Christ. He blessed children that were possessed of passions like his own. We often err in training our children. Parents often indulge their children in that which is selfish and demoralizing, and instead of having travail of soul for their salvation, they let them drift along, and grow up with perverse tempers and unlovely characters. They do not accept their God-given responsibility to educate and train their children for the glory of God. They become dissatisfied with their children's manners, and disheartened as they realize that their faults are the result of their own neglect, and then they become discouraged. But if parents would feel that they are never released from their burden of educating and training their children for God, if they would do their work in faith, cooperating with God by earnest prayer and work, they would be successful in bringing their children to the Saviour. Let fathers and mothers devote themselves, soul, body, and spirit, to God before the birth of their children. Let them heed the directions that God revealed to the wife of Manoah. The angel of the Lord appeared unto the woman, and said unto her, Behold now, . . . thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." The burden of this message was a burden of instruction to the

wife of Manoah. She was greatly troubled, and Manoah sought the Lord in earnest prayer, and said: "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field; but Manoah her husband was not with her. And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe." [Cf: ST 04-09-96 para. 06] p. 207, Para. 4, [1896MS].

In this instruction it is manifest, that before the birth of her child the mother is to be careful in her habits. She must not indulge a perverted appetite, or partake of wine or strong drink, or eat of any unclean thing. The habits of a mother have an influence upon the appetites and passions of her child. The Lord regarded instruction to the mother of such importance that he sent an angel, who veiled his glory, in order to give a direct message to the wife of Manoah, and prescribe the course of action which she should pursue. The instruction given to the wife of Manoah is the instruction that all mothers should follow in order that the prenatal influence may be of a right character. [Cf: ST 04-09-96 para. 07] p. 208, Para. 1, [1896MS].

She who expects to become a mother should keep her soul in the love of God. Her mind should be at peace; she should rest in the love of Jesus, practicing the words of Christ. She should remember that the mother is a laborer together with God. He is the great worker as well as the lawgiver. While we are to work out our own salvation with fear and trembling, God is to work in us to will and to do of his good-pleasure. "Ye are God's husbandry, ye are God's building." Mothers, let your hearts be open to receive the instruction of God, ever bearing in mind the fact that you must act your part in conforming to the will of God. You must place yourself in the light, and seek from God wisdom, that you may know how to act, that you may acknowledge God as the chief worker, and realize that you are a laborer together with him. Let your heart be drawn out in contemplation of heavenly things. Exercise your God-given talents in doing the duties which God has enjoined upon you as a mother, and work in partnership with divine agencies. Labor intelligently, and, "whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God." By Mrs. E. G. White. [Cf: ST 04-09-96 para. 08] p. 208, Para. 2, [1896MS].

"There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. . . . And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." [Cf: ST 04-16-96 para. 01] p. 208, Para. 3, [1896MS].

An angel from heaven came to instruct Zacharias and Elizabeth as to how they should train and educate their child, so as to work in harmony with God in preparing a messenger to announce the coming of Christ. As parents they were to faithfully cooperate with God in forming such a character in John as would fit him to perform the part God had assigned him as a competent worker. John was the son of their old age, he was a child of a miracle, and the parents might have reasoned that he had a special work to do for the Lord, and the Lord would take care of him. But the parents did not thus reason; they moved to a retired place in the country, where their son would not be exposed to the temptations of city life, or induced to depart from the counsel and instruction which they as parents would give him. They acted their part in developing a character in the child that would in every way meet the purpose for which God had designed his life. By no careless neglect on their part shall their son fail to become good and wise, "to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace." They sacredly fulfilled their obligation. [Cf: ST 04-16-96 para. 02] p. 209, Para. 1, [1896MS].

At the time of the birth of John the people generally were addicted to the use of unfermented wine. At the wedding feast in Cana, Christ turned the water into wine. By a miracle he transformed the water into the pure juice of the grape. Wine is good only when it is not fermented. It is then harmless; yet, notwithstanding this, the Lord God of heaven laid down the prohibition that John was to drink neither wine nor strong drink. Unfermented wine soon became sour in Palestine, and neither sweet wine nor sour wine was to pass the lips of John. Christ knew all things; he looked down the ages to our own time, and saw what would be the condition of society in the close of the world's history. He saw thousands upon thousands perishing in the use of wine and strong drink. The world would gradually come into the same state as it was in the days before the flood. But heaven has lifted a danger signal, that men may take warning, and cooperate with God for their own self-preservation. He has given us examples of absolute abstinence, and provided instruction that, if followed, will result in the creation and preservation of the vigor, skill, and excellency of our children. [Cf: ST 04-16-96 para. 03] p. 209, Para. 2, [1896MS].

Fathers and mothers should have clear, unclouded minds, unaffected by the indulgence of perverted appetite,--such minds as God can connect

with himself for the salvation of souls who are ready to perish. Those who use wine and fermented liquors weaken their physical and mental powers. Their minds become so clouded that it is impossible for them to discern sacred things. But if the human agent shall cooperate with divine agency, his physical and mental development will become higher and better. His mind will enlarge, and he will grow in power to do good. The grandest, most effectual work can be done by parents who follow the instruction of the Lord, and who train their children physically, mentally, and morally according to the Lord's directions. If parents neglect to properly instruct their children, and the youth are left to have their own will and way from the days of their childhood, their characters will be greatly perverted; for the enemy will step in and rejoicingly take into his hands the work of training the children and youth. [Cf: ST 04-16-96 para. 04] p. 209, Para. 3, [1896MS].

Why is it that parents do not understand the greatness of the work that has been committed to them? The most patient, unremitting culture is required in order that children and youth may be preserved from the formation of habits that will deteriorate their character. Parents, with much prayer, should carefully guide the inexperienced feet of their children into safe paths. To let the child do as it pleases is to insure proficiency in evil. Satan will manage to make children wise in disobedience, in selfishness, and in all manner of waywardness. Look upon a field that is left unworked, and what an unsightly place it is! Weeds and tares overshadow the precious plants, until finally nothing of worth appears. Early childhood is generally a period when marked depravity is made manifest. The child manifests a strong inclination to evil, and it requires a firm, wise hand to control the little one, or it will grow up in sin, a disagreeable, evil element of society. Parents who do not control their children will be controlled by them, and will indulge their children in vain desires, will gratify perverse appetite and inclination. Unless some one, in the providence of God, shall step in, and undertake the missionary work of training the child, will take it away from its parents, where they will have no opportunity to interfere in its discipline, or to indulge it in perverseness, there will be no hope that the terrible work done by its parents will be counteracted, or the peril of the child's soul be removed. [Cf: ST 04-16-96 para. 05] p. 209, Para. 4, [1896MS].

A child who is thus neglected, who is allowed to be willful and disobedient, will carry a malarious influence that will taint and pollute those who come into association with him. At a very early age children become susceptible to demoralizing influences; but parents who profess to be Christians do not seem to discern the evil of their own course of management. O, that they might realize that the bias which is given to a child in its earliest years gives a tendency to character, and shapes the destiny either for eternal life or eternal death! Children are susceptible to moral and spiritual impressions, and those who are wisely trained in childhood may be erring at times, but they will not go far astray. But a child left to form its own character is more likely to choose evil influences than good. [Cf: ST 04-16-96 para. 06] p. 210, Para. 1, [1896MS].

Association with evil-minded children is dangerous to the character of children who have been tenderly and carefully reared. Guard your children from every objectionable influence possible; for in childhood

they are more ready to receive impressions, either of moral dignity, purity, and loveliness of character, or of selfishness, impurity, and disobedience. Once let them become influenced by the spirit of murmuring, pride, vanity, and impurity, and the taint may be as indelible as life itself. Parents are to look upon their children as intrusted to them of God to be educated for the family above. Train them in the fear and love of God; for "the fear of the Lord is the beginning of wisdom." By Mrs. E. G. White. [Cf: ST 04-16-96 para. 07] p. 210, Para. 2, [1896MS].

"And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in nowise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God." The compassionate heart of Christ was touched at the sight of this suffering woman, and we should suppose that every human being who looked upon her would have rejoiced that she was loosed from her bondage, and healed of an affliction that had bowed her down for eighteen years. But Jesus perceived by the lowering, angry countenances of the priests and rabbis that they felt no joy at her deliverance. They were not ready to utter thankful words because one who had been suffering and deformed by disease was restored to health and symmetry. They felt no gratitude that her deformed body was made comely, and that the Holy Spirit made glad her heart till it overflowed with thankfulness, and she glorified God. The psalmist says, "Whoso offereth praise glorifieth Me." But in the midst of the words of gratitude is heard a discordant note. "And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day." He was indignant that Christ had caused an unhappy woman to sound a note of joy upon the Sabbath. In a loud voice, harsh with passion, he said to the people, "There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day." [Cf: ST 04-23-96 para. 01] p. 210, Para. 3, [1896MS].

If this man had really had conscientious scruples in regard to the true observance of the Sabbath, he would have discerned the nature and character of the work that Christ had performed. If he had cultivated truth and righteousness in his heart, he would have given an entirely different interpretation of the work which was performed on the Sabbath day, and which he said belonged to the six working days. The work that Christ had done was in harmony with the sanctification of the Sabbath day. The people on this side and that side wondered and were glad at the work that had been wrought for the suffering woman; and there were those whose hearts were touched, whose minds were enlightened, who would have acknowledged themselves the disciples of Christ, had it not been for the lowering, angry countenances of the rabbis. The people knew that if they expressed their admiration of Christ, it would cost them something. Many believed on him, but dared not confess their faith, fearing that they would be turned out of the synagogue. They loved the praise of men more than the praise of God. [Cf: ST 04-23-96 para. 02] p. 210, Para. 4, [1896MS].

In the work of mercy which Christ had performed, his divine power shone forth, and testified that his resources were found in the only true and living God. Many were obtaining a correct knowledge of God,

and by faith in Christ were getting a better acquaintance with the Way, the Truth, and the Life. To the angry rebuke of the ruler of the synagogue Jesus replied with dignity and authority. In distinct utterances the voice of Christ was heard saying: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" They had condemned Christ for relieving a suffering woman, who had been under affliction for eighteen years, when they themselves would not scruple in relieving the thirst of a beast on the Sabbath day. They would not leave their ox or their ass tied up in the stall when it was in need of water, but would lead it out where water might be obtained. He pointed out their inconsistency, saying, You feed your cattle on the Sabbath, and yet you are angry with the people who are solely distressed and suffering, who are under the oppressive power of Satan, because they come on the Sabbath day to be healed. You do a work of mercy for your beast, but pass judgment because I have broken Satan's power and set free a daughter of Abraham on the Sabbath. "And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him." [Cf: ST 04-23-96 para. 03] p. 211, Para. 1, [1896MS].

The rabbis had taught the people that all who were of Jewish extraction were holy and peculiarly favored of heaven. Why did they not lift up their voice in gratitude to God because this suffering daughter of Abraham was freed from her long bondage? The woman had not been possessed in spirit, but the Lord had suffered Satan to exercise his will in bringing disease upon her; for God was demonstrating the character of his kingdom before the whole universe of heaven. This opportunity must be given him to reveal the character of apostasy. The inhabitants of worlds unfallen could view in this case the attributes of Satan and the character of God. The law of God is a transcript of his character. The rebel leader was in opposition to the law of God, and revealed the fact that his principles were those that actuated one who is lawless, disobedient, unholy, an accuser, a liar, and a murderer. The true character of the ruler of the synagogue was laid bare, and it was made manifest that he was on the side of the great rebel, tho sanctimoniously professing to be very punctilious concerning the law of God. He knew not the principle of love that underlies the commandments, and preferred that the woman should suffer rather than that Jesus should work a miracle to heal her, and thus counteract his work of misrepresentation. Tho the rebuke of Jesus brought reproach upon his adversary, and tho the people rejoiced because of all the glorious things that were done, yet the ruler never forgave Christ for departing from the maxims, customs, and commandments of men, with which the rabbis had burdened the law of God and obscured its spiritual significance. By Mrs. E. G. White. [Cf: ST 04-23-96 para. 04] p. 211, Para. 2, [1896MS].

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." The standard which is to test every doctrine, every theory, every profession, is the law of God. "Whosoever is born of God doth not commit sin,"--break the law of Jehovah. If a man is born of God, he will respect the principles of the divine government, and will not wilfully transgress the law of God in thought, or word, or action. "Being born again, not of

corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Jesus prayed that his disciples might be sanctified through the truth, and added, "Thy word is truth." [Cf: ST 04-30-96 para. 01] p. 211, Para. 3, [1896MS].

The new birth is accomplished by the reception of the word of God; but those who belittle the word of God, those who cast contempt upon the law of Jehovah, place themselves under the banner of the prince of darkness. Satan began the work of rebellion in heaven by opposition to the constitution and government of God; and this is the manner of work he has carried on ever since the fall of man. Through the agency of evil men he seeks to make void the law of the Most High. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Christ vindicated and honored the law of God, declaring that upon the principles of the Ten Commandments hang all the law and the prophets. Those who manifest disrespect for the law of Jehovah, make it evident that they have not been born again, and the truth does not abide in them. [Cf: ST 04-30-96 para. 02] p. 212, Para. 1, [1896MS].

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." This statement must be so read as to harmonize with the statement that if we are born of God, we shall not commit sin; for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." "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." John says, "I write no new commandment unto you, but an old commandment which ye had from the beginning." [Cf: ST 04-30-96 para. 03] p. 212, Para. 2, [1896MS].

"Whoso abideth in him sinneth not," that is, does not wilfully transgress the law of God; for "sin is the transgression of the law." But what conclusion are we to draw from the profession of those who claim to be sanctified, to be living without sin, and yet who openly cast contempt upon the law of God? They claim to possess advanced piety, and at the same time, by thought, and word, and deed, they transgress the law, and teach others by precept and example that they may sin with impunity. John tests their pretentious claims, and says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." Those who claim to be sanctified, and who at the same time openly defame the law of God, are in terrible deception, and are blasphemers of the God of heaven. John says, "Let no man deceive you; he that doeth righteousness [keeps the commandments of God] is righteous, even as He is righteous. He that committeth sin [transgresses the law] is of the devil." God has placed the transgressor of the law in the ranks of the powers of darkness, in the company of the first great apostate. [Cf: ST 04-30-96 para. 04] p. 212, Para. 3, [1896MS].

"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." Even those who are striving in sincerity to keep the law of God, are not always free from sin. Through some deceptive temptation, they are deceived, and fall into error. But when their sin comes home to their conscience, they see themselves condemned in the light of the holy precepts of God's law; but they do not war against the law which condemns them; they repent of their sin, and seek pardon through the merit of Christ, who died for their sins in order that they might be justified by faith in his blood. They do not avoid confession and repentance when the neglected law of God is brought to their attention, by exclaiming, as do the self-righteous pretenders to holiness, "I am sanctified, I am holy, and I can not sin." This is the class whom the apostle rebukes; for he says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It is evident that where a claim to sinlessness is made, there the law of God has not been written in the heart; for the commandments of God are exceeding broad, and are discerners of the thoughts and intents of the heart. The apostle speaks words of encouragement to those who realize that they are sinners, and says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all righteousness." "If we say we have no sin," when our thoughts, words, and actions, reflected from the law of God, the great moral mirror, reveal us as transgressors, we make God a liar, and prove that his word is not in us. [Cf: ST 04-30-96 para. 05] p. 212, Para. 4, [1896MS].

The apostle draws a sharp distinction between the condition of the avowed transgressor, who dares to live in defiance of God's law, and yet make claim to holiness, and the condition of him who, tho yielding his heart to the claims of the law of God, still sees defects in his character, and bows in humility before God to make confession of sin. Paul says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." How dangerous is the position of men who, while claiming sanctification, still will not receive the light of the law by which sin is detected! Sanctification is conformity to the will of God, and the will of God is expressed in his holy law. Those only are truly sanctified who live by every word that proceedeth out of the mouth of God. How terrible is it to be a false light, and, while claiming salvation through the merit of the blood of Christ, to be sowing the seed of rebellion against the law of God in the hearts of men! [Cf: ST 04-30-96 para. 06] p. 213, Para. 1, [1896MS].

Paul continues, "I was alive without the law once [supposing himself to be righteous]; but when the commandment came [home to his conscience], sin revived, and [the law(?) died]." This is what many would be glad to have us believe; but it is a fatal falsehood, and we can not believe it in the light of God's word; for Paul declares: "Sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." The testimony of Paul was in harmony with the words of the Lord in the Old Testament; for he says: "Ye shall do my judgments, and keep mine ordinances, to walk therein; I am the Lord your God. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign

between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them." "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." [Cf: ST 04-30-96 para. 07] p. 213, Para. 2, [1896MS].

Paul waged no war against the commandments of God because of the sharp work they had done in detecting his sin; but, altho he was condemned to death by the sentence of the law, he exclaims, "The law is holy, and the commandment holy, and just, and good." Those who wage war against the commandments of God make it manifest that their minds are carnal; for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." But even when we stand in defense of the law of God, and in opposition to the world, who are making void that law, and who are coming under the temptation of the enemy of God, yet we are not to say that we have no sin, but in meekness repent of sin, and make confession of our shortcoming before the Lord. The law points out our defects of character, but when we see that we have come short, we shall not feel like berating the law which has condemned our sin, we shall not be disposed to call the commandments of God a yoke of bondage, but, like Paul, we shall acknowledge our sin, and self will die. For "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." By Mrs. E. G. White. [Cf: ST 04-30-96 para. 08] p. 213, Para. 3, [1896MS].

It is no sign that Jesus has ceased to love us because we experience doubts and discouragements. Affliction comes to us in the providence of God in order that we may see that Christ is our helper, that in him is love and consolation. We may receive grace whereby we may be overcomers, and inherit the life that measures with the life of God. We must have an experience so that when affliction comes upon us, we shall not depart from our faith, and choose fables. [Cf: ST 05-07-96 para. 01] p. 214, Para. 1, [1896MS].

There were men among the disciples of Christ who did not always manifest faith in the word of God. When Christ told them that he would go away and prepare mansions for them, and come again and receive them unto himself, and said, "Whither I go ye know, and the way ye know," Thomas said unto him, "Lord, we know not whither thou goest; and how can we know the way?" Jesus said unto him, "I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." Thomas did not believe in the word of God, and did not discern the divine character of Christ. But he was not alone in his unbelief. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, 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. Believe me that I am in the Father, and the

Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 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." [Cf: ST 05-07-96 para. 02] p. 214, Para. 2, [1896MS].

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? Faith will enable us to show the compassion of Jesus in a much larger measure than we do when we remain in doubt. 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 to come to him confessing our sins, and believing in the promise that we shall be cleansed from all unrighteousness. The apostle says: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. . . . 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." [Cf: ST 05-07-96 para. 03] p. 214, Para. 3, [1896MS].

We should grow daily in faith in order that we may grow up to the full measure of the spiritual stature in Christ Jesus. We should believe that God will answer our prayers, and not trust to feeling. We should say, My gloomy feelings are no evidence that God has not heard me. I do not want to give up on account of these sad emotions; for "faith is the substance of things hoped for, the evidence of things not seen." The rainbow of promise encircles the throne of God. I come to the throne, pointing to the sign of God's faithfulness, and cherish the faith that works by love and purifies the soul. 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. Every petition enters into the heart of God when we come believing. We have not faith enough. We should look upon our heavenly Father as more willing to help us than an earthly parent is to help his child. Why not trust him? "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?" I wish that the beams of light which shine from God's word could find ready entrance into our hearts; for then we should receive comfort. Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Christ is

inviting us to open the door of our heart, to clear the rubbish away, and let the Saviour in. Shall we not remove the burden that is piled at the door, and make Christ first, last, and best in everything? [Cf: ST 05-07-96 para. 04] p. 215, Para. 1, [1896MS].

We desire to be Christians, then let us sit at the feet of Jesus and learn of him. He will give us strength to overcome every defect in our character, and to oppose to these hereditary or cultivated defects the virtues of Jesus Christ. We must push our way through the deceptive darkness to the divine light. Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." 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. Jesus has loved us with a love surpassing that of a mother for her child. The question has been asked, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" And the answer is given: "Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." By the hand of faith let us grasp the promises of God, and be upon vantage ground. Then we shall be where Satan can not come near and say, "God can not help you. You have sinned, and you can not claim the promises." The adversary would have us think that the way to life 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 where the highest faculties may be exercised. If we cultivate that which is good, the objectionable tendencies will not gain the supremacy, and at last we shall be accounted worthy to join the family above. But if we desire to be saints above, we must first be saints upon the earth. By Mrs. E. G. White. [Cf: ST 05-07-96 para. 05] p. 215, Para. 2, [1896MS].

When the Lord was invited to the house of the chief Pharisee, he not only reproved those who chose out the highest places, but gave them instruction as to what kind of guests they should invite to their feasts. "Then said he also to him that bade him, 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." [Cf: ST 05-14-96 para. 01] p. 215, Para. 3, [1896MS].

This is a lesson of great importance to those to whom the Lord has intrusted riches, and many do not consider the interests of those who are in less favorable circumstances than they are themselves. "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just." [Cf: ST 05-14-96 para. 02] p. 216, Para. 1, [1896MS].

How few who claim to be Christians practice the lesson that Christ has given on this point! In principle this was not new teaching; for the Old Testament gave rules that should control the action of those who loved God. From the pillar of cloud, Christ had given instructions to his people, saying: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him,

and shalt surely lend him sufficient for his need, in that which he wanteth. . . . For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." These words had been given to Moses to speak to the children of Israel. They were among the last words that he spoke to the Hebrew nation. Their invisible Leader, who was enshrouded in the pillar of cloud, gave these words of instruction to the people who had been chosen of God to be the light of the world. [Cf: ST 05-14-96 para. 03] p. 216, Para. 2, [1896MS].

How closely does the instruction given at the lips of Moses harmonize with the instruction that fell from the lips of Christ at the Pharisee's house! He presented to the Pharisees the principles that were ever to be maintained by his representatives in the world. Christ saw abundant reason for repeating the principles that he had given in the Old Testament; for his professed people failed to carry them out in practical life. The poor were not to cease out of the land; they were always to remain in it, in order that there should be need for the continual exercise of beneficence. Through this means a counteracting influence was set into operation against the temptation to become selfish, to appropriate the Lord's intrusted gifts, to use the opportunities and privileges which he had given them in gratifying themselves. Should they neglect the poor, and fail to diffuse light, then they would represent Satan, while flattering themselves that they were representing the principles of the character of God. The Lord reminds those assembled that God desires them to impart of his bounty to those who are less fortunate. [Cf: ST 05-14-96 para. 04] p. 216, Para. 3, [1896MS].

In his conversation at the table the Lord was not speaking new truth, advancing new doctrines, or expounding new principles. He was repeating an old commandment which he had previously given to Moses to be given to them. He wished them to understand that his teachings in nowise lessened the force of the commandments previously given. The feasts and the suppers that were given by the priests, the Pharisees, and rulers, were given merely for selfish enjoyment. They called in their favorites, their wealthy relatives and friends, who would in their turn invite them to feasts at their houses, and, if possible, spread before them more abundant supplies. Jesus sought to extend their vision, to show them that they had a duty, which was obligatory upon them for all time, and that was to minister to the poor, the lame, the halt, and the blind. He also would have them consider the fact that no duty done to the needy, the afflicted, and the sorrowing, would lose its reward. [Cf: ST 05-14-96 para. 05] p. 216, Para. 4, [1896MS].

No man should be content to settle down in the comfortable home that was provided for him through the benevolence of God, and close his eyes and hands, so that he shall not see the wants of the poor, nor administer to their necessities. Every man is called upon to cultivate the attributes that God will approve. We should cast aside selfish, earthly ambitions. Instead of exhausting our powers in strife for the first and highest place, seeking to be esteemed as honorable by men, we should seek to help others to enjoy the precious things that are given to us of God. We should not drop eternity out of our reckoning, but remember that in blessing others we shall bring a sure return to ourselves. Those who follow the example of Christ will receive nothing

less than heaven, and the life that measures with the life of God. [Cf: ST 05-14-96 para. 06] p. 217, Para. 1, [1896MS].

The Lord Jesus entreats human agents not to cheat themselves out of heavenly treasures, and deprive themselves of an immortal inheritance by hoarding their earthly treasures, and by seeking to provide for themselves a portion in this life. He would have them understand that they are a part of the great web of humanity, and that they are to interweave their interests with the interests of others, and recognize that they are a part of the web of humanity, by supplying the needs of God's suffering poor. Christ gives cautions and warnings that are of the highest importance, urging men to establish their principal interest in heaven. "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just." In his sermon on the mount he brought forth the same truth when he said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." By Mrs. E. G. White. [Cf: ST 05-14-96 para. 07] p. 217, Para. 2, [1896MS].

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" [Cf: ST 05-21-96 para. 01] p. 217, Para. 3, [1896MS].

This judge was a man appointed by the law to give decisions upon cases that were brought before him. He had no love or reverence for God, and therefore no unselfish love for his neighbor. He had no regard for the rights of men. Judges were required to show a special attention to widows; but this man cared nothing for the rights of any. The Lord gave instruction through the prophet Jeremiah as to what judges should do for those who called upon them. "Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong; do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." The widow and the fatherless were objects of the Lord's special care, but those who feared not God, who had no regard for their fellow-men, took advantage of the cases of those who were helpless and destitute. A judge unfaithful to his trust suffered might to triumph over right. [Cf: ST 05-21-96 para. 02] p. 217, Para. 4, [1896MS].

The widow who came to plead with the unjust judge to avenge her of her adversary was determined that the judge should attend to her case. For a while he refrained from answering her request, but afterwards, because he was getting weary of the continual coming of the widow, he

said that he would avenge her. In the position which he occupied, the judge could have immediately delivered this woman from her oppressors, but he had no disposition to do so. Instead of delivering her, he united with her adversaries to do that which would bring oppression upon her. For a long time justice was delayed, but at length because of sheer weariness on account of her persistent importunity, he decided to do the act that he should have done long before. [Cf: ST 05-21-96 para. 03] p. 218, Para. 1, [1896MS].

What revelations will be made in the day of final reckoning that will show how much suffering unjust judges have brought upon their fellow-men! It will be made manifest that their injustice has not come upon men because of ignorance of what were their rights, but because they were unmindful of the privileges that God had given to their fellow-men. Tho they stood as judges, they themselves brought upon men terrible oppression, and assisted the robber, the thief, in robbing their fellow-men. The day is coming when these judges will be arrayed before the throne of eternal justice, and will have to give an account before Him who is the judge of both the quick and the dead. When the books are opened and men are judged according to the works written in the books, sentence will be pronounced against the evil judges who have brought so great oppression upon the innocent and the helpless. They will be called upon to behold every deed of injustice, and to see the sufferings that they have thereby caused their fellow-men. Those actions that had the appearance of external propriety, and even of goodness, will be unmasked, and the hypocrisy of men will be seen in its true character. Those who do a deed of justice simply to rid themselves of the trouble of listening to the pitiful tales of suffering that the afflicted pour into their ears, are placed in sharp contrast with the all-merciful, all-pitiful Father, who considers the appeals of his suffering children with infinite compassion and love. The Lord calls upon men and angels to hear what the unjust judge said. Heaven is cognizant of the actions of men. The Lord places in contrast the spirit and action of the unjust judge with his own Spirit and action, saying: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." [Cf: ST 05-21-96 para. 04] p. 218, Para. 2, [1896MS].

These words are to administer comfort to all those who are oppressed. God hears the cries of his children. Jesus gives them the assurance that God has not forsaken, that he will come forth to vindicate their cause. There is One who has suffered in their behalf, who has borne with them their sorrows and afflictions, and who will appear as their deliverer. The people of God who suffer persecutions for their faith, who are falsified, scorned, and derided, are often tempted to think themselves forsaken of God. To the eyes of men they are in the minority, and to all appearances their enemies triumph over them, yet let them not violate their conscience; for the Lord will give them a signal victory. God will hear the humble prayers of his contrite ones. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: ST 05-21-96 para. 05] p. 218, Para. 3, [1896MS].

The question is asked, "And shall not God avenge his own elect?" The

elect of God are the objects of his special care. Of his people Christ said, "Ye are the light of the world." The elect are those whom God has made the depository of sacred responsibilities. They are those whom God has called out of darkness into his marvelous light, to show forth his praises, and to shine as lights amid the moral darkness of the world. The unjust judge had no special interest in the widow who importuned him for deliverance, yet to get rid of her pitiful appeal, he heard her plea, and delivered her from her adversary. But how different is the attitude of God toward his children! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He loves his people with infinite love. God has from the beginning chosen us for salvation through sanctification of the Spirit and belief of the truth. [Cf: ST 05-21-96 para. 06] p. 219, Para. 1, [1896MS].

We are called to be laborers together with God. The Lord has a particular regard for those who are chosen and faithful, who cry day and night unto him. It may seem that the trials and sufferings continue, and that God does not regard them. Delay may seem long; but their prayers are not in vain; for he will avenge them speedily, that is, at last, and in a way not expected by them, when the most trying point is reached. There is no danger that the Lord will neglect to hear the prayers of his people. He will be true to his word. The danger is that his tried, tempted people will become discouraged and will not persevere in prayer, so that God will avenge them of all that wicked men have brought upon them. The Lord asks: "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 05-21-96 para. 07] p. 219, Para. 2, [1896MS].

The Saviour manifested divine compassion toward the Syro-Phenician woman. His heart was touched with pitying tenderness, as he saw her woe and grief. He longed to give her an immediate assurance that her prayer was heard, and her request fulfilled; but he desired to teach his disciples a lesson; and for a short period of time he seemed to act out the feelings that prompted them, and neglected the cry of her heart. He acted towards her in the same manner as the Pharisees taught the people to act toward all such so-called heathen. Christ even repulsed her. He knew the heart of the woman. He knew what sorrow pressed upon her soul, and understood her persistent determination not to be driven away until her request was granted. When she made known her request to Christ, he said, "It is not meet to take the children's bread, and to cast it unto dogs." But she had an answer ready, and said, "The dogs eat of the crumbs which fall from the master's table." This is all I ask. Give me the privilege of eating the crumbs that fall from the table. Did she go away empty and discouraged?--No, she received her request. The Lord commended her for her great faith, and sent her away with the precious boon she had asked. He then turned to his disciples and said, "I have not found so great faith, no, not in Israel." Did the disciples ever forget this lesson?--No. This case is placed on record to show what is the result of persevering in presenting our needs to the Hearer of prayer. Of Christ it was written. "The bruised reed shall he not break, the smoking flax shall he not quench." No soul will be left to perish who asks in faith for the help of Christ. The weakest, the most struggling soul, may live, and find hope and sufficiency in God. When Jesus comes into the storm and the darkness, midnight is as bright as

noonday. The faith that recognizes Christ leads the soul to rest implicitly upon the promises, because God is behind them. There is hope for the most desponding. Those who take Christ at his word, who surrender their souls to his keeping, their lives to his ordering, will find peace, quietude, and rest. He will impart grace to the needy soul. [Cf: ST 05-28-96 para. 01] p. 219, Para. 3, [1896MS].

The Lord calls attention to the words of the judge, saying: "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him? He so presents the unjust judge and himself as to show that it is an impossibility that God shall fail his people in a time of necessity. Just before the Lord is near to come, the proving of God will be upon his people. The church will be tried until the time when the Lord shall appear in the clouds of heaven. Those who receive answers to their prayers are those who walk in the light of God's commandments. But let not that man who walks contrary to the expressed will of God, expect that he will receive anything of the Lord. The Lord says: "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 can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. . . . He that hath my commandments, and keepeth them, he it is that loveth men; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Again the Lord assures us: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." [Cf: ST 05-28-96 para. 02] p. 220, Para. 1, [1896MS].

In order to receive the precious gifts of God, we must meet him upon the platform of his own devising, complying with the conditions that he has laid down in his word. There is much turning aside from the word of God. Because iniquity abounds, the love of many waxes cold. When a trial of faith comes upon those that profess to be the children of God, they do not perseveringly present their petitions before the throne of mercy, depending upon the Holy Spirit, waiting and watching, and continuing to present their requests, searching the Scriptures at the same time to know what is the mind of God. Place your feet in the path of God's commandments, and be assured that your prayers will be answered. There is a great lack of earnestness, a great lack of vital interest in prayer. Yet we are exhorted to be "instant in prayer," "to pray without ceasing." We are to keep a spirit of intercession, and present all our wants to God. We are to tell him about the smallest things of life,--our cares, our business, our desires and needs. You can never weary the Lord by your importuning. It is by beholding Jesus that you become changed into the divine similitude. We may behold him by continuing in prayer, until we are not aware that we are praying; for our souls turn to the Sun of Righteousness as a flower turns to the light. [Cf: ST 05-28-96 para. 03] p. 220, Para. 2, [1896MS].

We should study the prayer of Christ that has been given to us in the seventeenth chapter of John. In living out that prayer, we may be lifted day after day into a pure, holy atmosphere, and thus have faith

to believe that we receive that thing we ask of God. The Saviour said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has 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." What a statement is this! How can the finite man grasp it? Man may become elevated, ennobled through obedience to the commandments of God, and become loyal and true subjects of his kingdom. We may become one with Christ in spirit and character, and testify to the world that God loves us as he loves his Son. What possibilities are there before the fallen human agent! Let perfect obedience be rendered to God through the imputed righteousness of Christ, and we shall reveal to the world the fact that God loves us as he loves Jesus. It will be made evident that "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Cf: ST 05-28-96 para. 04] p. 220, Para. 3, [1896MS].

Why is it that we are so disposed to distrust God? Why do we as a church doubt his love? Let faith increase by exercise. Let it be sustained by works of righteousness. It is sin that darkens the reason of man, and clouds the understanding. Let the affections be given to God in order that his law may be written in the heart, and the whole man will become a new creature, born again of the Spirit. Then it will be made manifest that the law of God "is perfect, converting the soul." The Lord Jesus has revealed to us the value of the human soul. He says: "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. 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." Again the promise is made, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Shall we cooperate with God, and possess the faith that works by love and purifies the soul? By Mrs. E. G. White. [Cf: ST 05-28-96 para. 05] p. 221, Para. 1, [1896MS].

"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully." [Cf: ST 06-11-96 para. 01] p. 221, Para. 2, [1896MS].

The reception of Christ by Zacchaeus was one of the bright spots in the Saviour's experience as he journeyed through Jericho. The members of his own family did not believe on him as the world's Redeemer, and their unbelief brought anguish to the Saviour's heart. He knew that they were losing precious opportunities to become acquainted with him, and to receive the precious lessons of truth which he was giving to his people. He had been rejected by the scribes and Pharisees, and by the chief priests and religious leaders of his own nation, because his teachings did not harmonize with the teaching of the professed people of God. They could not be reconciled to the fact that Jesus, who was

unrecognized as a religious teacher by the rabbis and scribes, should teach as one having authority. Neither could they bear the manifestation of love and mercy that he gave to those who were considered outcasts and sinners. [Cf: ST 06-11-96 para. 02] p. 221, Para. 3, [1896MS].

Zacchaeus was a Jew, and yet a publican. He was even chief among the publicans, having oversight of those who gathered in the taxes in behalf of the Roman Government. A publican was one who was despised by the Jewish people, and the fact that Zacchaeus was a Jew, and still occupied this position, made him doubly offensive. They looked upon him with contempt, altho he was a man of considerable wealth and of some influence in the position which he held. Some looked upon Christ with hatred, and thought themselves much better than Zacchaeus; but they did not respond to his heavenly teaching or yield to the drawing influence of the Holy Spirit. They were surprised to see Zacchaeus accept Christ so readily. They were astonished to see him come down joyfully from the tree to give the hospitality of his house to one who was apparently poor in earthly possessions. They did not understand that Christ had become poor for humanity's sake, in order that through his poverty they might be made possessors of eternal riches. [Cf: ST 06-11-96 para. 03] p. 221, Para. 4, [1896MS].

Zacchaeus had heard of Christ's merciful works, had listened to the repetition of his wonderful teaching, and had longed to see Christ for himself. The words of the Saviour that had been reported to him by those who had heard him, had taken deep hold of his heart, and had made him realize that he needed to reform his life. He felt deeply the need of repentance, of making restitution to those whom he had unjustly taxed, and of whom he had demanded exorbitant rates. He desired to know more of the principles and doctrines of this wonderful Teacher. The seed of truth had been sown in his heart, and he had nurtured it, and it was about to bring forth a harvest unto the glory of God. [Cf: ST 06-11-96 para. 04] p. 222, Para. 1, [1896MS].

The scribes and Pharisees murmured among themselves as they heard the words of gracious favor to Zacchaeus. They were eager to find something with which to accuse Christ, and to lead the people to reject him. Christ was the Prince of God, yet he was not honored even as are earthly princes. He did not come in splendid state, and pass through the cities of men in gorgeous equipage. He made one of the multitude among which he traveled. He spoke words of encouragement to the despondent, relieved those who were suffering, healed the sick and afflicted, and blessed those who came within the sphere of his influence. He came as the missionary of heaven to represent the Father, and he rejoiced whenever he met a soul who received him without prejudice, and responded to the gracious drawing of the Spirit of God. Tho the scribes and Pharisees murmured that favor had been shown to Zacchaeus, his heart rejoiced as Jesus said, "I must abide at thy house." [Cf: ST 06-11-96 para. 05] p. 222, Para. 2, [1896MS].

Zacchaeus could hardly think that he had heard aright. He was overwhelmed with the condescension of the great Teacher in choosing his home as the place of his abode. It had been in his power to oppress those from whom he was appointed to gather the taxes. He was convicted that his practice was out of harmony with the Old Testament Scriptures. He knew the Scriptures, and under the influence of the words that had

been reported to him, that had come from the lips of the great Teacher, he had become aware that he was a sinner in the sight of God. He began at once to follow the conviction that had taken hold upon him, and to make restitution to those whom he had robbed. This was an evidence of genuine conversion. The scribes and Pharisees expressed their indignation, saying that Christ had gone to be the guest of a man that was a sinner; but the fact of the matter was the Holy Spirit was working upon this man's mind, and the multitude had a clear evidence of the fact. "And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." [Cf: ST 06-11-96 para. 06] p. 222, Para. 3, [1896MS].

In thus doing Zacchaeus was following out the very instructions which the Lord had given in the Old Testament Scriptures, and showed himself to be a doer of the words of Christ. When the publicans had come to be baptized of John in the Jordan, they asked, "What shall we do? And he said unto them, Exact no more than that which is appointed you." In restoring fourfold for what he had taken in extortion, he was following the word of the prophet when he said, "He shall restore the lamb fourfold because he did this thing, and because he had no pity." Jesus recognized his sincere repentance, and accepted his work toward reformation. "And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." Not only was Zacchaeus blessed, but all his household with him. [Cf: ST 06-11-96 para. 07] p. 222, Para. 4, [1896MS].

What a lesson is there for us in the history of Zacchaeus' conversion! If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even tho it be within the pale of the law, yet if we are Christians, we shall confess our wrong, and make restitution as far as in us lies. We should give evidence that there is a genuine work of grace within our hearts. If earthly courts award to us property that is not justly ours, we are not to accept the decision of unjust judges. Tho we may be clear on the records of men, yet in the books of heaven we will be written as oppressors, and the case will go against us when judgment shall take place in the courts of God. [Cf: ST 06-11-96 para. 08] p. 223, Para. 1, [1896MS].

Before Zacchaeus had looked upon the face of Christ, he had begun the work that makes him manifest as a true penitent. Before being accused by man, he had confessed his wrong. He had yielded to the convictions of the Holy Spirit. He had begun to carry out the spirit of the words written for ancient Israel, as well as for ourselves. He said to the Saviour, "The half of my goods I give to the poor." The Lord had said long before: "If thy brother be waxen poor, and fallen in decay with thee; *then thou shalt relieve him*; yea, tho he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. 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." "Ye shall not therefore oppress one another; but thou shalt fear thy God." These words had been spoken by Christ when he was enshrouded in the pillar of cloud. The same Teacher had spoken these words as had spoken the sermon on the mount. It was Christ who had said, "Ye shall do my

statutes, and keep my judgments." Christ had presented the same principles on the mount of beatitudes as he had on Mount Sinai. He had said that on the principles of love to God and to our neighbor, hung all the law and the prophets. [Cf: ST 06-11-96 para. 09] p. 223, Para. 2, [1896MS].

When the human agent is awakened by the Holy Spirit, the least that he can do is to acknowledge his wrong, and to work earnestly to restore both principal and interest to those whom he has defrauded. Among the publicans existed a confederacy, so that these men could oppress the people, and sustain one another in the fraudulent practices. Zacchaeus by his repentance and reformation protested against this confederacy. He restored fourfold to those whom he had oppressed. If we have wronged any one by taking away that which was justly his due, we should consider that it is right for us to restore not only that which we have taken, but all that it would have accumulated if it had been put to a wise and right use during the time it has been in our possession. [Cf: ST 06-11-96 para. 10] p. 223, Para. 3, [1896MS].

To Zacchaeus the Saviour said, "This day is salvation come to this house." Christ went to his home to abide with him, to give him lessons of truth, to instruct his household in the things of his kingdom. Salvation comes to the soul when Christ is received as a personal Saviour. The case of Zacchaeus was a most grateful token to Christ as he journeyed on his way. Tho the scribes and the Pharisees accused Zacchaeus of being a sinner, and murmured against Christ because he had condescended to be his guest, yet the Lord looked upon the matter in an altogether different light. Instead of denominating Zacchaeus a sinner, he recognized him as a "son of Abraham." He had made it manifest that he was worthy to be called a son of Abraham; for he resembled Abraham in character, and was full of faith, accepting Christ as his Saviour, as did also the "father of the faithful." Of himself Christ said, "The Son of man is come to seek and to save that which was lost." Those who had condemned others, who thought themselves beyond the need of repentance, were shown to be greater sinners than those they condemned. Those whom they accused would go into the kingdom of heaven, and those who thought themselves righteous, and who vindicated their own course, would be cast out. Jesus had come, as he said, not to call the righteous, but sinners to repentance, and those who receive him joyfully, will recognize the fact that salvation has come to their souls. By Mrs. E. G. White. [Cf: ST 06-11-96 para. 11] p. 223, Para. 4, [1896MS].

When Christ came to the world, John says that "he came unto his own, and his own received him not." The Jewish nation had set up a standard of character that they deemed righteous, and they did not realize their need of the righteousness of Christ. They were self-deceived, as was the man who presented himself at the wedding feast not having on the wedding garment. The Jews did not appreciate the incomprehensible love of God in giving Christ to be our Mediator, and to be the representative of God to man. They did not appreciate the fact that Christ was our intercessor, invested with the fulness of divine love. They did not realize the necessity of an Advocate at the right hand of the Deity. Satisfied with their own self-righteousness, they would none of Jesus. [Cf: ST 06-18-96 para. 01] p. 224, Para. 1, [1896MS].

Shall any of us be as unappreciative as were the Jews, or shall we

look upon Christ as a perfect specimen of our perfected humanity uniting in himself the attributes of Deity with our human nature? The only begotten Son of God made manifest what humanity may become. In his sanctified human nature he revealed what man must be. Through him mercy was enabled to deal justly in punishing the transgressor of the law, and justice was enabled to forgive without losing its dignity or purity. At the cross mercy and truth embraced each other, righteousness and peace kissed each other. O, what a wonderful provision was made for man! How is it that we do not appreciate the heavenly gift? By the course that we individually pursue, we testify as to what value we place upon the golden privileges that are granted to us. [Cf: ST 06-18-96 para. 02] p. 224, Para. 2, [1896MS].

We should consider the fact that to Christ our nature was a robe of humiliation and suffering. He humbled himself to become a man, so that a body should be found, a Lamb without blemish should be provided as a sinless offering, that God might be just and the Justifier of him that believeth in Jesus. Humanity was in union with divinity. What was the exceeding sorrow he bore, when, the sinless, he took upon himself the mass of the guilt of the world? As we stand and view his cross and contemplate the amazing sacrifice of the only begotten of the Father, as we look upon the holy Sufferer, we realize something of the offensive character of sin, and at the same time have a feeble comprehension of the love of God for a fallen, apostate race. [Cf: ST 06-18-96 para. 03] p. 224, Para. 3, [1896MS].

God does not love us because he provided this great propitiation, but he so loved the world that he made the propitiation from the foundation of the world. He has made every provision whereby his grace and favor may come to man. But was the great sacrifice made in order that Adam's sin might be perpetuated, and the floodgates of woe be ever left open upon our world?--No, it was to bring us back to our loyalty to God, to keep his commandments and live, and his law as the apple of our eye. Christ says, "Ye are my friends if ye do whatsoever I command you." Perfect obedience to the law of God is the test by which it is known that our love is perfect toward Christ. The Father reveals his love to Christ by receiving and welcoming the friends of Christ as his friends. The Father is fully satisfied with the atonement that Christ has made. He suffered the penalty of the law in order that man might have an opportunity to exercise repentance towards God and faith toward our Lord Jesus Christ. In behalf of sinners Christ has borne hardships, insults, calumny, abuse, an misrepresentation. He was refused by those he came to save, rejected by his own nation. The Lord of glory was put to a most shameful death, and God himself was in Christ, suffering with his only begotten Son, in order to reconcile the world unto himself. All this was done in order that fallen man might have another chance by which to redeem himself. Christ imputes his righteousness to the repentant, believing soul, and he who receives Christ becomes the friend of God. Humanity is glorified by the incarnation of Christ. Through the plan of salvation the divine government stands unimpeached, while salvation of penitent souls is secured. [Cf: ST 06-18-96 para. 04] p. 224, Para. 4, [1896MS].

In his prayer for his disciples Christ said: "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." In his prayer Christ includes all those who shall hear the words

of life and salvation through the messengers whom he sends. We are to look with respect upon God's workmen, remembering that they are laborers together with God. The people of God through their union with Christ become one with each other. This is the object of their sanctification, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: ST 06-18-96 para. 05] p. 225, Para. 1, [1896MS].

Can the human mind comprehend this statement? Can we by faith comprehend the fact that we are beloved by the Father even as the Son is beloved? Could we indeed lay hold of this and act up to it, we would indeed have the grace of Christ, the golden oil of heaven, poured into our poor, thirsty, parched souls. Our light would no longer be fitful and flickering, but would shine brightly amid the moral darkness that like a funeral pall is enveloping the world. We should by faith hear the prevailing intercession that Christ continually presents in our behalf, as he says: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [Cf: ST 06-18-96 para. 06] p. 225, Para. 2, [1896MS].

We have an advocate at the throne of God, which is encircled by the bow of promise, and we are invited to present our petitions in the name of Christ before the Father. Jesus says: Ask what ye will in my name, and it shall be done unto you. In presenting my name, you bear witness that you belong to me, that you are my sons and daughters, and the Father will treat you as his own, and love you as he loveth me. Your faith in me will lead you to exercise close, filial affection toward me and the Father. I am the golden chain by which your heart and soul are bound in love and obedience to my Father. Express to my Father the fact that my name is dear to you, that you respect and love me, and you may ask what you will. He will pardon your transgressions, and adopt you into his royal family,--make you a child of God, a joint heir with his only begotten Son. Through faith in my name he will impart to you the sanctification and holiness which will fit you for his work in a world of sin, and qualify you for an immortal inheritance in his kingdom. The Father has thrown open, not only all heaven, but all his heart, to those who manifest faith in the sacrifice of Christ, and who through faith in the love of God, return unto their loyalty. Those who believe in Christ as the sin-bearer, the propitiation for their sins, the intercessor in their behalf, may through the riches of the grace of God, lay claim to the treasures of heaven. 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? Jesus says, "Ask, and ye shall receive, that your joy may be full." [Cf: ST 06-18-96 para. 07] p. 225, Para. 3, [1896MS].

The summing up of the benefit of prayer is that devotion that leads to faith in God's promises. This faith is the key that opens the divine

treasury, is the hand by which we appropriate to our use the richest gifts of God. The prayer of the contrite heart unlocks the treasure house of supplies, and lays hold of omnipotent power. This kind of prayer enables the suppliant to understand what it means to lay hold of the strength of God, and to make peace with him. This kind of prayer causes us to have an influence over those with whom we associate. The prayer of faith is not listless, dry, and uninteresting. It wells up from perfect trust and assurance, and by its fervor makes manifest to the world, to angels, and to men, that you do believe in God, and have made Christ your personal Saviour. The Lord Jehovah accepts the argument that is presented in the name of his Son, and places the resources of his merit at your command. It is our privilege and duty to bring the efficacy of the name of Christ into our petitions, and use the very arguments that Christ has used in our behalf. Our prayers will then be in complete harmony with the will of God. Then it is that Christ clothes the contrite suppliant with his own priestly vestments, and the human petitioner approaches the altar holding the holy censer, from which ascends the incense of the fragrance of the merit of Christ's righteousness. [Cf: ST 06-18-96 para. 08] p. 226, Para. 1, [1896MS].

Our Redeemer encourages us to present continual supplications. He makes to us most decided promises that we shall not plead in vain. He says: "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." He then presents the picture of a child asking bread of its father, and shows how much more willing God is to grant our requests than a parent is to grant his child's petition. 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: ST 06-18-96 para. 09] p. 226, Para. 2, [1896MS].

Our precious Saviour is ours today. In him our hopes of eternal life are centered. He is the One who presents our petitions to the Father, and communicates to us the blessing for which we asked. He is the medium of prayer through which man speaks to God, and the medium through which God imparts blessing to humanity. He is the Intercessor and the Bestower. Herein is the love of God made manifest, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." God has given assurance upon assurance, heaped gift upon gift, multiplied grace upon grace, and imparted his divine treasures to humanity, in order that we may believe the love that God hath for us. Beholding this love, John exclaims, "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." By Mrs. E. G. White. [Cf: ST 06-18-96 para. 10] p. 226, Para. 3, [1896MS].

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." The disciples were to precede Christ, and prepare the way before him, as John had preceded and prepared his way. They were to preach the kingdom of God. They were to go two and two, and in

this way pass over a large territory. The Lord was taking his last journey from Galilee toward Jerusalem. The disciples were not only to preach the kingdom of God, but were to heal the sick, and prepare the field for the coming of the great Physician. They were to proclaim his divine character, and awaken an interest in the minds of the people, announcing him to be the Messiah, and giving publicity to his work and mission. [Cf: ST 06-25-96 para. 01] p. 226, Para. 4, [1896MS].

These disciples were enjoined to salute no man by the way. They were not to enter into formal salutations that would open a way for controversy. The life of Christ was drawing to a close. They were to prepare the way for the last work that he was to do in person for the inhabitants of the world. He sent them forth empty-handed, to depend upon the hospitality of those whom they should meet. They were in no way to disguise their humble origin. As they mingled with the people, they were to sit with them at their tables, to go with those who should invite them, to pay no attention to caste or position. Their one object was to proclaim the Gospel to every man, no matter what might be the nation or character of his hearers. "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off." This circumstance happened just on the outskirts of the village. The ten men were a most distressing spectacle. The law prohibited a leper from entering towns or villages, and lest any one should come unexpectedly upon them, they were to utter the mournful cry, "Unclean! unclean!" These lepers were made up of Jews and Samaritans, and the prejudice that existed between them was broken down by this terrible malady, and, doomed to death, they associated together. The lepers were not ignorant of Jesus. They had heard of his wonderful works of mercy, and how he had healed those who were in the same condition as they were themselves. Recognizing the great Teacher and Healer, they raised their voices in a pitiful wail of distress, and cried out, "Jesus, Master, have mercy on us." They were cut off from society, and presented themselves to Jesus as subjects of pity. His heart was stirred with divine compassion, and he said to them, "Go show yourselves unto the priests." When they heard this word, they believed that it meant their restoration, and they hastened to obey. They knew that Jesus understood the law and how their disease had excluded them from society. It was necessary for a cleansed leper to have the testimony of a priest that he was clear of his plague, and to have his permission, in order again to associate freely with his fellow-men. They hastened to obey the word of Jesus; "and it came to pass, that, as they went, they were cleansed." [Cf: ST 06-25-96 para. 02] p. 227, Para. 1, [1896MS].

Jesus was a helper to the helpless, a friend to the needy. He had daily manifested compassion and love for the human race. While he received the lowly, the sick, the poor, and the afflicted, he presented principles to the Pharisees, scribes, and rabbis that condemned their pride, their selfishness, and self-glorying. These bigoted teachers were filled with envy because the masses turned away from their instruction to listen to Jesus. They spoke evil of Christ and of his doctrine. They had it in their hearts to destroy him, but they knew not what they could do, because the people were very attentive to hear him. The greater good he wrought for the people, and the more they were led to glorify God on account of his mighty works, the more desperate and determined his enemies became. They said among themselves, "Perceive ye

how ye prevail nothing? behold, the world is gone after him." [Cf: ST 06-25-96 para. 03] p. 227, Para. 2, [1896MS].

Those who thought themselves righteous and in need of nothing, rejected the word of Christ, yet the poor and afflicted received his assurances. The ten lepers went on their way in obedience to his command, and they knew that a great change had taken place in themselves, and that they were healed. Their faith had been tested by Christ's direction; but they did not defer a moment to act upon his word. If there was any prospect that they might be healed, they would make the venture. The tones of his voice had thrilled their hearts, and inspired them with hope, with faith and confidence. They were not only cleansed, but made entirely whole. Divine power had wrought a new creation. [Cf: ST 06-25-96 para. 04] p. 227, Para. 3, [1896MS].

When they presented themselves to the priest, he declared that they were free from every taint of leprosy. One of the number was filled with joy and thankfulness, and determined to return and to find the wonderful Healer, in order to give him thanks for the restoration. He came rejoicing at every step, and with a loud voice he glorified God. When he came into the presence of Christ, he fell upon his face, and with an overflowing heart expressed the love and gratitude which he felt. This man who returned to give praise to Christ was a stranger, a Samaritan. His nation was despised and hated by the Jews. Christ had healed of the leprosy men who were Jews, but none of the nine returned to glorify God on behalf of his work for them. This Samaritan believed in Christ as the Redeemer of both soul and body. He made manifest the fact that he was more susceptible to the grace of God, and more appreciative of divine love, than were the other nine. Jesus called the attention of his disciples to the fact that he was a Samaritan, and said: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole." [Cf: ST 06-25-96 para. 05] p. 228, Para. 1, [1896MS].

The disciples of Christ, as Jews, had been educated to hate the Samaritans, and this was a lesson that would be of great benefit to them in their future experience. Jesus would have them understand that there were many precious souls among the Samaritans who would not refuse to come to the Gospel feast. This Samaritan that had returned to give praise to God was no mean citizen, and he would prove an effective witness for Christ. After the resurrection and ascension of Christ, he would bear decided witness that Christ was the Son of God. He would repeat the story of his restoration, and with a heart full of intense love and interest, he would say to those with whom he came in contact, "Will you believe in Jesus?" It was testimonies of this kind that turned men from the established teachings and endless repetitions and worthless traditions of the scribes and Pharisees. Unlearned men testified to the power of Christ, and spoke boldly of the grace of God, and their glowing testimonies were placed in sharp contrast to the heartless, exacting ritual of the Pharisees. And the people were constrained to say that these men had been with Jesus, and had learned of him. (*Concluded next week.* By Mrs. E. G. White. [Cf: ST 06-25-96 para. 06] p. 228, Para. 2, [1896MS].

The leper that returned to give glory to God was rewarded for his faith and gratitude. But how sad it is that only one of the ten

appreciated the blessing that was bestowed upon them! In every age God has poured out his blessings upon men, and has healed and restored them as he healed the ten lepers. But how often the proportion of those who recognize and appreciate God's mercies is even less than one to ten! The nine did not report themselves, but went on their way, satisfied that they were restored. They did not give honor to God, and to Jesus Christ, whom he had sent to be their healer. The Lord works continually to benefit mankind. He is continually imparting his bounties. He raises up the sick from beds of languishing, he delivers men from peril which they do not see; he commissions heavenly angels to save men from calamity, to guard them from the pestilence that walketh in darkness, and from the destruction that wasteth at noonday, but their hearts are unimpressed. They do not consider God's blessings, they do not rejoice in his love. They center all their thoughts upon themselves. They do not appreciate Christ's pitying tenderness and matchless love. Only a few discern that their blessings are the result of the never-failing mercies of God through Jesus Christ; but those who do discern this fact, make melody in their hearts to God, and, as did the cleansed leper, they offer to him a tribute of praise and thanksgiving. [Cf: ST 07-02-96 para. 01] p. 228, Para. 3, [1896MS].

There are many who claim that Jesus has cleansed them from the leprosy of sin. But how few continue to offer a tribute of praise, ascribing glory to God! The great gift that God has bestowed upon the world in his only begotten Son, calls for as hearty a response of love and gratitude as that which fell from the lips of the Samaritan, who returned to give God glory. When our human friends bestow upon us gifts and favors, we feel an inclination to manifest gratitude, and to return gifts and favors to them. But how indifferent and careless, how unappreciative, are the hearts of men of the love of God! How little men seem to think of the blessings that are showered upon them by our kind heavenly Father! The Lord asked, "Where is my glory and my praise for the boundless love I have shown to men?" It is impossible for God to give a greater manifestation of his tender compassion and benevolent love. "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." All heaven was comprised in that one gift. It is through the merits of the gift of Christ that we receive all our mercies. We may rejoice with heart and soul and voice as we partake of our daily food; for it is the gift of God through Jesus Christ. [Cf: ST 07-02-96 para. 02] p. 229, Para. 1, [1896MS].

In the councils of heaven the Lord planned to reshape the broken, perverted characters of man, and to restore to them the moral image of God. This work is termed the mystery of godliness. Christ, the only begotten of the Father, assumed human nature, came in the likeness of sinful flesh to condemn sin in the flesh. He came to testify to the unchangeable character of the law of God that had been impeached by Satan. Not one jot or tittle of it could be changed to meet man in his fallen condition. Christ lived the law in humanity, in order that every mouth might be stopped, and that Satan might be proved an accuser and a liar. Christ revealed to the world the character of God as full of mercy, compassion and inexpressible love. He came to lift up man. It was provided that whosoever should believe in Christ as his personal Saviour should be saved. In all his works he taught men that it was his mission not to destroy men's lives, but to save them. [Cf: ST 07-02-96 para. 03] p. 229, Para. 2, [1896MS].

Through the plan of salvation, power was to operate in the re-creation of man. The remedy for the sinner was of a supernatural character. It was not essential that fallen man should understand the philosophy of the scheme of redemption, or comprehend how divinity and humanity were united in Christ. It was not essential that doctors of divinity, that men of learning, should be able through worldly wisdom to unfold all that pertained to the grand scheme of redemption. It was made plain that it was essential that fallen man should believe in the word of God, and obey to the letter his commandments. The word of God may be compared to a treasure house, and the more we search it, the more we find its hidden riches. Here we may behold the Lamb of God, that taketh away the sin of the world. It is in the word of God that we find encouragement to turn our eyes to Christ, to lift up our voice in hope and expectation, saying, "Jesus, thou Son of David, have mercy on me." It is in the word of God that we find what is the effectual remedy for the leprosy of sin. Here it is that we see the ransom that has been provided, hear the gracious invitation, and look upon the mercy of God, that has no parallel, toward those who are rebels and enemies. [Cf: ST 07-02-96 para. 04] p. 229, Para. 3, [1896MS].

As messengers that are chosen of God, we are to herald the glad news of salvation, and earnestly cooperate with him in saving perishing souls. We should seek to lead those who are bound in the slavery of sin, to accept the costly sacrifice that heaven has made for man. The conditions upon which salvation is assured are plain and simple, so that the wayfaring man need not err therein. To neglect or reject these conditions is to lose all hope of salvation. God alone is able to say on what terms fallen, rebellious man may be saved. How foolish it is for men to spend their energies in seeking to climb up some other way than that way which is so simple and so easy to be understood that the most illiterate may take advantage of its provisions. Professed theologians seem to take pleasure in making that which is plain, mysterious. They clothe the simple teachings of God's word with their own dark reasonings, and thus confuse the minds of those who listen to their doctrines. Let the Lord explain what he would have the sinner do to inherit eternal life. He has furnished ample provision for his salvation, for he gave himself in Christ. He provided a salvation as full and complete as was the offering full and complete. A lawyer came to Christ asking what he should do to inherit eternal life, and Jesus 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." [Cf: ST 07-02-96 para. 05] p. 229, Para. 4, [1896MS].

The lawyer spoke just as he was convicted, and Christ confirmed him in his interpretation of the law. "And he said unto him, Thou hast answered right; this do, and thou shalt live." How beautiful was this truth in its simplicity! This is what God requires of us. Through faith in Jesus Christ as our substitute, surety, and righteousness, we may lay hold upon divine power, so that the righteousness of the law may be fulfilled in us who walk not after the flesh, but after the Spirit. The keeping of God's commandments is an evidence of our faith in Christ as our divine Saviour. John says, "This is the love of God, that we keep his commandments; and his commandments are not grievous." Again he writes, "Blessed are they that do his commandments, that they may have

right to the tree of life, and may enter in through the gates into the city." By Mrs. E. G. White. [Cf: ST 07-02-96 para. 06] p. 230, Para. 1, [1896MS].

"Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." [Cf: ST 07-09-96 para. 01] p. 230, Para. 2, [1896MS].

He spoke these words to his disciples as he was taking his last journey toward Jerusalem. Luke speaks of this conversation, and gives it in more detail. He says: "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." [Cf: ST 07-09-96 para. 02] p. 230, Para. 3, [1896MS].

The disciples of Christ could not believe that Christ should be treated with such contempt, that men should scourge him, and put him to death. They expected that he would set up a temporal kingdom, that he would sit upon David's throne, and reign as a temporal prince in Jerusalem, bringing all nations into subjection to his will. Altho Christ plainly told them what would be his fate, they were not prepared to change their ideas. They were unwilling to believe the disagreeable truths that he opened to them, were unwilling to give up the thought that Christ would be a conqueror. They would not harbor the idea that he would be rejected and treated as a slave by his enemies. Not believing the words of Christ, they did not comprehend the words of the prophets, and thought them out of harmony with the words of Christ. We marvel that they could not comprehend these things; for as we stand this side of the cross, we see clearly how the predictions of prophets were fulfilled to the letter. Because they did not believe the words that Christ spoke to them (and he always spoke truth and never deceived them), they were unprepared for the trying scenes through which they were called to pass. [Cf: ST 07-09-96 para. 03] p. 230, Para. 4, [1896MS].

Jesus plainly revealed to them the fact that he was to be rejected and crucified, and yet, clinging to their idea of a temporal kingdom, the mother of Zebedee's children, with her sons, came to him, "worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom." Had they comprehended the statement which Christ had made to them concerning his death, their hearts would have been too deeply moved to make such a request. "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 be baptized with the baptism that I am baptized with? They say unto him, We are able. Then he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be

given to them for whom it is prepared of my Father." [Cf: ST 07-09-96 para. 04] p. 230, Para. 5, [1896MS].

They were to be partakers with Christ in his sufferings. All who follow Christ will deny self, will share in his humiliation, will suffer affliction and persecution, and be hated of all men for his name's sake. James was killed with a sword by Herod, and John's life would have been extinguished if God had not kept his light burning to be a faithful witness of his personal knowledge of Jesus Christ. But if the words of Christ had been rightly comprehended, they would have understood what he meant when he said that to sit on his right hand and on his left was not his to give, but would be given to those for whom it is prepared by his Father. Those who would be thus distinguished in the kingdom of God, would be prepared for these places by manifesting the love of Christ, by giving to the world in their own character a representation of his character. "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away, even that which he hath." He that employs his God-given abilities in improving the opportunities sent to him, will have light proportionate to his faithfulness, and because he hath, he shall have more abundantly. But if the capabilities that God has intrusted to men are not used, their abilities will diminish, and because they are slothful servants, and do not make an application of their talents to the service of God, they will become less and less qualified to do his work. Their light will diminish, and they will cultivate the powers by which they scatter away from Christ. They will lose all that is good, and be unfitted to take a place in the courts of heaven. Because they have failed to improve their privileges, they will lose soul, body, and spirit. Their loss will be the natural result of their course of action; for he who works against God can have no place in his kingdom. [Cf: ST 07-09-96 para. 05] p. 231, Para. 1, [1896MS].

The request that was made for the exaltation of John and James in the kingdom of Christ, will be granted, if they so improved their talents in the service of God as to fit them for that place. But John and James were on test and trial, and if they proved true, if they held fast the faith once delivered to the saints, they would have the position that the Father had prepared for them, and the position would be according to their unselfish fidelity in using the talents God had intrusted to them in the service of Christ. Each one of us will be dealt with according to the same rule. Shall we not all take the lesson to heart? The way in which we use the Lord's intrusted talents will make a decided difference as to what shall be our future, eternal reward. Those who feel under obligation to God to improve every talent he has lent them to his glory, will be rewarded in proportion to their faithful zeal in his service. Those who misapply the precious talents God has given, who, instead of using them for God's glory, make them serve selfish purposes, will be rewarded as was the man in the parable who went and hid his Lord's money in the earth. Those who are careless, indolent, selfish, who think more of their own exaltation than they do of the honor of God, will not be found keeping the first four and the last six commandments, and can not be rewarded as those will be rewarded who have manifested pure devotion in the service of God. The record of our lives is accurately kept by the recording angel, and we shall each be rewarded according as our works have been. There will be many who will be greatly surprised in the last day. Jesus says, "Many shall come from the east and west, and shall sit down with Abraham, and

Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." By Mrs. E. G. White. [Cf: ST 07-09-96 para. 06] p. 231, Para. 2, [1896MS].

God had signally blessed the Jews, and they had been unfaithful to their trust; tho professing to be the people of God, they would have no place in the kingdom of heaven. They had been made the depository of sacred truth; they had had light far in advance of any other nation on the face of the earth, and yet by misappropriating the great gifts lent to them in trust, by dishonoring and misrepresenting God, by becoming self-righteous and self-important, they had lost the precious graces of the Spirit of God, and were wholly unfit for the heavenly courts. They had not honored God, therefore God could not honor them. They had counted other people as unworthy to associate with them. They had despised them, and fully believed that they themselves would go into heaven before others. But those whom they despised, who made a more faithful use of their privileges, would be accepted to God, and would enter heaven, to sit down with distinguished men who did not reject the world's Redeemer, or cast contempt upon the law of Jehovah. [Cf: ST 07-16-96 para. 01] p. 232, Para. 1, [1896MS].

The words that Christ spoke to John and James, recorded in Matt. 20:21, 22, contain a deep, unchangeable truth. Tho they did not understand its full significance when it was spoken to them, they afterward appreciated its meaning; for the Holy Spirit enlightened their minds. These words are written for our instruction as well as theirs. We are in the same danger as were those who supposed that they were the very favorites of heaven, who supposed that Christ had come to exalt the Jews as a nation, and to break the yoke of bondage under which they groaned with such a sense of humiliation. They excluded the gentiles from any participation in the kingdom of God; but Jesus distinctly told them that many who were called heathen would be saved, while those who had neglected to improve their rich opportunities, and who did not appreciate the treasures of truth, would be cast into outer darkness. [Cf: ST 07-16-96 para. 02] p. 232, Para. 2, [1896MS].

If we would be children of God in deed and in truth, we must seek first the kingdom of God and his righteousness, and decide that we will be doers of the words of Christ, that we will obey God rather than men. We are to honor human agencies in whom we see the loveliness of Christ's character, but we are not to dishonor God, and him who was the Sent of God, by giving to men flattering titles. The greatest Teacher the world ever knew left no example of this character for us to follow. He did not call any fallible, sinful man by a title that belongs alone to God. No human being heard the title or reverend or right reverend from his lips as applied to man. Our highest honor is our humility. Christ, who was the most exalted among men and angels, bids us to learn of Him who is meek and lowly of heart. Those who took high titles to themselves, were rebuked by Christ as hypocrites. He said that they would not enter into the kingdom of heaven themselves nor permit others to do so. They made great pretensions, and presented themselves before the people as those who had superior knowledge of the Scriptures, but Christ said of them that they were ignorant both of the Scriptures and of the power of God. He said, "In vain do they worship me, teaching for doctrines the commandments of men." [Cf: ST 07-16-96 para. 03] p. 232, Para. 3, [1896MS].

The Pharisees sought in every way to destroy the force of the truth, and to eclipse the light of God from the view of the people. Professing to be representatives of God, under the garb of religion, they committed the grossest transgressions. Christ came to represent the Father, and therefore they were stirred with enmity against him, and were determined to put him out of the way. Christ placed the principles of the Gospel before the minds of his disciples and the people in order that they might see how great was the contrast between the spirit of true religion and that of the religion professed by the Pharisees. [Cf: ST 07-16-96 para. 04] p. 232, Para. 4, [1896MS].

John and James, who made the request that they might sit, one on the right hand and the other on the left hand of Christ in his kingdom, did not make this request in the spirit that many have thought they did. They both loved Christ, and desired to be as close as possible to his person. It was customary for John to take his position next to the Saviour at every possible opportunity. James also longed to be honored with as close a connection with Christ as John desired. But when the ten heard of the request that had been made, "they were moved with indignation against the two brethren." Jesus called his disciples to him, and said: "Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." This means that those who would be great in the church of God must act as true shepherds in his church. They are to follow the example that Christ has given. "And whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." [Cf: ST 07-16-96 para. 05] p. 233, Para. 1, [1896MS].

The Mind of Christ.--Jesus did not come to earth with outward pomp and display. His works of divine love and mercy were to testify to his divine origin and character. Those who would not receive him because of his outward humility, would be of no value to the Saviour, no blessing to humanity. He clothed his divinity with humanity, and yet he did not require that any one should minister unto him. He came to labor for others. He ever strove to do men good; he provided for their necessities. Among his disciples he was in every sense a caretaker, a burden bearer. He shared their poverty. He practiced self-denial on their account. He went before them to smooth the more difficult places, and now he was nearing the time when he would consummate his work for men on earth by laying down his life. He paid his life as the price for our redemption. [Cf: ST 07-16-96 para. 06] p. 233, Para. 2, [1896MS].

The lessons given to the disciples of Christ, are full of significance, and present most profitable instruction for us who believe. We are not to act after the manner, precept, or example of men who are in authority in earthly positions, but to minister to others, to be servants to all, "even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The kingdom of God is established on different principles than are the kingdoms of this world. There is to be no rank among the servants of Christ. Christ says, "All ye are brethren." The rich, the poor, the learned, the unlearned, the bond, and the free are equally

God's heritage, and he who is most exalted in the sight of God is he who has most genuine humility, the deepest sense of his unworthiness, the greatest realization of his dependence upon God. Those who truly love God, truly love their fellow-men. They constantly seek to do good to all those who are connected with them. They are laborers together with God. [Cf: ST 07-16-96 para. 07] p. 233, Para. 3, [1896MS].

Christ did not reprove John and James and their mother for offering this request to sit upon his right hand and upon his left hand in the kingdom. In presenting the principles of love that should actuate them in their dealings one with another, he presents to the indignant disciples the instruction that he would have them practice in their daily lives. They were to take his life as an example, and follow in his steps. The apostle presents this matter before us also in its true light, and says: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; 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. Wherefore God also hath highly exalted him, and given him a name which is above every name." [Cf: ST 07-16-96 para. 08] p. 233, Para. 4, [1896MS].

Christ lived the law. He copied no human model, he drew no lessons from the maxims that guided the world. He was the brightness of his Father's glory, the express image of his person. He thought it not a thing to be grasped to be equal with God, and yet there was not one act of oppression in his whole life. He bore patiently with Judas. Judas condemned himself in betraying his Lord, gave himself up to the enemy, passed sentence upon himself, and put himself to death. How tenderly Jesus dealt with Peter; tho he denied him three times, yet he looked upon Peter with sorrowful regret, with pardoning love! It was that look that broke the heart of the disciple. Let us look upon the spotless life of Christ, appreciate his unstained purity of character, and pray earnestly, "Be thou my pattern." [Cf: ST 07-16-96 para. 09] p. 234, Para. 1, [1896MS].

Christ was ever touched with human woe. He healed the sick. He worked miracles. He condescended to go to those who could not come to him. He raised the dead. And yet he bore with meekness and patience the charge that he cast out devils through the prince of devils. He denounced every abomination in the land. His own spotless, untainted purity put to shame every evil practice. It was this character that showed up in contrast the character of those who were deceiving the people and lording it over God's heritage. His lips were free from all guile; zeal for God's honor was unceasingly apparent in his life, and yet the most inveterate hatred was aroused against the only begotten Son of God, who hated sin alone, yet loved the sinner. Satan could find nothing in Christ by which to lead him from the path of rectitude. Judas declared, "I have betrayed innocent blood." Pilate, who condemned him, said, "I find no fault in him." But, tho spotless, tho blameless, he was delivered to be crucified. Shall we who have been purchased by the blood of Christ complain of hardships? shall we for whom Christ has died oppress one another? Shall we who are mortal, erring men, heap

reproach upon those who are mortal, erring men like ourselves? Shall we think it too great a disgrace to suffer reproach for the name of Christ?--God forbid. Let us go without the camp, and, if required, bear reproach cheerfully, gladly, for Christ's sake. If we have found Christ precious to our souls, then we owe it to Jesus to tell others of his preciousness, to lead them to understand what they shall do to inherit eternal life. We have received much of heaven; we are to impart much of heaven. We are to make known the ways of Christ upon earth. By Mrs. E. G. White. [Cf: ST 07-16-96 para. 10] p. 234, Para. 2, [1896MS].

"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." The solemn and joyous ceremonies were carrying the people to the highest state of enthusiasm, when the clear, melodious voice of Jesus was heard among that immense throng of all classes and grades of society. Some, the priests and rulers, the scribes and Pharisees, were full of prejudice and bitterness. Some were scoffing, and some planning how they could compass the death of Christ; yet this great and wonderful ceremonial had been instituted by himself, and was a representation of his mission. [Cf: ST 07-23-96 para. 01] p. 234, Para. 3, [1896MS].

As Jesus looked upon that vast congregation, he read the heart sorrow beneath the outward display of joyous exultation. He saw many whose souls were parched as the desert, many overwheeled by participation in the great ceremonial pointing to himself. How he longed to pour into their heart the current of his love! Many were almost fainting from weariness, but that voice, unlike any other, fell upon the ear in soothing accents, "If any man thirst," for assurance of truth, for restful hope, for deliverance from sinful propensities, "let him come unto me, and drink." He need not go to the priests or rabbis, but let him come unto me. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" When he should ascend to the Father, then the Comforter which the Saviour promised to send would come. Jesus promised to manifest himself through the Holy Spirit to every individual who shall seek him and believe on him. [Cf: ST 07-23-96 para. 02] p. 234, Para. 4, [1896MS].

The attention of the people was arrested. That clear, penetrating voice conveyed his words to the farthest bounds of the congregation. What effect did they have?--"Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?" Unbelief arose in many minds, because they were reasoning upon false pretenses. In their ignorance they had received hearsay, and supposed that Jesus had been born in Galilee. But he was born in Bethlehem. Some of the priests and rulers would have taken him, but they dared not lay hands on him in so public a manner. The people were not of the same mind as the priests and rulers. The latter sent officers to take Jesus, and stop that voice which was awakening so great an interest in that immense gathering. The officers came into the Saviour's presence; they heard his words, they looked upon his face, and it was as if glorified. His words spoke directly to their hearts, and they forgot their errand, and returned without Jesus. The priests and rulers asked, "Why have ye not brought him?" The answer came promptly, "Never man spake like this

man." [Cf: ST 07-23-96 para. 03] p. 235, Para. 1, [1896MS].

It seemed to them that a halo of light was round about him, as tho he was surrounded by the glory of God. They stood in his presence filled with awe and reverence. Take him?--No; impressions were made on the minds of these hardened officers that were never effaced. [Cf: ST 07-23-96 para. 04] p. 235, Para. 2, [1896MS].

The Pharisees on first coming into the presence of Christ had felt all this reverence, all these convictions; their minds and hearts were deeply moved. With almost irresistible power the conviction was forced upon them that "never man spake like this man." Had they yielded to the Spirit's influence, they would have received Jesus, and would have advanced from light to a greater light; but they wrapped their robes of self-righteousness about them, and trampled down the convictions of conscience. The Pharisees answered the officers with scorn and contempt: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." Here was one who was the very foundation of the Jewish ceremonies, one who made the law, one who on Mount Sinai proclaimed the law, one who knew every phase and principle of the law. But he was unrecognized and unacknowledged by the leaders in Israel. [Cf: ST 07-23-96 para. 05] p. 235, Para. 3, [1896MS].

Nicodemus, who went to Christ by night, had received light. The lessons of Christ were as seed dropped into the heart, to spring up and bear fruit. A light had been kindled that would increase and shine brighter and brighter to the perfect day. The words of Nicodemus carried weight with the rulers and Pharisees; for he was chief ruler among the people, and stood high in the Sanhedrin. He said, "Doth our law judge any man, before it hear him, and know what he doeth?" They answered him with bitter derision, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet." Had he not been searching the prophecies? had he not heard Christ himself? He could have testified, with the officers sent to arrest Jesus, "Never man spake like this man." The lesson given that night to Nicodemus was for him as a light shining in a dark place until the day dawn, and the daystar arise in the heart. Who were the deceived ones?--The men who stifled conviction, who turned away their ears from hearing the truth, and were turned unto fables. [Cf: ST 07-23-96 para. 06] p. 235, Para. 4, [1896MS].

History is being repeated. In our day we meet the same false reasoning among the rulers and the ministers as the people met when Christ was upon the earth. We need to consider the words of Christ. "Take heed that no man deceive you." The Jews were deceiving themselves. It was not because of a lack of light and evidence that Christ was not received, and believed, and honored as the Messiah; it was the malignity and jealousy and prejudice that bound so large a number with its cruel power. Minds clouded with prejudice, warped with envy and unholy passion, will not come to the word of God for their decision. Those who sat in Moses' seat instilled into the minds of the people their false interpretations of Scripture. The truth was buried beneath their own doctrines and maxims and traditions. They taught the people that Christ was to appear as a great conqueror to break the Roman yoke from off the nation. They could not bring their proud hearts to believe the prophecies. [Cf: ST 07-23-96 para. 07] p. 236, Para. 1, [1896MS].

It was too humbling to their proud hearts to accept one who was a man of sorrows and acquainted with grief. They received that part of the prophecy which foretold one who was to shine before his ancients gloriously, who was to reign from sea to sea, and from the river to the ends of the earth. As there was no outward show of a conqueror in Jesus, they turned their faces from him, they resisted his words, and worked by every conceivable means to counteract his influence. Thus they fulfilled the very prophecy that pointed to him as a man of sorrows and acquainted with grief. [Cf: ST 07-23-96 para. 08] p. 236, Para. 2, [1896MS].

Jesus did the works of God, healing the sick, feeding thousands by a miracle, treading the white-capped billows to reach his disciples in the tempest-tossed boat. When Peter, looking away from Jesus to the waves, was sinking, the cry of distress was heard "Lord save, or I perish." That imploring cry reached the ears of him who is infinite in compassion. Jesus would save to the uttermost the poor, trembling, imperiled soul. In the night storm on the Sea of Galilee, Jesus was awakened by the cry of his disciples, "Master, carest thou not that we perish?" O, if at the beginning of the storm they had only awakened to the fact that Jesus was on board, they need not have worked so long with terror-stricken hearts! But when they cried to him for help, how quickly his word of power, "Peace, be still," quieted the storm. Prophecy was fulfilling in all the events of the life of Christ, from the manger to the cross. The conviction is forced upon the unprejudiced student of the Bible that Jesus in human flesh is the only begotten Son of the Father. He is that rock which was smitten in the desert by the rod of Moses, and from which streams of pure water gushed forth. [Cf: ST 07-23-96 para. 09] p. 236, Para. 3, [1896MS].

And on the last great day of the feast he addressed the weary, the homesick, sin-sick souls, many longing to understand the Lord and his ways, many disappointed and perplexed--to them comes the musical voice of invitation, clear, decided, positive, and with convincing power of love, "If any man thirst, let him come unto me, and drink." [Cf: ST 07-23-96 para. 10] p. 236, Para. 4, [1896MS].

As Moses lifted up the serpent in the wilderness, so has the Son of man been lifted up, that whosoever looks unto him in faith, may not perish, but have everlasting life. Look to Jesus, uplifted on the cross. When the serpent was lifted upon the pole in the camp of Israel, the proclamation went forth that all who were bitten by the fiery serpents were to look to that brazen symbol; and whoever looked was immediately healed. The people were not to reason how this was possible, not to question wherein was the virtue to make them whole. They were to do exactly as they were bidden. Those who stopped to reason, died. Just so 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. 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." By Mrs. E. G. White. [Cf: ST 07-23-96 para. 11] p. 236, Para. 5, [1896MS].

Jesus was the Commander of heaven, one equal with God, and yet he condescended to lay aside his kingly crown, his royal robe, and clothed

his divinity with humanity. The incarnation of Christ in human flesh is a mystery. He could have come to earth as one with a remarkable appearance, unlike the sons of men. His countenance could have shone with glory, and his form could have been of remarkable grace. He could have presented such an appearance as to charm the beholder; but this was not according to the plan devised in the courts of God. He was to bear the characteristics of the human family, and the Jewish race. In all respects the Son of God was to wear the same features as did other human beings. He was not to have such beauty of person as would make him singular among men. He was to manifest no wonderful charms by which to attract attention to himself. He came as a representative of the human family before heaven and earth. He was to stand as man's substitute and surety. He was to live the life of humanity in such a way as to contradict the assertion that Satan had made that humanity was his everlasting possession, and that God himself could not take man out of his adversary's hands. [Cf: ST 07-30-96 para. 01] p. 237, Para. 1, [1896MS].

Christ appeared upon the scene as a babe, as a child, having no extra advantages in the world. He came of poor parentage, he had no privileges that the poor have not known, He experienced the difficulties that the poor and lowly experience from babyhood to childhood, from youth to manhood. There is a mystery surrounding the birth of Christ that can not and need not be explained. Nearly two thousand years ago a voice strange and mysterious was heard in heaven, proceeding from the throne of God, and saying: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." "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." God manifest in the flesh came to our world, being justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory. [Cf: ST 07-30-96 para. 02] p. 237, Para. 2, [1896MS].

In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind can not comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, he in whom was the fulness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in him the brightness of his glory, the express image of his person. [Cf: ST 07-30-96 para. 03] p. 237, Para. 3, [1896MS].

Christ lived the life of a toiler from his earliest years. In his youth he worked with his father at the carpenter's trade, and thus honored all labor. Tho he was the King of glory, yet by his practice of following a humble employment, he rebuked idleness in every member of the human family, and dignified all labor as noble and Christlike. Those who indulge in idleness depart from the lesson that Christ has given in his example for all humanity. From 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 in doing the humble

duties that his lowly calling required. As the world's Redeemer, he had chosen a most humble position. He had clothed his divinity with humanity in order that he might be able to reach humanity. He could sympathize with the poor; for he understood the inconveniences of poverty. 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 a position that would bring to him the praise and flattery of men. He knew by experience the hardships of those who toil for their living, and could comfort and encourage all humble workers. The record of the history of the humble labor of his life of burden bearing, is written for our admonition and comfort. Those who have a true conception of the life of Christ, can never feel that they must make a distinction between classes, and set up the wealthy as superior to the lowly poor. The King of glory lived a life of toil. [Cf: ST 07-30-96 para. 04] p. 237, Para. 4, [1896MS].

It is written of Jesus in childhood that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." When only twelve years of age, he made manifest the fact that his mind was developing along spiritual lines. His parents went to Jerusalem every year to the feast of the Passover, and in his twelfth year Jesus accompanied them to the city. "And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance; and when they found him not, they turned back again to Jerusalem, seeking him." For three days they sought him anxiously; for they were awakened to a sense of the responsibility of the charge that God had placed upon them. "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. And all that heard him were astonished at his understanding and answers." [Cf: ST 07-30-96 para. 05] p. 238, Para. 1, [1896MS].

His parents listened in amazement as they heard his searching inquires. Jesus was taking advantage of the providential occasion that had opened to him to diffuse light. He had led the rabbis and teachers to speak of the prophecies concerning the appearing of Messiah. They had presented their view of the matter, speaking of the wonderful elevation that this blessing would bring to the Jewish nation; but Jesus presented the prophecy of Isaiah, asking them the meaning of those scriptures that brought to view the humiliation, suffering, and death of the Son of God. Tho taking the attitude of a learner, Christ imparted light in every word he uttered. He interpreted the Scripture to the darkened mind of the rabbis, and gave them clear light in regard to the Lamb of God, that taketh away the sins of the world. The sharp, clear questions of the child learner brought a flood of light to their darkened understanding. The truth shone out as the clear shining of a light in a darkened place, as he received and imparted the knowledge of the plan of salvation. [Cf: ST 07-30-96 para. 06] p. 238, Para. 2, [1896MS].

It is plainly stated that Christ grew in knowledge. What a lesson is found in this incident in the life of Christ for all youth! If they shall diligently search the word of God, and through the Holy Spirit receive divine guidance, they will be able to impart light to others. By communicating the grace given them, new grace will be imparted from

Heaven. The more the human agent communicates to others the riches of the grace of Christ, the more clear and vigorous will become his understanding, and the more richly will the grace of God abide in his own heart. If the youth will remain as humble as did the child Jesus, they will become channels of light. [Cf: ST 07-30-96 para. 07] p. 238, Para. 3, [1896MS].

The doctors and the wise men were amazed at the question of the child Jesus, and, desiring to encourage such a student of the prophecies, they sought to draw out the knowledge he had obtained. Joseph and Mary were as much astonished, as they heard the wise answers of their Son, as were the learned men themselves. When there was a pause in the conversation, Mary, the mother of Jesus, approached her Son, and asked, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Divine light shone through humanity as Jesus lifted his right hand, and asked, "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 comprehend the true meaning of his words. But, tho he was the Son of God, he went down with his parents and came unto Nazareth, and was subject unto them. And, tho his mother did not understand at that time the meaning of his words, yet "she kept all these sayings in her heart." [Cf: ST 07-30-96 para. 08] p. 238, Para. 4, [1896MS].

At the age of twelve the Holy Spirit was abiding upon Jesus, and 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 questions of no ordinary character, by which he flashed light into the minds of his hearers, and brought them to an understanding of the prophecies and the true mission and work of the Messiah they were expecting. The Jewish people were cherishing erroneous ideas. They were anticipating grand and wonderful things, hoping for their own personal exaltation above the nations of the earth at the Messiah's appearing. They were looking for the glory that will attend the second coming of Christ, and overlooking the humiliation that would attend his first advent. But Jesus, in his questions about the prophecies of Isaiah that pointed to his first appearing, flashed light into the minds of those who were willing to receive the truth. He himself had given these prophecies before his incarnation in humanity, and as the Holy Spirit brought these things to his mind, and impressed him with regard to the great work that he was to accomplish, he imparted light and knowledge to those around him. [Cf: ST 07-30-96 para. 09] p. 239, Para. 1, [1896MS].

Tho he increased in knowledge, and the grace of God was upon him, yet he did not become lifted up in pride, or feel that he was above doing the most humble toil. He took his share of the burden, together with his father, mother, and brethren. He toiled to sustain the family, and shared in the work that would meet the expenses of the household. Tho his wisdom had astonished the doctors, yet he meekly subjected himself to his human guardians, bore his part in the family burdens, and worked with his own hands as any toiler would work. It is stated of Jesus that (as he advanced in years) he "increased in wisdom and stature, and in favor with God and man." [Cf: ST 07-30-96 para. 10] p. 239, Para. 2, [1896MS].

The knowledge he was daily obtaining of his wonderful mission did not

disqualify him for performing the most humble duties. He cheerfully took up the work that devolves upon youth who dwell in humble households pressed by poverty. He understood the temptations of children; for he bore their sorrows and trials. Firm and steadfast was his purpose to do the right. Tho enticed to evil, he refused to depart in a single instance from the strictest truth and rectitude. He maintained perfect filial obedience; but his spotless life aroused the envy and jealousy of his brethren. His childhood and youth were anything but smooth and joyous. His brethren did not believe on him, and were annoyed because he did not in all things act as they did, and become one of them in the practice of evil. In his home life he was cheerful, but never boisterous. He ever maintained the attitude of a learner. He took great delight in nature, and God was his teacher. By Mrs. E. G. White. [Cf: ST 07-30-96 para. 11] p. 239, Para. 3, [1896MS].

In the child life of Jesus the condition of society began to open to his mind, as he saw the great contrast between the practices of men and the teachings of the Old Testament Scriptures. When reprov'd for his simple habits and practices, he presented the word of God as a justification of his actions; but his brethren charged him with supposing himself superior to them, and reprov'd him for setting himself up above their teachers, and the priests and rulers of the people. He knew that if he obeyed the word of God, it would be impossible to find rest and peace in the home circle among his brethren. He had a deep and growing knowledge concerning the erroneous ideas, customs, and traditions which were increasing among men, and bringing about a decrease of piety, simplicity, and truth. Men were departing from the Scriptures and giving heed to the doctrines of men. He saw the people following superstitious rites which possessed no virtue. He looked upon men engaging in a service that was a mere round of ceremony, in which, by human tradition, the sacred truth was hidden from the worshiper. He knew that in their faithless services they could find neither peace, rest, nor satisfaction. They could not know the freedom of spirit that would come to them by serving God in truth. [Cf: ST 08-06-96 para. 01] p. 239, Para. 4, [1896MS].

Jesus was a nonconformist, and did not always remain a silent spectator to men's erroneous practices. His clear penetration in distinguishing between the false and the true, greatly annoyed his brethren, who held to the traditions of men. They insisted that the traditions of the rabbis must be heeded, as tho they were the requirements of God. He taught by precept and example that religious service should be divested of all human inventions; but his non-performance of the things which the rabbis prescribed, and which were not according to divine directions, was a source of annoyance to his brethren, to the Pharisees, and the priests. [Cf: ST 08-06-96 para. 02] p. 240, Para. 1, [1896MS].

When they sought to bring Jesus to accept the minute human inventions, maxims, and traditions, that they claimed came from the ancient rabbis, he asked them for their authority in Holy Writ. He told them that he would heed every word that proceeded from the mouth of God; but that he would not proceed to obey the inventions of men. He pointed out to them the fact that it was evident that through their traditions and inventions, they were exalting the word of men above the word of God. The rabbis knew that they had no authority in Holy Scripture for

demanding his obedience to their traditions; they realized that in spiritual understanding and practice he was far in advance of them; and yet they were angry because he would not implicitly obey their dictates. Failing to convince him that human tradition was to be considered sacred, they sought Joseph and Mary, and set before them his course of non-compliance to their traditions and customs. [Cf: ST 08-06-96 para. 03] p. 240, Para. 2, [1896MS].

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 the family, but he knew what it was to have their affections alienated from him. Because he pursued a straightforward course, and would not conform to the practices of men, but was true to the requirements of Jehovah, he suffered rebuke and censure. His brethren reproved him for standing aloof from the ceremonies that were taught by the rabbis; for they regarded the traditions of men more highly than the word of God. Jesus made the Scriptures, which were read in the synagogues, his constant study, and when the scribes and Pharisees sought to enforce upon him their rigid exactions, they found him thoroughly furnished with the word of God. They could prevail nothing against him. He seemed to know the Scriptures from beginning to end, and presented them in their true import. They were ashamed to be worsted by a child, who they claimed ought to obey every injunction, and not show disrespect to their traditions and maxims. They claimed that it was their business to explain the Scriptures, and that it was his place to accept their interpretation. They were indignant that this child should stand in opposition to their word when it was their calling to study and explain the Scriptures. [Cf: ST 08-06-96 para. 04] p. 240, Para. 3, [1896MS].

The scribes, rabbis, and Pharisees could not force Jesus to neglect the word of God, and follow the traditions of men; but they influenced his brethren to make his life a bitter one. His brethren threatened him, and sought to intimidate him, and 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 the questions among the doctors, his course of action was a mystery to them. He would not enter into controversy, yet his example was a constant lesson. He seemed as one who was set apart. Whenever it was possible he went out alone to contemplate the scenes of nature, and to commune with the God of nature. Whenever it was his privilege, he turned aside from the scene of his labor and responsibility to go into the field, to wander by the lakeside, to meditate in the green valleys, to hold communion with God on the mountain side or amid the trees of the forest. He would return to his home to take up again the humble duties, and to give an example of patient labor. [Cf: ST 08-06-96 para. 05] p. 240, Para. 4, [1896MS].

Jesus loved the society of children, and he exerted a great influence over them. The poor and the needy were objects of his special attention. In every gentle, tender, and submissive way, he sought to please those with whom he came in contact. But tho so gentle and submissive, nothing could induce him to practice ceremonies, to follow maxims and customs, that led away from the word of God. Some admired his perfection of character and often sought his company. But those who accepted the sayings of men as the word of God, when they saw his non-conformity to the traditions of men, turned away from him, and avoided

his presence. [Cf: ST 08-06-96 para. 06] p. 241, Para. 1, [1896MS].

Throughout his childhood and youth, he manifested the perfection of character that marked his after life. He grew in wisdom and knowledge. As he witnessed the sacrificial offerings, 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 the large and noisy city, that is full of confusion and strife, but in the retired valleys among the hills. He was guarded from his earliest years by heavenly angels, yet his life was one long struggle against the powers of darkness. Satanic agencies combined with human instrumentalities to make his life one of temptation and trial. Through supernatural agencies, his words, which were life and salvation to all who received and practiced them, were perverted and misinterpreted. [Cf: ST 08-06-96 para. 07] p. 241, Para. 2, [1896MS].

Because his life was free from all taint of sin, and condemned all impurity, he was opposed both at home and abroad. His hours of happiness were found when communing with nature and with nature's God. Because he conformed to a "Thus saith the Lord" with such fidelity, he presented a marked contrast to those who were around him, and many felt rebuked by his stainless life, and avoided his presence. But there were some who sought his society, feeling at peace in his presence, because he never contended for his rights. Tho he loved his brethren, yet they hated him, and manifested the most decided unbelief and contempt. In his home life, where all should have been at peace, he was constantly confronted by envy and jealousy. His labors were made unnecessarily severe because he was willing and uncomplaining. He did not fail nor become discouraged. He lived above these difficulties, as if in the light of God's countenance. He did not retaliate when he was roughly used, but bore insult patiently, and in his human nature became an example for all children and youth. He endured the heat and the cold, the sun and the rain, of his native hills and valleys. [Cf: ST 08-06-96 para. 08] p. 241, Para. 3, [1896MS].

The life of Christ was marked with respect, devotion, and love for his mother. She often remonstrated with him, and sought to have him concede to the wishes of his brethren. His brethren could not persuade him to change his habits of life in contemplating the works of God, in manifesting sympathy and tenderness toward the poor, the suffering, and the unfortunate, and in seeking to alleviate the sufferings of both men and dumb animals. When the priests and rulers came to Mary to persuade her to force Jesus to give allegiance to their ceremonies and traditions, she felt much troubled. But peace and confidence came to her troubled heart as her Son presented the clear statements of the Scriptures in upholding his practices. At times she wavered between Jesus and his brethren, who did not believe that he was the Sent of God. But evidence was powerful and abundant that his was a divine character. She saw him sacrificing himself for the good of others. She saw him meeting the people where they were. She saw him constantly growing in grace and knowledge, and in favor with God and man. His life was as leaven working amid the elements of society. Harmless and undefiled, he walked amid the careless, the thoughtless, the rude, the uncourteous; amid the unjust publicans, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitudes. All were objects of his compassion. He addressed himself to them, not to upbraid and discourage, not to utter words

unwisely, but to present lessons from his childhood to youth, and from youth to manhood, that would be a savor of life unto life to those who should believe. [Cf: ST 08-06-96 para. 09] p. 241, Para. 4, [1896MS].

He treated every human being as possessed of value. He taught men to look upon themselves as endowed with precious talents, that, if rightly employed, would elevate and ennoble them, and secure for them eternal riches. By his example and character, he taught that every moment of life was fraught with eternal results. From childhood to youth, from youth to manhood, his life was the outworking of the standard of righteousness. He weeded life from all vanities, and taught that it was to be cherished as a treasure, and to be employed for holy purposes. He taught that the character was precious, and that every moment of life was to be passed in the service of God, was to be as saving salt, to preserve society from moral corruption. Christ passed by no human being as worthless and hopeless, but sought to apply the saving remedy to every soul who needed help. In whatever company he found himself, he presented lessons by precept and example that were appropriate to the time and circumstances. He sought to inspire with hope the most rough and unpromising, setting before them the idea that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God among a crooked and perverse generation, among whom they would shine as lights in the world. This was the reason that, after his public ministry began, so many heard him gladly. [Cf: ST 08-06-96 para. 10] p. 242, Para. 1, [1896MS].

From his very childhood he had worked for the people in an unobtrusive manner, letting his light shine amid the moral darkness of a crooked and perverse nation. He made manifest the character of God to our world in bearing the burdens of private life, and in the larger field of activity. He encouraged everything that pertained to the real interests of life, but labored to break up romantic and dreamy contemplations. He taught by precept and example the fact that future position would be decided by human beings themselves, that destiny is marked by our own course of action. Those who cherish right principles, who work out God's plan in a narrow sphere of action, doing right because it is right, will find wider fields of usefulness. Those who are true to God's holy commandments in a humble place, are qualifying themselves to do God's service in ministering to their fellowmen in a higher position. The Lord will give such clear insight and discernment, and bless them with such views of eternity as will elevate and purify their characters. It is possible for us to be conscious of the favor of God, as was Christ. [Cf: ST 08-06-96 para. 11] p. 242, Para. 2, [1896MS].

The Jews had built up walls of separation between themselves and other nations, and the brethren of Christ were angry because he did not heed the prescribed boundaries, but mingled with all classes of people. Through childhood, youth, and manhood Christ walked alone. In his purity, in his faithfulness, he trod the winepress alone; and of the people there was none with him. But now it is our privilege to act a part in the work and mission of Christ. We may wear the yoke with him, and be laborers together with God. To whatever work we are called, Christ will work with us and in our behalf. He is doing all that is possible to set us free, and to make our cramped and narrow lives broad and efficient. He would have us recognize our responsibility, and realize that in shunning our work we are incurring great loss. In his day he saw many that were falling far below their privilege of

usefulness. To the indolent he said, "Why stand ye here all the day idle?" [Cf: ST 08-06-96 para. 12] p. 242, Para. 3, [1896MS].

We are enjoined to work while it is today, for the night cometh, in which no man can work. Jesus recognized and carried the awful weight of responsibility for the salvation of the human family. He knew that unless there was a decided change in the principles and purposes of the human race, all would be irretrievably lost. This was the burden of his soul, and he was alone in carrying this load. No one could appreciate the weight that rested upon his heart. Filled with intense purpose, he designed that his life should be a lamp in the world, that he himself should be "the Light of the world." By Mrs. E. G. White. [Cf: ST 08-06-96 para. 13] p. 242, Para. 4, [1896MS].

It is the duty of parents to educate and discipline their children from their earliest years. They should seek to kindly and tenderly lead them to Jesus, and impress upon the children the fact that they are anxious to secure the blessing of God upon their little ones. Parents should feel the necessity of this as much as did the mothers who brought their children to Jesus to receive his blessing. The disciples of Christ could not see why these mothers should be so anxious to bring their children into the presence of Christ. They sought to convince the mothers that this was a very improper thing to do; but Jesus reproved his overzealous disciples, and encouraged the mothers to bring their children into his presence. He said to his disciples, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." These precious words are to be cherished, not only by every mother, but by every father as well. These words are an encouragement to parents to press their children into his notice, to ask in the name of Christ that the Father may let his blessing rest upon their entire family. Not only are the best beloved to receive particular attention, but also the restless, wayward children, who need careful training and tender guidance. [Cf: ST 08-13-96 para. 01] p. 243, Para. 1, [1896MS].

Parents need not feel that it is necessary to repress the activity of their children, but they are to understand that it is essential to guide and train them in right and proper directions. These active impulses are like the vines, that, if untrained, will run over every stump and brush, and fasten their tendrils upon low supports. If the vines are not trained about some proper support, they waste their energies to no purpose. So it is with children. Their activities must be trained in the right direction. Give their hands and minds something to do that will advance them in physical and mental attainments. [Cf: ST 08-13-96 para. 02] p. 243, Para. 2, [1896MS].

The Lord has promised blessing to the children. He loves to purify and impress their minds, and to lead them in the way of righteousness. Children and youth may be trained in such a way as to become workers in the Master's vineyard. The Lord desires them in his service, and looks to parents to train them in such a way as to make them missionaries at home and abroad. They should be so educated that it will be their pleasure to relieve the cares of their toil-worn fathers and mothers. If parents had not neglected the fulfilling of their responsibilities in doing their parental duties to their children, there would not be so few children and youth enlisted as young soldiers in Christ's army. With proper instruction children will be gained to Christ, and may

become channels of blessing to other children and youth. Their influence may be widespread, and methods should be devised so that their active temperaments may find plenty to do in blessing others. When parents thoroughly act their part, giving them line upon line, and precept upon precept, making their lessons short and interesting, and teaching them not only by precept but by example, the Lord will work with their efforts, and make them efficient teachers. [Cf: ST 08-13-96 para. 03] p. 243, Para. 3, [1896MS].

O, that the youth and children would give their hearts to Christ! What an army might then be raised up, to win others to righteousness! But parents should not leave this work for the church to do alone. If parents would search the Scriptures so that they might learn what their duty is from the word of God, they would be awakened to their duty. They would find that the world is converting the church, and that they themselves are offering the same trivial excuses for non-performance of duty as the world offers for not heeding the word of God. Let parents comply with the conditions stated in the word of God, repent of their sins, and be converted. Children have heard the Scriptures misinterpreted, and have thought the misinterpretation must be the truth. When the light of truth is presented, many of these very children are convinced that God has spoken to them. How responsible is the position of parents when their children discern truth, and they use the arguments they have heard in the pulpits to prevent their children from following in the path of righteousness, and teach for doctrines the commandments of men! Parents must educate their children tenderly and kindly, and be representatives themselves of the faith that works by love and purifies the soul. There is greater need of this kind of education now than ever before; for the world is in the church, moulding and fashioning it after a worldly standard. [Cf: ST 08-13-96 para. 04] p. 243, Para. 4, [1896MS].

Education means more than the mere studying of books. It is necessary that both the physical and mental powers be exercised in order to have a proper education. When in counsel with the Father before the world was, it was designed that the Lord God should plant a garden for Adam and Eve in Eden, and give them the task of caring for the fruit trees, and cultivating and training the vegetation. Useful labor was to be their safeguard, and it was to be perpetuated through all generations to the close of earth's history. To have a whole-sided education, it is necessary to combine science with practical labor. From infancy children should be trained to do those things that are appropriate for their age and ability. Parents should now encourage their children to become more independent. Serious troubles are soon to be seen upon the earth, and children should be trained in such a way as to be able to meet them. Many parents give a great deal of time and attention to amusing their children, encouraging them to bring all their troubles to them; but children should be trained to amuse themselves, to exercise their minds in devising plans for their own satisfaction, doing the simple things that are natural for them to do. [Cf: ST 08-13-96 para. 05] p. 244, Para. 1, [1896MS].

Children of two to four years of age should not be encouraged to think that they must have everything that they ask for. Parents should teach them lessons of self-denial, and never treat them in such a way as to make them think they are the center, and that everything revolves about them. Many children have inherited selfishness from their parents, but

parents should seek to uproot every fiber of this evil tendency from their natures. Christ gave many reproofs to those who were covetous and selfish. Parents should seek, on the first exhibition of selfish traits of character, whether in their presence, or when in association with other children, to restrain and uproot these traits from the character of their children. Do not let the child receive the impression that, because he is your child, he must therefore be deferred to, and permitted to choose and direct his own way. He should not be permitted to choose articles of food that are not good for him, simply because he likes them. The experience of parents should have a controlling power in the life of the child. [Cf: ST 08-13-96 para. 06] p. 244, Para. 2, [1896MS].

How carefully should parents manage their children in order to counteract every inclination to selfishness! They should continually suggest ways by which their children may become thoughtful for others, and learn to do things for their fathers and mothers, who are doing everything for them. But if parents are not careful, they will treat their children in such a way as will lead the children to demand attention and privileges that will call for the parents to deprive themselves in order to indulge their little ones. The children will call upon the parents to do things for them, to gratify their wishes, and the parents will concede to their wishes, regardless of the fact that it is inculcating selfishness in their children. But in doing this work parents are wronging their children, and will find out afterwards how difficult a thing it is to counteract the influence of the education of the first few years in a child's life. Children need to learn early that they can not be gratified when selfishness prompts their wishes. [Cf: ST 08-13-96 para. 07] p. 244, Para. 3, [1896MS].

Fathers should train their sons to engage with them in their trades and employments. Farmers should not think that agriculture is a business that is not elevated enough for their sons. Agriculture should be advanced by scientific knowledge. Farming has been pronounced unprofitable. People say that the soil does not pay for the labor expended upon it, and they bemoan the hard fate of those who till the soil. In this country (Australia) many have given up the idea that the land will pay for working it, and thousands of acres lie unimproved. But should persons of proper ability take hold of this line of employment, and make a study of the soil, and learn how to plant, to cultivate, and to gather in the harvest, more encouraging results might be seen. Many say, "We have tried agriculture, and know what its results are," and yet these very ones need to know how to cultivate the soil, and to bring science into their work. Their plowshares should cut deeper, broader furrows, and they need to learn that in tilling the soil they need not become common and coarse in their natures. Let them learn to bring religion into their work. Let them learn to put in the seed in its season, to give attention to vegetation, and to follow the plan that God has devised. [Cf: ST 08-13-96 para. 08] p. 244, Para. 4, [1896MS].

The farmer and his sons have the open book of nature before them, and they should learn that farming is a noble occupation, when the work is done in a proper manner. The opinion that prevails that farming degrades the man, is erroneous. The earth is God's own creation, and he calls it very good. The hands may become hard and rough, but this hardness need not extend to the soul. The heart need not become

careless, nor the soul defiled. The effeminate paleness may be tanned from the countenance, but the testimony of health is seen in the red and brown of the complexion. Christlikeness may be preserved in the farmer's life. Men may learn, in cultivating the soil, precious lessons about the cultivation of the Spirit. By Mrs. E. G. White. [Cf: ST 08-13-96 para. 09] p. 245, Para. 1, [1896MS].

The Lord permits trials to come to his loved ones in order that through trial they may have increased knowledge concerning the God of their salvation. The Lord says, "Beloved, think it not strange concerning the fiery trial which is to try you, as tho some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Again he says to those who are kept by the power of God through faith unto salvation, that for a season they are "in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, tho it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." [Cf: ST 08-20-96 para. 01] p. 245, Para. 2, [1896MS].

James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons. . . . Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." [Cf: ST 08-20-96 para. 02] p. 245, Para. 3, [1896MS].

We may say with Job: "He knoweth the way that I take; when he hath tried me, I shall come forth as gold." "For thou, O God, hast proved us; thou hast tried us, as silver is tried." Our heavenly Father gave his only begotten Son to cope with the powers of darkness, and to restrain Satanic agencies, so that they might not prevail against his tried and chosen ones, and overcome and destroy them. Jesus, our great High Priest, is touched with the feeling of our infirmities, and he works to bind up those who are wounded and bruised by the enemy. He does not leave the tempted soul to the mercy of the destroyer. The children of God are to work in Christ's lines. They are to seek the wandering, straying sheep of his pasture. Those who claim to love God are to form a guard around perishing souls to save them from ruin. Instead of saying, "Let the erring go, we will not try to help them," we are to strengthen the hands which hang down, and confirm the feeble

knees. We shall never form characters after the divine similitude if we cherish the meager, stunted piety that looks out only for our individual selves, and does not lead us to do earnest, positive work for the salvation of others. We are to let our light shine in such a way as to guide souls into the haven of safety, that they may find refuge in Christ. Those who have not a positive religion, have no influence to entice others into the fold of safety. Their religion brings dishonor on the truth, and gives those who are not of our faith an excuse for their own defective lives. Those who are indolent, who center everything upon self, bring contempt upon the cause they profess to love. [Cf: ST 08-20-96 para. 03] p. 245, Para. 4, [1896MS].

The Lord permits trials to come upon us in order that we may make earnest, heartfelt intercession. Trial brings us to God, and leads us to form a closer connection with Christ our Saviour. Trial forces us to do as the word of God directs. We put into practice the command, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Do we believe these words, that are full of divine efficiency? The Lord says, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Cf: ST 08-20-96 para. 04] p. 246, Para. 1, [1896MS].

Our sufficiency in every time of need is found in the promise of God. We are to rejoice, to educate our hearts and lips to praise God. We are to speak cheerful words, to travel the path heavenward in such a manner as to make manifest to others that we consider it the greatest privilege that we could possibly have. Rejoice, press closer to Jesus, talk of his love, and tell of his power. Let the youth have excellent examples before them, that they may see what is Christian fortitude, courage, and stability. Let every word and action be of such a character as will be found unto praise and honor and glory at the appearing of Jesus Christ. Let the youth see in older Christians the way in which they may use their talents for the purpose of honoring their Creator and Redeemer. Experienced Christians should seek the society of the youth in order that they may help them to understand the way of salvation. Let them present the beauty of holiness, and as they teach others, they themselves will learn how to win the feet of the youth to walk in safe paths. [Cf: ST 08-20-96 para. 05] p. 246, Para. 2, [1896MS].

Satan is continually presenting his alluring charms, in order that he may draw the feet of the youth to take their stand under his black banner. He presents evil in false colors. Under the semblance of an angel of light, he hides the deformity of his character, and thus deceives thousands. Let not those who are striving for a glorious inheritance with the saints in light, present a forbidding, cold, unsympathetic aspect. Let them not act in such a way as will lead the youth to avoid their society. When this is the case, they are not shining as lights in the world. They are interposing their defective selves between the light of the world and the soul of the sinner. At every step shed light upon the pathway of those with whom you come in contact. Satan has cast his hellish shadow athwart the pathway of every soul, in order that he may eclipse every ray of light that shines from Christ to the human agent. Both young and old will have to encounter trials, but let faith be encouraged. Let it penetrate through the darkness, so that the soul may enter into that which is within the

veil, and walk in the light of the beams of the Sun of Righteousness. He that believes in Jesus as his personal Saviour, defeats the powers of darkness, and causes the hosts of heaven to sing a song of triumph. By Mrs. E. G. White. [Cf: ST 08-20-96 para. 06] p. 246, Para. 3, [1896MS].

Of the Lord Jesus Christ in his youth the divine testimony is given, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." After the visit to Jerusalem in his boyhood, he returned with his parents, "and came to Nazareth, and was subject unto them. . . . And Jesus increased in wisdom and stature, and in favor with God and man." [Cf: ST 08-27-96 para. 01] p. 246, Para. 4, [1896MS].

In the days of Christ the educators of the youth were formalists. During his ministry, Jesus declared to the rabbis, "Ye do err, not knowing the Scriptures, nor the power of God." And he charged them with "teaching for doctrines the commandments of men." Tradition was dwelt upon, amplified, and revered far above the Scriptures. The sayings of men, and an endless round of ceremonies, occupied so large a share of the student's life, that the education which imparts a knowledge of God was neglected. The great teachers were continually enlarging upon little things, specifying every detail to be observed in the ceremonies of religion, and making its observance a matter of highest obligation. They paid "tithes of mint and anise and cummin," while they "omitted the weightier matters of the law, judgment, mercy, and faith." Thus there was brought in a mass of rubbish that hid from the view of the youth, the great essentials of the service of God. [Cf: ST 08-27-96 para. 02] p. 247, Para. 1, [1896MS].

In the educational system there was no place for that personal experience in which the soul learns for itself the power of a "Thus saith the Lord," and gains that reliance upon the divine word which alone can bring peace and power with God. Busied with the round of forms, the students in these schools found no quiet hours in which to commune with God and hear his voice speaking to their hearts. That which the rabbis regarded as superior education was in reality the greatest hindrance to true education. It was opposed to all real development. Under their training, the powers of the youth were repressed, and their minds were cramped and narrowed. [Cf: ST 08-27-96 para. 03] p. 247, Para. 2, [1896MS].

The brothers and sisters of Jesus were taught the multitudinous traditions and ceremonies of the rabbis, but Christ could not be induced to interest himself in these matters. While hearing on every hand the reiterated "Thou shalt," and "Thou shalt not," he moved independently of these restrictions. The requirements of society and the requirements of God were ever in collision, and while in his youth he made no direct attack upon the customs or precepts of the learned teachers, he did not become a student in their schools. [Cf: ST 08-27-96 para. 04] p. 247, Para. 3, [1896MS].

Jesus would not follow any custom that would require him to depart from the will of God, nor would he place himself under the instruction of those who exalted the words of men above the word of God. He shut out of his mind all the sentiments and formalities that had not God for their foundation. He would give no place for these things to influence

him. Thus he taught that it is better to prevent evil than to attempt to correct it after it has gained a foothold in the mind. And Jesus would not by his example lead others to place themselves where they would be corrupted. Nor would he needlessly place himself in a position where he would be brought into conflict with the rabbis that might in after years result in weakening his influence with the people. For the same reasons he could not be induced to observe the meaningless forms or rehearse the maxims that afterward in his ministry he so decidedly condemned. [Cf: ST 08-27-96 para. 05] p. 247, Para. 4, [1896MS].

Tho Jesus was subject to his parents, he began at a very early age to act for himself in the formation of his character. While his mother was his first human teacher, he was constantly receiving an education from his Father in heaven. Instead of poring over the learned lore handed down by the rabbis from century to century, Jesus, under the divine Teacher, studied the words of God, pure and uncorrupted, and studied also the great lesson book of nature. The words, "Thus saith the Lord," were ever upon his lips, and, "It is written," was his reason for every act that varied from the family customs. He brought a purer atmosphere into the home life. Tho he did not place himself under the instruction of the rabbis by becoming a student in their schools, yet he was often brought in contact with them, and the questions he asked, as if he were a learner, puzzled the wise men; for their practices did not harmonize with the Scriptures, and they had not the wisdom that comes from God. Even to those who were displeased at his non-compliance with popular customs, his education seemed of a higher type than their own. [Cf: ST 08-27-96 para. 06] p. 247, Para. 5, [1896MS].

The life of Jesus gave evidence that he expected much, and therefore he attempted much. From his very childhood he was the true light, shining amid the moral darkness of the world. He revealed himself as the truth, and the guide of men. His conceptions of truth and his power to resist temptation were proportionate to his conformity to that word which he himself had inspired holy men to write. Communion with God, a complete surrender of the soul to him in fulfilling his word irrespective of false education or the customs or traditions of his time, marked the life of Jesus. [Cf: ST 08-27-96 para. 07] p. 248, Para. 1, [1896MS].

To be ever in a bustle of activity, seeking by some outward performance to show their superior piety, was, in the estimation of the rabbis, the sum of religion, while at the same time, by their constant disobedience to God's word, they were perverting the way of the Lord. But the education that has God back of it, will lead men to seek after God, "if haply they might feel after him and find him." The Infinite is not, and never will be, restricted by human organizations or human plans. Every soul must have a personal experience in obtaining a knowledge of the will and ways of God. In all who are under the training of God is to be revealed a life that is not in harmony with the world, its customs, its practice, or its experiences. Through study of the Scriptures, through earnest prayer, they may hear his message to them, "Be still, and know that I am God." When every other voice is hushed, when every earthly interest is turned aside, the silence of the soul makes more distinct the voice of God. Here rest is found in him. The peace, the joy, the life of the soul is God. [Cf: ST 08-27-96 para. 08] p. 248, Para. 2, [1896MS].

When the child seeks to get nearest to his father, above every other person, he shows his love, his faith, his perfect trust. And in the father's wisdom and strength the child rests in safety. So with the children of God. The Lord bids us, "Look unto me, and be ye saved." "Come unto me, . . . and I will give you rest." "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." [Cf: ST 08-27-96 para. 09] p. 248, Para. 3, [1896MS].

"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 of 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." By Mrs. E. G. White. [Cf: ST 08-27-96 para. 10] p. 248, Para. 4, [1896MS].

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." [Cf: ST 09-03-96 para. 01] p. 248, Para. 5, [1896MS].

This scripture sets forth the comforting fact that Christ may dwell in our hearts by faith. For Christ to abide in our hearts means that we shall contemplate Christ, behold Christ, and ever cherish the dear Saviour as our best and most honored friend, one that we would not on any account grieve or offend. Thus cherishing Jesus, we shall have grace divine; "for by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." [Cf: ST 09-03-96 para. 02] p. 249, Para. 1, [1896MS].

The time will never come when the hellish shadow of Satan will not be cast athwart our pathway, to obstruct our faith, and eclipse the light emanating from the presence of Jesus, the Sun of Righteousness. But our faith must not stagger; it must cleave through the shadow. Our faith is not in feeling, but in truth. The inspired apostle speaks of our being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. The church of Christ is represented as being builded for "an habitation of God through the Spirit." If we are rooted and grounded in love, we shall 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." O precious possibilities and encouragement! In the human heart cleansed from all moral impurity, dwells the precious Saviour, ennobling, sanctifying the whole nature, and making the man a temple for the Holy Spirit. [Cf: ST 09-03-96 para. 03] p. 249, Para. 2, [1896MS].

Christ therefore is a personal Saviour. We bear about in our body the

dying of the Lord Jesus, which is life and salvation and righteousness to us. Wherever we go, we bear the abiding presence of One so dear to us; for we abide in Christ by a living faith. He is abiding in our hearts by our individual, appropriating faith. We have the companionship of the divine Jesus, and as we realize his presence, our thoughts are brought into captivity to him. Our experience in divine things will be in proportion to the vividness of our sense of his companionship. Enoch walked with God in this way; and Christ dwells in our hearts by faith when we appreciate what he is to us, and what a work he has wrought out for us in the plan of redemption. Then we shall be most happy in cultivating a sense of this great Gift of God to our world, and to us personally. [Cf: ST 09-03-96 para. 04] p. 249, Para. 3, [1896MS].

Thoughts of this order have a controlling power on our character. O, that every Christian might realize that he has a divine Companion with him always! "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." As the mind dwells upon Christ, the character is moulded after the divine similitude. The thoughts are pervaded with a sense of his goodness, his love. We contemplate his character, and thus he is in all our thoughts. His love incloses us. If we gaze even for a moment upon the sun in its meridian glory, when we turn away our eyes, the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects his image, the Sun of Righteousness. We can not see anything else, or talk of anything else. His image is imprinted upon the eye of the soul, and affects every portion of our daily life, softening and subduing our whole nature. By beholding, we are conformed to the divine similitude, even to the likeness of Christ. To all with whom we associate, we reflect the bright and cheerful beams of his righteousness. We have become transformed in character; for heart, soul, mind, are irradiated by the light of Him who loved us, and gave Himself for us. Here again there is a realization of a personal, living influence dwelling in our hearts by faith. [Cf: ST 09-03-96 para. 05] p. 249, Para. 4, [1896MS].

When his words of instruction have been received, and have taken possession of us, Jesus is to us an abiding presence, controlling our thoughts and actions. We are imbued with the instruction of the greatest Teacher the world ever knew. A sense of human accountability and the value of human influence gives character to our views of life and of daily duties. Jesus Christ is everything to us,--the first, the last, the best in everything. Jesus Christ, his Spirit and character, colors everything; it is the warp and the woof, the very texture of our entire being. The words of Christ are spirit and life. We can not then center our thoughts upon self; it is no more we that live, but Christ that liveth in us, and he is the hope of glory. Self is dead, but Christ is a living Saviour. Continuing to look unto Jesus, we reflect his image to all around us. We can not stop to consider our disappointments, or even to talk of them; for a more pleasant picture attracts our sight,--the precious love of Jesus. He dwells in us by the word of truth. [Cf: ST 09-03-96 para. 06] p. 250, Para. 1, [1896MS].

What said Christ to the Samaritan woman at Jacob's well? "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee

living water." "Whosoever drinketh of this water shall thirst again; but 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 water to which Christ referred was the revelation of his grace in his word. His Spirit, his teaching, his love is as a satisfying fountain to every soul. Every other source to which men resort proves unsatisfying; but the word of truth is as cool streams, represented as the waters of Lebanon, which are always satisfying. In Christ is fulness of joy forevermore. The pleasures and amusements of the world are never satisfying, or healing to the soul. But Jesus says, "Whosoever eateth my flesh and drinketh my blood hath eternal life." [Cf: ST 09-03-96 para. 07] p. 250, Para. 2, [1896MS].

Christ's gracious presence in his word ever speaks to the soul, representing him as the well of living water to refresh the thirsting. It is our privilege to have a living, abiding Saviour. He is the source of spiritual power in us, and his influence will flow forth in words and actions that will refresh all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, for that joy which brings no sorrow with it. Such an experience will be the result of having Christ as an indwelling Saviour. [Cf: ST 09-03-96 para. 08] p. 250, Para. 3, [1896MS].

Jesus says, "Lo, I am with you alway, even unto the end of the world." He walked once a man on earth, his divinity clothed with humanity, a suffering, tempted man, beset with Satan's devices. He was tempted in all points like as we are, and he knows how to succor those that are tempted. Now he is at the right hand of God, he is in heaven as our Advocate, making intercession for us. We must always take comfort and hope as we think of this. He is thinking of those who are subject to temptations in this world. He thinks of us individually, and knows our every necessity. When tempted, just say, He cares for me, he makes intercession for me, he loves me, he has died for me. I will give myself unreservedly to him. We grieve the heart of Christ when we go mourning over ourselves as tho we were our own saviour. No; we must commit the keeping of our souls to God as unto a faithful Creator. He ever lives to make intercession for the tried, tempted ones. Open your heart to the bright beams of the Sun of Righteousness, and let not one breath of doubt, one word of unbelief, escape your lips, lest you sow the seeds of doubt. There are rich blessings for us; let us grasp them by faith. I entreat you to have courage in the Lord. Divine strength is ours, and let us talk courage and strength and faith. Read the third chapter of Ephesians. Practice the instruction given. Bear a living testimony for God under all circumstances. By Mrs. E. G. White. [Cf: ST 09-03-96 para. 09] p. 250, Para. 4, [1896MS].

"All the congregation of the children of Israel journeyed from the wilderness of sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone

me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" [Cf: ST 09-10-96 para. 01] p. 251, Para. 1, [1896MS].

By the command of God, the children of Israel were brought to Rephidim, a place destitute of water. He who was enshrouded in the pillar of cloud was leading them, and it was by His express command that they were encamped at this place. God knew of the lack of water at Rephidim, and he brought his people hither to test their faith; but how poorly they proved themselves to be a people whom he could trust! Again and again he had manifested himself to them. He had slain the firstborn of all the families in Egypt to accomplish their deliverance, and had brought them out of the land of their captivity with a high hand; he had fed them with angels' food, and had covenanted to bring them into the promised land. But now, when difficulty rose before them, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness. By their lack of faith they dishonored God, and placed themselves where they could not appreciate his mercies. [Cf: ST 09-10-96 para. 02] p. 251, Para. 2, [1896MS].

Many today think that when they begin their Christian life they will find freedom from all want and difficulty. But every one who takes up his cross to follow Christ comes to a Rephidim in his experience. Life is not all made up of green pastures and cooling streams. Disappointment overtakes us; privations come; circumstances occur which bring us into difficult places. As we follow in the narrow way, doing our best, as we think, we find that grievous trials come to us. We think that we must have walked by our own wisdom far away from God. Conscience-stricken, we reason, if we had walked with God, we would never have suffered so. [Cf: ST 09-10-96 para. 03] p. 251, Para. 3, [1896MS].

Perhaps doubt and despondency crowd into our souls, and we say, The Lord has failed us, and we are ill-used. He knows about the strait places through which we are passing. Why does he permit us to suffer thus? He can not love us; if he did he would remove the difficulties from our path. "Is the Lord with us, or not?" [Cf: ST 09-10-96 para. 04] p. 251, Para. 4, [1896MS].

But of old the Lord led his people to Rephidim, and he may choose to bring us there also, in order to test our faithfulness and loyalty to him. In mercy to us, he does not always place us in the easiest places; for if he did, in our self-sufficiency we would forget that the Lord is our helper in time of necessity. But he longs to manifest himself to us in our emergencies, and reveal the abundant supplies that are at our disposal, independent of our surroundings; and disappointment and trial are permitted to come upon us that we may realize our own helplessness, and learn to call upon the Lord for aid, as a child, when hungry and thirsty, calls upon its earthly father. [Cf: ST 09-10-96 para. 05] p. 251, Para. 5, [1896MS].

Our heavenly Father has the power of turning the flinty rock into lifegiving and refreshing streams. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens he has borne for us, and how many burdens he would have been glad to bear if, with childlike faith, we had brought them to him. [Cf: ST 09-10-96 para. 06] p. 252, Para. 1, [1896MS].

In the hour of need we can gain no power by looking to ourselves. Our eyes need to be anointed with the heavenly eyesalve, that we may discern our spiritual poverty and lack of faith. God is declared in all his dealings with his people; and with clear, unclouded eye, in adversity, in sickness, in disappointment and trial, as well as in prosperity, we are to behold the light of the glory of God in the face of Jesus, and trust to his guiding hand. Remember the power and love God has shown us in time past. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then will he not find a way for us out of our difficulties? [Cf: ST 09-10-96 para. 07] p. 252, Para. 2, [1896MS].

By their doubt and unbelief God's people do much to grieve the heart of God, and tempt a withdrawal of his mercy. But through all, his love is unchangeable. The waves of mercy may be beaten back, but again and again they flow to the hearts of undeserving human beings. God loves his purchased possession, and he longs to see them overcome the discouragement with which Satan would overpower them. Let no thought of unbelief afflict your souls; for unbelief acts as a paralysis upon the spiritual energies. Do not magnify your difficulties, but keep the Lord in your remembrance, watching unto prayer. [Cf: ST 09-10-96 para. 08] p. 252, Para. 3, [1896MS].

And to us the Scripture comes: "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 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 heart, and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called 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." By Mrs. E. G. White. [Cf: ST 09-10-96 para. 09] p. 252, Para. 4, [1896MS].

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. 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." [Cf: ST 09-17-96 para. 01] p. 252, Para. 5, [1896MS].

Let every one who names the name of Christ read this scripture again and again, and then inquire, Am I clothed with the whole armor of God, that I may be a successful co-laborer with Christ? The more we know of ourselves, the more we probe our motives and desires, the more heartfelt will be our consciousness of our utter inability to fight the battle of the Lord in our own strength, and the more deeply we shall feel the need of having our loins "girt about with truth," in order that we may have purity of purpose, and know that we are not serving ourselves, but the Lord Jesus Christ. [Cf: ST 09-17-96 para. 02] p. 253, Para. 1, [1896MS].

"Above all," declares the inspired word, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Stablish your hearts in the belief that God knows of all the trials and difficulties you will encounter in the warfare against evil; for God is dishonored when any soul belittles his power by talking unbelief. [Cf: ST 09-17-96 para. 03] p. 253, Para. 2, [1896MS].

This world is God's great field of labor; he has purchased those that dwell on it with the blood of his only begotten Son, and he means that his message of mercy shall go to every one. Those who are commissioned to do this work will be tested and tried, but they are always to remember that God is near to strengthen and uphold them. He does not ask us to depend upon any broken reed. We are not to look for human aid. God forbid that we should place man where God should be. He has promised to help us, and in the Lord Jehovah is "everlasting strength." [Cf: ST 09-17-96 para. 04] p. 253, Para. 3, [1896MS].

A lesson of faith is given us in the experience of Christ with the disciples of John the Baptist. Imprisoned in the lonely dungeon, John had fallen into discouragement, and he sent his disciples to Jesus, asking, "Art thou he that should come, or do we look for another?" Christ knew on what errand these messengers had come, and by a mighty demonstration of his power he gave them unmistakable evidence of his divinity. Turning to the multitude, he spoke, and the deaf heard his voice. He spoke again, and the eyes of the blind were opened to behold the beauties of nature, and to look upon the face of their compassionate Restorer. He put forth his hand, and at his touch the fever left the afflicted ones. At his command demoniacs were healed, and falling at his feet, worshiped' him. Then turning to the disciples of John, he said, "Go and show John again the things which ye do see and hear." [Cf: ST 09-17-96 para. 05] p. 253, Para. 4, [1896MS].

That same Jesus who wrought those mighty works, is our Saviour today, and is as willing to manifest his power on our behalf as he was in the behalf of John the Baptist. When we are hedged about by adverse circumstances, surrounded by difficulties which it seems impossible for us to surmount, we are not to murmur, but to remember the past lovingkindness of the Lord. Looking unto Jesus, the Author and Finisher of our faith, we may endure as seeing him who is invisible, and this will keep our minds from being clouded by the shadow of unbelief. [Cf:

ST 09-17-96 para. 06] p. 253, Para. 5, [1896MS].

Shortly before Christ's ascension, Philip said to him, "Lord, show us the Father, and it sufficeth us." Grieved at his unbelief, Christ turned to him, saying, "Have I been so long time with you, and yet hast thou not known me, Philip?" Is it possible that I have walked with you, and talked with you, and fed you by miracles, and yet you have not comprehended that I was the Sent of God, "the Way, the Truth, and the Life," that I came from heaven to represent 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." "He that hath seen me hath seen the Father;" for I am the brightness of his glory, and the express image of his person. "How sayest thou then, show me the Father." "Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake." [Cf: ST 09-17-96 para. 07] p. 253, Para. 6, [1896MS].

Too often we grieve the heart of Jesus by our unbelief. Our faith is shortsighted, and we allow trials to bring out our inherited and cultivated tendencies to wrong. When brought into strait circumstances, we dishonor God by murmuring and complaining. Instead of this we should show that we have learned in the school of Christ, by helping those that are worse off than ourselves, those who are seeking for light, but are unable to find it. Such have a special claim upon our sympathy, but instead of trying to uplift them, we pass by on the other side, intent on our own interests or trials. If we do not show decided unbelief, we manifest a murmuring, complaining spirit. [Cf: ST 09-17-96 para. 08] p. 254, Para. 1, [1896MS].

"O thou of little faith, wherefore didst thou doubt?" Christ has already proved himself to be our ever-present Saviour. He knows all about our circumstances, and in the hour of trial can we not pray that God will give us his Holy Spirit to bring to our minds his many manifestations of power in our behalf? Can we not believe that he is as willing to help us as on former occasions? His past dealings with his servants are not to fade from our minds, but the remembrance of them is ever to strengthen and uphold us. [Cf: ST 09-17-96 para. 09] p. 254, Para. 2, [1896MS].

No amount of tribulation can separate us from Christ. If he leads us to Rephidim, it is because he sees that it is for our good and for his name's glory. If we will look to him in trusting faith, he will, in his own time, turn the bitterness of Marah into sweetness. He can open the flinty rock, and cause cooling streams to flow forth. Then shall we not lift our voices in praise and thanksgiving for past mercies, and go forward with full assurance that he is an ever-present help in time of trouble? He has been with us in our past experiences, and his word to us is, "Lo, I am with you alway, even unto the end of the world." [Cf: ST 09-17-96 para. 10] p. 254, Para. 3, [1896MS].

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." By Mrs. E. G. White. [Cf: ST 09-17-96 para. 11] p. 254, Para. 4, [1896MS].

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." [Cf: ST 09-24-96 para. 01] p. 254, Para. 5, [1896MS].

In this parable two classes are brought to view,--those who hear the words of Christ, and do them; and those who hear, and do not. Christ tells us that those who hear and do, build upon the rock, and that those who hear, and fail to perform, choose the shifting sand for their foundation. [Cf: ST 09-24-96 para. 02] p. 254, Para. 6, [1896MS].

God has a standard of righteousness by which he measures character. This standard is his holy law, which is given to us as a rule of life. We are called upon to comply with its requirements, and when we do this, we honor both God and Jesus Christ; for God gave the law, and Christ died to magnify it, and make it honorable. He declares: "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." "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." And the Holy Spirit, speaking through the apostle John, declares: "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." "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." [Cf: ST 09-24-96 para. 03] p. 254, Para. 7, [1896MS].

There are many hearers, but few doers, of the words of Christ. His words may be theoretically accepted, but if they are not stamped upon the soul, and woven into the life, they will have no sanctifying effect upon the character. It is one thing to accept the truth, and another thing to practice it in the daily life. From those who hear only, God's word calls forth no grateful response. The commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength," is acknowledged to be just, but its claims are not recognized; its principles are not carried out. [Cf: ST 09-24-96 para. 04] p. 255, Para. 1, [1896MS].

We are all sinful, and of ourselves are unable to do the words of Christ. But God has made provision whereby the condemned sinner may be freed from spot and stain. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But while Christ saves the sinner, he does not do away with the law which condemns the sinner. It is the work of redemption to exalt that law, and Christ's great sacrifice was made in order that man might be a doer of that law. The law shows us our sins, as a mirror shows us that our face is not clean. The mirror has no power to cleanse the face; that is not its office. So it is with the law. It points out our defects, and condemns us, but it has no power to save us. We must come to Christ for pardon. He will take our guilt upon

his own soul, and will justify us before God. And not only will he free us from sin, but he will give us power to render obedience to God's will. [Cf: ST 09-24-96 para. 05] p. 255, Para. 2, [1896MS].

Those who are represented in the parable as building upon the sand, are not conscious of their danger. When Christ comes to reward every one according to his works, they say to him, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But Christ turns from them, saying, "I never knew you; depart from me, ye that work iniquity." Only those who are doers of the word of God are fitted to have a place in my kingdom; but you have walked contrary to his commandments, and your course has led others astray. [Cf: ST 09-24-96 para. 06] p. 255, Para. 3, [1896MS].

Today many erect a standard of their own, thinking to gain heaven, even tho they neglect to do God's will. But all such are building upon the sand. They are hearers only. They may make high professions, but they are destitute of all true godliness. Pretention is no evidence of true Christian character. If their profession does not harmonize with God's word, their holiness is not genuine; for true holiness is bestowed only upon those who "are doers of the word," and "not hearers only." When they stand before the judgment seat of God, those who now disregard his word may expect to be awarded a place among the redeemed; but in sadness Christ will say to them, "Depart from me; I never knew you." [Cf: ST 09-24-96 para. 07] p. 255, Para. 4, [1896MS].

On what foundation are you building? This question comes home to us all. We are living amid the perils of the last days. The law of God is almost universally disregarded. Satan is not idle; he walks about as a roaring lion, seeking whom he may turn from the right way. And he does not always appear as a lion; he has the power to come as a lamb, and then his voice is soft and low. But shall we allow him to control our hearts? Under his direction, shall we build upon a foundation that will not stand the storm? We can not afford to do this. Shall we not rather strive to be among that number of whom John writes, "Here are they that keep the commandments of God, and the faith of Jesus"? [Cf: ST 09-24-96 para. 08] p. 255, Para. 5, [1896MS].

Our salvation cost the life of the Son of God, and God demands of us that we build our characters upon a foundation that will stand the test of the judgment. Do you know that your foundation is deep and sure, so that the floods of trouble which are to come upon the earth shall not overthrow you? Do you know that you are not leading others astray by your example? If you waste the hours of your probation by building upon the sand, your life will be a failure. If you choose to ignore God's word, you must be lost when the tempest sweeps down upon you; for only the doers of God's word can build upon the rock. [Cf: ST 09-24-96 para. 09] p. 256, Para. 1, [1896MS].

Just before his crucifixion Christ prayed for his followers, "Sanctify them through thy truth; thy word is truth." The word of God has a sanctifying power upon all who truly believe and do it. Shall we not take this word into our lives, and thus build upon the true foundation a character that will gain for us an eternal weight of glory? John saw a company standing round the throne of God. "And one of the elders answered," he writes, "saying, . . . 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." To be among that number is the happy privilege of all who will render willing obedience to the words of Christ. [Cf: ST 09-24-96 para. 10] p. 256, Para. 2, [1896MS].

"Blessed are they," Christ said, "that hear the word of God, and keep it." Look well to the foundation of your hope. Let your life testify that you are doers of the word of God. Then when Christ shall appear in the clouds of heaven, you can exclaim, "Lo, this is our God; we have waited for him, and he will save us." The crown of life will be placed upon your brow, and you will hear the voice of the Saviour, saying, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: ST 09-24-96 para. 11] p. 256, Para. 3, [1896MS].

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." [Cf: ST 10-01-96 para. 01] p. 256, Para. 4, [1896MS].

The life of Christ was one of earnest activity. Tho opposed at every step, he was continually engaged in teaching the people and in healing the sick. To all appearance, the work he took upon himself was a great tax upon him, and this was a source of anxiety to his relatives. They heard that he devoted entire nights to prayer, that through the day he was thronged by great companies of people, and did not give himself time so much as to eat. The sons of Joseph, his brethren, enlisted Mary to go with them; for they knew that his love for her would add to their influence in seeking to prevail upon him to be more prudent. They felt that their own honor was compromised in the criticisms that came upon Jesus. They were not at all pleased with his startling denunciations against the religious leaders of the Jews, and felt the reproach that came upon them in consequence of their relation to him. They knew what a great tumult his words and works created, and were not only alarmed at his bold statements, but indignant at his denunciation of the scribes and Pharisees. His words previous to their coming to seek to compel him to cease this manner of doing had thoroughly aroused them. The record says that he began "to upbraid the cities wherein most of his mighty works were done, because they repented not." He had 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 with the sternness of a judge he said:

"And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Cf: ST 10-01-96 para. 02] p. 256, Para. 5, [1896MS].

To the charge of the Pharisees that he and his disciples had broken the Sabbath, he had plainly shown them that their charge was false, and that he had done nothing contrary to the law. In the very face of their rebukes he had healed the man with the withered hand on the Sabbath day, and had declared himself Lord even of the Sabbath. The Pharisees were filled with madness against him, and they had made their threats to the brethren of Christ as to what they would do. They held a council against him, and planned how they might destroy him. "But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all; and charged them that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the gentiles trust. Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." [Cf: ST 10-01-96 para. 03] p. 257, Para. 1, [1896MS].

The people were convicted that Christ was the son of David. They were amazed at his mighty works and words. But the more Christ healed the infirmities of the people, the more vehement were the accusations of the Pharisees. They acknowledged that there was a manifestation of supernatural power; but they would not agree that it was the power of God. They charged him with casting out devils through Beelzebub, the prince of the devils. Every charge they brought against Christ was proved false. To this charge he stood forth, presenting arguments against their position, and showing that all their theories were as ropes of sand. He said to them: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." [Cf: ST 10-01-96 para. 04] p. 257, Para. 2, [1896MS].

Those who made this charge against Christ were on perilous ground. They were quenching the last ray of light emanating from the throne of God to their prejudiced, benighted souls. Jesus warned them of their danger, saying: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the

world to come." [Cf: ST 10-01-96 para. 05] p. 257, Para. 3, [1896MS].

Tho Christ had given them evidence upon evidence of his divine power in healing the sick, in casting out devils, in opening the eyes of the blind, and in doing many mighty works, yet certain of the scribes and of the Pharisees came to him, and said: "Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Then he goes on to illustrate the manner of their unbelief, and the consequences that would come upon them. He said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here." [Cf: ST 10-01-96 para. 06] p. 257, Para. 4, [1896MS].

Jesus spoke with supreme, personal authority, and yet he always made the impression upon the people that he spoke by the authority of his Father. He placed himself on a level with the eternal throne. The glory of God fell directly upon him, and was shed upon those who would receive the light, and who would become lightbearers to others. [Cf: ST 10-01-96 para. 07] p. 258, Para. 1, [1896MS].

While many of the people believed on him, his own brethren, connected with him by ties of relationship, were unbelieving, and thought he was beside himself in thus claiming divine authority, and in placing himself before the Pharisees as a reprover of their sins. His brethren knew that they were seeking to find occasion against him, and they felt that in the words he had spoken, he had given occasion enough. They must make some determined effort to prevent him from uttering words that would not only involve him in difficulty, but bring down upon his family the denunciations of the Pharisees. While he was speaking these decided words against those who were unbelieving, his disciples brought in the message that his mother and his brethren were without, and desired to speak with him. He knew what was in their hearts. He knew that they did not understand his character or mission, or realize that he came forth from the bosom of the Father. They did not realize that he was born to bear witness unto the truth, and did not understand his words of calm authority, that came forth from his lips with an earnestness proportionate to their reality and importance. [Cf: ST 10-01-96 para. 08] p. 258, Para. 2, [1896MS].

After hearing the message that his mother and his brethren were without, and desired to see him, he asked: "Who is my mother? and who are my brethren? And he stretched forth his hands toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." [Cf: ST 10-01-96 para. 09] p. 258, Para. 3, [1896MS].

He had come to earth as man's substitute and surety, and those who would receive him by faith, believing that he was the Sent of God, were

more closely related to him than were those who were united to him by the ties of human relationship. Such would not perish, but have everlasting life. They would become one with him, as he was one with the Father. His mother, as a believer and doer of his words, was more nearly and savingly related to him because of this fact than because of her natural relationship in the flesh. Those who were his brethren in a natural way, would not be the least benefited by their relationship to him, unless they accepted him as their personal Saviour. But how precious are the words of Christ to those who believe! What cause of rejoicing should they be to every soul who is linked to Christ by saving faith! What a support Christ would have found in his earthly relatives if they had believed in him as in one from heaven, and had cooperated with him in doing the work of God. But the inspired word declares, "Neither did his brethren believe on him." Christ had stated a sad fact in his experience when in Nazareth he said, "No prophet is accepted in his own country." [Cf: ST 10-01-96 para. 10] p. 258, Para. 4, [1896MS].

Christ uttered no sentiments, notions, or opinions that were simply such. That which he spoke was the truth. He had come forth from the bosom of the Father, and was the revealer of the infinite mind. He spoke with the authority of the divine oracle. He uttered the words of eternal life, unfolded truths of the highest order. Then what comfort should come to the believer as he reads these words: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." By Mrs. E. G. White. [Cf: ST 10-01-96 para. 11] p. 258, Para. 5, [1896MS].

"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." [Cf: ST 10-08-96 para. 01] p. 259, Para. 1, [1896MS].

All who advocate truth in distinction from error, have a special work to do in vindicating the law of God. Men inspired by a power from beneath, have regarded it their duty to uphold, as the sabbath of the Lord, the first day of the week. By disregarding the claims of God, ministers, who claim to preach the Gospel, are echoing the words told to Adam and Eve in Eden, that if they transgressed the law, they would not die, but would be as gods, knowing good and evil. The influence and example of these men have caused a lie to be received as truth. With persevering energy they have labored to establish a spurious sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God has given us as a common working day. Though this error is hoary with age, though the world is bowing in reverence to it, it still remains an error and a delusion; for God says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." [Cf: ST 10-08-96 para. 02] p. 259, Para. 2, [1896MS].

Well-nigh universal contempt is shown to the law of God, and all who are loyal to him have a sacred and solemn work to do in magnifying the law, and making it honorable. God placed his sanctity upon the seventh day, and gave it to man to keep holy; and he says, "My covenant will I not break, nor alter the thing that is gone out of my lips." By rendering obedience to his commandments, we uphold the honor of God in the earth. [Cf: ST 10-08-96 para. 03] p. 259, Para. 3, [1896MS].

Satan works against the law with untiring energy, and God calls upon his people to be witnesses for him by pressing the battle to the gates. This work must advance, or it will go backward. In this war there is no release. Those who take part in it must put on the whole armor of God, that they may fight manfully in the warfare against evil. [Cf: ST 10-08-96 para. 04] p. 259, Para. 4, [1896MS].

Often God's soldiers will find themselves brought into difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they can not see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They can not perish, neither can they lose their way, if they will follow his guidance, and strive to uphold his law. [Cf: ST 10-08-96 para. 05] p. 259, Para. 5, [1896MS].

The experience of the children of Israel in the wilderness should guide us in our work. The word of the Lord declares, "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." In their journeyings the Lord brought the children of Israel into hard places, to test their faith and their fidelity to him. He had pledged himself to bring them into the promised land, and if they had waited patiently for the Lord, reviving their faith in him by recounting his great goodness and his wonderful works in their behalf, he would have shortened their test. But they forgot their heavenly Leader. Murmuring and complaining, they vented their wrath and bitterness upon Moses, forgetting that their emergency was God's opportunity. [Cf: ST 10-08-96 para. 06] p. 259, Para. 6, [1896MS].

Today God says to his people, Do not imitate the children of Israel by showing unbelief when brought into difficulties. For "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [Cf: ST 10-08-96 para. 07] p. 260, Para. 1, [1896MS].

"Dearly beloved," says the apostle Peter, speaking by the Holy Spirit, "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." God has led us out to stand in defense of his law, and he calls upon us to let our light so shine that others, seeing our good works, may be led to glorify our heavenly Father. We have no time to waste in thinking of our individual difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God can make us fully able to go up and possess the promised land. He says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: ST 10-08-96 para. 08] p. 260, Para. 2, [1896MS].

If our path is not always made plain and easy, if we are not always so well favored as we think we should be, let us look to God, and say in faith, By the mighty cleaver of truth God has separated us from the world, from its customs and maxims, and has chosen us as his peculiar

people, and he is able to work for us. Let us go forward in the strength of the Lord God Almighty, striving to uplift his law in the earth. So shall we testify to his truth. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be any after me." "I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord." "That they may know from the rising of the sun, and from the west, that there is none besides me." By Mrs. E. G. White. [Cf: ST 10-08-96 para. 09] p. 260, Para. 3, [1896MS].

God chose Israel as his people, and gave them gracious promises on condition of obedience. He faithfully performed his promises. He demonstrated his power in their deliverance from Egypt; he opened them a path in the Red Sea, and caused them to pass safely over, while their enemies, in pursuit, perished beneath its waters. He subdued the nations before them; he guided them with his counsel; he enriched them with his bounties. [Cf: ST 10-15-96 para. 01] p. 260, Para. 4, [1896MS].

The mixed multitude who came up from Egypt with Israel were continually departing from God, and making themselves a snare to his people. God saw that Israel would, in their future intercourse with other nations, be in danger of following their example; and he provided for this. His law was to be read and explained to them as a nation; his dealings toward them were to be repeated; the warnings, the reproofs and counsels which the Lord gave them, were to be presented before them. His law was proclaimed from Mount Sinai, that all might hear. Point by point, it was explained to meet the minds of both the learned and the ignorant. It was necessary that all should become intelligent in regard to its binding claims, especially in reference to the Sabbath and intermarriage with other nations. [Cf: ST 10-15-96 para. 02] p. 260, Para. 5, [1896MS].

The Sabbath and marriage were instituted in Eden, when man was upright and innocent before God. They were established when the foundations of the earth were laid, when the morning stars sang together and all the sons of God shouted for joy. But men broke the rules which God gave respecting these institutions, and brought upon themselves condemnation and woe. [Cf: ST 10-15-96 para. 03] p. 261, Para. 1, [1896MS].

When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of his Son, enshrouded in the fire and the smoke on the mount. It was not here that the law first given; but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah. [Cf: ST 10-15-96 para. 04] p. 261, Para. 2, [1896MS].

What condescension was this, that the infinite God should stand side by side with his Son, while the law, which is the foundation of his government, was given. He would give his people an intelligent knowledge of his will. He does not command men to obey him when they do not understand what he requires. Here was displayed his wisdom, power, and love. Man was so dear to the Creator of the world that he spoke to him through Jesus Christ, with an audible voice, giving unmistakable

evidence of his presence and majesty. [Cf: ST 10-15-96 para. 05] p. 261, Para. 3, [1896MS].

But we have on this occasion an illustration of the power of temptation upon men. Satan with his host stood in the midst of the armies of Israel to exercise his influence over the people of God's choice. He tempted them, and many yielded to his suggestions; for while the holy law of God was still sounding in their ears; while the glory of God was displayed before their eyes, and God himself was guiding, guarding and sustaining them by his miraculous power, the children of Israel rebelled against him, and imitated the practices they had witnessed in Egypt. They turned their faces again toward Egypt; they turned from God to idols. [Cf: ST 10-15-96 para. 06] p. 261, Para. 4, [1896MS].

The Lord in his dealings with Israel always magnified his law before them, and promised them rich blessings if they would keep his precepts. And when he permitted their enemies to triumph over them, it was because he wanted them to draw nigh unto him, and find in him their friend and refuge. Their ingratitude and rebellion; their contempt of God's restrictions and reproofs; their persecution of those whom God sent to save them from utter degradation and ruin; their relapse into idolatry; their hardness and impenitence of heart in following a course Satan chose for them, rather than the way of obedience in the path of truth and true holiness, brought misery upon themselves. When in the grief and bitterness of bondage, suffering under the cruel tyranny of the heathen, they called upon God, he heard and pitied them. He did not cast them off. He did not permit them to become extinct. He wrought for them again and again, as only God could, that he might bring them into a closer relationship with himself. [Cf: ST 10-15-96 para. 07] p. 261, Para. 5, [1896MS].

This has been the history of God's people since the fall of Adam. The church has turned from his law, and followed fables of human devising. Frequently his requirements have been made a matter of convenience, and men have obeyed or disobeyed, as business or inclination dictated. But the Lord means what he says, and men can not set aside his law with impunity. He will not pass over any transgression more lightly now than he did in the day when he pronounced judgment against Adam. [Cf: ST 10-15-96 para. 08] p. 261, Para. 6, [1896MS].

Our Saviour, too, raised his voice in protest against those who regard the divine commandment with carelessness or indifference. He declared: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: ST 10-15-96 para. 09] p. 262, Para. 1, [1896MS].

And yet God, instead of destroying a sinful race, has given his Son to die for them. His own people have been changeable and rebellious, and he has been obliged to withhold great blessings which he longed to bestow, because they chose their own way instead of his. But he is ever ready to hear their prayers, pardon their transgressions, and do them good, when, with contrition of soul, they return to him. The Saviour also is full of compassion and love. He never spurns the truly penitent, however great their guilt. But he requires strict obedience.

"Sin is the transgression of the law;" and Jesus died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved, and yet man be restored to the favor of heaven. By repentance, faith, and obedience, he may perfect a righteous character, and, through the merits of Christ, become a son of God. By Mrs. E. G. White. [Cf: ST 10-15-96 para. 10] p. 262, Para. 2, [1896MS].

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising." [Cf: ST 10-22-96 para. 01] p. 262, Para. 3, [1896MS].

There is work for every one to do if he will cooperate with God. "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." Holy intelligences are waiting to work through us. If we will consecrate heart and mind to the service of God, doing the work he has for us to do, and walking in the footsteps of Jesus, our hearts will become sacred harps, every chord of which will send forth praise and thanksgiving to the Lamb sent by God to take away the sins of the world. [Cf: ST 10-22-96 para. 02] p. 262, Para. 4, [1896MS].

The life of Christ and his labors of love shame and condemn the unbelief shown by many. He has promised: "Ask, and it shall be given you," "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things unto them that ask him?" Those who do not know Jesus as their personal Saviour, do not avail themselves of the promised blessings; but to all who believe, he is as the Tree of Life in the Paradise of God. His branches reach to this world, that the blessings which he has purchased for us may be brought within our reach. Why, then, do we spend our precious time bemoaning our weakness, when Christ has made every provision for us to be strong? He has given us a Comforter, the Holy Spirit, which will present to us the precious fruit from the Tree of Life. From this tree we may pluck and eat, and we may then guide others to it, that they also may eat. Why should we mourn our inefficiency, when the heavenly angels are waiting to cooperate with us, to make us living agencies, blessing the world with the messages God will give us to bear. [Cf: ST 10-22-96 para. 03] p. 262, Para. 5, [1896MS].

If you have neglected to place your hand in the hand of Christ, you are in constant danger of being deceived. Many are spiritually weak because instead of cultivating faith, they look at the discouraging features of their work. In the time of trial they turn to humanity for aid, but in doing this, they lean upon a broken reed; for in humanity they will often be sorely disappointed. The distrust and suspicion thus awakened bear their own fruit. [Cf: ST 10-22-96 para. 04] p. 263, Para. 1, [1896MS].

Christ would have our thoughts center upon him. After he has given us many tokens of his willingness to help in any emergency, he is grieved if we withdraw our eyes from his sufficiency to look at our own weakness or the weaknesses of others. Look away from self to Jesus

Christ, the Life of every blessing, every grace, the Life of all that is precious and valuable to the children of God. We have no cause to bemoan our own inefficiency, because Christ has shown himself to be an ever present help in time of need. [Cf: ST 10-22-96 para. 05] p. 263, Para. 2, [1896MS].

The Lord Jesus is our strength and happiness, the great storehouse from which, on every occasion, men may draw strength. As we study him, talk of him, become more and more able to behold him,--as we avail ourselves of his grace, and receive the blessings he proffers us, we have something with which to help others. Filled with gratitude, we communicate to others the blessings that have been freely given us. Thus receiving and imparting, we grow in grace; and a rich current of praise and gratitude constantly flows from our lips; the sweet spirit of Jesus kindles thanksgiving in our hearts, and our souls are uplifted with a sense of security. The unfailing, inexhaustible righteousness of Christ becomes our righteousness by faith. [Cf: ST 10-22-96 para. 06] p. 263, Para. 3, [1896MS].

When temptations assail you, as they surely will, when care, perplexity, and darkness seem to surround your soul, look to the place where you last saw the light, rest in Christ's love and under his protecting shade; for in his shadow we may find rest and peace. When sin struggles for the mastery in the human heart, when guilt oppresses the soul and burdens the conscience, when unbelief clouds the mind, remember that Christ's grace is sufficient to subdue sin and expel the darkness. Jesus, the sin-pardoning Saviour, is our Advocate in the courts of heaven, and he calls upon us to "arise and shine," because his glory has risen upon us. [Cf: ST 10-22-96 para. 07] p. 263, Para. 4, [1896MS].

One reason of the spiritual feebleness of today is the low estimate that believers in Christ are constantly inclined to form of themselves. Christ paid an infinite price for us, and he desires his chosen heritage to value themselves according to the price he placed upon them. Do not disappoint Jesus by placing a low estimate upon yourselves. Embrace the opportunities and privileges which will increase your value with God; for by accepting the treasures of his grace you will become precious and lovely in his sight. Practical godliness will run through your lives like threads of gold, and as God beholds your consecration to him, he will say, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." All heaven rejoices over the weak, faulty human soul that gives itself to Jesus, and in his strength lives a life of purity. [Cf: ST 10-22-96 para. 08] p. 263, Para. 5, [1896MS].

Our path to the Paradise of God will be often intercepted by the tempter, who is intent on weakening our faith by hiding the rays of the Sun of Righteousness. Our Saviour has warned us that through much tribulation we must enter into the kingdom of God. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "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." For every service we render, every self-denial, every sacrifice we make, the Lord has guaranteed to requite us, not because it is a debt he owes, but because his heart is full of infinite love,

full of mercy and tenderness. In this life he will repay us a hundredfold, and in the world to come he will give us everlasting life. [Cf: ST 10-22-96 para. 09] p. 263, Para. 6, [1896MS].

Every moment is exceedingly precious. Those who overcome *much*, love Jesus the most, and in that day, when every one is rewarded according to his works, they will be put next to Christ, within the inner circle; honored, yes, greatly honored. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [Cf: ST 10-22-96 para. 10] p. 264, Para. 1, [1896MS].

In the name of Jesus Christ of Nazareth, be strong in the Lord and in the power of his might. Know that he loves you, and will be your constant efficiency. "Arise and shine; for thy light is come." "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion." By Mrs. E. G. White. [Cf: ST 10-22-96 para. 11] p. 264, Para. 2, [1896MS].

In speaking of the true doctrines of his kingdom, Jesus said: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved." [Cf: ST 10-09-86 para. 01] p. 264, Para. 3, [1896MS].

The priests, rabbis, Sadducees, scribes, and Pharisees, who had hitherto held undisputed authority in matters of religion, and who were unwilling to give place to Christ, and to receive the truths of his kingdom, were represented as old bottles. They were found unfit to contain the new wine of his doctrines, and it was necessary to find depositories for the truth outside of those who were satisfied with their own spiritual attainments. In the teaching of Christ provision was made for a change of heart, for a new development of character. His system was designed for the whole human family. It was founded on faith that works by love, and purifies the soul. The truth received into the heart would make decided changes in the character. Brought into the soul temple, it would cleanse from all moral defilement. Those who profess to receive the truth, and yet who are unchanged in character, make it manifest that they have received but a theory of the truth, and do not know what is the vital influence of its operations. Practical godliness leads its possessor to keep the commandments of God. It lifts the soul out of its moral depravity, and the believing, repenting one realizes not only that his sins are forgiven, but that he is cleansed from all unrighteousness. By faith he beholds the Lamb of God, who taketh away the sins of the world. [Cf: ST 10-09-86 para. 02] p. 264, Para. 4, [1896MS].

These developments were not seen in the life and character of those who followed the religion of the scribes and Pharisees. Their dry forms and set ceremonies were destitute of vital power, and they were represented as salt that had lost its savor. They did not bless the ones with whom they came in contact. There was no preserving quality in

their religion to keep the world from going into complete corruption. Their religion was of no more value than savorless salt, that was only fit to be cast out and trodden under foot of man. It is only those who preserve the saving power of Christianity who cooperate with God in saving the world. Such are represented as the salt of the earth. But if men lose their spirituality, if their piety becomes sickly, if, because iniquity abounds, their love grows cold, then their religion has lost its savor. Their energy and efficiency has gone. [Cf: ST 10-09-86 para. 03] p. 264, Para. 5, [1896MS].

But Christ represents his people who have not lost their vital connection with God, as the light of the world. He says: "Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The Jews had erected a partition wall between themselves and every other people, but this was not after the direction of the Lord. When the Lord gives light and knowledge, it is not that men may exclude themselves from others, that they may hide the light in selfishness, so the divine rays shall not come to the people through the human channel that God has appointed; but he gives light, that it may be diffused, that men may see the good works of his followers, and be led to glorify God. [Cf: ST 10-09-86 para. 04] p. 265, Para. 1, [1896MS].

What is Necessary.--The scribes and the Pharisees listened to the words of Christ, and decided that he was making light of the law. Instead of this he was showing them distinctly that the law must be enshrined in the heart, and revealed in the character. Outward conformity to the letter of the law was not sufficient. The very principles of the law must be planted in the heart, and love to God and love to man must be revealed in the character, words, and actions. Those who believe in Christ as their personal Saviour would have the faith that works by love, would manifest his Spirit and grace, and cooperate with him in educating and disciplining souls for his heavenly kingdom. In his own life he gave the world an example of what he meant by his sermon on the mount, for he kept his Father's commandments. He stripped from the holy precepts the human inventions and exactions with which men had covered up the true principles of the standard of righteousness. He showed the law of God to be holy, just, and good. He showed that it had power to convert the soul, and that it required from the human race a wholehearted service to God and to man. Instead of depreciating the law, he showed that the commandments of God are the foundation of his kingdom, a reflection of the divine character. Those who were to be subjects of his kingdom were to reach a higher standard than that of the scribes and Pharisees. He presented the spirituality of the law, and said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." His own life was a constant expression of the law of God, and he gave to his followers an example that they should walk in his steps. [Cf: ST 10-09-86 para. 05] p. 265, Para. 2, [1896MS].

Christ was the foundation of the whole Jewish system, and he swept aside the maxims, injunctions, traditions, and precepts with which men had encumbered the plan of salvation. When he swept away the rubbish

with which men had buried up the truth, they thought he was sweeping away the truth itself. But he met their unspoken thoughts, saying: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The maxims, traditions, and doctrines of men had served the purpose for which Satan had instigated them, and had eclipsed the dignity and honor of the holy law. Forms and ceremonies had taken the place of vital godliness; but Christ came to exalt the law, to rid it of the rubbish that men had placed upon it, and thus to let it shine forth in its exalted character, and reveal to the world the divine glory of its Author. [Cf: ST 10-09-86 para. 06] p. 265, Para. 3, [1896MS].

The religious teachers of the Jewish age were very jealous of their authority and doctrines, and to condemn the sternness of their exactions, to seek to lighten the intolerable burden which they urged upon the people and failed to lift themselves, was regarded as treasonable and blasphemous. The words of Christ stirred up their hatred. They termed him a meddler, an intruder, one who was seeking to overturn the established customs of the nation. Satan had almost undisputed sway upon the earth, and this was the secret of the enmity manifested against Christ, who, as the Light of the world, was shining amid the moral darkness. Darkness had covered the earth, and gross darkness the people, and the god of this world stirred up the hearts of his subjects to war against him who had come to condemn evil and to exalt righteousness. The time had come when a work must be done upon the earth. When the earth was in such a condition as this, the Lord had promised: "The Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising." The prophet said Christ was to come when "judgment was turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not 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. 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 an helmet of salvation upon his head So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." [Cf: ST 10-09-86 para. 07] p. 266, Para. 1, [1896MS].

As in the days of the Jews, so it is in our day. We see the same enmity manifested against the word of God in our own day as was manifested in the time when Christ was upon the earth. Men still cling to their traditions, and revere their customs, and feel hatred against those who show them that they are in error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, and point out the fact that it is vain to think we are worshiping God in teaching for commandments the traditions of men, we see the same enmity manifested. Of the remnant people of God it is

written: "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." By Mrs. E. G. White. [Cf: ST 10-09-86 para. 08] p. 266, Para. 2, [1896MS].

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him." [Cf: ST 11-05-96 para. 01] p. 266, Para. 3, [1896MS].

There is opened before all Christians a path of continual advancement. They have an object to reach, a standard to gain, which includes everything good, and pure, and noble, and elevating; and they should make constant progress toward perfection of character. The ideal of Christian character is Christlikeness. The religion of Jesus Christ never degrades the receiver, never makes him coarse or rough, discourteous or self-important, passionate or hardhearted. On the contrary, it refines the taste, sanctifies the judgment, and softens the heart. It purifies and elevates the thoughts, bringing them into captivity to Christ. [Cf: ST 11-05-96 para. 02] p. 266, Para. 4, [1896MS].

The living God has given us in his law a transcript of his character, and this law he calls upon us to obey, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." As God is perfect in his high sphere of action, so man may be perfect in his human sphere. [Cf: ST 11-05-96 para. 03] p. 267, Para. 1, [1896MS].

The case of Daniel may be studied with profit by all who desire perfection of character. He and his companions were sincere, faithful Christians. To them the will of God was the supreme law of life. They knew that in order to glorify God all their faculties must be developed, and they sought to gain knowledge, that they might perfect a Christian character, and stand in that heathen nation as fitting representatives of the true religion. In order to preserve health, they resolved to avoid the luxuries of the king's table, they refused to partake of any stimulating drink, but practiced strict temperance in all things, that they might not enfeeble brain or muscle. They exerted all their powers to work out their own salvation, and God worked in them to will and to do of his good pleasure. Under his training, their faculties were able to do the highest service for him; and of them it is written: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." [Cf: ST 11-05-96 para. 04] p. 267, Para. 2, [1896MS].

When Nebuchadnezzar's golden image was set up on the plains of Dura, Daniel's three companions were commanded to fall down and worship it; but their principles forbade them to pay homage to the idol, for it was a rival to the God of heaven. They knew that they owed every faculty they possessed to God, and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves entirely loyal to their God. [Cf: ST 11-05-96 para. 05] p. 267, Para. 3, [1896MS].

These faithful witnesses were cast into the fire for refusing to obey

the command of the king, but God manifested his power for the deliverance of his servants. One like unto the Son of man walked with them in the midst of the flame, and when they were brought forth, not even the smell of fire had passed upon them. "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him." "Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon." [Cf: ST 11-05-96 para. 06] p. 267, Para. 4, [1896MS].

Thus these three Hebrew youth, imbued with the Holy Spirit, declared to the whole nation their faith that he whom they worshiped was the only true and living God. This demonstration of their faith was the most eloquent presentation of their principles. In order to impress others with the power and greatness of the living God, his servants must reveal their own reverence for him, making it manifest that he is the only object of their honor and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry. [Cf: ST 11-05-96 para. 07] p. 267, Para. 5, [1896MS].

The fear of the Lord is the beginning of wisdom, and all who live in communion with their Creator, will have an understanding of his design in their creation, and a sense of their own obligation to employ their faculties to the very best purpose. They will seek neither to glorify nor to depreciate themselves, but they will glorify God; for the man who consents to be molded and fashioned after the divine similitude, is the noblest specimen of the work of God. [Cf: ST 11-05-96 para. 08] p. 267, Para. 6, [1896MS].

The Divine Agent.--But without the divine working, man can do nothing toward the perfection of his character. God calls every man to repentance; yet man can not even repent unless the Holy Spirit works upon his heart. A principle of divine origin must pervade his conduct, and bind him to God. But the Lord wants no man to wait until he thinks he has repented, before he turns his steps toward Jesus. The Saviour is continually drawing men to repentance; they need only to submit to be drawn, and their hearts will be melted and subdued, fit temples for the indwelling of Christ. [Cf: ST 11-05-96 para. 09] p. 268, Para. 1, [1896MS].

The Holy Spirit comes to convince of sin, and to soften hearts hardened by estrangement from God. It comes to reveal the love wherewith God loves us, and the possibilities that open before every believing child of God. But are not some afraid of this heavenly guest? At times it comes with an all-pervading influence, but is it received? Do those to whom it comes bow before God with contrite hearts, pleading that they may be prepared to receive the blessings he is presenting to them? I entreat of all to receive this heavenly visitant as an abiding guest; for it will guide you into all truth, and give you joy and peace in the Lord. [Cf: ST 11-05-96 para. 10] p. 268, Para. 2, [1896MS].

God calls upon all men to avail themselves of the blessings he has set before them, that they may cooperate with him in carrying forward the great work of redemption. He has given his Holy Spirit as a power sufficient to overcome all man's hereditary and cultivated tendencies to wrong. By yielding his capabilities to the control of this Spirit,

man will be impressed with God's perfect character, and will become an instrument through which he can reveal his mercy, his goodness, and his love. [Cf: ST 11-05-96 para. 11] p. 268, Para. 3, [1896MS].

The Culture of the Mind.--In the attainment of a perfect Christian character, the culture of the intellect is necessary, in order that we may understand the revelation of the will of God to us. This can not be neglected by those who are obedient to God's commandments. In our intellectual faculties, we possess God's endowment. These faculties were not given us for the service of self, but for the service of God; and they are to be treated as a higher power, to rule the things of the body. They are derived from God, not self-created, and should be consecrated to his work. [Cf: ST 11-05-96 para. 12] p. 268, Para. 4, [1896MS].

The knowledge which will give the highest culture, is obtained from God's word. The words of revelation, carefully studied, strengthen the intellect as well as the heart. The experimental knowledge of true godliness, found in daily consecration and service for God, gives true culture of the mind, soul, and body. This consecration of our powers prevents self-exaltation; and the impartation of divine power honors our sincere striving after wisdom in order that we may know how to use our faculties to honor God and to bless our fellow men. [Cf: ST 11-05-96 para. 13] p. 268, Para. 5, [1896MS].

This is the will of God concerning every human being, even your sanctification. In urging our way heavenward, every faculty must be kept in the most perfect condition, in order that it may do the most faithful service. The powers with which God has endowed man are to be put to the test. That which God requires of those whom he has created and redeemed, is summed up in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." "Work out your own salvation with fear and trembling; for it is God which worketh in you, to will, and to do of his good pleasure." [Cf: ST 11-05-96 para. 14] p. 268, Para. 6, [1896MS].

Cooperating with God.--Man is allotted a part in the great struggle for everlasting life. He must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, but the Spirit that works in him can and will accomplish this. Man is no passive instrument, to be saved in indolence. He is called upon to strain every muscle in the struggle for immortality, yet it is God that supplies the efficiency. No human being can be saved in indolence. [Cf: ST 11-05-96 para. 15] p. 269, Para. 1, [1896MS].

Christ assumed human nature, to demonstrate to the fallen world, to Satan and his synagogue, to the universe of heaven, and to the worlds unfallen, that human nature, united to his divine nature, could become entirely obedient to the law of God, that his followers by their love and unity would give evidence that the power of redemption is sufficient to enable man to overcome. And he rejoices to think that his prayer that his followers might be sanctified through the truth, will be answered; they will be molded by the transforming influence of his grace into a character after the divine similitude. All who would possess a perfect Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of him while on this earth. Christ says to all such: "Strive to

enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." By Mrs. E. G. White. [Cf: ST 11-05-96 para. 16] p. 269, Para. 2, [1896MS].

The example of Christ is authoritative for every son and daughter of Adam. His life was the law of God lived and exemplified, a perfect pattern for all humanity, showing what man may become by partaking of the divine nature. Representing as he did the character of God, he was a perfect standard of moral excellence in humanity. [Cf: ST 11-12-96 para. 01] p. 269, Para. 3, [1896MS].

How did the world's Redeemer walk? Not to please himself, but to glorify God, and work the works of him that sent him, in uplifting man, who was formed in the divine image, and by precept and example teaching righteousness. [Cf: ST 11-12-96 para. 02] p. 269, Para. 4, [1896MS].

He did not have a smooth path for his feet to travel. Those who ought to have been co-laborers with him in all his works, were so far separated from God by selfishness that they counteracted the work of Christ. His convenience, his comfort and pleasure, were not studied. He was the Commander of all heaven; yet he was here on earth as one that serves. Uncomplainingly he endured privations, lived the life of a poor man. The luxuries indulged in by many who claim to be sons and daughters of God, he did not bring into his life. He was a Man of sorrows, and acquainted with grief. His whole life was one of self-denial, expressing, "Not my will, but thine be done." [Cf: ST 11-12-96 para. 03] p. 269, Para. 5, [1896MS].

Christ never flattered any man; he never deceived, never defrauded, never changed his course of straightforward righteousness to obtain favor or applause. He ever expressed the truth. The law of kindness was upon his lips; there was no guile in his mouth. [Cf: ST 11-12-96 para. 04] p. 269, Para. 6, [1896MS].

The Son of God so conducted his life that even his unbelieving countrymen were compelled to say, "He hath done all things well." His character was without a flaw. He did not leave the example of a life of idleness and self-indulgence, altho he was heir of all things in heaven and earth, the only begotten Son of the Father. [Cf: ST 11-12-96 para. 05] p. 270, Para. 1, [1896MS].

Here is where human intelligences have lost sight of the Pattern. Men, because entrusted with talents of means; follow, not the standard of the character of Christ, but the standard of the world. Because they have abundance of money, houses, and lands, they train their children to a life of idleness and selfish indulgence, making them useless so far as doing good in the world is concerned. By their unwise training, the youth are unfitted in character for the future eternal life. Christ, in his life, gave us altogether a different example; he worked at the carpenter's trade with his father. [Cf: ST 11-12-96 para. 06] p. 270, Para. 2, [1896MS].

Youth are now educated in the belief that it is the possession of plenty of money that gives men value. The sure result is pride and

vanity, pleasure-loving, and abundance of idleness. Thus the way is open for Satan to corrupt life and character with his temptations to vice. Sinful practices become common. Whether rich or poor, high or low, Satan finds employment for the youth who are not trained to useful industry, and guarded and barricaded with principle. [Cf: ST 11-12-96 para. 07] p. 270, Para. 3, [1896MS].

Time is not considered as a precious treasure, a trust from God, for which every human being must give an account. Money, too, is entrusted of God to be used, not in needless extravagance by parents to the ruin of their children, but as a means of doing good to their fellow men. Even from their earliest years, as reason develops, the principles of the character of God, as given in his law, should become the rule of life and character. [Cf: ST 11-12-96 para. 08] p. 270, Para. 4, [1896MS].

Christ is our pattern, and those who follow Christ will not walk in darkness; they will not seek their own pleasure. The glory of God will be the standard at which they will unceasingly aim. The two grand precepts of the moral law are to regulate the conduct of all human intelligences: "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." The Lord of heaven demands of us supreme love and worship. [Cf: ST 11-12-96 para. 09] p. 270, Para. 5, [1896MS].

The Lord will work through the human agent if he will unite himself with Christ, and the record for him in the books of heaven will be, as in the case of Enoch, that he walks with God. Like Enoch, he will have a sense of God's abiding presence. The reason that so large a number of those who profess to be children of God always feel in uncertainty, is because they feel that they are orphans. They do not cultivate the precious assurance that Jesus is the sin-bearer; that altho they have transgressed the law, and are sinners in his sight, yet the object of the incarnation of Christ was to bring to the repenting, believing sinner everlasting peace and assurance. The great Advocate assumed human nature, and became like unto his brethren, to impress upon the human mind that no one who through faith accepts him as a personal Saviour is an orphan, or is left to bear the curse of his own sins. Christians may daily cultivate faith by contemplating the One who has undertaken their cause, their "merciful and faithful High Priest." Having suffered, being tempted, not merely in a few things, but in all things like as we are tempted, he is able to succor all that are tempted. Even now in heaven he is afflicted in all our afflictions, and as a living Saviour he is asking intercession for us. [Cf: ST 11-12-96 para. 10] p. 270, Para. 6, [1896MS].

The human agent is to compare his life with the character of Jesus Christ, and through the grace which he imparts to all true believers, seek to reach the perfection of his example who lived the law of Jehovah. [Cf: ST 11-12-96 para. 11] p. 271, Para. 1, [1896MS].

Christ's testimony of himself was, "I have kept my Father's commandments." Those who follow Christ will be constantly looking into the perfect law of liberty, and through the grace given them by Christ, will fashion their character to meet the divine requirements. The heart must be opened to receive Christ, and abide in him. As the branch is

connected with the living vine, a vital union is formed between the parent stalk and the branch, and the same fruit appears on the branch as is seen on the vine. Every faculty of mind and body is to be enlisted in the service of Christ, following his example, and catching his spirit, thus building the character after the divine similitude. Our faith is daily to be exercised, and to increase by exercise in him who has redeemed us, not only because he loved us, but because, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By Mrs. E. G. White. [Cf: ST 11-12-96 para. 12] p. 271, Para. 2, [1896MS].

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." [Cf: ST 11-19-96 para. 01] p. 271, Para. 3, [1896MS].

The love of God is a golden chain which binds finite man to the infinite God. It is a love which "passeth knowledge." No science can explain it, no wisdom fathom it. The more we feel the influence of this love, the greater will be our amazement at it. Job exclaims: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" "The measure thereof is longer than the earth, and broader than the sea." "O the depth of the riches, both of the wisdom and love of God!" exclaims Paul, "how unsearchable are his judgments, and his ways past finding out." "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." [Cf: ST 11-19-96 para. 02] p. 271, Para. 4, [1896MS].

God's creatures are never absent from his mind. Even the birds which fly in the heavens, and the flowers of the field, are objects of his tender care. "Behold the fowls of the air," said Christ, "they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." "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." If the great Master Artist has bestowed such care upon these things, how much greater will be his regard for man, who is the "image and glory of God!" His care and love for his children are unceasing, and he longs to see them reveal a character after his similitude. "I will make a man more precious than fine gold," he declares, "even a man than the golden wedge of Ophir." [Cf: ST 11-19-96 para. 03] p. 271, Para. 5, [1896MS].

And tho sin has existed for ages, seeking to counteract the tide of love flowing from God to the human race, tho man has lost the image of God through yielding to this sin, yet the love and care which God bestows upon the beings he has created, has not ceased to increase in

richness and abundance. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who was in the form of God, who thought it not robbery to be equal with God, descended from his throne, clothing his divinity with humanity that he might reach humanity. He was in the beginning with God; yet he came to announce to the human race, fallen and degraded, that he had brought them the gift of everlasting life. [Cf: ST 11-19-96 para. 04] p. 272, Para. 1, [1896MS].

God's gift to this earth was beyond all computation; nothing was withheld. The love demonstrated in the life of Christ, from the manger to the cross, the mystery of his divinity veiled in humanity, the bright beams of righteousness manifested to the world in his words and works,--these are themes which the angels desire to look into. How would men receive this gift? Could they fail to appreciate the sacrifice? Could the world resist this boundless love? At the time of Christ's advent the hearts of men were corrupted by sin. Hatred against God was cherished by the entire race. A wakeful impiety was exercised by the enemies of God; the principles of injustice were widespread; and a master power was at work, seeking to eclipse the love of God, and gain control of the minds of men. And so Christ, the Bread of life, came to his own, "and his own received him not." The light of God shone on the darkness of this world, but the darkness comprehended it not. The inestimable gift of heaven was not appreciated; the healing flood of life and heavenly grace was disregarded. [Cf: ST 11-19-96 para. 05] p. 272, Para. 2, [1896MS].

God has given men intellect in order that he may lead their minds higher and still higher, opening to them the mysteries of divine love. The contemplation of the theme of redemption enlarges the mind and sanctifies the will. By beholding Christ, the Lamb of God, who "taketh away the sin of the world," our conception of his love is deepened and broadened. Why, then, are our ideas so narrow? Why do we not comprehend that love which is so deep and broad? [Cf: ST 11-19-96 para. 06] p. 272, Para. 3, [1896MS].

As in the days of Christ, the enemy of God works constantly to lead men to place the will in his control, that God may be forgotten. He knows that if this is done, he can control the whole man. He tempts men in many ways to forget their Creator. To some he offers tobacco and alcoholic drinks. Others he tempts by pointing them to their own degradation and helplessness. Those who yield to his temptations can have no conception of the love of God. The will becomes enslaved, bound to pursue a course which the word of God does not justify. Reason is enfeebled; the power to distinguish between right and wrong is lost; sacred and eternal realities are estimated as of less value than gold, silver, houses, lands, and bank stock. The love of God fades from the mind; and the captives in the tempter's power live on, "having no hope, and without God in the world," because they do not behold the Lamb of God. [Cf: ST 11-19-96 para. 07] p. 272, Para. 4, [1896MS].

Sin can triumph only by enslaving the mind. Christ came to our world to break the power of Satan, and emancipate the will of man. He came "to proclaim liberty to the captives," to "undo the heavy burdens," and to "let the oppressed go free;" and he calls upon us to cooperate with him by entering his service, wearing his yoke, and lifting his burdens. And, if we consent, he can and will so identify himself with our

thoughts and aims, so blend our hearts and minds into conformity with his will, that when obeying him, we shall but carry out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service. [Cf: ST 11-19-96 para. 08] p. 272, Para. 5, [1896MS].

Man is not his own; he has been bought with a price, even "the precious blood of Christ." By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, and the strength of every one. And man is safe only when he places himself under the control of God. When this is done, the will becomes firm and strong to do right; the heart is cleansed from all selfishness, and filled with a Christlike love and tenderness. The mind yields to the authority of the law of love, and "every thought is brought into captivity to the obedience of Christ." The powers, hitherto "members of unrighteousness," and "servants of sin," are consecrated to the service of a God of love. [Cf: ST 11-19-96 para. 09] p. 273, Para. 1, [1896MS].

"Thus saith the Lord God, he that created the heavens, and stretched them out, . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the gentiles, to open the blind eyes, to bring the prisoners from the prison, and them that sit in darkness out of the prison house." This precious assurance of God to his Son, the Anointed, embraces all who receive Jesus Christ; for the word of God declares, "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 11-19-96 para. 10] p. 273, Para. 2, [1896MS].

Satan is determined to shut out all light and communication from above. As if in defiance to the mercy of Omnipotence, he caused the Son of God to be crucified. But Christ rose from the grave, and today he is our Advocate in the courts of heaven, reconciling us "unto God . . . by the cross, having slain the enmity thereby." He has a claim to our wills and affections, and in a voice full of love and mercy he calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: ST 11-19-96 para. 11] p. 273, Para. 3, [1896MS].

The Lord directs every mind that yields to the power of his love, and reveals to it the mystery of godliness. Yield yourself entirely into his keeping; for his love is everlasting and unchangeable. Consecrate your powers to him. The divine influence of his love will diffuse itself through the chambers of your mind; your soul temple will be cleansed from all selfishness; your heart, filled with all that is pure and lovely, will reveal the mysteries of redeeming love. Then you shall be indeed God's workmanship, "created in Christ Jesus unto good works," "sanctified, and meet for the Master's use." By Mrs. E. G. White. [Cf: ST 11-19-96 para. 12] p. 273, Para. 4, [1896MS].

"Be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written

in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." [Cf: ST 11-26-96 para. 01] p. 273, Para. 5, [1896MS].

This was David's dying charge to Solomon. The aged monarch had already invested his son with kingly authority, and now he bids him perform faithfully the duties devolving upon him. He counsels him not to show himself merely a warrior, a statesman, or a sovereign, but to reign as a strong, good man. He entreats him to display a noble, manly nature, to show mercy and lovingkindness to his subjects; and he adds, "Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses concerning Israel. Be strong, and of good courage; dread not, nor be dismayed." [Cf: ST 11-26-96 para. 02] p. 274, Para. 1, [1896MS].

In his early youth Solomon was a noble character. He was named "Jedidiah," which means "Beloved of the Lord." He was the pride and hope of his father, and "tender and only beloved in the sight of his mother." And during the first years of his reign Solomon fulfilled the promise of his youth. He loved God, and was beloved of God. The Lord appeared to him in a dream, saying, "Ask what I shall give thee." And Solomon answered the Lord in these words, "Give thy servant an understanding heart, . . . that I may discern between good and evil." The Lord granted this request, "and Solomon's wisdom excelled all the wisdom of the children of the east; for he was wiser than all men." [Cf: ST 11-26-96 para. 03] p. 274, Para. 2, [1896MS].

Had Solomon relied continually on the Lord, had he kept the precepts and commandments enjoined upon him, what a history would have been his! But the unerring pen of inspiration, while it records his virtues, also bears faithful witness to his sad downfall. After a morning of promise and a manhood of integrity, Solomon took a course displeasing to the Lord. He did not continue to walk before God in truth. Raised to the pinnacle of human greatness, and surrounded with the gifts of fortune, he became dizzy. He was extolled by kingly powers for his unsurpassed wisdom, and he could not stand the flattery. Thus the very gift of heaven,--the wisdom which was entrusted to him by God, and which should have reflected honor upon the Giver,--filled Solomon with pride. He built the temple, and it was a marvel of richness and glory, unequalled by any work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood revealed there; but the honor was diverted from God and given to Solomon. [Cf: ST 11-26-96 para. 04] p. 274, Para. 3, [1896MS].

God singled out the children of Israel as his people. He separated them from other people, making them the repository of his law; and it was his design that they should preserve his honor in the earth. They were forbidden to mingle with idolatrous nations, and in no case were they to intermarry with them. A wise barrier was thus erected between them and the rest of the world, and their safety consisted in observing these landmarks. But he who by his loyalty and integrity, could have done much to preserve God's people from backsliding, he who at the dedication of the temple had urged them--"Let your hearts therefore be perfect with the Lord our God, to walk in his statutes, and to keep his

commandments,"--he set the example of apostasy. In his thirst for political power, he cultivated and encouraged alliances with pagan kingdoms, and violated the express command of Jehovah by taking wives from among them. [Cf: ST 11-26-96 para. 05] p. 274, Para. 4, [1896MS].

Solomon thought himself strong enough and wise enough to maintain the purity of his religion and yet deviate from the commands of God. He thought he could convert his wives to the true religion, and that by thus binding himself with idolatrous nations, he could win them all to the service of the true God. But we can not incorporate light with darkness. Christ has no fellowship with Belial. By a union with idolaters, the king's own faith was perverted. The power and purity of true religion lost their influence over him. His conscience became marred and blunted; his finite judgment, in which he placed so much confidence, led him far astray, and wild license was regarded by him as independence and toleration. He lost his connection with God, and no longer realized that God was his wisdom and his strength. [Cf: ST 11-26-96 para. 06] p. 274, Para. 5, [1896MS].

Solomon thought to gain more power by thus allying himself with the heathen nations around him; and he was enriched with the gold and silver which was transported from Ophir and Tarshish, but it was at the cost of sacrificing noble principles and betraying sacred trusts. [Cf: ST 11-26-96 para. 07] p. 275, Para. 1, [1896MS].

One false step leads to another. Solomon's alliance with heathen nations was followed by evils which led the children of Israel to violate the law of God. The people became contaminated with the principles and practices of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered; and the licentious rites practiced by the inhabitants of the Noetic world, were countenanced. [Cf: ST 11-26-96 para. 08] p. 275, Para. 2, [1896MS].

And "it came to pass, when Solomon was old, that his wives turned his heart after other gods; and his heart was not perfect with the Lord his God." From being one of the greatest kings that ever wielded a scepter, whose exalted wisdom made him renowned throughout the world, Solomon became profligate and intemperate, the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was shaken and supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life; gloomy and soul-harassing thoughts troubled him night and day. The justice and magnanimity of his early reign were changed into despotism and tyranny; and his extravagance was sustained by grinding taxes, which were imposed upon the people. Poor, frail human nature! God can do but little for men, because they so soon lose their sense of dependence upon him. [Cf: ST 11-26-96 para. 09] p. 275, Para. 3, [1896MS].

The Lord would have all learn a lesson from the record of the life of Solomon. He desires his servants to preserve their holy and peculiar character. "Be ye not unequally yoked together with unbelievers" is his command; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" [Cf: ST 11-26-96 para. 10] p. 275, Para. 4, [1896MS].

While we are to be kind and courteous to all, we are not to connect with those who we know are acting in opposition to God. Solomon was estranged from God by the influence of his heathen wives; and God has forbidden his people to unite with unbelievers; for in so doing, they bring untold sorrow upon themselves, and reproach upon the cause of God. They may think, like Solomon, that their influence over those who are in the wrong will be beneficial; but too often they themselves, entrapped and overcome, yield their sacred faith, sacrifice principle, and separate themselves from God. By one false step they place themselves where they can not hope to break the chains that bind them. [Cf: ST 11-26-96 para. 11] p. 275, Para. 5, [1896MS].

I would warn all, both young and old, Be careful what friendships you form and what companions you choose. Take heed lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to throw obstructions in the way of your service to God; and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net. [Cf: ST 11-26-96 para. 12] p. 275, Para. 6, [1896MS].

Beware of following any voice but that of God. Those who call themselves sons and daughters of God, and yet walk contrary to his wise arrangements in order that they may follow the promptings of their own unsanctified hearts, which are ruled by passion and impulse, will have a bitter harvest to reap in this life, and their course may result in the loss of their souls. [Cf: ST 11-26-96 para. 13] p. 276, Para. 1, [1896MS].

Keep your religion pure and untainted. Worldly interests may tempt you to yield your principles, but "what shall it profit a man if he gain the whole world, and lose his own soul?" Worldly greatness is no equivalent for integrity, honesty, a pure heart, and a noble, unwavering purpose to do right. Even Solomon, in all his glory, was not arrayed like him who possesses the ornament of a meek and quiet spirit, untouched by the tinsel and show of the world. [Cf: ST 11-26-96 para. 14] p. 276, Para. 2, [1896MS].

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form in this life decide whether or not we are fitted to live through the eternal ages. No man can with safety attempt to serve both God and the world. God is fully able to keep us in the world, but not of the world. His love is not uncertain and fluctuating. Ever he watches over his children with a care that is measureless and everlasting. But he requires us to give him our undivided allegiance. "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon." [Cf: ST 11-26-96 para. 15] p. 276, Para. 3, [1896MS].

Solomon was endowed with wonderful wisdom, but the world drew him away from God. We need to guard our souls with all diligence, lest the cares and attractions of the world absorb the time that should be given to eternal things. God warned Solomon of his danger, and today he warns us not to imperil our souls by affinity with the world, saying, "Come out

from among them, and be ye separate, and touch not the unclean, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." By Mrs. E. G. White. [Cf: ST 11-26-96 para. 16] p. 276, Para. 4, [1896MS].

Jesus taught his disciples that a humble and contrite spirit is an inward principle; that the austere, gloomy countenance is not an index to a humble, submissive spirit. While the heart should have the grace of humility, the countenance should be cheerful, not gloomy and repulsive. His words of instruction to them were: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." [Cf: ST 12-03-96 para. 01] p. 276, Para. 5, [1896MS].

Like other observances of a religious character, fasting, when practiced from right motives, will prove a blessing. But this, like almsgiving, had been perverted. The Pharisees put on an outward appearance of great sanctity, of humiliation and contrition, while in their hearts they cherished sins of a revolting character. They made their religion unattractive by their stern, forbidding appearance. But the true Christian will never chill the atmosphere with severe exactions and painful stiffness. He is to have a sweet, subduing, cheerful and saving influence upon those with whom he comes in contact. [Cf: ST 12-03-96 para. 02] p. 276, Para. 6, [1896MS].

The object of the Pharisees in giving publicity to their prayers,--to be exalted in the opinions of men,--was that which Christ condemned. And the same self-righteous prayers he rejects today wherever they are offered among the professed people of God. In our day, as in Christ's, unworthy motives often prompt the prayers and almsgivings. These things are done to obtain the approval of men; but they bear the disapproval of the world's Redeemer. God's name is profaned every day in the meaningless prayers of many who profess to be Christians. [Cf: ST 12-03-96 para. 03] p. 277, Para. 1, [1896MS].

This sin is not found alone with the illiterate, but frequently even with men who have ability and influence. They will professedly pray to God, while in truth they are preaching a sermon to him. As though he lacked information, they give him a definite account of everything. Their prayers are to the people; God scarcely enters their minds. All such prayers are as sounding brass and a tinkling cymbal, with no heart, no purpose, no point. Such prayers will be only a curse to the ones who thus profane this sacred privilege. Nothing is so repulsive to Christ as insincere devotion, voluntary humility, and hypocritical almsgiving. He said, "When thou fastest, anoint thine head, and wash thy face;" appear comfortable and cleanly. It is a great mistake to suppose that the unwashed face and tangled locks proclaim your sanctity. [Cf: ST 12-03-96 para. 04] p. 277, Para. 2, [1896MS].

This lesson to the disciples is applicable to every Christian to the end of time. Devotion to God does not consist in groans and sighs and a sad countenance. Many give to the world wrong impressions in regard to the religion of the Bible by complaining of trials and crosses and

hardships. The true servants of the heavenly King are the most happy people in the world. While their service is earnest and sincere, they carry with them the rays of the Sun of Righteousness, to lighten the path heavenward for all those who will walk in it. The religious life is one of conflict and trial; yet of spiritual happiness and joy. [Cf: ST 12-03-96 para. 05] p. 277, Para. 3, [1896MS].

Some professed followers of God utter loud prayers, and exercise the body in a violent manner. The prophets of Baal worked themselves up into a frenzy when praying to their idol gods. These heathen cried, and cut themselves with lancets and knives until they presented a frightful appearance. But they were more sincere than are many who today offer prayers in a storm of excitement. Their conduct was in keeping with their ideas of devotion to their gods. But Christians have a living and all-powerful God, whose ear is quick to detect the real needs of the suppliant, and by their excited and unnatural manner they dishonor their prayer-hearing and prayer-answering God. [Cf: ST 12-03-96 para. 06] p. 277, Para. 4, [1896MS].

Our hearts have been pained when we have listened to prayers which have been made to men and not to God. Self-righteous, self-confident prayers never rise higher than the lips that utter them. Prayer offered in spasmodic fervor, merely a storm of words, will not be heard and answered by God. [Cf: ST 12-03-96 para. 07] p. 277, Para. 5, [1896MS].

Some think it a mark of humility to pray to God in a common manner, as though talking with human beings. They profane his name by needlessly and irreverently interlarding their prayers with "God Almighty,"--awful and sacred words, that should never pass the human lips except with bated breath and solemn and subdued tones. [Cf: ST 12-03-96 para. 08] p. 277, Para. 6, [1896MS].

The humble, intelligent prayer of faith, that comes from unfeigned lips, is wholly acceptable to God. It is the heartfelt prayer that is heard in heaven and rewarded by an answer on earth. "But to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word." "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and a humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." [Cf: ST 12-03-96 para. 09] p. 278, Para. 1, [1896MS].

Jesus taught his disciples that only that prayer which arises from unfeigned lips, prompted by the actual wants of the soul, is genuine, and will bring heaven's blessing to the petitioner. He gave a brief, comprehensive prayer to his disciples. This prayer, for its beautiful simplicity, is without a parallel. It is a perfect prayer for public and private life; it is dignified and elevated, yet so simple that the child at its mother's knee can understand it. The children of God have repeated this prayer for centuries, and yet its luster has not dimmed. Like a gem of value it continues to be loved and cherished. This prayer is a wonderful production. None will pray in vain if in their prayers are incorporated the principles contained therein. Our prayers in public should be short, and express only the real wants of the soul, asking in simplicity and simple trusting faith for the very things we

need. Prayer from the humble, contrite heart is the vital breath of the soul hungering for righteousness. [Cf: ST 12-03-96 para. 10] p. 278, Para. 2, [1896MS].

God understands the needs of humanity. He knows what we desire before we ask him. He sees the soul's conflict with doubt and temptation. He marks the sincerity of the suppliant. If the heart is afflicted, if the spirit is humble before God, he marks it. He will accept the humiliation and affliction of soul, and will reward according to the purity of the motives that prompted the action. [Cf: ST 12-03-96 para. 11] p. 278, Para. 3, [1896MS].

As a faithful physician, the world's Redeemer has his finger upon the pulse of the soul. He marks every beat; he takes note of every throb. Not an emotion thrills it; not a sorrow shades it; not a sin stains it; not a thought or purpose passes through it, with which he is not acquainted. Man was purchased at an infinite cost, and is loved with a devotion exceeding that which a father feels for his child. The prayer that comes from a sincere heart will ever find a response in heaven. By Mrs. E. G. White. [Cf: ST 12-03-96 para. 12] p. 278, Para. 4, [1896MS].

"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 can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [Cf: ST 12-03-96 para. 01] p. 278, Para. 5, [1896MS].

Every true believer must have a living connection with Him in whom we live, and move, and have our being. Just as the body needs the vitalizing air at all times, so the soul needs divine grace. Apart from Christ, we are helpless, without hope, and without God in the world; but truly united to him, we are a power for good. [Cf: ST 12-03-96 para. 02] p. 278, Para. 6, [1896MS].

In the parable of the vine and the branches, Christ presents the necessity and advantage of a vital union with him. And what symbol so simple, and yet so striking, could he have used to show the need of entire dependence upon him? Separated from the vine, the branch is dead and worthless. United to the vine, it receives the nourishment drawn from the roots, and thus is enabled to bear fruit. Such is the relation of the believer to Christ. On our part, we must have implicit faith in Christ as our personal Saviour. The result of this faith is seen in the fruit we bear. Christ constantly supplies us with grace, and in our turn we impart this grace to others, thereby revealing that we receive our nourishment from the True Vine. God acknowledges this union, and our petitions are accepted through Jesus Christ. One with him, as he is one with the Father, we are accepted in the Beloved. Christ is not ashamed to call us brethren, and heavenly intelligences cooperate with us in our efforts to serve him. [Cf: ST 12-03-96 para. 03] p. 279, Para. 1, [1896MS].

By the nature and abundance of the fruit it produces, the branch proves that it is a part of the vine, and by the fruit which we bear,

we show whether or not we are truly united to Christ. The true branch bears rich clusters of genuine fruit, and if we are truly united to Christ, we reveal in our lives the fruits of the Holy Spirit. "Herein is my Father glorified," said Christ, "that ye bear much fruit." [Cf: ST 12-03-96 para. 04] p. 279, Para. 2, [1896MS].

The branch which does not derive its nourishment from the vine, is unable to bear fruit. Having no real, vital connection with the vine, not receiving the sap which flows through the parent stock, it is fruitless. So it is with those who are not truly united to Christ. They may claim to know him, their names may be on the church roll, but unless they are living branches of the True Vine, this is of no value. There is a union with the church that avails nothing with God. Their profession will not save them, for their want of faith, their lack of fruit, proves that they are false branches. They are hearers, and not doers, of the word of God, and their future is shown in this parable. Their separation from Christ involves a ruin as complete as that represented by the dead branch. "If a man abide not in me," said Christ, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [Cf: ST 12-03-96 para. 05] p. 279, Para. 3, [1896MS].

Those who claim to know Christ, and yet indulge a jealous, faultfinding spirit, sowing seeds of dissension by word and action, reveal only too surely that they are not branches of the True Vine. "By their fruits ye shall know them." "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." [Cf: ST 12-03-96 para. 06] p. 279, Para. 4, [1896MS].

As the husbandman prunes the branches of the fruit bearing trees, that they may bear more fruit, so the Lord prunes those who are endeavoring to serve him. Often by pruning away the unhealthy growth of temporal and secular interests which endanger heart and character, he causes pain. But he works with no wanton hands and indifferent heart. It is in love to his children that he cuts away the growth which threatens to destroy the health and life of the soul. [Cf: ST 12-03-96 para. 07] p. 279, Para. 5, [1896MS].

The Lord permits trials to come to us in order that we may be cleansed from earthliness, from selfishness, from sharp, unchristlike traits of character; that we may be led to look to him as the source of all strength. He suffers the deep waves of affliction to pass over our souls in order that we may have deep heart-longings to be cleansed from all defilement, and come forth from the trial purer and holier, with a deeper knowledge of him. [Cf: ST 12-03-96 para. 08] p. 280, Para. 1, [1896MS].

"As many as I love," God says, "I rebuke and chasten; be zealous therefore, and repent," In order that we may die to self, we are called upon to endure trial, and when the chastening hand of the Lord is laid upon us, we are not to fret and complain, not to rebel, not to worry ourselves out of the hand of Christ. We are to humble ourselves before God, pleading with him to give us rest and peace. We enter the furnace of affliction with our hearts darkened by selfishness; but if patient under the crucial test, we shall come forth reflecting the divine image, as gold tried in the fire. "No chastening for the present

seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." [Cf: ST 12-03-96 para. 09] p. 280, Para. 2, [1896MS].

Christ left his heavenly home, and came to this world, to show that only by being connected with divinity can man keep the law of God. In itself humanity is tainted and corrupted; but Christ brought moral power to man, and those who live in communion with him overcome as he overcame. We are not left in this world as orphans; Christ has united fallen man to the infinite God. He has opened a way for our prayers to ascend to God, and the fragrance of his righteousness ascends with the prayer of every repentant sinner. [Cf: ST 12-03-96 para. 10] p. 280, Para. 3, [1896MS].

Before men and before angels, by a life of perfect obedience, Christ represented the character of God. Today he is calling upon us to unite with him, that we may partake of his divine nature, and escape the corruption that is in the world through lust. "I, if I be lifted up from this earth," he said, "will draw all men unto me." His gracious invitations of mercy are going forth to all mankind. He is inviting all to come into close connection with him; and those who respond will find life and salvation. As we connect with him, unbelieving fear is swept away before living faith, and humble, grateful confidence becomes an abiding principle in the soul. [Cf: ST 12-03-96 para. 11] p. 280, Para. 4, [1896MS].

The result of a vital union with Christ should make all willing to give up everything if only we may be united with him. As the nourishment of the vine is carried to every true branch, so Christ's righteousness is imparted to every one who unites with him. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." As our substitute and surety, our sins are placed to his account. His grace is given us in large measure, and this vitalizing power makes us channels of blessing to the world. "If ye abide in me," he said, "and my words abide in you, ye shall ask what ye will, and it shall be done 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." [Cf: ST 12-03-96 para. 12] p. 280, Para. 5, [1896MS].

The Lord is at hand. Heavenly angels wait to cooperate with God's children in sounding the message, "For yet a little while, and he that shall come will come, and will not tarry." The angels can not take our place, but they stand ready to cooperate with us in drawing souls to Christ; and they are soliciting us to work in fellowship with them. These angels survey the ground occupied by those who claim to follow Christ. They see the advantage gained by the enemy when men and women refuse to unite with Christ, and neglect their God-appointed work, and they sorrow over the souls lost in consequence of this neglect. [Cf: ST 12-03-96 para. 13] p. 281, Para. 1, [1896MS].

Those who are truly striving to honor God will be laborers together with him. Truly united to Christ, they willingly wear his yoke, and bear his burdens. They realize that they are not their own, but that Christ has purchased them at an infinite price; and their own ambitious prospects are lost sight of in their desire to work for God. To all

such God can say, Child, come up higher. I have tested you, and I know that I can trust you to enter heaven's courts and not rebel. But those in whose hearts selfishness is cherished, who have no connection with Christ, can never enter the kingdom of heaven. [Cf: ST 12-03-96 para. 14] p. 281, Para. 2, [1896MS].

Shortly before his crucifixion, Christ prayed for his disciples: "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." O that these words might be written with the finger of God upon every soul. When God's children surrender all to him, when they are willing to be pruned of all selfishness and worldliness and to be united to the True Vine, when one interest predominates--to be one with Christ as he is one with the Father--then they can indeed bear witness for the truth. True branches of the living Vine, they will bear "much fruit" for him, "being filled with the fruits of righteousness, which are by Jesus Christ unto the honor and praise of God." By Mrs. E. G. White. [Cf: ST 12-03-96 para. 15] p. 281, Para. 3, [1896MS].

Christ prayed for his disciples, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." I have given them thy word; and the world hath hated them, because they are not of the world." [Cf: ST 12-10-96 para. 01] p. 281, Para. 4, [1896MS].

While Christians are to be in the world, they are not to be of the world. In order to be a saving power, they must separate from all worldliness. As oil does not mix with water, so they are not to mix with that which God condemns. They must keep themselves "unspotted from the world;" for they can not touch that which is unclean, and remain unpolluted. The truth as it is in Jesus must sanctify their souls. Its deep, living principles must preside over thought and word and action. [Cf: ST 12-10-96 para. 02] p. 281, Para. 5, [1896MS].

On every hand there is that which would tempt the Christian to forsake the narrow way; but those who would perfect a character fit for eternity must take the will of God as their standard, separating entirely from everything that is displeasing to him. Thousands are betrayed into sin because they leave the citadel of the heart unguarded. They become engrossed with the cares of this world, and true godliness is driven from their hearts. They rush eagerly into speculation, seeking to accumulate more of this world's treasure. Thus they place themselves where it is impossible for them to advance in the Christian life. "Be ye therefore sober, and watch unto prayer." And while you pray, strive earnestly to guard your heart from all pollution; for prayer without effort is a solemn mockery. [Cf: ST 12-10-96 para. 03] p. 281, Para. 6, [1896MS].

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Every moment of our time belongs to God, and we have no right so to burden ourselves with cares that there is no room in our hearts for his love. At the same time, we are to obey the injunction, "Not slothful in business." We are to labor, that we may have to give to him that needs. God does not desire us to allow our powers to rust through inaction. Christians

must work; they must engage in business; and they can go a certain length in this line, and commit no sin against God. [Cf: ST 12-10-96 para. 04] p. 282, Para. 1, [1896MS].

But too often Christians allow the cares of life to take the time that belongs to God. They devote their precious moments to business or to amusement. Their whole energies are employed in acquiring earthly treasure. In so doing they place themselves on forbidden ground. Many professing Christians are very careful that all their business transactions shall bear the stamp of strict honesty, but dishonesty marks their relations with God. Absorbed in worldly business, they fail to perform the duties they owe to those around them. Their children are not brought up in the nurture and admonition of the Lord. The family altar is neglected; private devotion is forgotten. Eternal interests, instead of being put first, are given only the second place. God is robbed because their best thoughts are given to the world, because their time is spent on things of minor importance. Thus they are ruined, not because of their dishonesty in dealing with their fellow men, but because they have defrauded God of what is rightfully his own. [Cf: ST 12-10-96 para. 05] p. 282, Para. 2, [1896MS].

The maxim, "Religion must give way to business, is Satan's device to lead men astray." He who follows this rule may think that he is the soul of honor, but his life is one long act of complicated robbery against God. And when this life closes, of what use to him will be the treasure he has lost so much to gain? [Cf: ST 12-10-96 para. 06] p. 282, Para. 3, [1896MS].

The folly of giving all to the world is illustrated in the parable of the foolish rich man. He had been greatly prospered by the Lord, but instead of giving God what was his due, "he thought within himself, saying, What shall I do, because I have not room where to bestow my fruits? And he said, This will I do, I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Is it any wonder that the Lord said to him: "Thou fool, this night thy soul shall be required of thee. Then whose shall those things be, which thou hast provided"? [Cf: ST 12-10-96 para. 07] p. 282, Para. 4, [1896MS].

Like the rich man, many today are living wholly for the world. The deception of the enemy is upon them, and their senses are perverted. Under this spell they sacrifice eternal riches for worldly treasures, which will be theirs no longer when their life history closes; and in God's eyes they are fools. [Cf: ST 12-10-96 para. 08] p. 282, Para. 5, [1896MS].

Through the love of the world Satan deadens the senses of men. Are you going to allow him to lead you astray? It is infinitely better for you to struggle with poverty now, to endure privation and neglect, to see your cherished hopes shattered, and to know that you have a title to the heavenly mansions, than to possess much worldly treasure, and in the last great day hear the irrevocable sentence: "I know you not." "Depart from me, all ye workers of iniquity." [Cf: ST 12-10-96 para. 09] p. 282, Para. 6, [1896MS].

But while Christians are to be distinct from the world, they are not

to seclude themselves, raising a wall between themselves and their fellows, because of the temptations that they fear will assail them. They have a work to do for those around them. Great sacrifices have been made for their redemption, and Christ says to them, "Freely ye have received, freely give." Temptations will assail them, their work will be made hard; for their foes will be tireless in their efforts to dishearten them. But Christ is their Leader, the Captain of their salvation. If they are clothed with the whole armor of God, if they fight as in view of the heavenly universe, they will conquer in his name. [Cf: ST 12-10-96 para. 10] p. 283, Para. 1, [1896MS].

When trials come to those who have separated from the world, is it not enough for them to know that Christ endured the same afflictions? He was the Majesty of heaven, the well-beloved Son of God. But when he came to this earth to deliver men from the bondage of sin, they saw in him no beauty, that they should desire him. They did not understand his union with the Father; they had no conception of his divine character. "He was in the world, and the world was made by him, and the world knew him not." The world's Redeemer was "despised and rejected of men." Those whom he came to save esteemed him "stricken, smitten of God, and afflicted." [Cf: ST 12-10-96 para. 11] p. 283, Para. 2, [1896MS].

Even so it is with the followers of Christ. They are the sons and daughters of God, joint-heirs with Christ. The kingdoms of the world belong to them. But worldly men are actuated by worldly principles; they can understand no others. They see a people few in number, weak and unpopular, struggling against evil. In their ranks very few of the wealthy or learned are to be seen. They see them bearing the cross of humiliation, acquainted with sorrow and grief. They see them afflicting their souls before God, chastened and humbled because of their sins. All this the world sees, and they think that there is nothing desirable in the lot of a Christian. [Cf: ST 12-10-96 para. 12] p. 283, Para. 3, [1896MS].

But tho God's people are strangers among men, accounted weak, foolish, and unworthy of notice, tho the world fails to discern the relationship that exists between them and God, yet they are more precious in his sight than the gold of Ophir. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." [Cf: ST 12-10-96 para. 13] p. 283, Para. 4, [1896MS].

"Marvel not, my brethren, if the world hate you." The followers of Christ must not be surprised if they are not recognized by the world. As the world discerned not Christ, as it refused to acknowledge his divinity and sonship, so it will slight and neglect his followers. "The world knoweth us not," writes John, "because it knew him not." But this should not be a source of discouragement and trial. "Know ye not," asks James, "that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." [Cf: ST 12-10-96 para. 14] p. 283, Para. 5, [1896MS].

We are living in the great day of intercession, the day of atonement, and to each one comes the word of warning, "Keep thyself unspotted from the world." You cannot with safety join hands with the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father; but is of the world. And

the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Better than all the friendship of the world is the friendship of Jesus Christ. Better than a title to the noblest palace on the earth is a title to the mansions which Christ has gone to prepare. And better than all the words of earthly praise, will be the words of Jesus to his faithful servants, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. By Mrs. E. G. White. [Cf: ST 12-10-96 para. 15] p. 283, Para. 6, [1896MS].

The Bible is an unerring guide for man in every phase of life. In it the conditions of eternal life are plainly stated. The distinction between right and wrong is clearly defined, and sin is shown in its most revolting character, clothed with the robes of death. If this guide is studied and obeyed, it is to us as the pillar of cloud, which led the children of Israel through the wilderness; but if it is ignored and disobeyed, it will witness against us in the day of judgment. God will judge all by his word; according as they have fulfilled or disregarded its requirements, they will stand or fall. [Cf: ST 12-17-96 para. 01] p. 284, Para. 1, [1896MS].

The Bible demands that right principles be observed in all business transactions. In the strongest terms it condemns false dealing, and calls for purity in thought and word and action. "Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his neighbor. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in his heart." "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" [Cf: ST 12-17-96 para. 02] p. 284, Para. 2, [1896MS].

"All things whatsoever ye would that men should do to you," said Christ, "do ye even so to them; for this is the law and the prophets." These words are of the highest importance, and should be our rule of life. But do we carry out this divine principle? Do we, when brought into contact with our fellow men, deal with them just as we would desire them to deal with us in similar circumstances? [Cf: ST 12-17-96 para. 03] p. 284, Para. 3, [1896MS].

God tests men by their daily life. But many who make high professions of service to him, can not bear this test. In their eagerness for gain they use false weights and deceitful balances. The Bible is not made their rule of life, and therefore they do not see the necessity of strict integrity and faithfulness. Anxious to amass wealth, they allow scheming dishonesty to come into their work. The world watches their conduct, and is not slow to measure their Christian worth by their business dealings. God sees their dishonesty, too, and he asks: "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth, wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works." "A false balance is an abomination to the Lord, but a just weight is his delight." [Cf: ST 12-17-96 para. 04] p. 284, Para.

4, [1896MS].

God's children should remember that by their conduct in business deal they are deciding whether or not they are entitled to be called his sons and daughters. We determine the character of a tree by its fruits, and Christ said of men: "By their fruits ye shall know them." "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." If we allow unfaithfulness to characterize our work, we are bearing briers and thorns. While we continue in this way, we can not truly serve the Lord, and we can never hope to enter his kingdom. [Cf: ST 12-17-96 para. 05] p. 284, Para. 5, [1896MS].

It is not the greatness of the offense that makes it wrong in the sight of God. He has established principles of justice which he can not change without changing his whole nature; and the least departure from truth and rectitude is looked upon as a transgression of the law of God. The man who will overreach his fellow man in small matters, will, under stronger temptation, overreach him in greater matters. By continued indulgence in petty sins, men become accustomed to wrongdoing. In their eyes, sin loses its exceeding sinfulness; but holy angels, whose work it is to watch the development of character, and weigh moral worth, make a record of every transgression in the books of heaven. In the day of judgment many will be shut out of the city of God by sins which they supposed to be unworthy of notice. [Cf: ST 12-17-96 para. 06] p. 285, Para. 1, [1896MS].

When pecuniary gain is involved, one act of dishonesty is not thought to be so sinful. But those who secure property by false representation bring condemnation on themselves. And the Bible always tells the same story. With it sin is always sin, whether committed by the possessor of millions or by the beggar in the streets. Better a life of deepest poverty crowned with God's blessings, than all the world's treasure without it. We may be very rich; but unless we have the consciousness that God honors us, we are poor indeed. [Cf: ST 12-17-96 para. 07] p. 285, Para. 2, [1896MS].

Men may claim to be true servants of God, but if they swerve from the path of uprightness, deformity and impurity still exist in their character. They may try to appear what they are not; they may talk of the mercy and love of Jesus; but their words are as "sounding brass or a tinkling cymbal." They may be blinded to the guile in their hearts, and may think themselves righteous; but in the eyes of a holy God they are in the bonds of iniquity. [Cf: ST 12-17-96 para. 08] p. 285, Para. 3, [1896MS].

Christ defined an honest man as one who would manifest unbending integrity in all his business transactions, whether his course brought loss or gain to him. And the man who is indeed connected with God, who keeps his law in truth, also keeps his life pure. His plans are in harmony with the lessons of Christ; his words and actions are approved by a just God; for all his dealings with his fellow men show uprightness. His principles are based upon the sure foundation, and his conduct in worldly matters is a transcript of the principles that govern him. His unbending integrity shines forth as a light in the moral darkness of the world. [Cf: ST 12-17-96 para. 09] p. 285, Para. 4, [1896MS].

He who would be a faithful servant of Christ, must listen to the instruction of the greatest Teacher the world has ever known. His ideas and principles must be kept pure by the power of God. Every day he must learn to become more worthy of the trust committed to him. His mind must be quickened by divine power; his character uncontaminated by worldliness. At times he must turn aside from active life to commune with God, to hear his voice saying, "Be still, and know that I am God." The truth as it is in Jesus must be brought into his place of business; its searching maxims must try the purposes of his soul; its principles must be applied to every transaction. The Christian who is thus sanctified to God can take Jesus with him wherever he goes. No guile is found in his mouth; for his affections are placed on things above; not on the things of this earth. He is indeed a light in the world, a living epistle, "known and read of all men." [Cf: ST 12-17-96 para. 10] p. 285, Para. 5, [1896MS].

Ever be true to right principles. Do not disconnect from them for a moment; if they are inwrought with all you do, they will be life to your soul, abiding with you in all your difficulties, witnessing to all your business transactions, guiding you in all the relations of life, controlling in places where no eye but God's sees, no ear but God's hears. If you hold fast your integrity under all circumstances, you may know that God's signature is upon your work. [Cf: ST 12-17-96 para. 11] p. 286, Para. 1, [1896MS].

Then, though you may hear of wars and pestilences, of thefts, robberies, and bankruptcies, you may rest in the assurance that you possess true riches; for your treasure is laid up in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." By Mrs. E. G. White. [Cf: ST 12-17-96 para. 12] p. 286, Para. 2, [1896MS].

Our third Australian campmeeting was held in Armadale, a populous suburb of Melbourne, about three miles southeast from the center of the city. During the early part of the year our brethren had planned for the meeting to be held in Ballarat, a city of thirty thousand people, about ninety miles north from Melbourne. There is a faithful little church there that needed strengthening, and as the Australian Conference is in debt, it seemed desirable to hold the meeting where it would be less expensive than in Melbourne. [Cf: RH 01-07-96 para. 1] p. 286, Para. 3, [1896MS].

But the Lord has been giving me light about the work to be done in our large cities. The people in the cities are to be warned, and the message should go to them now. The time will come when we cannot work so freely in the large cities; but now, the people will listen to the message, and this is our time to work most earnestly for the people in the centers of population. Many will hear and obey, and carry the message to others. [Cf: RH 01-07-96 para. 2] p. 286, Para. 4, [1896MS].

The interest which began to be awakened by the campmeeting held two years ago in Brighton, should be carried forward by a campmeeting in some part of Melbourne each year. When our brethren took these things into consideration, they decided that the meeting should be held in Melbourne, and in their search for a ground were led to locate in

Armadale. The first plan was to locate the meeting at Northcote, where it would be convenient for our brethren and sisters. But the Lord hedged up the way at Northcote, and led them to a locality convenient to densely populated suburbs where the message had never been given. [Cf: RH 01-07-96 para. 3] p. 286, Para. 5, [1896MS].

During the meeting we have had abundant evidence that the Lord has been guiding both in the location and in the work of the meeting. A new field has been opened, and an encouraging field it appears to be. The people did not swarm upon the ground from curiosity, as at our first meeting in Brighton, and as at Ashfield last year. The majority came straight to the large meeting tent, where they listened intently to the word; and when meeting was over, they quietly returned to their homes, or gathered in groups to ask questions or discuss what they had heard. [Cf: RH 01-07-96 para. 4] p. 286, Para. 6, [1896MS].

The interest steadily increased from the beginning of the meeting. The evening discourses, given by Elders Prescott, Corliss, and Daniells, all presented the truth as it is in Jesus Christ. Hardly a discourse was given during the whole meeting that could be called a doctrinal sermon. In every sermon Christ was preached, and as the great and mysterious truths regarding his presence and work in the hearts of men were made clear and plain, the truths regarding his second coming, his relation to the Sabbath, his work as Creator, and his relation to man as the source of life, appeared in a glorious and convincing light that sent conviction to many hearts. With solemnity the people said, "We have listened to truth to night." [Cf: RH 01-07-96 para. 5] p. 287, Para. 1, [1896MS].

A Bible study was usually given at three o'clock each afternoon. These studies followed the same lines as the evening discourses, and they were regularly attended by scores besides those living on the campground. The forenoons were mostly occupied by meetings of the Australian and Union Conferences, the tract society, the Sabbath school association, and the publishing and school interests. [Cf: RH 01-07-96 para. 6] p. 287, Para. 2, [1896MS].

The early morning hour, before breakfast, was set apart and generally observed as a silent hour for individual study and prayer. Occasionally, a general meeting was held at this hour. We have found blessing in setting apart a season when every soul could feel that there was time to pray and to study the word of God without interruption. The half-past eight morning hour was devoted alternately to district prayer meetings and general social meetings. Although quite feeble during most of the meeting, the Lord has strengthened me to bear my testimony here. During the three weeks of the meeting I have usually spoken Sabbath, Sunday, and Wednesday afternoons, besides short talks in the morning meetings. [Cf: RH 01-07-96 para. 7] p. 287, Para. 3, [1896MS].

Sabbath morning, Oct. 19, Elder Corliss gave valuable instruction to our people. In the afternoon, I spoke from the fourth chapter of John, dwelling upon the conversation of Christ with the woman of Samaria, in which he said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." A testimony meeting followed, in which praise and glory were given to God for his unspeakable

goodness and matchless love to fallen man in giving Jesus, his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. All seemed to have a desire to lift up Jesus higher and still higher. Some outsiders took part, one minister testifying that the blessing of God was in the meeting, and that it was good to be there. We felt much pleased to see so large an attendance, and were impressed with the fact that more than half were persons we had never met in general meeting before. [Cf: RH 01-07-96 para. 8] p. 287, Para. 4, [1896MS].

Sunday morning, Elder Wilson, from New Zealand, gave a most profitable, although plain and simple, discourse. It was beautiful in its simplicity. The simpler the teaching, the more the under shepherd represents the Chief Shepherd. In the afternoon the tent was full to overflowing. Quite a number stood on the outside, and all listened with deep interest, and the Lord strengthened me as I bore a plain testimony to the people, dwelling especially upon our obligation to acknowledge God in all our ways, and to seek more and more to obtain a knowledge of God, as presented in Christ's prayer in the seventeenth chapter of John. [Cf: RH 01-07-96 para. 9] p. 287, Para. 5, [1896MS].

In the evening Professor Prescott gave a most valuable lesson, precious as gold. The tent was full, and many stood outside. All seemed to be fascinated with the word, as he presented the truth in lines so new to those not of our faith. Truth was separated from error, and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation of souls. Obedience to the laws of God's kingdom reveals the divine in the human, sanctifying the character. [Cf: RH 01-07-96 para. 10] p. 288, Para. 1, [1896MS].

In visiting the people with the *Echoes*, and inviting them to the meetings, one of the workers met a woman who had been keeping the Sabbath for about twelve months. She had never heard the living preacher, but in studying the Bible she was convicted that she was keeping the wrong day, that the seventh day was the true Bible Sabbath. She is now attending the meetings, and feasting upon the truth. There are many interesting cases developing, that are just on the point of taking their stand. [Cf: RH 01-07-96 para. 11] p. 288, Para. 2, [1896MS].

The Lord is working in power through his servants who are proclaiming the truth, and he has given brother Prescott a special message for the people. The truth comes from human lips in demonstration of the Spirit and power of God. [Cf: RH 01-07-96 para. 12] p. 288, Para. 3, [1896MS].

The meetings have been well attended by the people of Armadale and Malvern, both afternoons and evenings, and on Sundays and Wednesdays large numbers have come from the distant suburbs. The people say: "You cannot appreciate the change of feeling about your meeting and work. It has been commonly reported that you do not believe in Christ. But we have never heard Christ preached as at these meetings." "There is no life in our churches. Everything is cold and dry. We are starving for the Bread of Life. We come to this campmeeting because there is food here." As they see our stenographers reporting the discourses, they plead that they be printed soon, and placed within their reach. One who

is a Sunday school teacher, took copious notes of Elder Prescott's discourse on "God and Caesar," and then made copies for two ministers who were interested in the subject. [Cf: RH 01-07-96 para. 13] p. 288, Para. 4, [1896MS].

On every side we hear discussion of the subjects presented at the campmeeting. One day as Elder Corliss stepped out of a train, the guard [conductor] stopped him with the request that he explain Col. 2:16. They stopped, and as the crowd rushed by, the explanation was given, and from Lev. 23:37, 38 it was shown that there were sabbaths besides the Sabbath of the Lord. Earnest requests have been sent in that some of the addresses be given in the Melbourne town hall. [Cf: RH 01-07-96 para. 14] p. 288, Para. 5, [1896MS].

As two gentlemen were coming to a Sabbath afternoon service, one remarked to the other, "These are a strange people. All we shall hear will be Moses and Sinai. After the meeting, he came to Elder Daniells, and expressed very great surprise at what he had heard. He told him what they had said, and added that he could hardly believe his ears. He had heard nothing but the plain gospel. Another man who had been considerably opposed to the work was prevailed upon to attend one of the meetings, and has since told a friend that it will be a distinct loss to the spiritual interests of the community when the Adventists go away; for Christ has been indeed exalted in these meetings. [Cf: RH 01-07-96 para. 15] p. 288, Para. 6, [1896MS].

A former Wesleyan local preacher's family are all interested, and thoroughly convinced of the truth. Even the children ask why they should "keep the pope's Sunday when they know it is not the true Sabbath." A lady who lives some distance away has been reading the *Echo*, and came here expressly to attend some of the meetings. In the very first one she attended, Professor Prescott made a call for those who would follow the Lord to stand. She arose, and has since been baptized. A widow who has been attending most of the meetings has now kept three Sabbaths. One lady who was much prejudiced finally came to the meeting to satisfy her children, but just as soon as the service was over, she rushed out of the tent, not wishing to speak to any one. However, she came again, and it happened that the subject was "Sunday in the New Testament;" the choir followed with, "I Will Follow Thee, My Saviour," and she says she could not get that song out of her mind; it rang in her ears continually. She is now earnestly seeking for truth. [Cf: RH 01-07-96 para. 16] p. 289, Para. 1, [1896MS].

Campmeetings are a success in arresting the attention of the people. Many who attended the Brighton meeting two years ago have been present at the Armadale meeting. They went through that meeting without deciding to obey the truth, but are manifesting a greater interest here, and some have taken their position now in obedience to the truth. Twenty were baptized, Sunday, Nov. 10. Melbourne, Nov. 21. Mrs. E. G. White. [Cf: RH 01-07-96 para. 17] p. 289, Para. 2, [1896MS].

The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." Heavenly intelligences are close by the side of every one who is seeking to open the word of God to the understanding of the simple, or to those who are really desirous of becoming acquainted with the will of God. Those who open the Scripture to others should teach them the word of life, realizing the solemn,

sacred work that they are doing; for they are bringing souls in contact with God, and with Jesus Christ whom he has sent. Any trifling, jesting, or joking over the word of God is dishonoring to him, and leaves an influence that is anything but good upon the mind. But if we desire to enlarge a man's mind, let us turn his attention to the Scriptures. In the Bible, we behold Him who is the way, the truth, and the life. Through understanding the word of God, efficiency is obtained for both the practical and the religious life. [Cf: RH 01-14-96 para. 1] p. 289, Para. 3, [1896MS].

Jesus said: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Jesus explained what he meant by eating his flesh and drinking his blood. He meant that his disciples were to partake of his word. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: RH 01-14-96 para. 2] p. 289, Para. 4, [1896MS].

The word of Christ is the bread of life that is furnished for every soul that liveth. To refuse to eat this bread is death. He that neglects to partake of the word of God shall not see life. Receiving the word is believing the word, and this is eating Christ's flesh, drinking his blood. To dwell and abide in Christ, is to dwell and abide in his word; it is to bring heart and character into conformity to his commands. In the parable of the vine and the branches, Jesus shows the vital connection that must exist between himself and his followers. He says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the

vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [Cf: RH 01-14-96 para. 3] p. 290, Para. 1, [1896MS].

The branches represent the believers in Jesus Christ. Those who truly believe, will do the same works that he did. They are united to Christ by the faith that works by love and purifies the soul. As the branch is nourished by the sap which flows from the parent stock, so the believer in Christ is sustained by the life of Christ. The branches represent the very youngest of the followers of Christ, as the branch includes all the tiny tendrils that belong to it. Jesus is our center. He is the parent stock that bears the branches. In him our eternal life is centered. The words that he has spoken unto us are spirit and life, and those who feed upon his word, and are doers of his word, represent him in character. His patience, meekness, humility, and love pervade their hearts. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are indeed grafted into the True Vine, we shall bear fruit similar to that of the parent stock. [Cf: RH 01-14-96 para. 4] p. 290, Para. 2, [1896MS].

Those who love Christ will do the works of Christ. They will go forth to seek and to save that which was lost. They will not shun those who are despised, and turn aside from the colored race. They will teach them how to read and how to perform manual labor, educating them to till the soil and to follow trades of various kinds. They will put forth painstaking efforts to develop the capabilities of the people. The cotton field will not be the only resource for a livelihood to the colored people. There will be awakened in them the thought that they are of value with God, and that they are esteemed as his property. The work pointed out is a most needful missionary enterprise. It is the best restitution that can be made to those who have been robbed of their time and deprived of their education. The fact that this is the case leaves a heavy debt upon the American nation. As a nation, we have been made the depository of sacred truth, and we are to impart the precious knowledge of the word of God to others. Every earthly blessing has come to us because of the infinite price that has been paid in our behalf. If it has cost so great a price to redeem man, so that he should not perish, but have everlasting life, how we should rejoice that we are privileged to become co-workers with Christ in saving those for whom he has given his precious life! The Lord Jesus loves those for whom he has made the greatest sacrifice. He gave his own most precious life to bring life and immortality to light to all those who should believe. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Those who receive Christ are in co-partnership with him, and will not mistake their life work. They will heed the words spoken by Christ. They will be guided by the Holy Spirit, and become more and more intelligent in regard to the requirements of God, and will reveal the love and grace that were revealed in the life of Christ toward those with whom he came in contact. Mrs. E. G. White. [Cf: RH 01-14-96 para. 5] p. 290, Para. 3, [1896MS].

The law of God contained in the ten commandments reveals to man his duty to love God supremely and his neighbor as himself. The American nation owes a debt of love to the colored race, and God has ordained that they should make restitution for the wrong they have done them in the past. Those who have taken no active part in enforcing slavery upon

the colored people are not relieved from the responsibility of making special efforts to remove, as far as possible, the sure result of their enslavement. [Cf: RH 01-21-96 para. 1] p. 291, Para. 1, [1896MS].

When the duty of bringing the gospel to the colored race is presented, many make the plea that association with the colored people will contaminate society. But this very plea is evidence that means should be instituted to remove from this race the degradation that has been brought upon them. As a people, we should no longer say by our attitude, "Am I my brother's keeper?" We should arouse ourselves to do justly, to love mercy. We should make manifest by our actions that we have the faith for which the saints are to contend. We should go forth to seek the oppressed, to lift up the fallen, and to bring help to those who need our assistance. We should remember that many among the colored people who have been entrusted with God-given ability, who had intellectual capabilities far superior to those of the masters who claimed them as their property, were forced to endure every indignity, and their souls groaned under the most cruel and unjust oppression. They were ambitious to obtain their freedom, and sought in every possible way to obtain it. At times their deferred hope caused them to flash out with indignation, and they were forced to suffer such fearful punishments that their courage was broken, and to all outward appearances their spirits were subdued. But others planned for years, and finally were successful in gaining their freedom. Many of these have filled positions of trust, and have demonstrated the fact that the colored race is capable of cultivation and improvement. As a people claiming to be proclaiming the last message of mercy to the world, we cannot consistently neglect the Southern field; for it is a portion of God's moral vineyard. It is not our place to study consequences; but we are to go to the field and labor for the colored people as earnestly as for the white people, and leave results with God. It is our part to work with all our God-given capabilities to redeem the time that we have wasted in planning how to avoid unhappy results in working the Southern fields. [Cf: RH 01-21-96 para. 2] p. 291, Para. 2, [1896MS].

We are God's messengers, and he has sent us forth to work for both the white and the black race without partiality and without hypocrisy. We are to set forth the truth in warnings and entreaties. We are to point out the path of light in plain and simple language, easy to be understood by both white and black. We have no time to build up walls of distinction between the white and the black race. The white people who embrace the truth in the Southern field, if converted to God, will discern the fact that the plan of redemption embraces every soul that God has created. The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God. All will realize that they are to become laborers together with God. Both the Ethiopian and the white race are God's purchased possession, and our work is to improve every talent that has been lent to us of God, to save the souls of both white and black. If men and women of either race refuse the truth of God, they must answer to God for their rejection of Jesus Christ, who died for their salvation. With all our might we must do our work now. [Cf: RH 01-21-96 para. 3] p. 291, Para. 3, [1896MS].

God's object in bringing us to himself is to conform us to the image of Christ Jesus. All who believe in Christ will understand the personal relation that exists between them and their brethren. They are to be as

branches grafted into the same parent stock, to draw sustenance from the root. Believers, whether white or black, are branches of the True Vine. There is to be no special heaven for the white man, and another heaven for the black man. We are all to be saved through the same grace, all to enter the same heaven at last. Then why not act like rational beings, and overcome our unlikeness to Christ? The same God that blesses us as his sons and daughters, blesses the colored race. Those who have the faith that works by love and purifies the soul, will look with compassion and love upon the colored people. Many of those who have had every advantage, who have regarded themselves as superior to the colored people because their skin was white, will find that many of the colored race will go into heaven before them. [Cf: RH 01-21-96 para. 4] p. 292, Para. 1, [1896MS].

Let every one who values the precious sacrifice made by Jesus Christ, lift up his voice in prayer to God, and exclaim: "Behold, O Lord, this poor, oppressed people that have been despised and maltreated by the white nation. Breathe into their souls the breath of spiritual life. If no effort is made on their behalf, they will perish in their sins, and their blood will be found upon our garments. Father of mercies, pity thine offspring. Breathe upon these beaten, bruised, ignorant souls, that they may live. Give thy Holy Spirit to those who shall go forth as messengers to this people. Take not thy Holy Spirit from us in our councils, and enable us to make plans and devise means for the spread of the truth among them." [Cf: RH 01-21-96 para. 5] p. 292, Para. 2, [1896MS].

We need to awaken, and to understand the truth as it is in Jesus. We need to consult the word of God, in order that we shall not seek to evade disagreeable work. When we realize that we are workers together with God, the promises will not be spoken with half indifference, but will burn in our hearts, and kindle on our lips. We shall present them to the throne of God with earnestness, and the Lord will pour out his Spirit upon the devoted, consecrated worker. Those who plead with God, as did Moses, will receive the same assurances that Moses received. When Moses pleaded: "I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest." Again the Lord said to Moses, "Certainly I will be with thee." The same assurances given to Moses will be given to those who go forth to be co-laborers with Jesus Christ in the Southern field. We are not to wait for great men to undertake the work. We are to encourage those who have a burden to go to this field, who are willing to undertake the work. Let those in responsible positions give their sympathy to such workers, and furnish them with facilities whereby they may do the work required. Let not men in our institutions feel that it is their prerogative to tie the hands of workers at every step. Let those who have a mind to work do with their might whatsoever their hands find to do. Let those who take no part in the trying experience of teaching the colored people, unite their petitions with those of the workers, and plead that the Holy Spirit may move upon the hearts of the workers, and aid them in doing successful work for the Master. The Lord God of Sabaoth will hear earnest prayer. He will lead those who feel their dependence upon him, and will so guide the workers that many souls shall come to a knowledge of the truth. [Cf: RH 01-21-96 para. 6] p. 292, Para. 3, [1896MS].

Truth as it is in Jesus exercises a transforming influence upon the minds of its receivers. Let no one forget that God is always a majority, and that with him success is bound to crown all missionary effort. Those who have a living connection with God know that divinity works through humanity. Every soul that cooperates with God will do justly, love mercy, and walk humbly with God. The Lord is a God of mercy, and cares even for the dumb beasts he has created. When he healed on the Sabbath day, and was accused of breaking the law of God, he said to his accusers: "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him." The Lord looks upon the creatures he has made with compassion, no matter to what race they may belong. 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; as certain also of your own poets have said, For we are also his offspring." Speaking to his disciples the Saviour said, "All ye are brethren." God is our common Father, and each one of us is our brother's keeper. Mrs. E. G. White. [Cf: RH 01-21-96 para. 7] p. 293, Para. 1, [1896MS].

Those who work in the Southern field will need to have a sanctified judgment, in order to discriminate in applying help where it will do the greatest amount of good. They should help those who will be a help to others, as well as those who may not be able to carry on very decided missionary operations. I know that it will be impossible for workers to remain in this field in a bare-handed condition, and do the work that is required to be done in the Southern States. It will be necessary that a fund shall be created, so that the workers may have means with which to help those who are in poverty and distress; and this practical ministry will open their hearts to respond to the truth. [Cf: RH 01-28-96 para. 1] p. 293, Para. 2, [1896MS].

It will be necessary for the worker in the Southern field not only to have an appreciation of the physical wants of the colored people, but his heart must also be aglow with the love of God. He must present the love of God with faith and assurance, and not follow any bleak, cold, methodical style. The Southern field is a field where the religious instruction will have to be repeated again and again. The language must be most simple in style, for many of the colored people are only children in understanding; but though this field has been long neglected, the words of Christ are applicable to it. Our Lord said to his disciples, "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." [Cf: RH 01-28-96 para. 2] p. 293, Para. 3, [1896MS].

When the Lord spoke these words to the disciples, they did not see anything that denoted that they were in an encouraging field. The seed of truth had been sown, and the harvest was about to follow. While they

had been away purchasing food, Christ had preached a sermon to the woman at the well, and had sown the seed, and the harvest was to come forth speedily. She had gone back into the city of Samaria, and had spread abroad the words of Christ. She gave the invitation to those she met, saying with assurance, "Come, see a man, which told me all things that ever I did; is not this the Christ?" Jesus knew that at the report of the woman many, out of curiosity, would come to see and to hear him, and that many would believe on him, and drink of the water of life that he should give them. "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Thus the harvest came speedily after the sowing; for the Holy Spirit had impressed the truth upon the hearts of the Samaritans. [Cf: RH 01-28-96 para. 3] p. 294, Para. 1, [1896MS].

The words that Jesus spoke to his disciples, saying that the fields were white for the harvest, are addressed to every genuine Christian. We also are to look upon the fields, and see the necessities of men. The disciples were encouraged, as they saw the readiness of the Samaritans to receive the truth. They had regarded this field as a very hard field, and yet they saw men acknowledging the words of the Master, and believing on him for themselves. This lesson is for our encouragement as well, and while there are many who will not yield to the convicting power of God's Spirit, there are also many who are hungering for the words of light and salvation. Many will receive the truth, and testify, as did the Samaritans, that Christ is the Saviour of the world. In their turn, they will become sowers of the seed of truth. We are to lift up our eyes, and look upon the fields that are white already for the harvest. For years we have passed by the Southern field, and have looked upon the colored race, feebly deploring their condition; but our eyes have been fastened upon more promising fields. But now God's people should lift up their eyes, and look upon this destitute field that has not been worked. The missionary spirit must prevail, if we form characters after the pattern, Christ Jesus. We are to love our neighbors as ourselves, and the colored people, in the sight of God, are our neighbors. It is not enough for us merely to look on and deplore the discouraging appearance of the field, and then pass by on the other side, and do nothing. Unitedly and interestedly we must take hold of the work. We are not only to look upon the fields, but we are to reap, and gather fruit unto life eternal. [Cf: RH 01-28-96 para. 4] p. 294, Para. 2, [1896MS].

God calls us to consider and to help those who are in most need of help. As workers together with God, we are not simply to deplore the destitute condition of the Southern people, but we are to seek to alleviate their condition. Here is a field in America that is nigh at hand. One is to sow the seed, another to reap the harvest, another to bind it up. There is a variety of work, which must be done now while the angels continue to hold the four winds. Many who desire to do missionary work may labor in this field. There is no time to be lost. As men, women, and children among the colored people receive the truth, they should be instructed by those who are imbued with the Spirit of God, and educated and directed in such a way that they may help others.

[Cf: RH 01-28-96 para. 5] p. 294, Para. 3, [1896MS].

The Southern field is right in the shadow of your own doors. It is a land that has had a touch of the plow here and there, and then has been left by the plowman, who has been attracted to some easier or more promising field; but those who work the Southern field must make up their minds to practise self-denial. Those who would aid in this work must also practise self-denial, in order that facilities may be provided whereby the field may be worked. God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. Christ says to you, Lift up your eyes, and look upon this Southern field; for it needs the sowers of seed and the reapers of grain. The grace of Christ is unlimited; it is God's free gift. Why should not this neglected people have the benefit of divine hope and courage and faith? All those who will accept Christ will have sunlight in the heart, and the wholehearted, unselfish worker will receive a reward. Those who are laborers together with God will enter into the joy of their Lord. What is this joy?--It is the joy that is felt in the presence of the angels over one sinner that repenteth more than over ninety and nine just persons who need no repentance. [Cf: RH 01-28-96 para. 6] p. 295, Para. 1, [1896MS].

Those who labor in the Southern field will meet with deplorable ignorance. The colored people are suffering the results of the bondage in which they were held. When they were slaves, they were taught to do the will of those who called them their property. They were kept in ignorance, and today there are thousands among them that cannot read. Many who profess to be teachers among them are corrupt in character, and they interpret the Scriptures in such a way as to fulfil their own purposes, and degrade those who are in their power. The colored people are taught that they must not think or judge for themselves, but that their ministers must be permitted to judge for them. Because of this, the divine plan of salvation has been covered up with a mass of human rubbish and falsehood. The Scripture has been perverted, and the people have been so instructed as to be easily seduced by evil spirits. Mind, as well as body, has been long abused. The whole system of slavery was originated by Satan, who delights in tyrannizing over human beings. Though he has been successful in degrading and corrupting the black race, many are possessed of decided ability, and if they were blessed with opportunities, they would show more intelligence than do many of their more favored brethren among the white people. Thousands may now be uplifted, and may become agents by which to help those of their own race. There are many who feel the necessity of becoming elevated, and when faithful teachers open the Scriptures, presenting the truth in its native purity to the colored people, the darkness will be dispelled under the bright beams of the Sun of righteousness. Directed in their search for truth by those who have had advantages enabling them to know the truth, they will become intelligent in the Scriptures. [Cf: RH 01-28-96 para. 7] p. 295, Para. 2, [1896MS].

When laws are enacted that bind the consciences of those whom God has made free, and men are cast into prison for exercising their religious liberty, many poor, timid, ignorant souls will be hindered from doing the will of God; but many will learn aright from Jesus Christ, and will maintain their God given freedom at any cost. The colored people have

been slow to learn what is their right in religious liberty, because of the attitude that men have assumed toward them. In many minds there is great confusion in regard to what is individual right. Men have exercised compelling power over the mind and judgment of the colored race. Satan is the originator of all oppression, and history shows a record of the terrible results of oppressive tortures that have been endured by men who are God's property, both by creation and by redemption. Through human agencies, Satan has manifested his own attributes and passions; but every act of injustice, every fraudulent purpose, every pang of anguish, is written down in the books of heaven as done against Christ Jesus, who has purchased man at an infinite price. The manner in which men treat their fellowmen is registered as done unto Christ; but those who have been faithful winners of souls will receive commendation, and will join in the song of those who rejoice, and shout the harvest home. How great will be the joy when the redeemed of the Lord will all meet together in the mansions prepared for them! What rejoicing will come to those who have been impartial, unselfish laborers together with God in winning souls to Christ! What satisfaction will fill the breast of every reaper when he hears the musical voice of Jesus saying, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord!" [Cf: RH 01-28-96 para. 8] p. 295, Para. 3, [1896MS].

Those who win souls to Christ glorify their Redeemer. He has not died in vain for them; for they are in harmony with Christ. They look upon those who have turned to God through their efforts, with glad rejoicing; for they also see of the travail of their souls, and are satisfied. They see that the anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrows they have had to endure, have worked for them a far more exceeding and eternal weight of glory. As they look upon the souls they have won to Christ, and know that they are eternally saved, are monuments of God's mercy and of a Redeemer's love, they touch the golden harp, and fill the arches of heaven with praise and thanksgiving. They sing, "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, and we shall reign on the earth. . . . Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." [Cf: RH 01-28-96 para. 9] p. 296, Para. 1, [1896MS].

"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." How great is the reward that will come to those who devote their God-given abilities to doing the words of Christ. Those who are partakers of his sufferings in this world, will be partakers of his glory in the world hereafter, and will sit down with Christ upon his throne. Mrs. E. G. White. [Cf: RH 01-28-96 para. 10] p. 296, Para. 2, [1896MS].

Instruction is to be given to our colored neighbors concerning the physical, mental, and moral nature. We must give them line upon line, precept upon precept, here a little, and there a little. The youth will catch the lessons that are given, and retain them much more readily than those who are aged. How important it is that this large class of human beings, who are now in ignorance, should be taught to read for themselves, that they may know what saith the Lord unto them! How anxious every Christian family should be to have a part in helping on

the education of the colored race! Many of them are poor, neglected, homeless creatures. We should teach them how to build cheap houses, how to erect school buildings in cities and villages, and how to carry on their education. [Cf: RH 02-04-96 para. 1] p. 296, Para. 3, [1896MS].

God holds us accountable for our long neglect of doing our duty to our neighbors. He sees precious jewels that will shine out from among the colored race. Let the work be taken up determinedly, and let both the young, and those of mature age, be educated in essential branches. Take hold of this nation that has been in bondage, as the Lord Jesus Christ took hold of the Hebrew nation after they came forth from Egypt. God will put his Holy Spirit upon those who put heart and soul into the work, realizing the truth of the words of inspiration: "We are laborers together with God; ye are God's husbandry, ye are God's building." The Lord has long been waiting for human instrumentalities through whom he could work. How much longer shall heavenly agencies be obliged to wait for human agents who will respond to the words of Christ, "Go work today in my vineyard"? When the hearts of God's professed people are animated by the principle of the living faith that works by love and purifies the soul, there will be a response to these appeals. Christ linked himself in brotherhood to all nationalities. He made no distinction between the white race and the black race in his plan of salvation. He bought the meanest of humanity with an infinite price, and he notes when we leave the naked unclad, the poor unfed, the destitute unrelieved, the despised forsaken. [Cf: RH 02-04-96 para. 2] p. 296, Para. 4, [1896MS].

Those who labor in the Southern field will have many prejudices to overcome, many difficulties to encounter. At the present time there is great want among many of the colored people. Self-denial must be practised by us. We must strip ourselves of all extravagance; we must deny ourselves luxuries and the undue gratification of appetite. Let those who have not laid aside unnecessary articles of diet, do so. Let them refrain from adornment and costly furnishings. Let us set ourselves to do a work for the Southern people. Let us not be content with simply looking on, with simply making resolutions that are never acted upon; but let us do something heartily unto the Lord, to alleviate the distress of our colored brethren. The burden of poverty is sufficiently weighty to arouse our heartfelt sympathy. We are not simply to say, "Be ye warmed and filled," but we are actually to relieve the needs of the poor. Filthiness is prevalent among the colored people, and it is a breeder of disease. Discouragement is deep and widespread, and shall we refuse to stretch forth our hands to help in this time of peril? [Cf: RH 02-04-96 para. 3] p. 297, Para. 1, [1896MS].

But it is of no use to send missionaries to work in the Southern field unless they are furnished with means from your abundance to help the distressed and those who are in poverty that cannot be described. We may do the work that Christ would do if he were upon earth. We may relieve those whose lives have been one long scene of sorrow. Who will go on in indifference, and pay no attention to the woes of those who are in hunger, in nakedness, in ignorance and degradation? Who will rouse up and go without the camp, and bear reproach for Christ's sake? Who will put on Christ, and seek to rescue their colored brethren from ignominy, crime, and degradation? Who will seek to restore them to the ranks of common humanity? We must not consider them irreclaimable and

utterly degenerate. With the spirit of Christ, who did not fail or become discouraged, we may do a work that will cause the heavenly hosts to fill the courts of God with songs of rejoicing. There are many who are looked upon as stoical; who are thought to be unfit to be taught the gospel of Jesus Christ; and yet through the ministration of the Holy Spirit, they may be changed by the miracle of divine grace. The stupidity that makes their cases look so hopeless will pass away; for it is the result of great ignorance. The influence of grace will prevail on the human subject, and the dull and clouded mind will awake and break its fetters. Through divine power the slave to sin may be set free. The sunshine of Christ's righteousness may beam into the chambers of mind and heart. Spiritual life will be seen, and the brutishness will disappear. Inclination to vice will disappear, and ignorance will be overcome. The heart will be purified by the faith that works by love. [Cf: RH 02-04-96 para. 4] p. 297, Para. 2, [1896MS].

There are thousands who are capable of instruction, cultivation, and elevation. With proper, persevering labor, many who have been considered hopeless cases will become educators of their race. The colored people deserve much more from the hands of the white people than they have received. The colored people may be compared to a mine that is to be worked, in which is valuable ore of most precious material. Christ has given these people souls capable of winning and enjoying immortal life in the kingdom of God. One tenth of the advantages that their more favored brethren have received and failed to improve, would cause them to become mediums of light through which the brightness of the righteousness of Christ might shine forth. Who will enlist in this work, and willingly teach the ignorant what saith the word of God? Who will engage in the work of quickening the mental faculties into sensibility, of uplifting those who are downtrodden? Can we not show that we are willing to try to repair, as far as possible, the injury that has been done to them in the past? Shall not missionaries be multiplied? Shall we hear of volunteers, who are willing to go into the field to bring souls out of darkness and ignorance into the marvelous light in which we rejoiced, that they also may see the glory of God in the face of Jesus Christ? "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Mrs. E. G. White. [Cf: RH 02-04-96 para. 5] p. 297, Para. 3, [1896MS].

Our first campmeeting in Tasmania was held in Hobart, Nov. 28 to Dec. 9, 1895. It was located just opposite the Newtown post office, two miles from the center of Hobart. We were much pleased with the campground. It was elevated considerably above the surrounding streets, and was reached by a flight of steps. A hawthorn hedge formed the enclosure, so that the encampment was hidden until we reached the entrance. Then the white tents, in their orderly arrangement in that grassy retreat, were an attractive sight. Hobart is surrounded by hills, rising one above another, and stretching away in the distance. Often they brought to our minds those precious words. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." [Cf: RH 02-11-96 para. 1] p. 298, Para. 1, [1896MS].

Besides the large meeting tent, the children's tent, and the reception, book, and dining tents, there were on the ground thirty-two family tents, occupied by our people. At the beginning of the meeting

there were about sixty in the encampment, and toward the close, one hundred and seven. This was a larger number than we had expected, being fully half of all the Sabbath-keepers in Tasmania. Some who had thought it impossible to attend the meeting, gratefully acknowledged the providence of God in opening the way for them to come. [Cf: RH 02-11-96 para. 2] p. 298, Para. 2, [1896MS].

As there was no conference business to divide the time of the meetings, the ten days were spent in the study of the word. The early morning hour was devoted to private study and prayer. At 8:30 a. m. there was a general social meeting, at ten o'clock a lesson on some line of Christian work, at two o'clock a Bible study, and at 7:45 p. m. a sermon. The evening meetings were mostly conducted by Elders Prescott and Corliss. Much interest was manifested by the public, and the large tent was well filled, except in rainy and threatening weather. [Cf: RH 02-11-96 para. 3] p. 298, Para. 3, [1896MS].

A very profitable series of Bible studies with the youth was held each morning. There were about twenty in attendance. Children's meetings were held twice a day. After the morning lesson, on pleasant days, teachers and children took a long walk; and during the walk, by the banks of the river or in the grassy fields, a halt was called, and a short lesson from nature given. It was noticeable that on those days when the children had a ramble in the fields, they were very quiet and orderly in the camp. The attendance at the morning meetings when only the children of the camp were present, was thirty. In the afternoon, when the school children from the neighborhood came in, there were from fifty to sixty. [Cf: RH 02-11-96 para. 4] p. 298, Para. 4, [1896MS].

On the afternoon of the first Sabbath, I spoke from Luke 21:36: "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." My soul was hungering and thirsting for the bread and water of life for myself and for every other soul. I realized that very much depends upon the presence and blessing of God at the first of the meeting. This is the best time to humble the soul before God, and to seek him earnestly. I knew that many present were longing for the realization that Christ was their personal Saviour. Christ was knocking, knocking at the door of their hearts. Would they let him come in as an honored guest? or would they, by dwelling upon commonplace matters, allow their God given faculties to become dwarfed and narrowed? Would they allow themselves to become overcharged with surfeiting and drunkenness and the cares of this life? [Cf: RH 02-11-96 para. 5] p. 298, Para. 5, [1896MS].

There is a world lying in wickedness, in deception and delusion, in the very shadow of death,--asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future, when the signal will be given. "Behold, the Bridegroom cometh; go ye out to meet him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. [Cf: RH 02-11-96 para. 6] p. 299, Para. 1, [1896MS].

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your

hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." This was the work we needed to have done. I felt that this was a precious opportunity to invite souls to seek the Lord with us. All who were afflicted and troubled in mind, all who were in sorrow and despondency, all who had lost their first love, were invited to come forward, that we might unite with them in sending up the prayer of faith for the manifestation of the Holy Spirit. [Cf: RH 02-11-96 para. 7] p. 299, Para. 2, [1896MS].

A large share of the congregation came forward. I went down among the people, and going to the last seat in the tent, addressed several youth, inviting them to give their hearts fully to Jesus. All five of them went forward. Young girls whose hearts had been made tender, were weeping. I invited them also to come, and they responded. I knew that the angels of God were in that assembly, and my heart, that for the past five weeks had been sadly burdened and oppressed, seemed at rest, full of peace and trust in God. O, the riches of his goodness and love can never be expressed. [Cf: RH 02-11-96 para. 8] p. 299, Para. 3, [1896MS].

There were those who had been living in unbelief, doubting their acceptance with God. This distrust had made them miserable, but the Lord revealed himself to their souls, and they knew that he had blessed them. One sister had desired an interview with me, but I had been forced to ask her to wait until I was stronger. That day she took her trouble to Jesus, and found rest in his love. Many others testified that they had realized more of the presence of the Lord than ever before, and their hearts were filled with thankfulness. [Cf: RH 02-11-96 para. 9] p. 299, Para. 4, [1896MS].

On Sunday I spoke again, and several times through the week. The next Sabbath we had another revival effort, and most of the congregation came forward for prayers. I knew that the members of our churches needed a work done for them, in order that they might let their light shine to the world. A formal religion is powerless. Only the religion of the heart, intense and earnest, will move upon the hearts of the careless and world loving. [Cf: RH 02-11-96 para. 10] p. 299, Para. 5, [1896MS].

There is great need of heeding the words of Christ, "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." Here is presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed on to others. Some will say, "I am not fit to serve God. How can I do this work of communicating truth? The opposition to the commandments of God is so strong, what can I, a poor weak creature, do? It is well for you to realize your weakness, but you are to lean wholly upon God for strength. Is anything too hard for the Lord to do? [Cf: RH 02-11-96 para. 11] p. 299, Para. 6, [1896MS].

The arm of the Lord is not shortened that it cannot save. His ear is

not heavy that it cannot hear. God can and will work through human agencies. He can sanctify the heart, and make the human agent a vessel unto honor. Take the word; read it, consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches. The word of God is infallible; accept it as it reads; look with confidence to God; trust him to qualify you for his service. We are not authorized to trust in ourselves; Christ is our helper, our sufficiency. It is his to give us the victory. Christ has brought life and immortality to light, and we are to look unto him, and take this great salvation which he has won for us through his own death. Only believe; walk by faith, not by sight. [Cf: RH 02-11-96 para. 12] p. 300, Para. 1, [1896MS].

There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. Present Jesus because you know him as your personal Saviour. Let his melting love, his rich grace, flow forth from human lips. You need not present doctrinal points unless questioned; but take the word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved. [Cf: RH 02-11-96 para. 13] p. 300, Para. 2, [1896MS].

Satan is working with his masterly power to hold you back, to keep you in his army. Ever bear in mind that the powers of good and evil are striving for the mastery over every soul that is seeking Jesus. Satan works to drag the enquiring souls away from the cross; but Christ is drawing them, and all who are cooperating with Christ will exert a compelling influence in bringing others to him. [Cf: RH 02-11-96 para. 14] p. 300, Para. 3, [1896MS].

As laborers for the salvation of souls, ask wisdom from God, believing that he will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing his word, acknowledging his goodness, his mercy, and his love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and the contrite. The souls that are seeking for truth need to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained; but let it be the truth as it is in Jesus. Work while it is day; for "the night cometh, when no man can work." Sow the seed in faith, and with an unsparing hand. Work as if you could behold the universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth, will find the precious, priceless hidden treasure. [Cf: RH 02-11-96 para. 15] p. 300, Para. 4, [1896MS].

Never forget that we cannot assimilate to the world, and be God's people. There is divinity in the word. In presenting the word to others, never make it a "suppose so," a "guess," or a "may be." Speak as one who has authority from God through his word. Declare with Peter, "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. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that

shineth in a dark place, until the day dawn, and the daystar arise in your hearts." [Cf: RH 02-11-96 para. 16] p. 300, Para. 5, [1896MS].

Throughout the meeting the Lord sustained me by his grace, so that I was able to speak to the people from time to time till the very close. Altogether, the meeting was a pleasant surprise to our own people and to the people of Hobart. Many said, "I thought this meeting would be a failure because of the hard times, and the difficulties that attend families leaving home for ten days; but it is a complete success. I rejoice to see so many here, and most of all that I am here, and that I hear the stirring truths from the word, and that God has let light into my heart and soul, and has given me courage for the conflict with temptation and sin." Some said, "My feet were slipping; I was losing faith in the message, and did not realize the shortness of time, nor see our present danger. Now I rejoice that I came to this meeting. The presence of the Lord has been here. His Spirit has touched many hearts. He has greatly blessed me. I shall go to my home with a determination to work for the Master." Some who for years have been praying that members of their families might give their hearts to God, were filled with joy at the fulfilment of their prayers. [Cf: RH 02-11-96 para. 17] p. 301, Para. 1, [1896MS].

The theme of the addresses and Bible studies was, Jesus Christ: his love, his sacrifice, his obedience to the will of God, his life as an example, his exaltation, his ministry, and his messages to the church. Much of the Spirit and power of God was felt as these things were dwelt upon, and all were impressed that our religion must be more a matter of the life, and less a matter of theory. [Cf: RH 02-11-96 para. 18] p. 301, Para. 2, [1896MS].

Sabbath afternoon, December 7, there were several who expressed a desire for baptism. On Sunday, fourteen were immersed in the water of the bay, as witness of their death to sin and resurrection to the new life. [Cf: RH 02-11-96 para. 19] p. 301, Para. 3, [1896MS].

At the close of the campmeeting it was decided to continue evening meetings in the large tent for a week or two on the same grounds. Much interest is manifested to know more of the message, and there are many who need only the courage of their convictions to take their stand with us. The members of the Hobart church are greatly encouraged and strengthened, and they are now proposing to build a meetinghouse of their own. [Cf: RH 02-11-96 para. 20] p. 301, Para. 4, [1896MS].

Our prayer is that the year 1896 may be a year of prosperity and growth for the cause in Tasmania; and it surely will be if those who have received light and blessing will labor in faith to present the same to others. Mrs. E. G. White. [Cf: RH 02-11-96 para. 21] p. 301, Para. 5, [1896MS].

Let us look at and study the sixth chapter of Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, 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." [Cf:

RH 02-18-96 para. 1] p. 301, Para. 6, [1896MS].

This was a revelation of the glory of Christ's divinity. Note the humility of the seraphim before him. With their wings they veiled their faces and their feet. They were in the presence of Jesus. They saw the glory of God,--the King in his beauty,--and they covered themselves. And what effect did this view of the Lord's glory have upon the mind of the prophet? "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. 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. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." [Cf: RH 02-18-96 para. 2] p. 302, Para. 1, [1896MS].

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 souls, there will be no desire to lift up ourselves unto vanity. The appearance of self is most unpleasing. The more continuously the sinful man looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition. [Cf: RH 02-18-96 para. 3] p. 302, Para. 2, [1896MS].

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 hidden 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 are apparent in the daily lives of his true disciples. 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 divine grace. [Cf: RH 02-18-96 para. 4] p. 302, Para. 3, [1896MS].

What a Saviour we have! It was he that revealed himself to John on the Isle of Patmos, and proclaimed, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." None but just such an ever-living, mighty God, could pay the ransom to save sinners from going down into the pit of death. [Cf: RH 02-18-96 para. 5] p. 302, Para. 4, [1896MS].

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 souls that believe, is a lesson that is never thus learned. If the practise 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 the 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." [Cf: RH 02-18-96 para. 6] p. 302, Para. 5, [1896MS].

Many believe Jesus to be the world's Redeemer; but is he your Redeemer? Is he your personal Saviour? Until the truth is brought into the soul-sanctuary, exploring, searching out the defiling things which spoil the life and character, that soul will never see the kingdom of God. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." [Cf: RH 02-18-96 para. 7] p. 303, Para. 1, [1896MS].

The law was given to man by his Creator to be the rule of his life. Adam transgressed that law, and fell from his high and holy state. Afterward, the law was proclaimed from Sinai, and God wrote it upon tables of stone with his own finger; for it was highly essential that his holy law should be placed in such form that it would never be lost to man, but ever kept prominently before the world. The life of Christ must be revealed in our life. Isaiah saw the glory of the lowly, self-denying life of Christ. His far-reaching, prophetic eye, like a living light, radiated the entire experience of Christ; and history is in perfect accord with the revelations of prophetic vision. Every act, every step of the way, was portrayed in living characters. Christ was revealed in and through humanity. [Cf: RH 02-18-96 para. 8] p. 303, Para. 2, [1896MS].

Jesus invites. "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." Jesus Christ has here presented this matter in a most beautiful light. He veiled his own divine personage in the garb of humanity, and humbled himself as a man. O never was humility like thy humility, thou Lamb of God, which taketh away the sin of the world! Looking unto Jesus will subdue hated self, which is ever striving for the supremacy. Let this prayer ascend to God: "Impress thine own image upon my soul." And the spiritual eye can behold the glory of the character of Christ. [Cf: RH 02-18-96 para. 9] p. 303, Para. 3, [1896MS].

"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." This is the vital current that is to flow from the heart of Christ as living water into the human vessel, from whence it again flows in rich currents, revealing Jesus, the fountainhead. This is experimental Christianity. [Cf: RH 02-18-96 para. 10] p. 303, Para. 4, [1896MS].

The apostle Paul makes supplication to God: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your

understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." But the mind must first be made adaptable to the nature of the truth to be investigated. The eyes of the understanding must be enlightened, and heart and mind brought into harmony with God, who is truth. He who beholds Jesus with the eye of faith sees no glory in himself; for the glory of the Redeemer is reflected into the mind and heart. The atonement of his blood is realized, and the taking away of sin stirs his heart with gratitude. Being justified by Christ, the receiver of truth is constrained to make an entire surrender to God, and is admitted into the school of Christ, that he may learn of him who is meek and lowly of heart. A knowledge of the love of God is shed abroad in his heart. He exclaims, O, what love! What condescension! Grasping the rich promises of faith, he becomes a partaker of the divine nature. His heart being emptied of self, the waters of life flow in, and the glory of the Lord shines forth. Perpetually looking unto Jesus, the human is assimilated by the divine. The believer is changed into his likeness. [Cf: RH 02-18-96 para. 11] p. 303, Para. 5, [1896MS].

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [from character to character], even as by the Spirit of the Lord." The human character is changed into the divine. It is the spiritual eye that discerns this glory. It is veiled, shrouded in mystery, until the Holy Spirit imparts this discernment to the soul. The reason of the natural man may seek to discern it, his intellect may think to comprehend it, but neither can behold it. Those who possess the greatest amount of knowledge are still ignorant of it, until God communicates light to the soul. [Cf: RH 02-18-96 para. 12] p. 304, Para. 1, [1896MS].

The Lord expects more of his children than we render to him. He says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Cf: RH 02-18-96 para. 13] p. 304, Para. 2, [1896MS].

The term "higher education" is to be considered in a different light from what it has been viewed by the students of the sciences. The prayer of Christ to his Father is full of eternal truth. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The power and soul of true education is a knowledge of God, and of Jesus Christ whom he hath sent. "The fear of the Lord is the beginning of wisdom." [Cf: RH 02-25-96 para. 1] p. 304, Para. 3, [1896MS].

Of Jesus it is written: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. . . . And Jesus increased in wisdom and stature, and in favor with God and

man." A knowledge of God will constitute a kind of knowledge that will be as enduring as eternity. To learn and do the works of Christ, is to obtain a true education. Although the Holy Spirit worked the mind of Christ, so that he could say to his parents, "How is it that ye sought me? wist ye not that I must be about my Father's business?" yet he worked at the carpenter's trade as an obedient son. He revealed that he had a knowledge of his work as the Son of God, and yet he did not exalt his divine character. He did not offer as a reason why he should not bear the burden of temporal care, that he was of divine origin; but he was subject to his parents. He was the Lord of the commandments, yet he was obedient to all their requirements, thus leaving an example of obedience to childhood, youth, and manhood. [Cf: RH 02-25-96 para. 2] p. 304, Para. 4, [1896MS].

If the mind is set to the task of studying the Bible for information, the reasoning faculties will be improved. Under study of the Scriptures the mind expands, and becomes more evenly balanced than if occupied in obtaining general information from the books that are used which have no connection with the Bible. No knowledge is so firm, so consistent and far-reaching, as that obtained from a study of the word of God. It is the foundation of all true knowledge. The Bible is like a fountain. The more you look into it, the deeper the fountain appears. The grand truths of sacred history possess amazing strength and beauty, and are as far-reaching as eternity. No science is equal to the science that reveals the character of God. Moses was educated in all the wisdom of the Egyptians, yet he said: "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." [Cf: RH 02-25-96 para. 3] p. 304, Para. 5, [1896MS].

Where shall we find laws more noble, pure, and just, than are exhibited on the statute books wherein is recorded instruction given to Moses for the children of Israel? Through all time these laws are to be perpetuated, that the character of God's people may be formed after the divine similitude. The law is a wall of protection to those who are obedient to God's precepts. From what other source can we gather such strength, or learn such noble science? What other book will teach men to love, fear, and obey God as does the Bible? What other book presents to students more ennobling science, more wonderful history? It clearly portrays righteousness, and foretells the consequence of disloyalty to the law of Jehovah. No one is left in darkness as to that which God approves or disapproves. In studying the Scriptures we become acquainted with God, and are led to understand our relation to Christ, who is the sin bearer, the surety, the substitute, for our fallen race. These truths concern our present and eternal interests. The Bible stands the highest among books, and its study is valuable above the study of other literature in giving strength and expansion to the mind.

Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But 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." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." [Cf: RH 02-25-96 para. 4] p. 305, Para. 1, [1896MS].

The word of God is the most perfect educational book in our world. Yet in our colleges and schools, books produced by human intellect have been presented for the study of our students, and the Book of books, which God has given to men to be an infallible guide, has been made a secondary matter. Human productions have been used as most essential, and the word of God has been studied simply to give flavor to other studies. Isaiah describes the scenes of heaven's glory that were presented to him, in most vivid language. All through this book he pictures glorious things that are to be revealed to others. Ezekiel writes: "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides, and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." The book of Ezekiel is deeply instructive. [Cf: RH 02-25-96 para. 5] p. 305, Para. 2, [1896MS].

The Bible is designed of God to be the book by which the understanding may be disciplined, the soul guided and directed. To live in the world and yet to be not of the world, is a problem that many professed Christians have never worked out in their practical life. Enlargement of mind will come to a nation only as men return to their allegiance to God. The world is flooded with books on general information, and men apply their minds in searching uninspired histories; but they neglect the most wonderful book that can give them the most correct ideas and ample understanding. [Cf: RH 02-25-96 para. 6] p. 306, Para. 1, [1896MS].

How hard men work to obtain knowledge! They expend time and money in seeking to find out things that are not essential to a life of purity, that will not aid them in building up a character that will fit them to

become members of the royal family, children of the Heavenly King. Some make long journeys to Jerusalem to see the place where Christ lived and taught. They listen to traditions and tales that men have invented. They spend money for that which is not bread. Christ says: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." To expend time and labor in finding the places where Jesus worked in Jerusalem, cannot bring any real benefit to soul or body. The money would better be expended in helping those who are perishing out of Christ. In doing this work, we may be assured that we are working in Christ's lines. Human guides may point to this spot or that one as a place where Jesus made his abode, and travelers may cultivate feelings of awe and reverence in looking upon various localities, and yet they have no certain knowledge that Christ ever taught there, or that his feet ever trod the soil. The only advantage that we can gain is an advantage that comes by faith in knowing and understanding the work of Christ for our soul's salvation, in knowing the will of God in our individual cases. [Cf: RH 02-25-96 para. 7] p. 306, Para. 2, [1896MS].

Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. Go where they can be found to day. Do not seek to go back to the land where Christ's feet trod ages ago. Christ says: "He that followeth me shall not walk in darkness, but shall have the light of life." We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. Christ has taken his people into his church. He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices. The Lord requires of his people spiritual sacrifices alone. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens. [Cf: RH 02-25-96 para. 8] p. 306, Para. 3, [1896MS].

Where is Christ? We would see Jesus, not the places where he used to make his abode. Christ is the bread of life, and we must feed upon his word, and be a doer of his commands. What is Christ to me? How am I related to Christ? He is in the heavens above, and as our high priest, is offering up the incense of his own merit. His holiness mingles with our prayers of repentance and faith. Through conversion we are brought into close relationship with God, and the Father loves those for whom Christ has died as he loves his own Son. Through the almighty ransom he has made, we become sons and daughters of God. We should earnestly inquire, not in regard to old Jerusalem and concerning the fables that are repeated for truth, but we should turn our eyes to the loving Saviour, who ever liveth to make intercession for us. We should prostrate the soul before the incarnate God. We are not to trust in fables, and worship places that God has cursed, and foster idolatry in

so doing. Jesus said to the Samaritan woman: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." Many visit Jerusalem, and go away cherishing ideas which they suppose represent the truth, while in fact they have only come in contact with fables. They publish these falsehoods as truth. [Cf: RH 02-25-96 para. 9] p. 307, Para. 1, [1896MS].

Peter declares: "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. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts; 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." [Cf: RH 02-25-96 para. 10] p. 307, Para. 2, [1896MS].

Let the mind be educated to look to Jesus. Let an effort be made to become doers of his word. The curse of God is upon Jerusalem and its surroundings, and the land is defiled under the inhabitants thereof. There is no real foundation for feelings of awe in looking upon the land of Palestine. In revering these earthly things, men clothe them with a false glory. He who came to save the world could not be endured by those he came to rescue, and they killed the Lord of life and glory, thinking to extinguish his divine light from the world. But it was impossible for the grave to hold him. He burst the fetters of the tomb, and proclaimed in triumph over the rent sepulcher, "I am the resurrection and the life." Thus Christ became a present Saviour, a divine presence, in every place. All who believe may obtain clear views of Christ's true glory. When they behold him, all these minor things sink into insignificance, just as the lesser lights vanish when the sun appears. He who catches a glimpse of the matchless love of Christ, counts all other things as loss, and looks upon him as the chiefest among ten thousand, and as the one altogether lovely. As seraphim and cherubim look upon Christ, they cover their faces with their wings. Their own perfection and beauty are not displayed in the presence and glory of their Lord. Then how improper it is for men to exalt themselves! Let them rather be clothed with humility, cease all strife for supremacy, and learn what it means to be meek and lowly of heart. He who contemplates God's glory and infinite love, will have humble views of himself; but by beholding the character of God, he will be changed into his divine image. Mrs. E. G. White. [Cf: RH 02-25-96 para. 11] p. 307, Para. 3, [1896MS].

Christ was invited to be a guest at the house of one of the chief Pharisees to eat bread on the Sabbath day. Some of the chief men of the Jewish nation were present on this occasion, and Jesus had accepted the invitation, in order that he might improve the opportunity of speaking words of truth, that like precious seed would drop into the hearts of those who were prepared to receive it. But the "Pharisees watched him,"

for there was a certain man before him who had the dropsy, and they were looking for some occasion that would afford them an excuse for accusing him. Jesus knew their thoughts, and "answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace." They had counseled among themselves concerning this occasion, and had said that no doubt Jesus would do as he had done in times past,--would have compassion on this afflicted man, and heal him on the Sabbath day. If he did this, they would condemn him for violating the Sabbath law. Jesus knew their reasoning, but "he took him, and healed him, and let him go" He could read the intents of their hearts, and he answered their unspoken thoughts, saying: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things." [Cf: RH 03-03-96 para. 1] p. 308, Para. 1, [1896MS].

The manner in which Christ anticipated their question was inexplicable, and they were so perplexed by his manner of dealing with them that they could not carry out their plans of accusing him, taking him before the council, and pronouncing him worthy of death. With these words he passed by their accusations, and put forth a parable to those that were bidden, when he marked how they chose out the chief rooms. He said to them: "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 03-03-96 para. 2] p. 308, Para. 2, [1896MS].

Some who heard this important lesson felt the force of Christ's words, and put into practise the principles which he announced. The wise man had spoken these same words hundreds of years before: "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Jesus had said to his disciples: "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." [Cf: RH 03-03-96 para. 3] p. 308, Para. 3, [1896MS].

In inviting Christ to this feast on the Sabbath day, the lawyers and Pharisees had thought to awe him with their greatness and dignity. They represented the religious instructors of the day, and were among the chief men of Jerusalem. But Christ had just pronounced a woe upon Jerusalem, pointing out the manner in which they had used the servants of God, and would treat the Lord they professed to serve. He had said: "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." He had also spoken in reproof to those who had made the feast, saying: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a

recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." [Cf: RH 03-03-96 para. 4] p. 308, Para. 4, [1896MS].

These words came altogether too close to suit the self-righteous, ostentatious dignitaries who were at the feast; and one of the self-conceited Pharisees, endeavoring to close the channel of such remarks, exclaimed, "Blessed is he that shall eat bread in the kingdom of God." These words seemed to be in line with the remarks of Christ, but they were spoken with the purpose of breaking up his conversation. Under the guise of piety, this man thought to turn the conversation away from the close personal application which the Saviour gave it, to vague generalities which would affect no one for good. But the Lord read the heart of this pretender as an open book, and fastening his eyes upon him, he continued his remarks as though he had not recognized the design of this man to stop his conversation: "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, 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. 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." [Cf: RH 03-03-96 para. 5] p. 309, Para. 1, [1896MS].

Our Lord presented this parable to search the man's feigned sanctity, and to make manifest the fact that he had no true appreciation of the kingdom of heaven. The religious teachers of the Jewish nation were zealous in their professions of godliness, while they refused to be doers of the word of God. They knew that this parable was spoken against them. One of their number had declared that those who ate bread in the kingdom of God should be blessed, but at the same time they were refusing the invitation to the feast that had been prepared for them. How difficult a matter it was to find guests for the table which the Lord had provided! In the parable he showed them that the first and second invitations had been given them by the prophets and by John the Baptist, but that they had made worldly enterprises and interests an excuse for refusing to accept the invitation. They were professing to look for the Messiah, and yet were misinterpreting the Scriptures in regard to his advent and work. They did not recognize him when he appeared among them, and proclaimed the blessing that would come upon those who accepted his invitation to the spiritual feast of truth. Around the family board, when breaking their daily bread, many uttered the words, "Blessed is he that shall eat bread in the kingdom of God;" and yet how few respected the gracious invitation to partake of the heavenly feast provided for them at infinite cost. Jesus represented the matter in its true light, and showed that in order to furnish his

table with guests, he would have to send out his invitations into the highways and byways, to the lame, the poor, and the outcast. He would have to press his invitation upon men, and by the manifestation of redeeming love, compel them to come in. [Cf: RH 03-03-96 para. 6] p. 309, Para. 2, [1896MS].

Those who were sitting at the table understood the parable, and knew that their cases were represented by the different classes who began to make excuse; but they closed their eyes to the convincing facts, and would not believe that the threatened retribution would come upon them. They continued to despise the message of warning. [Cf: RH 03-03-96 para. 7] p. 310, Para. 1, [1896MS].

Jesus had spoken these words in answer to a self-righteous Pharisee who counted himself among those who should eat bread in the kingdom of God, but the lesson of warning given to him had a general application. The invitation of mercy had been refused by the Jewish nation, and the message was to be sent to the highways and hedges,--to the whole Gentile world. The way in which the message was treated in that age is an illustration of the way in which it is treated in every age of the world. The very same means are used in presenting the truth in every generation, and the same excuses are offered in refusing the invitation. Some declare that they cannot follow Christ, because to do so would interfere with their business interests. Others urge the difficulties that would arise in their social relations should they obey the commandments of God. They say they cannot afford to be out of harmony with their neighbors, acquaintances, and relatives. They make light of the message, but the Master of the feast regards their flimsy excuses as contempt of his invitation of mercy. These apologies which men offer for refusing the invitation to the heavenly supper will appear again in their true character in the day of God. The rich feast of God's grace has been provided at infinite cost, and an invitation to that feast confers special honor upon the human race. Those who accept the invitation are authorized and commissioned of God to extend it to every creature. Though the invitation was at first given to the Jewish nation, it was to be extended to all the world. Christ presents the character of the feast to which we are invited. He says: "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. . . . 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. . . . It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Shall we not accept the invitation to the gospel feast, feed upon Christ, and thus have everlasting life? Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 03-03-96 para. 8] p. 310, Para. 2, [1896MS].

The history of the great blessings that were offered to the Jews is presented in the parable of the supper. When the feast was prepared, the servants of the king were sent out to herald the invitation, "Come; for all things are now ready." But when those to whom the invitation was extended with one consent began to make excuse, and refused to come to the supper, the master of the feast was angry, and said, "None of those men which were bidden shall taste of my supper." [Cf: RH 03-10-96

para. 1] p. 310, Para. 3, [1896MS].

Jesus was sitting in the midst of priests, rulers, lawyers, and Pharisees,--in the midst of men who had long been favored with the heavenly invitation, and who claimed to be guests for the feast of the Lord. But when the time came when they should have entered into the spiritual kingdom of heaven, when by believing on Christ they should have been partakers of his flesh and blood, when they should have received him whom their sacrificial offerings typified, they all with one consent began to make excuse. Mercy was extended to them, and their probation was lengthened, until three years and a half after the death of Christ, when the apostles declared: "It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The Lord gave the commission to go out into the highways and the hedges of the cities and villages, to go to the poor, the halt, the lame, and the blind, to minister to those who felt that they had need of a physician. Jesus had declared, "I am not come to call the righteous, but sinners to repentance." The wandering sheep must be hunted up. The Jews refused to accept the flesh and blood of the Son of God; they would not listen to his word, which he declared is spirit and life, and rejected the invitation to the gospel feast. Through their impenitence and stubbornness of heart in refusing the heavenly invitation, they themselves were rejected. The solemn words were spoken by lips that cannot lie, saying, "None of those men that were bidden [and who have refused my invitation] shall taste of my supper." [Cf: RH 03-10-96 para. 2] p. 310, Para. 4, [1896MS].

Jesus passed from the house of the Pharisee, "and there went great multitudes with him." "Then drew near unto him all the publicans and sinners for to hear him." Jesus received them with joy, and gave them the instruction that they so much needed; but the Pharisees were greatly offended because he received those whom they regarded with contempt, and because he complied with their request to speak unto them the words of life. The Pharisees would not receive the heavenly invitation themselves, they would not listen to his teachings, and yet they were greatly displeased because he did not respect their teachings, and would not refuse to have anything to do with the Gentiles, with publicans and sinners. They murmured, saying: "This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he called together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [Cf: RH 03-10-96 para. 3] p. 311, Para. 1, [1896MS].

The scribes and the Pharisees felt that they were in favor with God, and that they had no need of reformation; but Jesus presented parables to show them the deformity of self-righteousness, and revealed himself as the Great Physician to those who felt their need of healing. He looked with pity upon the common people, the publicans, and sinners, who solicited him to teach them what they must do to be saved. He drew aside the veil, and pointed out the nobler world, the society of

heaven, which they had lost from their view. He brought celestial things within the range of their vision. In the parable of the lost sheep, the lost piece of silver, and the lost son, he showed them the love of God, and how he is working in view of the universe of heaven, cooperating with God and angels for the salvation of the lost. He revealed the fact that the censure and reproach that are cast upon him are cast also upon God and the holy angels, and that in laboring for the salvation of publicans and sinners he was carrying out the work that Heaven gave him to do in seeking those who are ready to perish. He longed to present before the scribes and the Pharisees, before the Jews and the Gentiles, the great things of eternal interest, in order that he might break the spell of infatuation that was upon them, and rescue them from the deception that imperiled their souls. He revealed to them how vain were the pursuits in which they were engaging, the importance of every moment of life, and urged upon them as upon us the necessity of giving their all to God and of devoting their faculties to his service, that they might bear precious fruit to the glory of God. Mrs. E. G. White. [Cf: RH 03-10-96 para. 4] p. 311, Para. 2, [1896MS].

We read in the word of God that "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." The rich idolize their riches, and do the very things which Jesus has told them not to do. They lay up their treasure upon the earth, and they worship and serve their treasures. By their example they educate those who dwell with them or who are connected with them to think that money is the thing to live for, and thus they testify against Christ. What saith the world's Redeemer?--"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Every needed blessing will be given to those who serve God. [Cf: RH 03-17-96 para. 1] p. 311, Para. 3, [1896MS].

The day is not far distant when the books will be opened, when every man shall be judged out of those things which are written in the books according to his works, whether they may be good, or whether they be evil. In the judgment those who have loved God, and Jesus Christ whom he hath sent, will be registered in the book of life as the nobility of the earth. The worldly, who have been called the noble, who have had large possessions, should now consider what is true nobility, and if they rightly understand this, they will esteem themselves richer than the richest if they are in possession of Jesus Christ. They will realize that the payment of a mere tithe of their earthly possessions will not give them power and eternal riches; but that every dollar they possess is the Lord's own capital. That which has secured the title of noble in this world, is the possession of riches which have been entrusted of the Lord for the benefit of his suffering children, and which have been appropriated to glorify him who should have been a wise steward of God. Many such men have used all their tact and wisdom in accumulating property, but have not employed their powers in healing the woes of suffering humanity about them. [Cf: RH 03-17-96 para. 2] p. 312, Para. 1, [1896MS].

There are many youths who possess talents, and if they were trained, they would be capable of doing a good work for the Master; but those who could aid them in obtaining an education, hoard up their treasures or use them simply for the gratification of themselves, and thus fail

to build up the kingdom of our Lord Jesus Christ. How do the angels of heaven look upon the daughters of wealth and fashion who decorate themselves with costly jewels, and spend thousands of dollars in glorifying themselves? How will Christ judge those who make gifts to the rich, when the poor are starving around them, when men's actions are weighed in the golden balances of the heavenly sanctuary? Has Jesus not said, "Know ye not that . . . ye are not your own? Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's"? [Cf: RH 03-17-96 para. 3] p. 312, Para. 2, [1896MS].

Jesus came from heaven to earth to redeem the sinner. "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 does not desire to consume the sinner because of his perversity and his rejection of the great salvation provided for him. Jesus became poor that we, through his poverty, might come into possession of eternal riches. Yet Jesus, who did all this for fallen man, sees the souls he died to save idolizing themselves, trusting to their earthly riches, and despising the riches of his grace. He endured the agonies of the cross, despising the shame, in order that sinners might be elevated to eternal joys. He died to give them life and peace, and make them benefactors of their race. [Cf: RH 03-17-96 para. 4] p. 312, Para. 3, [1896MS].

How many of the poor and sorrowful, the naked, the hungry, and the destitute, might have been placed in comfortable circumstances, with the money needlessly expended for the adornment of the body! How many youth might have been assisted to procure an education; how many orphans and widows might have been made to rejoice, to send up to God a tribute of praise for the supply of necessary comforts, if money expended for gold and jewels had been devoted to philanthropy! Many young men and women might have been trained for missionary fields, to go forth to bring light to those who sit in darkness and have no light. [Cf: RH 03-17-96 para. 5] p. 312, Para. 4, [1896MS].

The fulfilling of the plan of salvation was a mighty achievement; but the rich man who has lost eternity out of his reckoning, has no appreciation of its value. The rich do only those things that suit their convenience. One rich person tries to outdo others in display. They are actuated by the same spirit that possessed Satan in the courts above. He has worked on the same line through all the ages, and rejoices at the transformation he can work in the character by implanting in the heart the love of riches. By pride of display and position he has caused the ruin of thousands and ten thousands. He has even led those who have placed their names on the church books to follow the fashion of the world, and seek to outdo their friends and neighbors in display. This has led to the committing of forgeries and robberies. In many cases wives have been tempters to their husbands, and have forced them to steal money in order to keep up the extravagant habits in which they have indulged. When frauds have been discovered, the perpetrators have often either fled from justice or put an end to their own lives. But the extravagance of the rich, and of those who would make a great display, reacts on the poor, and compels many to be ignorant, depraved, and destitute of the necessities of life. Thousands of talented men who have moral worth, and who, if they had a chance, could take a high position in society, are compelled to serve the rich and powerful, and to receive from their hands whatever they are pleased

to bestow. If those they serve are selfish and avaricious, it will be made manifest in the way in which they deal with their servants. [Cf: RH 03-17-96 para. 6] p. 313, Para. 1, [1896MS].

There are multitudes of poor children who need care and protection. There are multitudes of aged people who are dependent upon others for the necessities of life. The Lord has not designed that these sufferers should be neglected. He has given to the rich an abundance by which the needs of the poor may be supplied. As good and faithful stewards, they are to distribute God's bounties to others. [Cf: RH 03-17-96 para. 7] p. 313, Para. 2, [1896MS].

God has made provision that ignorance need not exist. Those who have means are to take up their God-given responsibility. The poor are the purchase of the blood of the Son of God, and with God there is no respect of persons. The Lord says, "Sell that ye have, and give alms." Instead of hanging a necklace of gold and jewels about your neck, instead of adorning and decorating your mortal bodies, you are to deny yourself, take up your cross daily, and follow Jesus. You are to impart to others, and care for the destitute and the ignorant. [Cf: RH 03-17-96 para. 8] p. 313, Para. 3, [1896MS].

Jesus left his high command, laid aside his royal robe and crown, and clothed his divinity with humanity, that he might seek and save the one lost sheep. He did not go to the worlds that had not fallen; he did not fix his eyes on the largest world; but he came to a world cursed by sin. The ninety and nine were his, but he left them to seek the one who had wandered away. He sees a world of sinners, full of guilt and wretchedness. He pities the sinner, sick and in need of a physician. Every one he succeeds in rescuing from the slavery of sin, awakens the greatest joy in the heart of the Redeemer. When the shepherd findeth the sheep, he layeth it on his shoulders rejoicing. That soul, however humble, is of great value in his sight. It was for the joy set before him of saving the lost, that Jesus endured the cross, despising the shame. [Cf: RH 03-17-96 para. 9] p. 313, Para. 4, [1896MS].

The heart of Christ is full of unutterable love toward every soul that comes to him. "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Jesus said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." The love manifested in Christ reveals the parental character of the Father; for God suffered with Christ. The Sin Bearer for a fallen world made the crown of thorns as a diadem upon his bleeding temples. O stubborn sinner, who will not come unto Christ that you might have life, Jesus will miss you. He is represented as the Divine Shepherd making search for the one lost sheep, that he might take it back and give it a place of refuge with the ninety and nine. Jesus desires the salvation of every lost soul. He says: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Cf: RH 03-17-96 para. 10] p. 314, Para. 1, [1896MS].

Dear soul, Jesus wants you in heaven, or he would never have left his glory, and come to our world to endure poverty, sorrow, abuse, rejection, and crucifixion. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You that refuse to come will not find your

name on the Lamb's book of life, but among the lists of Satan, and in your case he will be triumphant. The Lord Jesus came to break the chains of slavery off you, to put into your mouth a new song, even praise unto God. He came that he might present you with joy to the Father, and say, "Father, this soul is mine. I died to redeem it. I have graven this soul on the palms of my hands." [Cf: RH 03-17-96 para. 11] p. 314, Para. 2, [1896MS].

Not only is there joy among the angels when a soul is rescued from sin, but the Redeemer and the Father rejoice. The sorrow of Jesus over an unsaved world pressed his divine soul, and was a sorrow to end only with his death. Now he presents every soul who repents and believes before the Father with exceeding joy. He sees of the travail of his soul, and is satisfied. In the mansions above finally will be the Shepherd and his sheep. The work will be complete, and victory will crown the ransomed ones. When the redeemed of the Lord return unto Zion, the ransomed throng will sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Mrs. E. G. White. [Cf: RH 03-17-96 para. 12] p. 314, Para. 3, [1896MS].

The ministry is a sacred office; for the minister is to preach a crucified and risen Saviour,--the power of God unto salvation to all who believe. He is to lift up Christ as a complete Saviour to all who accept him. He is to present the science of salvation, and this subject can never be exhausted. Christ is our living intercessor today, before the Father in the heavenly court. Jesus, the propitiation for our sins, and not for ours only but for the sins of the whole world, is the theme instinct with divinity, which the servant of God is to present before his hearers. He is to make it plain that through the merits of Christ, through his example of suffering, the disciples of Christ are fitted for every work, for every trial and discouragement. He is to direct the people to look unto Jesus, to contemplate his self-denial, his self-sacrifice, his humiliation in our behalf, and to be ready and willing to follow in the footsteps of Jesus,--to endure the cross, despise the shame, and go without the camp bearing reproach for his sake. [Cf: RH 03-24-96 para. 1] p. 314, Para. 4, [1896MS].

The minister is to show the people how the Holy Spirit makes them one with Christ, their divine Leader. The truth is to be enthroned in the heart, that it may sanctify the soul. The power and grace of God in the heart will manifest itself as the power and wisdom of God in the outward life. Jesus said, "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." With the divine endowment of the Holy Spirit, the human agent is qualified to work in Christ's lines. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The minister, living the life of Christ, knows from experience that the believer becomes a living agent through whom God can work. Those who believe in Christ possess the character of Christ, have the love of Christ, are one with him. They lean on Christ as their only staff and sufficiency. They are Christ's living witnesses. By their spirit, by their words, by their deportment, by their courtesy, by all their actions, they testify to the power of

Christ. A power goes out from those who believe in Christ, and their testimony carries with it the conviction that they are laboring together with God; that they have communion with the Saviour. [Cf: RH 03-24-96 para. 2] p. 315, Para. 1, [1896MS].

The preaching of the word is not to be undervalued. To preach the grand and solemn truths of the gospel which is to save men's souls, is a sacred, holy work. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." What an honor is conferred upon men who are called to be laborers together with God. As John, they are to be messengers to proclaim the coming of Christ! Like him they are to cry, "Behold the Lamb of God, which taketh away the sin of the world." "Lift him up, the risen Saviour," and say to all who hear, Come unto him who "hath loved us, and hath given himself for us." Lead men to contemplate the self-denial, the compassion, the great love wherewith he has loved them, which led him to pay the purchase money of his own life for our sakes. Let the science of salvation be the burden of every sermon. Let it be the theme of every song of praise. Let it be poured forth in every supplication. Let nothing be brought into the preaching to supplement Jesus Christ, the wisdom and power of God. Let his name, the only name given under heaven whereby we may be saved, be exalted in every discourse. From Sabbath to Sabbath let the trumpet of the watchmen give a certain sound. Let them hold forth the word of life, presenting hope to the penitent, and Christ as the stronghold to the believer. Let them reveal the way of peace to the troubled and despondent; let them show forth the grace and completeness of Christ as their living Saviour. [Cf: RH 03-24-96 para. 3] p. 315, Para. 2, [1896MS].

Let the minister not forget to encourage the precious lambs of the flock. Christ, the majesty of heaven, said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Jesus does not send the children to the rabbis; he does not send them to the Pharisees; for he knows that these men would teach them to reject their best Friend. The mothers that brought their children to Jesus, did well. Remember the text, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Let mothers now lead their children to Christ. Let ministers of the gospel take the little children in their arms, and bless them in the name of Jesus. Let words of tenderest love be spoken to the little ones; for Jesus took the lambs of the flock in his arms, and blessed them. [Cf: RH 03-24-96 para. 4] p. 315, Para. 3, [1896MS].

Our expectation is from God, who has given us rich and powerful proof and weighty arguments to move the hearts of men through preaching Jesus Christ and him crucified. Simple prayer, indited by the Holy Spirit, will find its way through the open door which Christ has declared he has opened, and no man can shut. The prayers of the saints, mingled with the merit and perfection of Christ, will ascend up as fragrant incense before the Father. Such prayers will be answered; the Holy Spirit will descend; souls will come to the knowledge of the truth; sinners will be converted; and the faces of many will be turned from the world toward heaven and the Sun of righteousness. Men will have new motives for action, and will become witnesses for Christ. [Cf: RH 03-24-96 para. 5] p. 316, Para. 1, [1896MS].

Watchmen are not to slumber or sleep in their important mission. They must not only preach, but minister, educating souls by personal labor, and teaching those who have turned from error to truth by precept and example what it means to deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. [Cf: RH 03-24-96 para. 6] p. 316, Para. 2, [1896MS].

Ministers of Christ, great is your responsibility. Go forward in Christian experience from light to a greater light, reaching a more exalted standard continually. As the power of darkness works from beneath with intense activity, so let God's human agents work more vigilantly, cooperating with the divine, giving the trumpet a certain sound. Present the living oracles of God, showing the relation of the law and righteousness, and let no watchman fail to sound an alarm, and take up the warning coming from heaven, that all may be aroused to watch for souls, as they who must give an account. Light from heaven is waiting to be imparted to those who will walk in the light, as the light is given them. Let the workers for God manifest tact and talent, and originate devices by which to communicate light to those who are near and to those who are afar off. It is no time now to tolerate sleepy watchmen, and they never should have been tolerated. The experience of those who are working under the leadership of the principalities and powers of darkness, will be gained rapidly, and be abundant in suggestion. But because it has been so difficult to arouse from their lethargy the many who have long professed to know the truth, wicked spirits in high places have rapidly advanced their enterprises, and made their plans to hedge up the way of the Lord's army of workers. May the Lord show those who have long been hindrances to the cause of God, who have placed stumblingblocks in the way of those who would have advanced, what they have been doing, and may they make diligent work of repentance; for they have weakened the hands of others, and have given the enemy every advantage. Time has been lost, golden opportunities have been unimproved, because men have lacked clear, spiritual eyesight, and have not been wise to plan and devise means and ways whereby they might preoccupy the field before the enemy had taken possession. These men may think that they have done a very wise work; but the judgment will show that their warfare has been against Christ and his work. [Cf: RH 03-24-96 para. 7] p. 316, Para. 3, [1896MS].

Let us now wake up to earnest work. Watchmen who do not know the time of night, watchmen who feel no burden to lift up the danger signal, and give the warnings for this time, will not be intrusted with the light which God has to give. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [Cf: RH 03-24-96 para. 8] p. 317, Para. 1, [1896MS].

There must be sleepless vigilance upon the part of every follower of Christ. Every one should look upon himself as a laborer together with God, working in his line to impart light and knowledge to others. God is working, and heavenly intelligences are waiting for the cooperation of human agencies, to work out in life and character a living demonstration of truth before the eyes of men. God has qualified men with the elements of faith, and it rests with them to exercise his intrusted gift and believe the evidences which he presents. They are to accept Christ, submit their will to the will of God, and love God and obey his commandments, that Christ may be formed within, the hope of glory. They must confess Christ, and reveal to the world that they have chosen him as their portion, or they will not be saved, but will be regarded as enemies of truth. Ministers are to present before the people the attractive loveliness of heaven, the glorious prize that Christ holds out before them. Only those will enter the gates of heaven who make Christ their refuge. Let men watch for souls as those who must give an account. [Cf: RH 03-24-96 para. 9] p. 317, Para. 2, [1896MS].

The way has been made clear for all those who choose to hear, repent, and believe. All heaven is waiting the sinner's cooperation, and the only barrier that stands in his way is one which he alone can remove,-- his own will. He must submit to the will of God, and through repentance and faith, come unto God for salvation. No one will be forced against his will; Christ draws, but never compels, service from any man. The Roman power never had any authority for forcing the conscience, and the Protestant world has no license to follow in its track. In not a single instance have they the example of Christ in forcing men to become his followers. He says, "Come unto me [he gives an invitation to draw the soul] all ye that labor and are heavy laden, and I will give you rest." Man is required to surrender self, to submit to be a child of God, to submit to be saved by his grace, and when this is done, divine agencies cooperate with the human agent, and the character is transformed. It is in the surrender of the will that the line of demarcation between a child of God, an heir of heaven, and the rebellious, who refuse the great salvation, is distinctly drawn. The apostle asks the question, "Who hath bewitched you, that ye should not obey the truth?" It is the truth that sanctifies the soul. It is Satan that beclouds the mind, so that eternity is lost out of the reckoning. [Cf: RH 03-24-96 para. 10] p. 317, Para. 3, [1896MS].

Let us follow the example of Christ, and daily consecrate ourselves to his service, that we may be one with Christ, as Christ is one with the Father; then we can bring glory to our Master. Abide in Christ, as the branch abides in the living vine, and you will bear rich clusters of fruit to the glory of God. Jesus rendered perfect obedience to the divine requirements, and offered to the Father an unblemished offering. Those who believe in Christ as their personal Saviour, are "made the righteousness of God in him." As you value your own salvation, hold fast to your faith in Jesus Christ; for he is all and in all to those who believe. The time is come when Christ is to be preached as never before. Do we rejoice in this? We are constrained to set forth Christ as a complete Saviour, the necessity of every soul. [Cf: RH 03-24-96 para. 11] p. 318, Para. 1, [1896MS].

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And 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." [Cf: RH 03-24-96 para. 12] p. 318, Para. 2, [1896MS].

God calls upon the ministers of the gospel not to seek to stretch themselves beyond their measure by bringing forward artificial embellishments, striving for the praise and applause of men, being ambitious for a vain show of intellect and eloquence. Let the ministers' ambition be carefully to search the Bible, that they may know as much as possible of God and of Jesus Christ, whom he has sent. The more clearly ministers discern Christ, and catch his spirit, the more forcibly will they preach the simple truth of which Christ is the center. They will then preach the truth as it is in Jesus, and there will be no betraying of the sacred trust that has been committed to them in the work of the gospel. How painfully is the Lord Jesus Christ kept in the background! How his glory is veiled by the character and life of his representatives! Let the watchmen on the walls of Zion not join with those who are making of none effect the truth as it is in Christ. Let them not join the confederacy of infidelity, popery, and Protestantism in exalting tradition above Scripture, reason above revelation, and human talent above the divine influence and the vital power of godliness. Mrs. E. G. White. [Cf: RH 03-24-96 para. 13] p. 318, Para. 3, [1896MS].

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." [Cf: RH 03-31-96 para. 1] p. 318, Para. 4, [1896MS].

The followers of Christ are not to despise wealth; they are to look upon wealth as the Lord's entrusted talent. By a wise use of his gifts, they may be eternally benefited, but we are to bear the fact in mind that God has not given us riches to use just as we shall fancy, to indulge impulse, to bestow or withhold as we shall please. We are not to use riches in a selfish way, devoting them simply to our own enjoyment. This course would not be doing right toward God or toward our fellowmen, and would bring at last only perplexity and trouble. [Cf: RH 03-31-96 para. 2] p. 318, Para. 5, [1896MS].

We are probationers, placed upon trial. God has furnished us with opportunities by which we may copy the highest pattern of character. Christ is to be our pattern. He was rich in heavenly treasure; but although he was rich, for our sake he became poor, that we through his poverty might be made rich. The Lord has made human agents his stewards, and the whole universe of heaven is interested to see what use men make of that which has been given them. God has entrusted his blessing to men for the purpose of helping their fellowmen who are in actual necessity. No one is to feel that his fellowman is of less value in the sight of God because he is poor. Those who are hungry, naked,

and suffering, are committed by God himself to the mercy, the love, and the tender care of those whom he has made his stewards. Men misapply their blessings when they use their riches in an extravagant outlay for selfish indulgence, for the gratification of themselves, for lifting up their hearts in pride and vanity. They misapply their blessings when they hoard up their riches, and leave their fellowmen destitute of even the necessities of life. The world favors the rich, and looks upon them as of greater value than the honest poor man; but the rich are developing their characters after the manner in which they use their entrusted gifts. They are making manifest whether or not it will be safe to trust them with eternal riches. Both the poor and the rich are deciding their own eternal destiny and proving whether they are fit subjects for the inheritance of the saints in light. Those who put their riches to a selfish use in this world are revealing attributes of character that show what they would do if they had greater advantages, and possessed the imperishable treasures of the kingdom of God. The selfish principles exercised on the earth are not the principles which will prevail in heaven. All men stand on an equality in heaven; for there is no caste with God. Christ said, "All ye are brethren." [Cf: RH 03-31-96 para. 3] p. 319, Para. 1, [1896MS].

Everything we have received in this world has come to us through the gracious mercy of Christ. His example shows every man what he should do with God's entrusted goods. Men will not live an inactive life in the earth after it has been cleansed and purified. It is to become the abode of the saints, the dwellingplace of those who have been doers of the words of Christ, who have been faithful stewards, to whom it will be safe to entrust greater treasure. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? "If you reveal the fact that selfish principles control your life and character, and lead you to hoard your means to glorify yourself, and you pay no attention to the temporal and spiritual necessities of your fellowmen, your destiny will be decided, and you will be left outside the kingdom of God. You have used God's means in your own way, and after a manner of your own choosing. Those who thus employ their God-entrusted talents, will not develop the character which dwelt in our Lord Jesus Christ, and will not be partakers of the higher riches which are as enduring as eternity. [Cf: RH 03-31-96 para. 4] p. 319, Para. 2, [1896MS].

Why is it that riches are called unrighteous mammon?--It is because Satan uses worldly treasure to ensnare, deceive, and delude souls, to accomplish their ruin. God has given directions as to how they are to appropriate his goods in relieving the wants of suffering humanity, in advancing his cause, in building up his kingdom in the world, in sending missionaries into regions beyond, in disseminating the knowledge of Christ in all parts of the world. If the God-entrusted means are not thus applied, will not God surely judge for these things? Souls are left to perish in their sins while church members who claim to be Christians are using God's sacred trust of means in gratifying unholy appetites, in indulging self. What a vast amount of God's entrusted capital is expended in purchasing tobacco, beer, and liquor! God has forbidden all these indulgences because they tear down the human structure. Through their indulgence health is sacrificed, and life itself is offered on Satan's shrine. Perverted appetite causes the brain to become enfeebled, so that men cannot think sharply and

clearly, and devise plans that will succeed in temporal matters; and much less can they bring a cultivated intellect into their religious transactions. They are unable to discern sacred and eternal things above those which are common and temporal. Satan has invented many ways in which to squander the means which God has given. Card playing, betting, gambling, horse racing, and theatrical performances are all of his own inventing, and he has led men to carry forward these amusements as zealously as though they were winning for themselves the precious boon of eternal life. Men lay out immense sums in following these forbidden pleasures; and the result is, their God-given power, which has been purchased by the blood of the Son of God, is degraded and corrupted. The physical, moral, and mental powers which are given to men of God, and which belong to Christ, are zealously used in serving Satan, and in turning men from righteousness and holiness. Everything is devised that can possibly turn the mind from that which is noble and pure, and the boundary line is almost reached when the inhabitants of the earth will be as corrupt as were the inhabitants of the world before the flood. Of the condition of society at that day 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. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence." Jesus said concerning our own day, "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: RH 03-31-96 para. 5] p. 319, Para. 3, [1896MS].

If we look at the picture of the days that were before the flood, and then turn our attention to the habits and practises of society today, we shall see that our earth is fast ripening for the plagues of the last days. Men have corrupted the earth by their sinful course of action. Satan is playing the game of life for the souls of men. Those who are doers of the words of Christ will find that they will have to watch and pray continually in order that they may not be led into temptation. Many do not seem to appreciate the fact that the money they needlessly expend on amusements which only vex the soul and lay the foundation for the corruption of their morals, is money that belongs to the Lord. Those who use money for selfish gratification are pleasing and glorifying the enemy of all righteousness. If they turned their hearts to God, they would use their money to bless and uplift their fellowmen, to relieve poverty and suffering. Starvation is in our world, nakedness, disease, and death; yet how few abate their sinful extravagance! Satan is inventing everything that he can possibly devise in order to keep men thoroughly occupied, so that they shall have no time to consider the question, "How is it with my soul?" [Cf: RH 03-31-96 para. 6] p. 320, Para. 1, [1896MS].

The owner of all our earthly treasures came to our world in human form. The Word was made flesh, and dwelt among us. We cannot appreciate how deeply interested he must be in the human family. He knows the value of every soul. What grief oppressed him as he saw his purchased inheritance charmed with Satan's inventions! The only satisfaction Satan takes in playing the game of life for the souls of men is the

satisfaction he takes in hurting the heart of Christ. Though he was rich, for our sake Christ became poor, that we through his poverty might be made rich. Yet in view of this great fact, the majority of the world permit earthly possessions to eclipse heavenly attractions. They set their affections upon earthly things, and turn away from God. What a grievous sin it is that men will not come to their senses, and understand how foolish it is to permit inordinate affections for earthly things to expel the love of God from the heart. When the love of God is expelled, the love of the world quickly flows in to supply the vacuum. The Lord alone can cleanse the soul temple from the moral defilement. [Cf: RH 03-31-96 para. 7] p. 320, Para. 2, [1896MS].

Jesus gave his life for the life of the world, and he places an infinite value upon man. He desires that man shall appreciate himself, and consider his future well-being. If the eye is kept single, the whole body will be full of light. If the spiritual vision is clear, unseen realities will be looked upon in their true value, and beholding the eternal world will give added enjoyment to this world. The Christian will be filled with joy in proportion as he is a faithful steward of his Lord's goods. Christ yearns to save every son and daughter of Adam. He lifts his voice in warning, in order to break the spell which has bound the soul in captivity to the slavery of sin. He beseeches men to turn from their infatuation. He brings the nobler world before their vision, and says, "Lay not up for yourselves treasure upon the earth." Christ sees the danger; he knows the subtle temptations and power of the enemy; for he has experienced Satan's temptations. He gave his life to procure a period of probation for the sons and daughters of Adam. With the result of Adam's disobedience and transgressions before them, with greater light shining upon them, they are invited to come unto him and find rest unto their souls. But the greater the light and the plainer the danger signal, the greater the condemnation of those will be who turn from light to darkness. The words of Christ are too serious in their import to be disregarded. [Cf: RH 03-31-96 para. 8] p. 320, Para. 3, [1896MS].

Men seem moved with an insane desire to procure earthly possessions. Every species of dishonesty is practised in order to accumulate wealth. Men pursue their business affairs with intense zeal, as though success in this line would be a surety for obtaining heaven. They bind up the Lord's entrusted capital in worldly goods, and there is no means with which to advance the kingdom of God in the world by relieving the mental and physical distress of the world's inhabitants. Many who profess to be Christians fail to heed the command of Christ when he says, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." [Cf: RH 03-31-96 para. 9] p. 321, Para. 1, [1896MS].

The Lord will not compel men to deal justly, to love mercy, and to walk humbly with their God; he sets before the human agent good and evil, and makes plain what will be the sure result of following one course or the other. Christ invites us, saying, "Follow me." But we are never forced to walk in his footsteps. If we do walk in his footsteps, it is the result of deliberate choice. As we see the life and character of Christ, strong desire is awakened to be like him in character; and we follow on to know the Lord, and to know his goings forth are prepared as the morning. We then begin to realize that "the path of the

just is as the shining light, that shineth more and more unto the perfect day." Mrs. E. G. White. [Cf: RH 03-31-96 para. 10] p. 321, Para. 2, [1896MS].

"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." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead [to earthly pleasures and worldly attractions], and your life is hid with Christ in God." What follows this experience?--"When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." [Cf: RH 04-07-96 para. 1] p. 321, Para. 3, [1896MS].

Truth languishes in our earth, and he that departeth from evil, maketh himself a prey. What shall I eat? and what shall I drink? and wherewithal shall I be clothed? are the questions which are occupying the minds of men, while eternity is dropped out of their reckoning. Men do not look upon the Lord Jesus Christ as the only hope of the world. He sees his purchased possession the sport of every kind of deception, and knows that the end thereof is eternal ruin. Those for whom he died are absorbed in providing themselves with temporal things that are not required. At the same time they are neglecting the preparation of character which would fit them for an abode in the mansions which he has purchased for them at an infinite price. Christ calls upon them to change this order of things, and to act as rational beings. He would have them use their God-given faculties in contemplating eternal realities. He lifts his voice in warning, saying, "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. . . . No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [Cf: RH 04-07-96 para. 2] p. 321, Para. 4, [1896MS].

When temporal matters absorb the mind and engage the attention, the whole strength of the being is engaged in the service of man, and men look upon the worship due to God as a trifling matter. Religious interests are made subservient to the world. But Jesus, who has paid the ransom for the souls of the human family, requires that men shall subordinate temporal interests to the heavenly interests. He would have them cease to indulge in hoarding up earthly treasures, in spending money upon luxuries, and in surrounding themselves with those things which they do not need. He would not have them destroy spiritual power, but directs their attention to heavenly things. He urges that men should seek more earnestly and continually for the bread of life than for the bread which perishes. He says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." It is the word of God that is essential for our spiritual growth. "It is

the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Those who are doers of the words of Christ will bring heaven into their life. [Cf: RH 04-07-96 para. 3] p. 322, Para. 1, [1896MS].

Christ is our Redeemer, our owner, and he is intensely interested that we shall have peace in this world. He seeks to present before us the attractions of heaven; for where the treasure is, there will the heart be also. To lay up treasure in heaven is to use our God-given capabilities in acquiring means and influence that may be used for the glory of God. Every dollar we earn is the Lord's property, and should be used in reference to the time when we shall be called to give an account of our stewardship. No one of us will be able to evade the future reckoning. By choosing to lay up treasure in heaven, our characters will be molded after the likeness of Christ. The world will see that our hopes and plans are made in reference to the advancement of the truth and the salvation of perishing souls. They will see that Christ is all in all to those who love him. [Cf: RH 04-07-96 para. 4] p. 322, Para. 2, [1896MS].

The world is stirred to intense activity in seeking for earthly treasure. Men prostitute their God-given powers in devising and executing earthly projects; but Christ lifts his voice, like the trump of God, and calls the attention of men, 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?" [Cf: RH 04-07-96 para. 5] p. 322, Para. 3, [1896MS].

In securing treasure in heaven, we place ourselves in living connection with God, who owns all the treasures of the earth, and supplies all temporal mercies that are essential for life. Every soul may secure the eternal inheritance. The Lord opens the fact before his people that there is full room for the exercise of their faculties, for the fulfilment of their loftiest aims, for the acquirement of the choicest and most enduring treasure. They may lay up treasures where neither fire nor flood nor any manner of adversity can touch. It is the highest wisdom to live in such a way as to secure eternal life. This may be done by not living in the world for ourselves, but by living for God; by passing our property on to a world where it will never perish. By using our property to advance the cause of God, our uncertain riches are placed in an unfailing bank. But it is not riches alone that is accounted as treasure. We are to dispense our wealth of thought, to use our God-given wisdom in devising and executing plans to honor and glorify God. We are to make to ourselves friends by relieving the distress of the poor and by building up every interest we possibly can in the earth, to keep heaven and God continually in view, and to lift up the standard of righteousness among men. In so doing we are using the means and the influence that the Householder has lent us in trust to make for ourselves friends of the mammon of unrighteousness. The world may condemn us for using our means in building meetinghouses, in feeding the hungry, in helping the oppressed and suffering out of their difficulties; but the Lord says that this is the very work that should be done with his intrusted capital. Those who make friends with the mammon of unrighteousness will be received into everlasting habitations. Every sacrifice made for the purpose of blessing others, every appropriation of means for the service of God, will be treasure laid up in heaven. Mrs. E. G. White. [Cf: RH 04-07-96 para. 6] p. 322,

Para. 4, [1896MS].

The great controversy between the Prince of light and the prince of darkness has not abated one jot or tittle of its influence as time has gone on. The stern conflict between light and darkness, between truth and error, is deepening in its intensity. The synagogue of Satan is intensely active, and in this age the deceiving power of the enemy is working in the most subtle way. Every human mind that is not surrendered to God and is not under the control of the Spirit of God, will be perverted through satanic agencies. The enemy is working continually to supplant Jesus Christ in the human heart, and to place his attributes in the human character, in the place of the attributes of God. He brings his strong delusions to bear upon the human mind, that he may have a controlling power. He seeks to obliterate the truth and abolish the true pattern of goodness and righteousness, in order that the professed Christian world may be swept to perdition through separation from God. He is working in order that selfishness may become worldwide, and thus make of no effect the mission and work of Christ. [Cf: RH 04-14-96 para. 1] p. 323, Para. 1, [1896MS].

Christ came to the world to bring back the character of God to man, and to retrace on the human soul, the divine image. Through his entire life, Christ sought by continuous, laborious efforts to call the world's attention to God and to his holy requirements, so that men might be imbued with the Spirit of God, might be actuated by love, and might reveal in life and character the divine attributes. Christ came to be the light and life of the world, and his life was one of continual self-denial and self-sacrifice. The Lord Jesus valued every human being, and could not endure the thought that one soul should perish. His great heart of love embraced the whole world, and led him to provide complete salvation for all who would believe in him. In the character of Christ, majesty and humility were blended. Temperance and self-denial were seen in every act of his life, but there was no taint of bigotry, no cold austerity, manifested in his manner to lessen his influence over those with whom he came in contact. The world's Redeemer had a greater than angelic nature; yet united with his divine majesty were meekness and humility that attracted all to himself. He speaks to all, 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." [Cf: RH 04-14-96 para. 2] p. 323, Para. 2, [1896MS].

Christ is man's example. "In him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ, our Redeemer, comprehended all the necessities of man. He formulated the mighty plans by which fallen man is to be uplifted from the degradation of sin. In every circumstance, however trivial, he represented the Father. Though upholding the world by the word of his power, he would stoop to relieve a wounded bird. O that we all had an intelligent knowledge of Jesus Christ! Weary and worn as he often was, he pleased not himself. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "See that ye refuse not him that speaketh." Who are those that refuse to hear the voice of Christ!--They are those who do not hear and practise his word. They are those whose

hearts were crowded and overcharged with surfeiting and drunkenness and the cares of this life; who are eating and drinking, planting and building, marrying and giving in marriage. They are those who will not receive the message of warning for these last days. [Cf: RH 04-14-96 para. 3] p. 323, Para. 3, [1896MS].

The agencies of Satan are at work to keep the minds of men engrossed with the things of this life, in order that he may work counter to the mission and work of Christ. Of Satan, Christ declares he "abode not in the truth." Once Satan was in co-partnership with God, Jesus Christ, and the holy angels. He was highly exalted in heaven, and was radiant in light and glory that came to him from the Father and the Son; but he became disloyal, and lost his high and holy position as covering cherub. He became the antagonist of God, an apostate, and was excluded from heaven. He established his empire, and planted the standard of rebellion against the law of Jehovah. He invited all the powers of evil to rally about his standard, in order to form a desperate companionship of evil to league against the God of heaven. He worked perseveringly and determinedly to perpetuate his rebellion, and to cause men to turn from Bible truth, and to stand under his banner. As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, Satan announced his purpose to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion. He was determined to efface the image of God from the human posterity, and to trace his own image upon the soul in place of the divine image. He adopted methods of deception by which to accomplish his purpose. He is called the father of lies, an accuser of God and of those who maintain their allegiance to God, a murderer from the beginning. He put forth every power at his command to win man to cooperate with him in apostasy, and succeeded in bringing rebellion into our world. [Cf: RH 04-14-96 para. 4] p. 324, Para. 1, [1896MS].

All the vast, complicated machinery of evil agencies is put into action in these last days. Through generation after generation, from age to age, Satan has gathered human agencies through whom to work out his diabolical purposes, and to bring about the enforcement of his plans and devices in the earth. The great putrid fountain of evil has been continually flowing through human society. Though unable to expel God from his throne, Satan has charged God with satanic attributes, and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practises, he has drawn to himself the homage which man should have given to God, and has planted his satanic throne between human worshiper and the divine Father. [Cf: RH 04-14-96 para. 5] p. 324, Para. 2, [1896MS].

But in man's behalf, Christ met the specious temptations of Satan, and left to man an example as to how to overcome Satan in the conflict. He exhorts his followers, saying, "Be of good cheer; I have overcome the world." Satan has made masterly efforts to perpetuate sin. He arrayed all his civil agencies to war against Jesus Christ in an active, desperate conflict, in order that he might bruise the heart of infinite Love. He seduced the people to bow to idols, and thus gain supremacy over earthly kingdoms. He considered that to be the god of this world was the next best thing to gaining possession of the throne of God in heaven. In a large measure he has been successful in his plans. When Jesus was on earth, Satan led the people to reject the Son of God, and to choose Barabbas, who in character represented Satan, the god of this

world. The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The conflict is not yet ended; and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will personate Jesus Christ; and the world who has rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold! The form Satan assumed in Eden when leading our first parents to transgress, was of a character to bewilder and confuse the mind. He will work in as subtle a manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects, to complete the work of deluding the human family. So deceptive will be his working, that men will do as they did in the days of Christ; and when asked, Whom shall I release unto you, Christ or Barabbas? the almost universal cry will be, Barabbas, Barabbas! And when the question is asked, "What will ye then that I shall do unto him whom ye call the King of the Jews?" the cry again will be, "Crucify him!" Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way that they were enraged at Christ, and the disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify his interest with that of those who accept him as their personal Saviour. Every insult, every reproach, every false accusation made against them by those who have turned their ears away from the truth and are turned unto fables, will be charged upon the guilty ones as done to Christ in the person of his saints. [Cf: RH 04-14-96 para. 6] p. 324, Para. 3, [1896MS].

Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred toward them to the fullest extent possible. John foresaw the conflict between the remnant church and the power of evil, and said, "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 forces of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences, men will be transformed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil,--men who reflect his own image. [Cf: RH 04-14-96 para. 7] p. 325, Para. 1, [1896MS].

Men were imbued with a satanic spirit at the time when they decided that they would have Barabbas, a thief and murderer, in preference to the Son of God. The demoniac power triumphed over humanity; legions of evil angels took entire control of men, and in answer to Pilate's question as to whom he should release unto them, they shrieked out, "Away with this man, and release unto us Barabbas." When Pilate spoke again to them concerning Jesus, the hoarse cry was raised, "Crucify him, crucify him." Through yielding to demoniac agencies, men were led

to take their stand on the side of the great apostate. Unfallen worlds looked upon the scene with amazement, unable to comprehend the degradation that sin had wrought. Legions of evil angels controlled the priests and rulers, and gave voice to the suggestions of Satan in persuading and tempting the people by falsehoods and bribes to reject the Son of God, and to choose a robber and murderer in his stead. They appealed to the very worst passions of the unregenerate heart, and stirred up the worst elements of human nature by the most unjust accusations and representations. What a scene was this for God to look upon, for seraphim and cherubim to behold! The only begotten Son of God, the Majesty of heaven, the King of glory, was mocked, insulted, taunted, rejected, and crucified by those whom he came to save, who had given themselves to the control of Satan. [Cf: RH 04-14-96 para. 8] p. 325, Para. 2, [1896MS].

Christ said, "If they do these things in a green tree, what shall be done in the dry?" "They shall deliver you up to councils; and in the synagogue ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. . . . Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The agencies of Satan are having their last chance to develop before the world, before angels and men, the true principles of their attributes. The people of God are now to stand as representatives of the attributes of the Father and the Son. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Mrs. E. G. White. [Cf: RH 04-14-96 para. 9] p. 325, Para. 3, [1896MS].

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Cf: RH 04-21-96 para. 1] p. 326, Para. 1, [1896MS].

Society today is fast approaching the condition of the world before the flood. As children grow up to youth, and youth to manhood and womanhood, they are becoming full of self-sufficiency, maturing rapidly in the knowledge of evil. Many, through constantly associating with thieves, with the depraved, dissolute, disobedient characters of society, learn to be cunning in avoiding detection, and become experts in deception and fraud. The youth of today are educated in crime by reading the stories which fill the popular publications. 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 means by which they could improve upon the criminals' methods, and escape detection. Foul publications assist in perfecting the education of the youth in the way that leads to perdition. 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. [Cf: RH 04-21-96 para. 2] p. 326, Para. 2, [1896MS].

Some of the rulers of the earth are not men of moral worth. They have no desire to check the publication of this foul literature which is increasing year by year, and which feeds the passion for crime and evil. Stories of criminal life such as are found in the papers of the day, and so-called revelations of the future, are treated as realities. Revolutions are predicted, and many catch the evil spirit lurking in these representations of future horrors; and they feed upon these things until they are filled with the same spirit, and are led to do even worse, were it possible, than these sensational writers depict. Christ saw the conflict that is approaching, and has sent us word to watch and pray, lest we enter into temptation. He has warned us that "as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. . . . Even thus shall it be in the day when the Son of man is revealed." [Cf: RH 04-21-96 para. 3] p. 326, Para. 3, [1896MS].

We are not warned against properly participating in business transactions, but against carrying to excess that which is lawful in itself, against allowing our minds to be so absorbed in earthly things that we shall not discern the important things that concern our eternal interest. We are warned against indulging perverted appetite, against surfeiting and drunkenness. Through the inspiration of the Holy Spirit, Jude describes the condition of our world as we approach the close of earth's history, and lifts the danger signal, that we may understand the perils of our time. [Cf: RH 04-21-96 para. 4] p. 326, Para. 4, [1896MS].

But even in the corrupt condition in which the society of today is, there are souls capable of better things,--souls represented by Christ under the symbol of "the lost pearl." Christ gave up everything, that he might seek and save that which was lost, that he might recover the pearl that he valued at infinite cost. What are we ready to do to cooperate with him in this work? What sacrifice are we ready to make, that we may find the lost pearl, and place it in the hands of our Saviour? The cities are teeming with iniquity, and Satan suggests that it is impossible to do any good within their borders; and so they are sadly neglected. But there are lost pearls there, whose value you cannot realize until you earnestly seek to find them. There might be one hundred workers where there is but one, who might be seeking diligently, prayerfully, and with intense interest, to find the pearls that are buried in the rubbish of these cities. [Cf: RH 04-21-96 para. 5] p. 327, Para. 1, [1896MS].

How can we find language to express our deep interest, to describe our desire that every soul should awake and go to work in the Master's

vineyard? Christ says, "Occupy till I come." It may be but a few years until our life's history shall close; but we must occupy till then. The fiat will go 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," and then there will be no more occasion to labor for souls. Every case will be decided. Are you carrying no burden for lost souls? Are you not afraid some trust has been committed unto you for which you will be held accountable? Are you sensible of the responsibility imposed by the talents entrusted to you? Have you misused your time, your strength, your influence? The despised privileges, the wasted hours, the neglected duties, are all registered in the books of heaven; and every individual must meet this record in the judgment, just as it stands. Now what are you going to do? Will you heed the admonition, "Be watchful, and strengthen the things which remain, that are ready to die"? You may fold your hands saying, "I am only a lay member of the church; it is a hopeless task for me to undertake." But have you yoked up with Christ? are you laboring in his way? O, let it no longer be a source of grief to the heavenly intelligences and to Him who has paid such an infinite price for souls, that you refuse to be channels of light, that you refuse to cooperate with the heavenly agencies for the salvation of souls! But let us "awake out of sleep," and put all our God-given abilities into the work, that it may be written in the books that we are "redeeming the time, because the days are evil." If we keep our talents inactive, we lose all ability to make use of them. The mind is a gift of God, designed to be improved and developed, that we may be able to enlighten others; but it may be perverted and misused in doing Satan's work. [Cf: RH 04-21-96 para. 6] p. 327, Para. 2, [1896MS].

The second chapter of 2 Peter presents the true condition of the world at this time, and the third chapter is full of warnings and counsel for the followers of Christ. 1 Peter 1:1-11 also contains the very instruction that we need. Shall we heed these admonitions of the Lord? [Cf: RH 04-21-96 para. 7] p. 327, Para. 3, [1896MS].

The Lord Jesus has a special work for his believing, commandment-keeping people to do. He desires that we should be faithful laborers together with God in the salvation of sinners. The servants of Jesus Christ, who know the truth and the power of the grace of God, have an extensive and important mission to fulfil; and every soul is held responsible for the proper exercise of the talents entrusted to him. We are justified by faith, but judged by the character of our works. In the parable, before the nobleman went away, he "called his own servants, and delivered unto them his goods. And unto one he gave five talents, and to another two, and to another one; to every man according to his several ability." There is not one human being to whom is not committed some talent, not one but has a work to do for the Lord. Not one is to be excused. Not one is to remain in idleness; but every man is required to do his best; the talents entrusted to him are to be used in consecrated service for the Master. Each member of the family of God is a responsible agent, and all should donate gifts to carry forward his work. From the humblest to the most exalted in privilege and position, both in the church and in the world, a strict account of the entrusted talents will be required, with the improvement which they are sure to make if put to use in the Lord's service. It is practise that enables us to use our abilities to the best advantage. Investments are to be made in such a way as to accomplish the greatest good for the

cause, and to increase the revenue of the Lord's treasury. This need not apply solely to money investments, but to the improvement of our capabilities and opportunities as well. The Lord has given to every man his work, and expects returns proportionate to the ability of each. All are expected to perform their duty intelligently, so that the amount entrusted to them shall be doubled by the use they make of it. The fidelity of every human agent is to be tested and tried, and the destiny of the worker is determined by the faithful improvement, or by the lack of improvement, of his talents, according to the amount returned. Christ has paid the penalty, the wages of sin; he has shed his own precious blood to redeem the world from eternal ruin. If we always bear this in mind, we shall understand that there is no excuse for our remaining in ignorance. [Cf: RH 04-21-96 para. 8] p. 328, Para. 1, [1896MS].

The invitation of Christ is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you," engage with me to save all who will believe on him whom the Father hath sent. Shall we bear the yoke with Christ? shall we be co-laborers with him? Listen to what he says, "My yoke is easy, and my burden is light." Those who barricade the soul, refuse the invitation to the gospel feast; those who hoard up their talents to rust, unemployed, unimproved, must not think that such action in any way relieves them from responsibility; for God holds us responsible for the good we might do if we took up the yoke with Christ, lifting his burdens, learning more of his meekness and lowliness of heart day by day. The interest continues to accumulate on buried talents; and instead of decreasing our responsibility, the burying of our talent only increases and intensifies it. Let the human agent consider the solemn fact that the day of reckoning is just before us, and that we are daily deciding what our eternal destiny shall be. The Master examines every individual case, dealing personally with the talents entrusted by him. O solemn day of reckoning!--that day which will bring paleness to many faces,--that day in which the words shall be spoken to many, "Thou art weighed in the balances, and art found wanting." It will be an awful thing to be found "wanting" when the book of accounts is opened in that great day. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the graves of those who persisted in transgression and sin until death overtook them] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Upon the decisions reached in that day depends the future, eternal interest of every soul. We shall have unspeakable joy, or unutterable woe and misery, the horrors of despair. O how Jesus will love to recompense every true worker! Every faithfully performed duty will receive his blessing. It is then that he pronounces the benediction, "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." What is the joy of our Lord? "For the joy that was set before him" he "endured the cross, despising the shame, and is set down at the right

hand of the throne of God." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." Truth, precious truth, is not to be hidden in our hearts. "A city set on a hill cannot be hid." [Cf: RH 04-21-96 para. 9] p. 328, Para. 2, [1896MS].

When we consider that Christ died for the ungodly while they were yet sinners, we are led to realize how willing and even anxious he is to bless us, that we may be a blessing to others. This is the word which he sends unto us: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Mrs. E. G. White. [Cf: RH 04-21-96 para. 10] p. 329, Para. 1, [1896MS].

"But ye, beloved, building up yourselves 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. And of some have compassion, making a difference: and others save with fear." [Cf: RH 04-28-96 para. 1] p. 329, Para. 2, [1896MS].

Those who have newly come to the faith should be patiently and tenderly dealt with, and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction for those who have conscientiously withdrawn from other churches for the truth's sake, and thus cut themselves off from the pastoral labor to which they have been accustomed. The church has a special responsibility laid upon her to attend to these souls who have followed the first rays of light they have received; and if the members of the church neglect this duty, they will be unfaithful to the trust that God has given them. [Cf: RH 04-28-96 para. 2] p. 329, Para. 3, [1896MS].

There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life because the church members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. In our large churches very much might be done for the youth; and shall they have less special labor? Shall less inducements be held out to them to become full-grown Christians--men and women in Christ Jesus--than was afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair? [Cf: RH 04-28-96 para. 3] p. 329, Para. 4, [1896MS].

The work that lies next to our church members is to become interested in our youth; for they need kindness, patience, tenderness, line upon

line, precept upon precept. O, where are the fathers and mothers in Israel? We ought to have a large number of them who would be stewards of the grace of Christ, who would feel not merely a casual interest, but a special interest in the young. We ought to have those whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires that the church rouse from its lethargy, and see what is the manner of service demanded of them at this time of peril. The lambs of the flock must be fed. The eyes of our brethren and sisters should be anointed with heavenly eyesalve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. The Lord of heaven is looking on to see who is doing the work he would have done for the youth and the children. [Cf: RH 04-28-96 para. 4] p. 329, Para. 5, [1896MS].

As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in the Sanitarium, in the medical missionary work, in the office of publication, in the conferences of different States, and in the field at large. We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind that which the Lord has designed. As a church, as individuals if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished after the highest order, that the work of Christ may not be hindered by the lack of skilful laborers, who will do their work with earnestness and fidelity. [Cf: RH 04-28-96 para. 5] p. 330, Para. 1, [1896MS].

The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," one says, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?"-
-No, I answer, most decidedly not. What selection would we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the elder son, to him it seemed that the anointed of the Lord was before him; but the Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Not one of the noble appearing sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, and the shepherd of the sheep, was called from the field, and passed before

Samuel, the Lord said, "Arise, anoint him: for this is he." [Cf: RH 04-28-96 para. 6] p. 330, Para. 2, [1896MS].

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means, seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to other seminaries and colleges established by other denominations, but must gather them in where their religious training shall not be neglected. God would not have us in any sense behind in educational work, and our colleges should be far in advance in the highest kind of education. [Cf: RH 04-28-96 para. 7] p. 330, Para. 3, [1896MS].

"The fear of the Lord is the beginning of wisdom." "The entrance of thy words giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ, "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [Cf: RH 04-28-96 para. 8] p. 331, Para. 1, [1896MS].

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them an experimental knowledge of God's ways, impart to them the lessons which Christ gave to his disciples of the paternal character of God. [Cf: RH 04-28-96 para. 9] p. 331, Para. 2, [1896MS].

"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." "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?" "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." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Let us seek to follow the counsel of God in all things; for he is infinite in wisdom. Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword." Mrs. E. G. White. [Cf: RH 04-28-96 para. 10] p. 331, Para. 3, [1896MS].

At infinite cost, provision has been made that men shall reach the perfection of Christian character. Those who have been privileged to hear the truth, and have been impressed by the Holy Spirit to receive the Holy Scriptures as the voice of God, have no excuse for becoming dwarfs in the religious life. By exercising the ability which God has given, they are to be daily learning, and daily receiving spiritual fervor and power, which have been provided for every true believer. If we would be growing plants in the Lord's garden, we must have a constant supply of spiritual life and earnestness. Growth will then be seen in the faith and knowledge of our Lord Jesus Christ. There is no halfway house where we may throw off responsibility, and rest by the way. We are to keep advancing heavenward, developing a solid religious character. The measure of the Holy Spirit we receive, will be proportioned to the measure of our desire and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others. Christ says, "Every one that asketh receiveth, and he that seeketh findeth." He who truly seeks for the precious grace of Christ, will be sure not to be disappointed. This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as a law of the divine government. We can be assured that we shall receive the Holy Spirit if we individually try the experiment of testing God's word. God is true; his order is perfect. "He that seeketh findeth; and to him that knocketh it shall be opened." Light and truth will shine forth according to the desire of the soul. O that all would hunger and thirst after righteousness, that they might be filled! [Cf: RH 05-05-96 para. 1] p. 331, Para. 4, [1896MS].

Those men who calculate just how religious exercises should be conducted, and are very precise and methodical in diffusing the light and grace that they seem to have, simply do not have much of the Holy Spirit. If they had more of the Spirit of God, they would meddle less with the experiences of men who have received this divine gift in large abundance. There is much need of the testimony that was given to Nicodemus. Jesus said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus was astonished as well as indignant at these words. He regarded himself as not only an intellectual, but a pious and religious man. But Christ said again to him, "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 [are a few who profess to believe the truth?--No.]

is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" Nicodemus was unbelieving. He could not harmonize this doctrine of conversion with his understanding of what constituted religion. He could not explain to his own satisfaction the science of conversion; but Jesus showed him, by a figure, that it could not be explained by any of his precise methods. Jesus pointed out to him the fact that he could not see the wind, yet he could discern its action. He might never be able to explain the process of conversion, but he would be able to discern its effect. He heard the sound of the wind which bloweth where it listeth, and he could see the results of its action. The operating agency was not revealed to view; men could not tell whence it came, or whither it went. They could not define by what law it was governed; but they could see what it produced by its action. No human reasoning of the most learned man can define the operations of the Holy Spirit upon human minds and characters; yet they can see the effects upon the life and actions. The Holy Spirit is a free, working, independent agency. The God of heaven uses his Spirit as it pleases him, and human minds and human judgment and human methods can no more set boundaries to its working, or prescribe as to the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner." [Cf: RH 05-05-96 para. 2] p. 332, Para. 1, [1896MS].

Though we cannot see the Spirit of God, we know that men who have been dead in trespasses and sins, become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober, and pure. The rebellious and obstinate become meek and Christlike. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings them down, so the Holy Spirit can work upon human hearts, and no finite man can circumscribe the work of God. The Spirit of God is manifested in different ways upon different men. One under the movings of this power will tremble before the word of God. His convictions will be so deep that a hurricane and tumult of feeling seem to rage in his heart, and his whole being is prostrate under the convicting power of the truth. When the Lord speaks forgiveness to the repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, and the lifegiving Spirit which he has received cannot be repressed. Christ is in him, a well of water springing up into everlasting life. His feelings of love are as deep and ardent as was his distress and agony. His soul is like the fountain of the great deep broken up, and he pours forth his thanksgiving and praise, his gratitude and joy, until the heavenly harps are tuned to notes of rejoicing. He has a story to tell, but not in any precise, common, methodical way. He is a soul ransomed through the merits of Jesus Christ, and his whole being is thrilled with the realization of the salvation of God. [Cf: RH 05-05-96 para. 3] p. 332, Para. 2, [1896MS].

Others are brought to Christ in a more gentle way. "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." You cannot see the operating agency, but you can see its effects. When Nicodemus said unto Jesus, "How can these things be?" Jesus said to him, "Art thou a master of Israel, and knowest not these things?" A teacher in Israel, a man among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of conversion! He was not willing to admit truth, because he could not understand all that was connected with the operation of the power of God; and yet he accepted the facts of nature, although he could not explain or even comprehend them. Like other men of all ages, he was looking to forms and precise ceremonies as more essential to religion than the deep movings of the Spirit of God. [Cf: RH 05-05-96 para. 4] p. 333, Para. 1, [1896MS].

The very work that Christ declared necessary in the case of Nicodemus is the very work that needs to be done for those men who think that everything pertaining to religion must be done in a precise, methodical way. They need to be born again; and how the new birth is accomplished matters not, so long as the heart is renewed. When the prayer is sincerely offered, "Create in me a clean heart, O God; and renew a right spirit within me," the voice of the Lord answers, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." The renewed heart will have no plants of selfishness to cultivate. Pride will be seen in its sinfulness, and will be expelled. It is not for the human clay to find fault with the molding process of the potter, but to submit to be molded in any way. Every soul must submit to the Lord before he can be made a vessel unto honor, to be filled with the renewing, sanctifying grace of Christ. [Cf: RH 05-05-96 para. 5] p. 333, Para. 2, [1896MS].

There are many men in the ministry who need to take home to themselves the words that Christ spoke to Nicodemus. They may regard themselves as expositors of the Scriptures, and yet may make the most simple doctrines of the Bible, the most essential truth, the most practical experience in godliness, a mystery to their hearers. No man, no matter how high his calling or responsibility, can fully understand the word of God, unless he practices the word in his daily life. If the truth is made practical, then he gives expression in his character to the comfort and peace of God that passeth understanding. A child in years may be able to comprehend the meaning of the practical lessons of Christ, when the most learned masters and teachers are ignorant of their significance. Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight." [Cf: RH 05-05-96 para. 6] p. 333, Para. 3, [1896MS].

It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in his own way, and according to his own devising. Let men pray that they may be divested of self, and may be in harmony with heaven. Let them pray, "Not my will, but thine, O God, be done." Let men bear in mind that God's ways are not their ways, nor his thoughts their thoughts; for he says, "As the heavens are higher than

the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In the instruction that the Lord gave Gideon when he was about to fight with the Midianites,--that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and shouting, "The sword of the Lord, and of Gideon,--these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How unscientific, how inconsistent, would they have thought the movements of Joshua and his army at the taking of Jericho! "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." Where were the scientific methods in this manner of warfare? Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 05-05-96 para. 7] p. 333, Para. 4, [1896MS].

The Lord works in his own way, in order that men shall not lift themselves up in pride of intellect, and take the credit and the glory to themselves. The Lord would have every human being understand that his capabilities and endowments are from the Lord. God works by whom he will. He takes those whom he pleases to do his work, and he does not consult those to whom he will send his messenger as to what are their preferences concerning whom or what manner of person they would like to bring the message of God to them. God will use men who are willing to be used. The Lord would use men of intelligence if they would permit him to mold and fashion them, and to shape their testimony after his own order. Men high or low, learned or ignorant, would better let the Lord manage and take care of the safety of his own ark. The work of men is to obey the voice of God. Whoever has a connection with the work and cause of God, is to be continually under the discipline of God. "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 05-12-96 para. 1] p. 334, Para. 1, [1896MS].

There is a great need of taking self in hand when we find ourselves watching to make capital out of the missteps of a brother, a sister, or a friend. Although we do not acknowledge that the object of defaming another is to exalt self, self-exaltation is behind the practise of noting the shortcomings of others. Let every soul remember it is best to be on guard, and to make straight paths for his own feet, lest the lame (spying ones) be turned out of the way. None of us are in danger

of being too devotional, or of possessing too much Christlikeness of character. The remedy for unlikeness to Christ, for giving occasion for your good to be evil spoken of, is to live humbly, to keep looking unto Jesus in prayerful watchfulness, until changed into the likeness of his beautiful character. [Cf: RH 05-12-96 para. 2] p. 334, Para. 2, [1896MS].

The soul cannot be satisfied with forms, maxims, and traditions. The cry of the soul must be, give me the bread of life; lift up a full cup to my parched, spiritual nature, that I may be revived and refreshed; but do not intrude and interpose yourself between me and my Redeemer. Let me see him as my helper, as the man of sorrows, acquainted with grief. Thou, O Lord, must be my helper. Thou wast wounded for my transgressions, bruised for my iniquities, the chastisement of thy peace was upon me, and with thy stripes I am healed. [Cf: RH 05-12-96 para. 3] p. 334, Para. 3, [1896MS].

Christ was crucified for our sins, and was raised from the rent sepulcher for our justification; and he proclaims in triumph, "I am the resurrection and the life." Jesus lives as our intercessor to plead before the Father. He has carried the sins of the whole world, and has not made one mortal man a sin bearer for others. No man can bear the weight of his own sins. The crucified One bore them all, and every soul who believes in him shall not perish, but have everlasting life. The disciple of Christ will be fitted by his grace for every trial and test as he strives for perfection of character. By looking away from Jesus to some other one, or to something else, he may sometimes make mistakes; but as soon as he is warned of his danger, he again fastens his eyes upon Jesus, in whom his hope of eternal life is centered, and he plants his feet in the footprints of his Lord, and travels on securely. He rejoices, saying, "He is my living intercessor before God. He prays in my behalf. He is my advocate, and clothes me with the perfection of his own righteousness. This is all I require to enable me to bear shame and reproach for his dear name's sake. If he permits me to endure persecution, he will give me grace and the comfort of his presence, so that his name shall be thereby glorified." [Cf: RH 05-12-96 para. 4] p. 334, Para. 4, [1896MS].

There are souls famishing for the bread of life, thirsting for the waters of salvation; and woe unto that man who by pen or voice shall turn them aside into false paths! The Spirit of God is appealing to men, presenting to them their moral obligation to love and serve him with heart, might, mind, and strength, and to love their neighbors as themselves. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. Jesus said, "I will send you another Comforter, that he may abide with you forever." A deep, thorough work is to be wrought in the soul, which the world cannot see. Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being 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." What can the world know of Christian experience?--Verily, nothing. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The great Teacher explained this instruction, saying, "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 05-12-96 para. 5] p. 335, Para. 1, [1896MS].

In this age, the word of God is not considered reliable. The word of Christ, that cuts directly across human desires and indulgences, and condemns popular habits and practises,--the Word which was made flesh and dwelt among us,--is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling, rather than following in the footsteps of their professed Master. They do not represent the same character that Christ represented in his pure, sincere love to God, and in his love for fallen man. They do not take God at his word, and identify their interests with Jesus Christ. They do not form the habit of communing with Jesus, of taking him as a guide and counselor, and thus learn the trade of living a well-defined Christian life. Those who not only hear but do the words of Christ, make manifest in character the operation of the Holy Spirit. The result of the internal operation of the Holy Spirit is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are his, declaring, "Ye are my witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man; those who are associated with them are convinced that they are making Jesus Christ their pattern. [Cf: RH 05-12-96 para. 6] p. 335, Para. 2, [1896MS].

Those who are in connection with God are channels for the power of the Holy Spirit. If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins wilfully; for when he sees his mistake, he turns again, and fastens his eyes upon Jesus, and the fact that he has erred, does not make him less dear to the heart of God. He knows that he has communion with the Saviour; and when reproved for his mistake in some matter of judgment, he does not walk sullenly, and complain of God, but turns the mistake into a victory. He learns a lesson from the words of the Master, and takes heed that he be not again deceived. Those who truly love God have internal evidence that they are beloved of God, that they have communion with Christ, that their hearts are warmed with fervent love toward him. The truth for this time is believed with sound confidence. They can say with all assurance, "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. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." [Cf: RH 05-12-96 para. 7] p. 335, Para. 3, [1896MS].

The inner life of the soul will reveal itself in the outward conduct. Let the word of God bear its testimony in behalf of the messenger whom God hath sent with a message in these last days to prepare a people to stand in the day of the Lord. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The wisdom of so-called intellectual men cannot be relied upon, unless they have learned and are daily learning

lessons in the school of Christ. Men, in their supposed wisdom, may plan and devise theories and systems of philosophy, but the Lord calls them vain and foolish. The Lord says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Cf: RH 05-12-96 para. 8] p. 336, Para. 1, [1896MS].

No one has been created in Christ Jesus for mere self-enjoyment. He who lives unto himself is not a Christian; for self-denial and cross-bearing are the portion of every true follower of Christ. We have been bought with a price, in order that we may render willing service to our Master. Every hour that we have failed to acknowledge Christ as our personal Saviour, we have robbed God; for Christ purchased us by the ransom of his own blood. The Christian cannot serve the world, or yield to the claims of any power, relation, or society, that will make him deny Christ, dishonor God, and prove disloyal to his holy law. The Christian is to surrender himself unreservedly to God as his purchased possession. God claims him for himself, and will impart to the believer special favors, enabling him to be complete in Christ, more than conqueror through him that hath loved him. Mrs. E. G. White. [Cf: RH 05-12-96 para. 9] p. 336, Para. 2, [1896MS].

Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace spoken of by the great Teacher is larger and fuller than we have imagined. Christ is ready to do large things for us, to restore our natures by making us partakers of his divine nature. He waits to link our hearts with his heart of infinite love, in order that we may be fully reconciled to God; but it is our privilege to understand that God loves us as he loves his Son. When we believe in Christ as our personal Saviour, the peace of Christ is ours. The reconciliation provided for us in the atonement of Christ is the foundation of our peace; but 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 is forsaking you. You are to look to Christ. In me, Christ says, ye shall have peace. Entering into communion with our Saviour, we enter the region of peace. [Cf: RH 05-19-96 para. 1] p. 336, Para. 3, [1896MS].

Satan is our destroyer, but Christ is our restorer. We must put faith into constant exercise, and trust in God, whatever our feelings may be. Isaiah 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." You can say with the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his

mercy endureth forever. And when they began to sing and to praise, the Lord sent ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." "Unto you therefore which believe he is precious." Consider the fact that the Lord has given his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 05-19-96 para. 2] p. 336, Para. 4, [1896MS].

God has given Jesus as our sin bearer, in order that we may be presented perfect in the merits of Christ before the throne of God. Those who receive Jesus as the way the truth, and the life, are beloved of God, even as his only begotten Son is beloved. Jesus died to rescue souls from the bondage of sin, and every one who returns to his loyalty, is precious in the sight of God. Our glorious Redeemer, who died to secure our eternal happiness, is a risen Saviour, who has ascended to the Father. He led captivity captive, and gave gifts unto men. The administration of his grace is in his hands, and he ever liveth to dispense blessings in abundant measures of grace. He will give power to his children, according as their circumstances demand. He says, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "As thy days, so shall thy strength be." Little annoyances and trials borne with patience, will fit the soul for the endurance of greater trials and more severe tests, but proportionate grace will be given for every trial that shall come upon us. The Saviour says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." [Cf: RH 05-19-96 para. 3] p. 337, Para. 1, [1896MS].

Satan knows that Christ has purchased redemption for the whole world, and he is determined to wrest from the hand of Christ every soul that he can possibly influence. But believing in Christ, we shall have grace to meet his temptations. Jesus would have us comforted with faith in his goodness. Whatever may be the tribulation that shall come upon us in the world, 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. Turn your eyes from within, and look to Jesus, who is your only helper. [Cf: RH 05-19-96 para. 4] p. 337, Para. 2, [1896MS].

How thankful we should be that Christ took human nature upon himself, and became subject to temptation, even as we are! Though he took humanity upon himself, he was divine. All that is attributed to the Father himself is attributed to Christ. His divinity was clothed with humanity; he was the Creator of heaven and earth; and yet while upon earth, he became weary, as men do, and sought rest from the continual pressure of labor. He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, felt it necessary to rest at Jacob's well, and to ask a drink of water from a strange Samaritan woman. When she questioned the propriety of his request,--how it was that he, being a Jew, should ask water of one who was a Samaritan,--he spoke words to her that revealed his divine character. He said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." When the woman expressed surprise at this statement, he continued, "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." [Cf: RH 05-19-96 para. 5] p. 337, Para. 3, [1896MS].

Christ was one with us in suffering the temptations common to human nature. He was tempted in all points like as we are, and yet he sinned not, neither was guile found in his mouth. When tempted, he sought strength from his Heavenly Father, just as every individual may do who is tempted. He prayed often, pouring out his petitions with strong crying and tears. He besought his Father for help, in order that he might be braced for trial and strengthened for duty. My dear brother, you place yourself in the society of those who bring temptations upon you, and you do not always resist temptation; yet 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. You should look by faith to Jesus, saying, "Lord, save, 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. Our precious Saviour condescended to take humanity upon himself, and for our sakes became poor, that we through his poverty might be made rich, -not rich in worldly treasure, but rich in the gold of love and faith, -rich in imperishable treasure. The Lord has given us precious blessings in the simple flowers of the field, in the fragrance so grateful to our senses. He has tinted every flower with beauty; for he is the great Master Artist. He who has created the beautiful things in nature will do far greater things for the soul. God is a lover of the beautiful, and he would adorn our characters with his own rich graces. He would have our words as fragrant as the flowers of the field. He has given us blessings in daily provision for our physical needs. The very bread we eat has upon it the image and superscription of the cross. If Christ had not died upon the cross of Calvary, we should all have miserably perished. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 05-19-96 para. 6] p. 337, Para. 4, [1896MS].

But though the Lord has freely given us all things richly to enjoy, it is essential that we pray to him, in order that he may bestow upon us his gifts. There is no uncertainty as to what will be the result. The promise is, "Ask, and ye shall receive." Watch unto prayer, and be assured that the representatives of Christ are close beside you. When you are placed in circumstances where you are tempted to indulge appetite, or to forget that you are not your own to do with yourself as you please, ask God for help. You are in the service of God, and Jesus is waiting to restore to you his moral image. He loves you. He knows that your temptations are strong; but he is by your side, in order to make a way of escape, that you may be set free from the snares of the enemy. 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: RH 05-19-96 para. 7] p. 338, Para. 1, [1896MS].

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. 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. We must individually lay hold on the hope set before us in the gospel, making the most of the blessings that are placed within our reach. Instead of looking to see if we have not made some mistakes in believing, we should look for evidence by which to strengthen and confirm faith. The things that have been revealed, belong unto us and to our children. God's promises have been given for our encouragement. [Cf: RH 05-19-96 para. 8] p. 338, Para. 2, [1896MS].

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, 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." I am so glad that God has made a provision whereby we may know that he does pardon our transgressions! We do not believe in God as we should, and I have thought that this unbelief is our greatest sin. The psalmist says, "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." "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. . . . The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." This is the kind of experience that we should have. [Cf: RH 05-19-96 para. 9] p. 338, Para. 3, [1896MS].

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 him out of them all." He does not desire us to be under a cloud. We should pray as did David, "Open thou my lips; and my mouth shall show forth thy praise." The Lord would have us lay hold of these promises for ourselves. 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, the 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. We should keep our

minds upon the love, the mercy, the graciousness of our God, in order that we may become changed into his image, by beholding the divine character. Thus joy will be brought into our experience; for by studying the word of God we shall see that we are not left to our weakness, to our doubts, and that there is no occasion for sinking under discouragement. Talk faith; act faith. Cultivate the faith that works by love, and purifies the soul. [Cf: RH 05-19-96 para. 10] p. 339, Para. 1, [1896MS].

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. This morning my heart was drawn away from the things that are seen and temporal, to the things that are unseen and eternal. I said, O God, I will pluck the roses and the lilies and the pinks! I will call upon the name of the Lord! I will take the cup of salvation! Mrs. E. G. White. [Cf: RH 05-19-96 para. 11] p. 339, Para. 2, [1896MS].

"Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be save." "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?" [Cf: RH 05-26-96 para. 1] p. 339, Para. 3, [1896MS].

My brother, my sister, do you in your words, in your spirit, in your actions, resemble Christ? If in word and spirit you represent the character of Christ, then you are Christians; for to be a Christian is to be Christlike. The tongue will testify of the principles that characterize the life; it is the sure test of what power controls the heart. We may judge our own spirit and principles by the words that proceed from our lips. The tongue is always to be under the control of the Holy Spirit. [Cf: RH 05-26-96 para. 2] p. 339, Para. 4, [1896MS].

When poor, wounded, bruised souls come to you for words of hope, you are to speak to them the words of Christ. Do you refuse to give them pleasant, courteous, kind words? Those who speak as Christ spoke will never plant bitter words like barbed arrows in the wounded soul. "The Lord hearkened and heard." Will you bear in mind that the Lord hears the words we speak, and is acquainted with the spirit that prompts our action? Christ is the defense of all that are hidden in him. [Cf: RH 05-26-96 para. 3] p. 339, Para. 5, [1896MS].

Bear in mind that every unkind word, every ruthless thrust, is recorded in the books of heaven as given to Christ in the person of his suffering ones. Is it not Christlike to speak kind words, comforting words, even though you feel inclined to do otherwise? Is it not Christlike to help lift the burdens when they press heavily upon souls whom God has valued so highly as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life? [Cf: RH 05-26-96 para. 4] p. 340, Para. 1, [1896MS].

It is of great importance what attitude we assume toward those who are laborers together with God. I am so sorry to write that the Lord withholds many blessings which he longs to bestow upon those who have a knowledge of the truth; he cannot pour out his blessing upon the human agents, because of their attitude toward their fellow laborers and their fellowmen. Those who claim to be members of Christ's body will allow their own fancies, their likes and dislikes, to shape their

conduct toward even God's own delegated servants. After Christ has made the infinite sacrifice to redeem us from the oppressive power of Satan, shall we fail to pity and help those who are fallen and sinful like ourselves? Shall one man usurp an authority over his brethren, and hurt their souls because he imagines that he has authority, and can do this work? The Lord "suffered no man to do them wrong: yea, he reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harms." [Cf: RH 05-26-96 para. 5] p. 340, Para. 2, [1896MS].

"Dost thou believe on the Son of God?" You are just as dependent upon Christ for all that you receive as is the weakest, poorest, and humblest soul. "Dost thou believe on the Son of God?" A mere speculative belief amounts to nothing. Do you believe on the Son of God as your personal Saviour? Then if you believe with all your heart, God dwells in the soul, and the soul in God. You represent Jesus. Those who are in positions of trust are on test and trial, to see if they will be wise men in positions of trust, to reveal whether Christ is working in and through them, so that he can represent his character and express himself in their words and actions toward his heritage, for whom he has given his own precious life. He will not suffer those who are entrusted with responsibilities to harm his children. He will punish all who are acting in his stead, if they suffer one to be hurt, bruised, or discouraged, and become crippled in spirit or influence through the course they pursue, or if they look with indifference on the wrong course of another who claims to believe the truth. He will surely punish the one who misrepresents Christ in character, in words, in attitude. Every arbitrary exaction of man toward his fellowman will react upon himself in double measure. Just in proportion as the human agent is a partaker of the divine nature, he will be in sympathy with Christ. Jesus says, "A new commandment I give unto you [that ye tolerate one another?--No], That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "This is my commandment, That ye love one another, as I have loved you." [Cf: RH 05-26-96 para. 6] p. 340, Para. 3, [1896MS].

Through false philosophy, Satan has a widespread influence over many minds that are loyal to God's commandments in sentiment but not in practise. What is the character of 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." Here we have the character of the Lord Jesus plainly set forth, and the principles upon which he acts as lawgiver. [Cf: RH 05-26-96 para. 7] p. 341, Para. 1, [1896MS].

The fifty-first psalm is of great importance; its lessons should be studied and practised. We should say with the psalmist, "O Lord, open thou my lips; and my mouth shall show forth thy praise." If the heart is in harmony with the truth, the lips will speak words to help, to bless, to strengthen, and not take all the life, courage, and confidence out of a man, and exasperate him by the manifestation of a spirit which reveals that Satan is working through the human agent who claims to be a Christian. [Cf: RH 05-26-96 para. 8] p. 341, Para. 2, [1896MS].

The following words were written not to meet the case of a few who are

great sinners, but to meet the case of men who have been entrusted with special responsibilities,--men who are not to be lords over God's heritage, but to be ensamples to the flock: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "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." "Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Cf: RH 05-26-96 para. 9] p. 341, Para. 3, [1896MS].

All these are lessons from God, to be carefully studied and diligently practised. Many of those who profess to believe important, sacred truths are by their words and actions exerting an influence that counteracts the truth. There are many whose unlawful propensities [are] so strong, because of their high notions of their own capabilities, that the Lord cannot work through them; for it would prove their ruin. Therefore the power that should be revealed in these men as representatives of Christ is not revealed; for God cannot work with men's sins. He may bear long with them, and send them messages of warning; but unless they shall take heed and mend their ways, he will leave them to themselves, to be filled with their own doings. In these perilous times there are few who are qualified to do a work for the Master; and men know not what they are doing when they will in any way grieve the Spirit and wound and bruise the souls of men engaged in opening the Scriptures to others. Mrs. E. G. White. [Cf: RH 05-26-96 para. 10] p. 341, Para. 4, [1896MS].

The people of all ages will be judged according to the light they have received. The church that has been favored with great light and with precious opportunities, as were Chorazin, Bethsaida, and Capernaum, will be held accountable for the use they have made of the light. As Jesus preached throughout these cities, how he longed to see fruits of his labor! How he longed to see the church struggling to be delivered from the bondage of sin! Every effort put forth through faith in him, would make them stronger in him. Charged with his exalted mission, he stood before the world as the representative of the Father. He said, "He that hath seen me hath seen the Father;" and again, "I and my Father are one." O that the inhabitants of these cities had followed his example and imitated his character! O that by partaking of his grace, by joining with him in his labors, they had cheered the heart of Christ! O that they had manifested faith in him, by taxing their powers to the utmost in diffusing the light shining upon them! O that they had come into companionship with him who is the Fountain of healing waters, that through them streams of salvation might have reached a lost world! [Cf: RH 06-02-96 para. 1] p. 342, Para. 1, [1896MS].

Those who receive Christ are changed in nature, and instead of selfishness and self-love, they love God and their fellowmen, presenting to the world a spectacle of what the grace of Christ can do. In order to present the grace of Christ to the world, it is necessary that those who profess his name should consecrate their all to God,

that their hearts should be filled with love, that they may give the world an idea of the love wherewith the Father hath loved us. There is no way whereby the love of God can be measured save by the gift of his Son to 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." Jesus could best express the love of God in deeds of mercy; and so ample, so abundant were his deeds of love, that man could not imitate them, save by becoming partaker of the divine nature. [Cf: RH 06-02-96 para. 2] p. 342, Para. 2, [1896MS].

The deeds of love and compassion performed by Jesus in the cities of Judea, were regarded with wonder by the angels of heaven; and yet multitudes in Chorazin, Bethsaida, and Capernaum looked on with indifference, and in their hardness of heart they acted as though time or eternity was scarcely worth their attention. The majority of the inhabitants of these cities spent their time in caviling over themes of little importance, and but a few took the position that the Saviour of mankind was the Christ. [Cf: RH 06-02-96 para. 3] p. 342, Para. 3, [1896MS].

The prophecies of the Scriptures were plain, and gave clear predictions of his life, character, and work; and from the testimony of men who had spoken as they were moved by the Holy Ghost, evidence was sufficient to prove that Jesus was all he claimed to be,--the Son of God, the Messiah of whom Moses and the prophets did write, the Light to lighten the Gentiles, and the glory of Israel. But it was in vain that he sought to convince the priests and rulers, and to draw the hearts of common people to his light. Priests and rulers, scribes and Pharisees, clung to their traditions, their ceremonies, customs, and theories, and suffered not their hearts to be touched and cleansed and sanctified by divine grace. The few who did follow Christ came from among the lowly and unlearned. "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." Jesus was accused of eating with publicans and sinners, as though it were a crime to associate with the fallen, and he replied, "I came not to call the righteous, but sinners to repentance." Had his accusers been truly righteous by faith in God, they would gladly have received the Son of God, and would have profited by his instructions; but those who were self-righteous, rich in their supposed knowledge, and far advanced in their own eyes in spiritual things, felt no need of receiving more truth and light. Christ said of these who supposed themselves wise, "Ye do err, not knowing the Scriptures, nor the power of God." Jesus recognized their difficulty and said, "They that be whole need not a physician, but they that are sick." The Pharisees believed themselves very prudent in withholding their faith and sympathy from Christ; for though they had the Scriptures, they misinterpreted them. [Cf: RH 06-02-96 para. 4] p. 342, Para. 4, [1896MS].

Jesus unfolded to men the real import of the Scriptures, and revealed to them the significance of the words that holy men of God had written as they were moved upon by the Holy Spirit. The prophets had desired to see the day of Christ, and searched what the Spirit of Christ which was in them did signify. And yet Jesus stood among the people who claimed to believe the prophets, who were looked up to as wise and righteous, and "they knew him not." Had they opened their hearts to Jesus, he

would have opened to them veins of the precious ore of truth, and made them rich in knowledge to give to those who were sadly impoverished and ready to perish. Jesus would have endowed them with power to communicate the knowledge of true holiness. The Holy Ghost would have been given unto them, and they would have perceived that there were advanced steps to be taken; and becoming like the holy men of old, they would have desired to look into those things which they now saw but dimly. But filled with their own self-importance, they accepted the traditions, theories, and customs of men, and rejected the commandments of God. They had made of no effect the significance of symbols, types, and shadows, and through their meaningless exactions covered up the import of the commands of God. [Cf: RH 06-02-96 para. 5] p. 343, Para. 1, [1896MS].

The work of Jesus was to reveal the character of the Father, and to unfold the truth which he himself had spoken through prophets and apostles; but there was found no place for the truth in those wise and prudent men. Christ, the way, the truth, and the life, had to pass by the self-righteous Pharisees, and take his disciples from unlearned fishers and men of humble rank. These who had never been to the rabbis, who had never sat in the schools of the prophets, who had not been members of the Sanhedrin, whose hearts were not bound about with their own ideas,--these he took and educated for his own use. He could make them as new bottles for the new wine of his kingdom. These were the babes to whom the Father could reveal spiritual things; but the priests and rulers, the scribes and Pharisees, who claimed to be the depositaries of knowledge, could give no room for the principles of Christianity, afterward taught by the apostles of Christ. The chain of truth, link after link, was given to those who realized their own ignorance, and were willing to learn of the great Teacher. [Cf: RH 06-02-96 para. 6] p. 343, Para. 2, [1896MS].

Jesus knew that he could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for his new wine of doctrine, and made fishermen and unlearned believers the heralds of his truth to the world. And yet, though his doctrine seemed new to the people, it was in fact not a new doctrine, but the revelation of the significance of that which had been taught from the beginning. It was his design that his disciples should take the plain, unadulterated truth for the guide of their life. They were not to add to his words, or give a forced meaning to his utterances. They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some manmade theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition. [Cf: RH 06-02-96 para. 7] p. 343, Para. 3, [1896MS].

If the self-righteous priests and Pharisees had been willing to look into God's great moral mirror, and had caught but one glimpse of their own imperfection of character, they would have said with Daniel, "My comeliness was turned in me into corruption." They would then have regarded it as the greatest possible blessing to learn the lesson of the great Teacher, which would have made them wise unto salvation. If

they had learned from him who was meek and lowly of heart, the scribes and Pharisees would have shared with the disciples on the day of Pentecost, and would have been filled with the Holy Spirit. They would have had Christ's mold upon them. The cold, stubborn heart would have been kindled into love by his grace, and they would have been conformed to the image of Christ. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." [Cf: RH 06-02-96 para. 8] p. 344, Para. 1, [1896MS].

The Holy Spirit will enter the heart that can boast of nothing. The love of Jesus will fill the vacuum that is made by the emptying out of self. "All things," Jesus says, "are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." O let us heed the words of earnest entreaty that are spoken to every soul burdened with a weight of woe, "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." Mrs. E. G. White. [Cf: RH 06-02-96 para. 9] p. 344, Para. 2, [1896MS].

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When you begin to feel despondent, look unto Jesus, and commune with him. When you think your brethren misunderstand you, remember that Jesus, your Elder Brother, never makes a mistake. He will judge righteously. The words of Christ uttered in the great day of the feast have a wonderful meaning and power. He lifted up his voice and said, "If any man thirst, let him come unto me, and drink." We are not to be driven to Christ. It is our part to come, -to make our own choice, and come to the fountain of life. Why should we not come to Christ? for in him our hope of eternal life is centered. The lessons that have come to us through Christ are not oft-repeated maxims; they are full of vital thought. But it is our part to appropriate divine truth. The apostle Paul exhorts us to lay hold on the hope set before us in the gospel. By faith we are to appropriate the promises of God, and to provide ourselves with the abundant blessings which have been secured for us through Christ Jesus. Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer; but it is our part to lay hold upon this hope by faith in him who has promised. We may expect to suffer; for it is those who are partakers with him in his sufferings, who shall be partakers with him in his glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men; but it is our part to receive these gifts by faith. Believing in him, we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently expect God's favor not only in this world, but in the heavenly world, since he paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and immovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it. [Cf: RH 06-09-96 para. 1] p. 344, Para. 3, [1896MS].

We must not permit Satan to cast his hellish shadow athwart our

pathway, and accomplish his purpose of eclipsing the bright views of our future reward. Let us not look upon his shadow of darkness. We gain heaven not through our own merits, but through the merits of Jesus Christ. We cannot find salvation in our own individual selves; we are to look unto Jesus, who is the author and finisher of our faith, and as we look, we live. Satan would point us to ourselves, and seek to make us feel that we must bear our own sins. How hard poor mortals strive to be sin bearers for themselves and for others! but the only sin bearer is Jesus Christ. He alone can be my substitute and sin bearer. The forerunner of Christ exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Shall we not give up our sins, and let them go? Shall we not turn from them and hate them, and still remember that Christ regards his human agents as of great value? We cannot calculate the estimate placed upon the soul. Then take your eyes off yourself, and encourage hope and confidence in Christ. Let your hope not be centered in yourself, but in him who has entered within the veil. Talk of the blessed hope, and the glorious appearing of our Lord Jesus Christ. [Cf: RH 06-09-96 para. 2] p. 345, Para. 1, [1896MS].

It is true that we are exposed to great moral peril; it is true that we are in danger of being corrupted. But this danger threatens us only as we trust in self, and look no higher than our own human efforts. In doing this we shall make shipwreck of faith. Our hope of salvation is an anchor to the soul, both sure and steadfast, when it entereth into that which is within the veil. Anchored in Christ, the soul, like a ship amid the raging elements, tempest tossed and driven, is immovable. It is not driven on the rocks or drawn into the whirlpool. "Wherefore didst thou doubt?" said Christ to the sinking Peter. The same question may be addressed to us. Why do we dishonor God with our shameful unbelief? The Lord has pledged himself to give us strength to enable us to stand. As we search the Scriptures, we find ground for confidence, provision for sufficiency. It is our privilege to say boldly, yet humbly, The Lord is my helper, therefore I shall not be moved from my steadfastness. My life is hid with Christ in God. Because he lives, I shall live also. Let us pledge ourselves before God and the angels of heaven that we will not dishonor God by speaking words of discouragement or unbelief. If we talk faith, we shall have faith; we shall be confirmed in faith. Close the door to distrust, and open the door wide to faith. Invite into the soul temple the heavenly Guest. Let every word we utter, every line we trace with the pen, give evidence of unwavering faith. Let us not think that Jesus is the Saviour of some one else, but that he is our personal friend. Entertain the precious thought that Jesus loves me. In this way the cloud of despondency and gloom will be rolled back from the soul, and we shall be enabled to make melody in our hearts unto God. We may triumph in the Lord, every day acknowledging the fact that our heavenly treasure, our everlasting portion, is sure to us through the atonement and righteousness of Jesus Christ. Believing this ourselves, we shall be able to aid others to see that their only help is in God, and encourage them to flee for refuge to Christ, laying hold on the hope set before us in the gospel. [Cf: RH 06-09-96 para. 3] p. 345, Para. 2, [1896MS].

You need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in his name, abides with you. Christ said of his followers, "Ye are the light of the world." It is your part to let the light shine forth in clear, steady rays. Let your good works represent Christ. How many there are who feel

that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death! But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sickbed, by the side of suffering humanity, in the hovels of the poverty stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it,--the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot. The prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." Rev. 21:1-5, R. V. Mrs. E. G. White. [Cf: RH 06-09-96 para. 4] p. 346, Para. 1, [1896MS].

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." [Cf: RH 06-16-96 para. 1] p. 346, Para. 2, [1896MS].

The lessons contained in the words of Paul to Timothy are of the greatest importance to us today. He charges him to "be strong"--in his own wisdom?--No, but "in the grace that is in Christ Jesus." He who would be a follower of Christ is not to rely upon his own capabilities, or to feel confident in himself. Neither is he to be dwarfed in his religious efforts, to shun responsibilities, and remain inefficient in the cause of God. He is to draw strength from a sure and safe source, that never fails those who would have divine power. The exhortation to us is, "Be strong in the grace that is in Christ Jesus." If the Christian feels his weakness, his inability, by putting his trust in God, he will find the grace of Christ sufficient for every emergency. [Cf: RH 06-16-96 para. 2] p. 346, Para. 3, [1896MS].

The soldier of Christ must meet many forms of temptation, and resist and overcome them. The fiercer the conflict, the greater the supply of grace to meet the need of the soul; and the very nature of the grace

received will enlarge the capacity of the servant of Christ to know God, and Jesus Christ whom he hath sent. The soul of the believer will go out in intense longing to know and understand more of the truth and righteousness of Christ. All who advance in the divine life will have increased ability to search for truth as for hid treasure, and will appropriate the truth to their own souls. The true Christian will understand what it means to pass through severe conflicts and trying experiences; but he will steadily increase in the grace of Christ to meet successfully the enemy of his soul, who works through human agency to cause the ruin of the servants of Christ. By passing through severe ordeals of trial, the follower of Christ will better understand the ways of God and the plan of redemption, and will not be ignorant of the devices of the enemy. The darkness will press upon his soul at times; but the true light will shine, the bright beams of the Sun of righteousness will dispel the gloom; and although Satan seeks in every way to discourage him by presenting obstacles before him, through the grace of Christ he will be enabled to be a faithful witness of the things which he has heard from the inspired messenger of God. He does not despise or neglect the message received, but commits his knowledge to faithful men, who in their turn are to be able to teach others also. In communicating the light to others, the Christian proves the truth of the word that "the path of the just is as the shining light, which shineth more and more unto the perfect day." [Cf: RH 06-16-96 para. 3] p. 347, Para. 1, [1896MS].

He who receives and diffuses light puts out his talents to exchangers for the benefit of his fellowmen, in order that they may see and understand the things by which he has been blessed. By thus communicating truth to others, the worker for Christ obtains a clearer view of the abundant provisions made for all, of the sufficiency of the grace of Christ for every time of conflict, sorrow, and trial. Through the mysterious plan of redemption, grace has been provided, so that the imperfect work of the human agent may be accepted in the name of Jesus our Advocate. Man has little power, and can accomplish but a small work at his very best. When the ability of humanity is considered in its true light, when the soul is under the shadow of the cross of Calvary, he who would be a worker for God will consecrate himself, spirit, soul, and body, without reservation, to the cause of Christ, knowing that, at his best and fullest, his own power is small. But to him who has entirely surrendered his life to God, the assurance is given that the Holy Spirit will be his helper. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." "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." "The Comforter . . . whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Cf: RH 06-16-96 para. 4] p. 347, Para. 2, [1896MS].

God is omnipotent, and at every point where we need divine help and seek for it in sincerity, it will be given. God has pledged his word that his grace will be sufficient for you in your greatest necessity, in your sorest distress. Christ will be to you a present help if you appropriate his grace. The Lord expects his servants to excel others in life and character. He has placed every facility at the command of those who serve him. The Christian is looked upon by the whole universe as one who strives for the mastery, running the race set before him,

that he may obtain the prize, even an immortal crown; but if he who professes to follow Christ does not make it manifest that his motives are above those of the world in this great contest where there is everything to win and everything to lose, he will never be a victor. He is to make use of every entrusted power, that he may overcome the world, the flesh, and the devil through the power of the Holy Spirit, by grace abundantly provided that he shall not fail nor be discouraged, but be complete in Christ, accepted in the Beloved. Those who would be victors should contemplate and count the cost of salvation. Strong human passions must be subdued; the independent will must be brought into captivity to Christ. The Christian is to realize that he is not his own. He will have temptations to resist, and battles to fight against his own inclinations; for the Lord will accept no halfway service. Hypocrisy is an abomination to him. The follower of Christ must walk by faith, as seeing him who is invisible. Christ will be his dearest treasure, his all and in all. [Cf: RH 06-16-96 para. 5] p. 347, Para. 3, [1896MS].

This experience is essential to those who profess the name of Christ, for its influence pervades the conduct, and sanctifies the influence of the Christian's life in its effect upon others. The business connections and intercourse of Christians with the men of the world will be sanctified by the grace of Christ; and wherever they are, a moral atmosphere will be created, that will have power for good; for it will breathe the spirit of the Master. [Cf: RH 06-16-96 para. 6] p. 348, Para. 1, [1896MS].

He who has the mind of Christ knows that his only safe course is to keep close to Jesus, following the light of life. He will not accept work, or engage himself in business, that will hinder him from reaching the perfection of Christian character. Probation has been given to the human family,--not that they may receive worldly honor, not that they may lay up for themselves treasures upon earth, but that they may be complete in him who has given his own life for this end. They are to shine as lights in the world; they are to bring eternal realities before the indifferent, the careless, and the disloyal. The golden beams of the light of truth are to be reflected in their words and actions, for in this way they are to represent Christ to the world. They are to be earnest, thorough missionaries. [Cf: RH 06-16-96 para. 7] p. 348, Para. 2, [1896MS].

"Thou therefore endure hardness, as a good soldier of Jesus Christ." Earnest work for the Master will bring trials; but will the true disciple be moved from his purpose? Will he faint at any tribulation? Will he snatch himself away from Christ, refusing to wear his yoke because outward troubles come upon him? Will he become disheartened? When Satan stirs up his human agents to oppose and discourage him, will he withdraw himself from the assembly of the saints, when he has the assurance that at the house of prayer he will meet with Him whom he loves? Will he go back to the world, and by his actions declare to men that the business of the world is of higher character and more worthy of his strength of body and mind than the service of God? Will he give to the worship of God a poor, sickly, tired-out service, and expect God to receive it at his hand? Hear the words that the inspired apostle has received from heaven for our instruction. He says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." [Cf: RH 06-16-96 para. 8] p.

348, Para. 3, [1896MS].

Those who would be soldiers for Christ should closely estimate what will be the influence of accepting positions of trust in advancing worldly enterprises. They should consult the Lord Jesus, and at every step ask him, Will this work serve to advance, to save, my spiritual interest, or will it hinder me from attaining perfection of character? If large gain is presented as an inducement to entangle you and imperil your soul, you have but one answer to give; "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Satan presented this inducement to the world's Redeemer, knowing that if he accepted it, the world would never be ransomed. Under different guises, Satan presents this temptation, knowing that those who are beguiled by it, will never stand among those who are redeemed by the blood of the Lamb. We would suppose that those who yield to one temptation and are disappointed in their expectations, would see that they have chosen a work which would continually draw them into evil, and bind them away from Christ. But instead of seeing their delusion, many go on in their blindness, and Satan has his bait all ready, and entangles them more deeply in the world, binding them up with an interest that will lead them away from the service of the Master. They cannot see afar off, but are blinded by the glamour of the flattering prospect that the world presents before them. They do not follow the light of the world, but another leader, and they walk in darkness, and they know not at what they stumble. [Cf: RH 06-16-96 para. 9] p. 348, Para. 4, [1896MS].

The Christian is enlisted to fight in the cause of God, to be a soldier of Jesus Christ; and he is bound by his vows to God to do good service in the army of Christ. To be loyal to his Master, he must refuse to engage in any business which will imperil his soul and dishonor God. He stands under the bloodstained banner of Prince Immanuel, and his best powers are to be devoted to God, his first duty is to be faithful to his Master. He is not to place himself in any position that will shut him away from the channel of light; for he must have light from heaven if he would walk in the path cast up for the ransomed of the Lord to walk in. Through business relations, Satan has laid his snare for thousands of the professed followers of Christ. Through his temptations he leads them to place themselves where they think they cannot attend the social meetings, and they breathe in the atmosphere of satanic agency. The light becomes darkness, so that they forget that they were purged from their old sins, and their moral power degenerates until they have a name to live, and are dead. They have no spiritual life. The light that was in them has become darkness, and how great is that darkness. [Cf: RH 06-16-96 para. 10] p. 349, Para. 1, [1896MS].

God calls upon his people to become luminous, and to reflect the light of his love upon the world. He calls upon them to be found in the assembly of the saints, bringing with them every soul that they can influence to go. The soldiers of Jesus Christ must arise to do the work of the Master, for in the army of the Lord there is much to be done that they have entirely neglected. Were they alive to the interest of the work, they would see souls close by their side to whom they could speak a word in season, of warning, encouragement, or comfort. There are tempted, tried souls all about us for whose ruin Satan is much more interested than are the professed brethren of Christ for their salvation. But it is the work of the servant of Christ to sow beside

all waters, and the promise is, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Mrs. E. G. White. [Cf: RH 06-16-96 para. 11] p. 349, Para. 2, [1896MS].

I love to speak of Jesus and his matchless love. I have not 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 to me, and the doubts expressed by those who know not the Lord Jesus Christ, have no effect upon me. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Do you believe that Jesus is your Saviour, and that he has manifested his love for you in giving his precious life for your salvation? Take Jesus as your personal Saviour. Come to him just as you are; give yourself to him; grasp his promise by living faith, and he will be to you all that you desire. To every one inquiring, "What must I do to be saved?" I answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." Do not for one moment doubt that he will save you just as you are, if you will only come to him. He said to the Jews, "Ye will not come unto me that ye might have life." Let not this be said of you. 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. Jesus says, "Choose ye this day whom ye will serve." [Cf: RH 06-23-96 para. 1] p. 349, Para. 3, [1896MS].

Those who give their hearts to Christ will find rest in his love. We have a token of the magnitude of his love in his sufferings and death. Behold him dying upon the cross amid the deepest gloom; for the heavens are darkened and the earth convulsed. The rent rocks are but a feeble emblem of the state of his mind when he exclaimed, "My God, my God, why hast thou forsaken me?" But did the Father forsake his Son, whom he called his only begotten and his well-beloved? The reason that Jesus endured such agony was because he became the sinner's substitute and surety. He himself bore the penalty of the law which the sinner deserved, in order that the sinner might have another trial, another chance to prove his loyalty to God and his commandments. 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. Christ has manifested his love for us, and has become our representative, in order that our sin need not drown us in perdition. [Cf: RH 06-23-96 para. 2] p. 350, Para. 1, [1896MS].

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. The Majesty of heaven was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. When the poor sinner inquired the way of life, Jesus did not remain silent; but when condemned to the most ignominious and cruel of deaths, he had not a word to say. He was not silent because he was guilty; for he was the

embodiment of purity and holiness. 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. He was not compelled to do it, but he volunteered to be man's substitute and surety, and "the Lord laid on him the iniquity of us all." The wages of sin is death, and he freely offered himself as a propitiation for the sins of men. We have every reason to hope in his mercy, to believe in his love. You have every reason to believe that he can and will save you. Why? Because you are guiltless?--No; because you are a sinner, and Jesus says, "I am not come to call the righteous, but sinners to repentance." The call is addressed to you, and when Satan says to you that there is no hope, tell him you know there is; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 06-23-96 para. 3] p. 350, Para. 2, [1896MS].

Believe that Jesus means just what he says; take him at his word, and hang your helpless soul upon him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Do not cast away such rich promises as these. 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. [Cf: RH 06-23-96 para. 4] p. 350, Para. 3, [1896MS].

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. We should now pray most earnestly that we may be prepared for the struggles of the great day of God's preparation. We should rejoice in the prospect of soon being with Jesus in the mansions he has gone to prepare for us. Jesus can supply your every need, if you will look to him and trust in him. As you behold him, you will be charmed with the riches of the glory of his divine love. 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. You can help them to see that money spent needlessly is wasted, and worse than wasted; for it might have been used in presenting the truth to souls who are ready to perish. If the spendthrift is redeemed, it will be by having an object placed before him that will show him the sin of wasting his Lord's goods. The Lord requires his servants to trade upon the goods that he has put in their charge. The talents which he has given to them are to be improved by

exercise. The money placed in their hands is to be put out to the exchangers. Souls for whom Christ died need light and truth, and it must be sent to them. We may be the means through which worthy objects may be presented before them in such a way as to win their affection for Christ and heavenly things; and we are responsible for the souls that we might help. Those who rightly value money are those who see its availability in bringing the truth before those who have never heard it, and by this means rescuing them from the power of the enemy. The soul who accepts the truth will find his love for earthly things dislodged. He sees the surpassing glory of heavenly things, and appreciates the excellency 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 invisible glories of the heavenly 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. Mrs. E. G. White. [Cf: RH 06-23-96 para. 5] p. 351, Para. 1, [1896MS].

There is no respect of persons with God. Those who have the largest responsibilities are under the most sacred obligations to be the most Christlike in spirit, word, and action, and to manifest tenderness toward all, especially toward those who do not feel that they are important personages. Let there be no putting forth of the finger and speaking vanity, no word spoken that will depreciate or condemn another. It is important work to deal with human minds. Man is God's property, and angels are looking with intense interest to see how man will deal with his fellow man. When heavenly intelligences see those who claim to be the sons and daughters of God putting forth Christlike efforts to help the erring, manifesting a tender, sympathetic spirit for the repentant and the fallen, angels press close to them, and bring to their remembrance the very words that will soothe and uplift the soul. Holy angels are on the track of every one of us. We are not to despise the least of God's little ones, not to exact homage from any one toward ourselves. The angels are all ministering spirits sent forth to minister to those who shall be heirs of salvation. Shall we be privileged to cooperate with heavenly intelligences? Will God accept us as lightbearers to the world? [Cf: RH 06-30-96 para. 1] p. 351, Para. 2, [1896MS].

Jesus Christ has taken the position of one who came to seek and to save that which is lost, and he has exalted the world inasmuch as he died to redeem it, to bring back the one lost sheep to the fold. Jesus has given his precious life, his personal attention, to the least of God's little ones; and angels that excel in strength encamp round about them that fear God. Then let us be upon our guard, and never permit one contemptuous thought to occupy the mind in regard to one of the little ones of God. We should look after the erring with solicitude, and speak encouraging words to the fallen, and fear lest by some unwise action we shall turn them away from the pitying Saviour. [Cf: RH 06-30-96 para. 2] p. 352, Para. 1, [1896MS].

Those who love Jesus will love those for whom Christ died. If many of the sinners that are around us had received the light which has blessed us, they would have rejoiced in the truth, and have been in advance of many that have had a long experience and great advantages. Take these lost sheep as your special burden, and watch for souls as they that

must give an account. Draw not a glance to yourself, but cry with earnest, heartfelt interest, "Behold the Lamb of God, which taketh away the sin of the world." This is the Christian's message to the world. This is the effective argument. Encourage your heart to put forth earnest endeavors to induce perishing souls to fix their eyes upon Him who was uplifted upon the cross; and remember that as you do this, unseen angels are flashing the light of truth into the mind, and impressing it upon the heart, and leading the soul to believe in Jesus. The sinner is enabled to see Jesus as he is,--full of compassion, pity, and love,--and he exclaims, "Thy gentleness hath made me great." [Cf: RH 06-30-96 para. 3] p. 352, Para. 2, [1896MS].

Jesus would impress upon the hearts and minds of his disciples the value of the human soul. He demands cooperation on the part of his followers in rescuing lost sinners. There is one lost sheep, the very least that could be numbered; and yet he represents the shepherd as leaving the ninety and nine, and going into the mountains to seek that one lost wanderer. Then why is it that the sons and daughters of God are so cold of heart, so indifferent to the souls that are perishing around them? Why is it that the members of the church are so willing to let the whole burden rest upon the shoulders of the ministers? How great a mistake is this, since every subject of grace is to have a part to act in saving those that are lost. To every man Christ has given his work, and personal efforts must be put forth to save the perishing. The worker must be much in secret prayer; for this work requires great wisdom in the science of saving souls. Christ said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He said also to his disciples, "Ye are the light of the world." He made the church the depository of sacred truth. He left his church a stewardship of sacred truth, and it is the work of the church to carry forward his mission of saving the world. He is the Sun of Righteousness, who is to impart bright rays to his followers; and they, in turn, are to shed his light upon others. They are to be his representatives to the world. Believing in Christ as their personal Saviour, they take up the work where he left it. "Without me ye can do nothing," said Christ; but with him we can do all things. There is a large, a very large number of straying and lost sheep that have perished in the wild deserts of sin, simply because no one went after them, to search for them and to bring them back to the fold. Jesus uses the illustration of a lost sheep to show the need of seeking after those who have wandered from him; for a sheep once lost will never find its way back to the fold without help. It must be sought for, it must be carried back to the fold. [Cf: RH 06-30-96 para. 4] p. 352, Para. 3, [1896MS].

All heaven is interested in the work of saving the lost. Angels watch with intense interest to see who will leave the ninety and nine, and go out in tempest and storm and rain into the wild desert to seek the lost sheep. The lost are all around us, perishing and sadly neglected. But they are of value to God, the purchase of the blood of Christ. "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 06-30-96 para. 5] p. 353, Para. 1, [1896MS].

The world's Redeemer said, "My Father worketh hitherto, and I work. .

. . The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." In the same way the disciples of Christ work the works of Christ, copying the example of their Master. Jesus commissioned his disciples, saying, "Go ye into all the world, and preach the gospel to every creature." This commission rests upon every one who claims to believe in Jesus Christ. We are to seek to save those that are lost. We are to search for the one lost sheep, and bring him back to the fold; and this represents personal effort. [Cf: RH 06-30-96 para. 6] p. 353, Para. 2, [1896MS].

A church may be composed of those who are intelligent, well educated, and wealthy, and to the world it may appear to be a strong church; but if its members are not men and women who walk humbly with God, they are stumblingblocks to sinners; for they direct the feet into false paths, and do not shine by reflecting the bright beams of the Sun of Righteousness. They may have an appearance of shining, like an iceberg in the sun; but they do not shine with the rays of Heaven. Then there may be another church composed of men and women who have not been educated in the colleges, and who have no wealth or worldly honor, yet they feel the sacred responsibility that rests upon them, and they shine as burning lights for the Master. Wherever they go, they shed light, and diffuse a heavenly atmosphere. They go forth to seek the lost sheep. They feel that it is a great privilege to deny self, to lift up the cross, and to be partakers of the divine energy. The influence of these workers goes up to God as a sweet aroma. The true worker for God wrestles with God in prayer, and puts intense earnestness into the work of saving lost souls. He does not seek to exalt self by word or deed, but simply seeks to win souls. God pronounces the purest, the meekest, the most childlike Christian, the best worker for him, the mightiest in labor for souls. Heavenly intelligences can work with the man or woman who will not absorb the glory to himself, but who will be willing that all the glory shall redound to the honor of God. It is the man who most feels his need of divine wisdom, the man who pleads for heavenly power, that will go forth from communion with Christ, to hold converse with souls perishing in their sins; and because he is anointed with the Spirit of the Lord, he will be successful where the learned minister may have failed. God has given lessons that are all-important in regard to the duty of every disciple. Not one need be in darkness; for it is evident that every Christian is to be a living epistle, known and read of all men. [Cf: RH 06-30-96 para. 7] p. 353, Para. 3, [1896MS].

Every one who believes in Christ as a personal Saviour is under bonds to God to be pure and holy, to be a spiritual worker, seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work on earth is to seek and to save those who are lost, for whom Christ has paid the infinite price of his own blood. Every one is to do active service, and if those who have been blessed with light do not diffuse light to others, they will lose the rich grace which has been bestowed upon them, because they neglect a sacred duty plainly marked out in the word of God. As the light of the unfaithful one diminishes, his own soul is brought into peril; and the ones to whom he should have been a shining light, miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold. [Cf: RH 06-30-96 para. 8] p. 354, Para. 1, [1896MS].

God depends upon you, the human agent, to fulfil your duty to the best of your ability, and he himself will give the increase. If human agents would but cooperate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus that would brace them for every conflict, that would elevate and strengthen them, and make them more than conquerors. When two or three are met together to unite their counsel, and to send up their petitions, the promise is for them: "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you." "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?" The Lord has promised that where two or three are met together in his name, there will he be in the midst. Those who meet together for prayer will receive an unction from the Holy One. There is great need of secret prayer, but there is also need that several Christians meet together, and unite with earnestness their petitions to God. In these small companies Jesus is present, the love of souls is deepened in the heart, and the Spirit puts forth its mighty energies, that human agents may be exercised in regard to saving those who are lost. Jesus ever sought to show how worthless are formal ceremonies, and strove to impress upon his disciples that the Holy Spirit must enlighten, renew, and sanctify the soul. Mrs. E. G. White. [Cf: RH 06-30-96 para. 9] p. 354, Para. 2, [1896MS].

All the world are invited to come to the gospel feast. Jesus has called all sinners to himself. "Many are called, but few are chosen." The voice of entreaty comes to the careless and the impenitent, saying, "Turn ye, turn ye from your evil ways; for why will ye die?" The Lord has sent forth his entreating invitation. It is the same invitation that he gave to the Samaritan woman while seated upon Jacob's well. Jesus said to her: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [Cf: RH 07-07-96 para. 1] p. 354, Para. 3, [1896MS].

When Jesus spoke to the woman of Samaria, he was not presenting the gospel invitation to her alone, but to the thousands upon thousands who should read his words. Jesus traveled up and down the breadth of the land, giving his invitation to the feast. When the sun illuminated the landscape, Jesus said to the vast throng: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He took the opportunity of presenting himself to the people during the feast days, when they gathered at Jerusalem. The people met together to carry out the instructions given to Moses, to "observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine;" and Jesus himself stood in the midst of them. The feast of tabernacles was the great holiday of the nation. This feast was preceded by a day of atonement, which occurred on the tenth day of the seventh month, when every one was to afflict his soul by confessing his sins, both to the Lord and to his brethren. This humiliation was to prepare the way for the celebration of the feast of tabernacles, which lasted seven days, and was a memorial of the protecting care of God when he led Israel through the wilderness.

In the instruction to Moses, he said: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." It was to the celebration of this feast that Jesus came. The Scripture says: "But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews." "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue: for they loved the praise of men more than the praise of God." [Cf: RH 07-07-96 para. 2] p. 354, Para. 4, [1896MS].

They concealed their true convictions for fear of persecution. They dared not express their true feelings and faith. Many were convinced that he was the Messiah, long looked for and greatly desired, yet they dared not express their convictions. There was dissension among the people concerning him. Some denounced him as a deceiver, while some ventured to express their favor toward him, saying that he was a good man. But this was as far as they ventured to go. They had not moral courage in the face of the denunciations uttered against him to say, I believe him to be the world's Redeemer. They dared not give utterance to the conviction that he was the divine Son of God, and that they were dependent on him alone for salvation. Many were silent, and uttered no opinion concerning him; and even some of the chief rulers who believed in him did not confess him. It was about the midst of the feast when Jesus went up to the temple and taught. "And the Jews marveled, saying, How knoweth this man letters, having never learned?" He spoke with assurance, and revealed a depth of knowledge far exceeding that of the most learned of the Scribes and rabbis. It was evident that he had a thorough knowledge of the Old Testament Scriptures, and that he presented truth that was unmingled with the sayings and maxims of men. The old truths fell upon their ears like a new revelation. The people had never before heard the gospel of the Old Testament presented with such simplicity and fervor, spoken with a voice so full of melody and tenderness. They were thrilled to the very depths of their souls, and they marveled at his wisdom. Jesus read the question in their hearts, and answered the suggestions of their thoughts. He said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. [Cf: RH 07-07-96 para. 3] p. 355, Para. 1, [1896MS].

Jesus presented his lessons to the people; but he did not make a practise of asserting his high and authoritative claim. He had come to save the lost world, and his words and works, his whole life in

humanity, was to speak of his divinity. He left it to his own dignity, to his life, to his course of action, to witness to the people that he worked the works of God. He left it to them to draw their own conclusion concerning his claims, while he expounded to them the prophecies concerning himself. He directed them to search the Scriptures; for it was essential that they should interpret correctly the mission and work of the Son of God. He pointed out the fact to them that he was fulfilling the prophecies that had hitherto been given by holy men who were moved upon by the Holy Spirit. He declared plainly that they wrote of him, and brought the clear rays of the light of prophecy to illuminate his words and works. Conviction fastened upon the minds of his hearers, and in their minds and affections they wove a crown of glory for his head. He stood forth in his ministry as one distinguished from every other teacher. He himself had inspired the prophets to write of him. His life work had been planned in the eternal counsels of heaven before the foundation of the world. He was the light of the world, yet he was meek and lowly in heart and character. His life was the light of men, and he presented his life before the people, that their faith might lay hold upon it, and that they might become one with him. [Cf: RH 07-07-96 para. 4] p. 355, Para. 2, [1896MS].

Though he presented infinite truth, he left many things unsaid that he might have said, because even his disciples were not able to comprehend them. He said, "I have yet many things to say unto you, but ye cannot bear them now." The burden of his teaching was obedience to the commandments of God, that would work transformation of character and inculcate moral excellence, shaping the soul after the divine similitude. Christ had been sent to earth to represent God in character. Jesus was the Life giver, the Teacher sent of God to provide salvation for a lost world, and to save men in spite of all Satan's temptations and lying deceptions. He himself was the gospel. In his teachings he clearly presented the great plan devised for the redemption of the race. Divinity had united with humanity for the purpose of uniting humanity with divinity, that through Christ man might become a partaker of the divine nature. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 07-07-96 para. 5] p. 356, Para. 1, [1896MS].

The sayings of the Lord Jesus Christ are of value beyond all computation. Those who casually read them do not comprehend their depths of meaning. They are life and light, and upon their reception depends the soul's salvation. They are truth and righteousness, and are to be carefully studied and practiced. But the sayings of Christ are not a new revelation. The principles which he expounded were announced to Moses from the pillar of cloud, and to the prophets, who spoke and wrote as they were moved upon by the Holy Spirit. But the Jews had departed from the light and the grace that had been given them, and had not practised the sacred teachings that were essential for their present, spiritual help and for their eternal interests. Because of this, the words of Christ fell upon the ears of the Jewish nation as a new revelation. They were like blind men whose eyes were opened to behold wonderful things; their hearts burned within them as he opened the Scriptures to them. Although he had not been known as a student in any of their schools, Christ told them that he had not been untaught and uneducated. He taught that which he had learned of God. He said, "My doctrine is not mine, but his that sent me. If any man will do his

will [he will not remain in ignorance], he shall know of the doctrine, whether it be of God, or whether I speak of myself." [Cf: RH 07-07-96 para. 6] p. 356, Para. 2, [1896MS].

He who fully purposes is his heart to do the will of God, at whatever self-denial or self-sacrifice, will certainly know the truth through his own experience. Those who will obey God's commandments, and not deviate from the precepts of Heaven, will enter into life. To will to do the will of God, is to yield the whole mind and affections to the control of God. Such a one will know of the doctrine, not be in questioning and doubt, not be halting between two opinions; for he will be willing to submit all to God, realizing that he has purchased all. It is when we give ourselves to Christ, to do his will, that we realize the truth of the saying of David, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is then that reason and conscience are fully in harmony with the will of God, and there is no collision between the truth of God and the soul. [Cf: RH 07-07-96 para. 7] p. 356, Para. 3, [1896MS].

The doctrines that Christ taught are essential for the salvation of the soul; for perfection of character is the result of willing obedience to the truth as it is in Jesus. This is the faith that works by love and purifies the soul. It is self-exaltation that results in the rejection of Christ, and this proved the ruin of the Jews. They felt no need of a Saviour, they realized no weakness, they desired no plan of atonement. For many years they had been going through a round of service which had been instituted by Christ, and which typified Christ, yet when the Messiah walked among them in the habiliments of humanity, offering them his grace and pardoning mercy if they would forsake their sins and turn unto God, they did not discern him. Many were loaded with deception and hypocrisy. When the Pharisees and the Sadducees came to the baptism of John, he exclaimed: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." He presented to the Jewish leaders the fact that they must be transformed in character. He said to Nicodemus: "Verily, verily, I say unto thee, 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." [Cf: RH 07-07-96 para. 8] p. 357, Para. 1, [1896MS].

If the Jewish nation had accepted the light that Christ brought to them, it would have revealed to them their need of a Saviour, their need of atonement, their need of the purifying, pardoning love of God. It would have revealed to them the significance of the atonement which they had been celebrating, and fitted them to enjoy the feast of tabernacles and to rejoice before the Lord. They would have realized that God does not require simply a portion of the heart; but that acceptable service to himself means the consecration of heart, mind, soul, and strength. In explaining his teaching to them, Jesus said, "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." He who speaks by his own authority, who presents a message that does not come from God, is only a human teacher, liable to be seduced by the deceptions of the enemy; he seeks but the praise of men, the

exaltation of himself; but he who is sent of God, as was Christ, is true, and no unrighteousness is in him. The common people heard him gladly, and many testified, "Never man spake like this man." Mrs. E. G. White. [Cf: RH 07-07-96 para. 9] p. 357, Para. 2, [1896MS].

"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." If we act in the spirit of this counsel, we may invite the divine One to audit the accounts of our temporal matters. We may feel that we are only giving offerings from that which is our Lord's entrusted gift. All our offerings should be presented with cheerfulness; for they come from the fund which the Lord has seen fit to place in our hands for the purpose of carrying forward his work in the world, in order that the banner of truth may be unfurled in the highways and byways of the earth. If all who profess the truth would give to the Lord his own in tithes and gifts and offerings, there would be meat in the house of the Lord. The cause of benevolence would no longer be dependent on the uncertain gifts of impulse, and vary according to the changing feelings of men. God's claims would be welcomed, and his cause would be considered as justly entitled to a portion of the funds entrusted to our hands. The Lord is our divine Creditor, and he has made us promises through the prophet Malachi that are very plain, positive, and important. It means very much to us whether or not we are rendering to God his own. He allows his stewards a certain portion for their own use, and if they will trade upon that which he claims, he will divinely bless the means in their hands. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Cf: RH 07-14-96 para. 1] p. 357, Para. 3, [1896MS].

The only plan which the gospel has marked out for sustaining the work of God is one that leaves the support of his cause to the honor of men. With an eye single to the glory of God, men are to give to God the proportion which he has required. Viewing the cross of Calvary, looking upon the world's Redeemer, who for our sake became poor, that we through his poverty might be made rich, we shall feel that we are not to lay up for ourselves treasures on the earth, but to lay up treasures in the bank of heaven, which will never suspend payment nor fail. The Lord has given Jesus to our world, and the question is, What can we give back to God in gifts and offerings to show our appreciation of his love? "Freely ye have received, freely give." [Cf: RH 07-14-96 para. 2] p. 358, Para. 1, [1896MS].

How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in the Lord's treasure house, than to decrease his offering one jot or tittle. Whom is he serving? For whom is he preparing an offering?--For the One upon whom he is dependent for every good thing which he enjoys. Then let not one of us who is receiving the grace of Christ, give occasion for the angels to be

ashamed of us, and for Jesus to be ashamed to call us brethren. Shall ingratitude be cultivated, and made manifest by our niggardly practises in giving to the cause of God?--No, no! Let us surrender ourselves a living sacrifice, and give our all to Jesus. It is his; we are his purchased possession. Those who are recipients of his grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is all too meager, all disproportionate to the great gift of the only begotten Son of the infinite God. Through self-denial, the poorest will find ways of obtaining something to give back to God. [Cf: RH 07-14-96 para. 3] p. 358, Para. 2, [1896MS].

Time is money, and many are wasting precious time which might be used in useful labor, working with their hands the thing that is good. The Lord will never say, "Well done, thou good and faithful servant," to the man who has not taxed the physical powers which have been lent him of God as precious talents by which to gather means, wherewith the needy may be supplied, and offerings may be made to God. The rich are not to feel that they can be content in giving of their money merely. They have talents of ability, and they are to study to show themselves approved unto God, to be earnest spiritual agents in educating and training their children for fields of usefulness. Parents and children are not to regard themselves as their own, and feel that they can dispose of their time and property as shall please themselves. They are God's purchased possession, and the Lord calls for the profit of their physical powers, which are to be employed in bringing a revenue to the treasury of the Lord. [Cf: RH 07-14-96 para. 4] p. 358, Para. 3, [1896MS].

Were the thousand channels of selfishness cut off that now exist, and the means directed in the right channel, there would be a large revenue flowing into the treasury. Many purchase idols with money that should go to the house of God. No one can practice real benevolence without practicing genuine self-denial. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Will every soul consider the fact that Christian discipleship includes self-denial, self-sacrifice, even to the laying down of life itself if need be, for the sake of Him who has given his life for the life of the world? [Cf: RH 07-14-96 para. 5] p. 358, Para. 4, [1896MS].

Christians who view Christ upon the cross, are bound by their obligation to God because of the infinite gift of his Son, to withhold nothing which they possess, however dear it may be to them. If they possess anything that can be employed to draw any soul, no matter how rich, or no matter how poor, to the Lamb of God who taketh away the sins of the world, they are to use it freely for this purpose. The Lord employs human agents to be coworkers with him in the salvation of sinners. [Cf: RH 07-14-96 para. 6] p. 359, Para. 1, [1896MS].

All heaven is actively engaged in furnishing facilities by which to extend the knowledge of the truth to all peoples, nations, and tongues. If those who profess to have been truly converted, do not let their light shine forth to others, they are neglecting the doing of the words of Christ. We need not tax ourselves with rehearsing how much has been given to the cause of God, but rather let us consider how much has been

kept back from his treasury to be devoted to the indulgence of self in pleasure-seeking and self-gratification. We need not reckon up how many agents have been sent forth, but rather recount how many have closed the eyes of their understanding, so that they might not see their duty and minister to others according to their several ability. [Cf: RH 07-14-96 para. 7] p. 359, Para. 2, [1896MS].

How many might now be employed were there means in the treasury to sustain them in the work! How many facilities might be used in extending the work of God as his providence opens the way! Hundreds could be employed in the field in doing good in various branches, but they are not there. Why?--Selfishness keeps them at home; they love ease, and so remain away from the vineyard of the Lord. Some would go into regions beyond, but they have not the means to take them; for others have left undone that which they ought to have done. These are some of the reasons why a few workers have to go loaded down as a cart beneath sheaves, while others take no burden. Those who ought to be laborers in the vineyard will not undertake the work in faith and hope. The stay-at-home, professed Christians are misrepresenting Jesus Christ. They refuse to be partakers with him of his trials, of his humiliation, and of his burden bearing. They do not wear his yoke. If they would engage all their powers for God, they would not work alone. But many feel no genuine burden for souls. Step by step they might work their way until, by study and prayer, they might become skilful in the Scriptures, and be able to lay hold with intense earnestness of the God of all grace, beseeching him for his Holy Spirit to mold and fashion them and make them wise to win souls to Christ. [Cf: RH 07-14-96 para. 8] p. 359, Para. 3, [1896MS].

Actual efforts must be put forth to save souls from sin and Satan. Why is it that men and women who know the truth do not work with all their God-given powers while mercy's sweet voice is heard? Jesus is entreating, "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." Many of those who are stay-at-home believers, are not taking upon them the yoke of Christ. They refuse to lift his burdens, although he says, "My yoke is easy, and my burden is light" Christ carries the pressing weight, and bears the heaviest end of the yoke. A large number will not go without the camp, bearing the reproach, as did Jesus their Master, and yet by their attitude, by their inconsistent conduct, they actually weaken the efforts of those who are bearing the heavy burdens. They know nothing of what it means to be meek and lowly of heart. They know nothing of what it means to be self-denying, of what it means to be a partaker with those who do go forth to labor in the cause of God. They misjudge the workers and depreciate their efforts. They are not prepared to sympathize with them in their trials, in their heartaches and disappointments. They cannot be partakers with their brethren in their sufferings, nor can they be partakers with Christ in his sufferings. Failing of this, they will not be partakers with Christ in his glory, nor enter into the joy of their Lord in seeing souls saved in his eternal kingdom as a result of their self-sacrificing efforts in being laborers together with God. Mrs. E. G. White. [Cf: RH 07-14-96 para. 9] p. 359, Para. 4, [1896MS].

The blessing of God cannot come upon those who are idlers in his vineyard. Professed Christians who do nothing, neutralize the efforts

of real workers by their influence and example. They make the grand and important truths they profess to believe, appear inconsistent, and cause them to have no effect. They misrepresent the character of Christ. How can God let the showers of his grace come upon the churches that are largely composed of this kind of members? They are of no manner of use in the work of God. How can the Master say to such, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," when they have been neither good nor faithful? God cannot speak a falsehood. The power of the grace of God cannot be given in large measure to the churches. It would dishonor his own glorious character to let streams of grace come upon the people who will not wear the yoke of Christ, who will not bear his burdens, who will not deny self, who will not lift the cross of Christ. Because of their slothfulness they are a hindrance to those who would move out in the work if they did not block up the way. God calls not for an empty charity that is but a name, but for liberal, openhanded charity. The liberality of God demands that his people render to him his own in tithes and gifts and offerings. There are many who possess an empty benevolence, who make no retrenchments, practise no self-denial or self-sacrifice. They leave that for some one else to do; but God calls for men who, through faith and prayer, will give themselves to the work; who will study, who will plan, and unite with their plans, self-denial and self-sacrifice. This is the only kind of liberality that is after the order of Christ, and which will redound to the honor and glory of God. Until this benevolence is brought into active exercise, God's blessing cannot come upon his people in its fulness and power. [Cf: RH 07-21-96 para. 1] p. 360, Para. 1, [1896MS].

Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,--"Am I my brother's keeper?" If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted. [Cf: RH 07-21-96 para. 2] p. 360, Para. 2, [1896MS].

It is not the ministers alone, but the laymen, who are not contributing all that they can to persuade men, by precept and example, to accept the saving grace of Christ. With skill and tact, with wisdom received from above, they should persuade men to behold the Lamb of

God, who taketh away the sin of the world. When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ, and display a steadfast purpose that will not fail nor be discouraged. God will use humble men to do his work; for there is a large vineyard calling for laborers. "Why stand ye here all the day idle?" [Cf: RH 07-21-96 para. 3] p. 361, Para. 1, [1896MS].

Christ pronounced a woe upon the cities and the people who had been favored with his labors, who had witnessed his gracious works, and listened to his gracious words, and had failed to repent. To those who made a great profession of godliness while failing to bring forth corresponding works, he gave his most scathing rebukes. To the Pharisees he said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." The mercy and love of God will flow forth from the lips of those in whose hearts abide the mercy and love of God. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 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 07-21-96 para. 4] p. 361, Para. 2, [1896MS].

If those who have had great light will not respond to the invitation to become laborers with God, then God will take and use those who have had far less light and much fewer opportunities. Those who will work out their own salvation with fear and trembling, will realize that it is God that worketh in them, to will and to do of his own pleasure. There should be thousands fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the word of God. There is no time to lose. Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an interest, they should find the living preacher who is skilful in the presentation of the truth, and qualified to instruct families in the word of God. Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would! There are families that have means which they could use for God's glory in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in the missionary work, following the example of Christ? [Cf: RH 07-21-96 para. 5] p. 361, Para. 3, [1896MS].

But we can say nothing more than to repeat what has been said.

Instruction has been given, but how few have acted upon it! How few have been sufficiently interested to go without the camp bearing the reproach of Christ! God calls for personal effort from those that know the truth. He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society, and to work wisely and perseveringly for the cause of the Master. To answer this call, self sacrifice must be experienced. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the light of the truth, in order that their example may tell upon those who shall see in them the representatives of Christ? [Cf: RH 07-21-96 para. 6] p. 362, Para. 1, [1896MS].

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over, . . . and help us," and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of him who has given his life for the life of the world. Why decline to make decided, self-denying efforts, in order to instruct those who know not the truth for this time? The chief Missionary came to our world, and he has gone before us to show us the way in which we should work. No one can mark out a precise line for those who would be witnesses for Christ. Those who have means are doubly responsible; for this means has been entrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches. The fact that the truth binds souls by its golden links to the throne of God, should inspire men to work with all their God-given energy, to trade upon their Lord's goods in regions beyond, disseminating the knowledge of Christ far hence among the Gentiles. [Cf: RH 07-21-96 para. 7] p. 362, Para. 2, [1896MS].

Many to whom God has entrusted means with which to bless humanity, have let it prove a snare to them, instead of letting it prove a blessing to themselves and others. Can it be that the property that God has given you shall be permitted to become a stumblingblock? Will you let his entrusted means, which has been given you to trade upon, bind you away from the work of God? Will you allow the trust which God has reposed in you as his faithful steward, serve to lessen your influence and usefulness, by keeping you from being laborers together with God? Will you permit yourself to be detained at home, in order to hold together the means which God has entrusted to you to put into the bank of heaven? You cannot plead that there is nothing to do; for there is everything to do. Will you be content to enjoy the comforts of your home, and not try to tell perishing souls how they may obtain the mansions Christ has gone to prepare for those who love him? Will you not sacrifice your possessions, in order that others may obtain an immortal inheritance? [Cf: RH 07-21-96 para. 8] p. 362, Para. 3, [1896MS].

What are the principles of the law of God? "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." Every soul that obeys the first four commandments, will obey the last six commandments, and make manifest what is the duty of man to his fellow

men. He will manifest tender, pitying love toward every one for whom Christ has died. He will consecrate himself to be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; for they derive zeal and energy from the chief Missionary. They will have the wisdom that comes from God, which is neither a blind impetuosity nor a cold, calculating Phariseeism, but springs from trust in God. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: RH 07-21-96 para. 9] p. 363, Para. 1, [1896MS].

What can the universe of heaven think of those who profess to believe that Jesus Christ is the world's only hope of salvation, when they do so little to make him known to those who are in the darkness of error? In the great day when every case is decided for eternity, how enormous will seem the guilt of those who have failed to warn their associates in probationary time of the doom that awaits those who neglect so great salvation. What a revelation will then be made of what professed Christians might have done, and did not do! How many souls will they see that might have been saved through their instrumentality had they been laborers together with God! Many who profess to love God seem to be enclosed in an icy atmosphere, and the love of Christ has never melted their souls. The Lord Jesus says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mrs. E. G. White. [Cf: RH 07-21-96 para. 10] p. 363, Para. 2, [1896MS].

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communication hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In the grand truths given in the Old and New Testament Scriptures, we hear the voice of God speaking in unmistakable language to the children of men: "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: RH 07-28-96 para. 1] p. 363, Para. 3, [1896MS].

Christians, whatever may be their field of labor, whatever part of the Lord's vineyard is assigned them, cannot be in conformity to the world. The world's ways are not God's ways. There must be no obliteration of the line of demarcation given us by Jesus Christ, to separate between Christians and the world, thus bringing down the truth to a common level, and dishonoring the God who has at an infinite sacrifice, sent

his Son into the world. There must be no betrayal of holy trust on the part of any who profess to be children of God. [Cf: RH 07-28-96 para. 2] p. 364, Para. 1, [1896MS].

There is no safety for the child of God unless he daily receives a new and fresh experience in looking unto Jesus. By beholding him day by day, he will reflect his image, and thus represent his divine attributes. His only safety lies in daily placing himself under the guidance of God's word, in daily bringing his course of action to the test inquiry, "Is this the way of the Lord?" A divine life will represent Jesus Christ, and will be antagonistic to the customs, practises, and standards of the world. [Cf: RH 07-28-96 para. 3] p. 364, Para. 2, [1896MS].

We need, as Christians, to keep Jesus ever before us, looking unto him, the "author and finisher of our faith." Every soul who is seeking to become a joint heir with Jesus Christ must consider that his special work during this testing period is to study the character of Christ, and conform to that character. He cannot do this in his own strength; but through the abundant grace given of God, daily improvement will be made. Satan, on the one side, is striving to press you into his service; Christ, on the other, is seeking to win and draw you to himself. You cannot become victor over Satan's devices without fierce conflicts with inclination. Satan, striving for the mastery, is determined to conquer. Every faculty is to be strictly guarded and held loyal to God. This is the way of the Lord, to bring self under severe discipline, constantly keeping the eye fixed on Jesus. Through his grace, the striving one comes out of the conflict with temptation with clearer views, rejoicing in a new and elevated strength and power, because he makes the Lord "first, and last, and best in everything." The religious life is simply abiding in Christ. [Cf: RH 07-28-96 para. 4] p. 364, Para. 3, [1896MS].

While many profess to be sons and daughters of God, in practice they ignore the example of the works and words of Christ. "It is my privilege," they plainly say by their actions, "to act myself. I should be perfectly miserable if I could not act myself." This is the religious current with the world; but it does not bear the heavenly indorsement. It is a deception, a delusion. Persons may, under certain influences of the moment, be full of ecstasies; for chords are touched whose vibrations are pleasing to the natural taste. But these persons will have to learn that this is not the religion of Jesus Christ. When the circumstances change which so elated them, the depression and want of stimulus is felt, as the drunkard feels the want of the stimulus of the intoxicating cup. To flash out brightly now and then under the praise of the world is not the religion of Jesus Christ. Science, so-called, human reason and poetry, cannot pass as revelation, although it is Satan's plan that these things shall become first in human minds. Those souls that have not realized that the follower of Christ must subordinate every power that has been bestowed upon him to the will of God, will be drawn into the net which Satan has so carefully woven for their inexperienced feet. They cannot see that it is required of them to bring every thought into captivity to Christ. This restraint is to them a galling yoke. The voice of God, speaking to them through his word, revealing what it means to be a child of God, an heir of heaven, to walk in the path cast up for the righteous, is first neglected, then despised, then assailed. Other voices than God's arrest their attention

and engage their thoughts. They are found, in the place of conformity to the revealed will of God, opposed in heart and practice to his requirements. Unless these souls are willing to become as clay in the hands of the potter, to be molded into such vessels as God can use, they will always show a deformity of character, will always bear the marks of a vessel unto dishonor, because they refuse to be made vessels unto honor. They will never receive the finishing touch of immortality. Such characters would, in their deficiency, mar heaven. [Cf: RH 07-28-96 para. 5] p. 364, Para. 4, [1896MS].

As the professed people of God have been growing more and more into conformity with the world through various agencies which Satan has set in operation, it behooves Christ's faithful ministers to sound the alarm throughout all our churches. Their duty in this respect is expressed in this same epistle to the Corinthians, where the Lord places before us the true standard of the minister of Christ. He is to be a worker together with God. "Now then," says Paul, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Having called the people to Christ, he is to be a shepherd of the flock, an example of good behavior. The work of the minister is not to be brought down to a low, earthy standard, shaped according to man's natural, unconverted heart. He is not to carry with him into the work his own spirit and deficiencies of character, but in all things he is to fulfill the word, representing before the people Jesus Christ as their pattern, unfolding before them the truth in its purity, and conforming his life to its holy principles. [Cf: RH 07-28-96 para. 6] p. 365, Para. 1, [1896MS].

God requires the training of the mental faculties. They need to be so cultivated that we can, if necessary, set the truth before the highest earthly powers to the glory of God. The converting power of God upon heart and character is also needed every day. Self-discipline must be carried on by every one who claims to be a child of God; for it is in this way that the mind and will are brought into subjection to the mind and will of God. Decided discipline in the cause of the Lord will accomplish more than eloquence and the most brilliant talents. An ordinary mind, well trained, will accomplish more and higher work than the most educated mind and the greatest talents, without self-control. [Cf: RH 07-28-96 para. 7] p. 365, Para. 2, [1896MS].

A mere profession of the truth is of no value. The soul that would become a partaker of the divine nature must grasp firmly the principles of truth, and personally appropriate and absorb the rich nourishment to be derived therefrom. In purpose and will, the human agent must cooperate with God. Self is to be corrected of all its defects. The vine that is trailing upon the ground, and clinging to the stumps and rubbish within its reach, must have its tendrils cut away from these earthly supports, and find its true support in entwining about God. [Cf: RH 07-28-96 para. 8] p. 365, Para. 3, [1896MS].

Much is said in the epistles of being sound in the faith. This should teach us the necessity of caution. We must not weave into our experience our own inclinations and strong traits of character. This will misrepresent the precious, elevating, ennobling principles of truth, and lead others astray. Soundness in the faith means more than many discern. It means to correct every error that exists in our thoughts and actions, lest we corrupt the word of God. [Cf: RH 07-28-96

para. 9] p. 365, Para. 4, [1896MS].

There are needed for this time well-balanced minds, healthy, wholesome Christians. Many of those who profess Christ have a sickly experience. They cannot bear anything unfavorable. They lose heart if they think they are in any way slighted or hurt, if their brethren have not been as tender with them as they think they should be. The Great Physician would, by his infinite skill, restore them to sound moral health; but the patient refuses to take the prescription he offers. These persons may apply the word of God to their case for a short time, but they do not become doers of that word. They soon come under influences which suit their natural tastes and counteract all they have gained. [Cf: RH 07-28-96 para. 10] p. 365, Para. 5, [1896MS].

Separated and consecrated to Jesus Christ, the soul finds joy and peace. Christ does not leave us in our weakness and inefficiency, but, gathering us in the arms of his mercy, binds us to his great heart of infinite love. "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." "I will not leave you comfortless: I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is Christ's work; will you, the human agent, cooperate with him? "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Mrs. E. G. White. [Cf: RH 07-28-96 para. 11] p. 366, Para. 1, [1896MS].

"*Sunnyside*," Cooranbong, N. S. W., May 12, 1896. Dear Brethren and Sisters on Pitcairn Island: I send you greeting. I have received from you letters and tokens of remembrance, which I value highly because they speak to me of your love to one whom you have never seen. I have much love for you, and my heart goes out in prayer that you may grow in spiritual knowledge and understanding. Nothing would please me better than to spend some time with you on your island home, but we each have our corner in the Master's vineyard in which to work for him. God has given to each man his work. Our part is to do this work faithfully and well. [Cf: RH 08-04-96 para. 1] p. 366, Para. 2, [1896MS].

How glad I am that you may have with you the presence of One who is all-sufficient and all-powerful. Although you are cut off from the world by the broad ocean, you are not alone. The apostle John, banished to the Isle of Patmos by men inspired of Satan to persecute those who bore faithful witness to God, was visited by the heavenly messenger. Writing of his experience, John says: "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: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as

a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." [Cf: RH 08-04-96 para. 2] p. 366, Para. 3, [1896MS].

On this lonely island John received "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 bear 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: RH 08-04-96 para. 3] p. 367, Para. 1, [1896MS].

That same Jesus who appeared to John on the Isle of Patmos will visit each one of you on your island home. He will be found of all who call upon him, and will manifest unto them his love and the love of his Father. Light from the Son of God shone on the barren Isle of Patmos, making it a heaven to the lonely exile; and if you keep close to Jesus, your Elder Brother, your home will be honored by the divine Presence. Keep your eyes uplifted to Jesus; feel that it is your privilege to come to him with all your griefs and troubles, be they large or small. Trust him as implicitly as a child trusts its parents. [Cf: RH 08-04-96 para. 4] p. 367, Para. 2, [1896MS].

But though you are largely shut away from the temptations which assail those living in cities and villages, you are not out of the reach of the enemy. Satan is constantly plotting the ruin of men and women; he watches untiringly to see where he can introduce himself; and he will seek to turn you from your allegiance to God. But in God there is strength to overcome all temptations. When you are tempted, let your heart go out to God in prayer for strength to resist the enemy. Learn to believe in Jesus, and to take him at his word. Fasten the mind on his precious promises, that you may give help to those with whom you associate. The young as well as the old are to be workers together with God in the battle against evil. By faith in the blood of Christ they can keep their own souls in the love of God. Each morning let them say, I must live for Jesus today; I must love him, and think of him, and refuse to be led by the tempter to do a wrong action. Then they will be victors in the battle, and a victory gained today fortifies the soul against tomorrow's temptations. Ask God to show you what you should avoid, and what you should encourage. Parents and children, "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [Cf: RH 08-04-96 para. 5] p. 367, Para. 3, [1896MS].

God has given man a guide-book, which shows him the way to heaven. The Bible is the voice of God to man, telling him what he must do to gain eternal life. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life: and they are they which testify of me." If you would be successful students of this word, ask God for the aid of

his Holy Spirit, who will teach us all things. Carefully study the Bible, verse by verse, praying that God will give you wisdom to understand his word. Take one verse, and concentrate your mind on it, praying to ascertain the thought God has put in that verse for you. Dwell upon the thought until it becomes your own, and you know "what saith the Lord." [Cf: RH 08-04-96 para. 6] p. 367, Para. 4, [1896MS].

It will not do merely to read God's word; for the truth it contains is like treasure hid in a field; it does not lie upon the surface, and only the earnest, persevering searcher is rewarded by finding the jewels of priceless worth,--the inexhaustible riches of Christ Jesus. Never, till I made a business of searching the Bible, did I know what treasures it contains. [Cf: RH 08-04-96 para. 7] p. 368, Para. 1, [1896MS].

Few realize what they lose by not searching the Scriptures. [Cf: RH 08-04-96 para. 8] p. 368, Para. 2, [1896MS].

All who search the inspired word for themselves will gain a knowledge of a personal, abiding Saviour; and their Christian experience will not depend upon feeling, but upon the word of the living God. "The words I speak unto you," said Jesus, "they are spirit, and they are life." And the more one studies the word of God, the more that word takes possession of his mind, and he sees deeper and deeper into the divine purpose. Said the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple,"--to all who, with the simplicity of a child, will search that word. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." [Cf: RH 08-04-96 para. 9] p. 368, Para. 3, [1896MS].

"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 experience you gain by a study of God's word will enable you to be a help to others. As you appropriate the precious promises it contains, you will find help and assurance. Your light will shine brighter and brighter unto the perfect day; for you will know Him whose going forth is prepared as the morning. The precious Saviour watches over each one of his little flock on your island. He gave his own precious life that you might not perish; and each one should bear in mind that his life is given him, not to be lightly esteemed, but to be used in God's service. A life of faithful service to God is the only happy life. Living for him, we may enjoy a sweet sense of peace and assurance. [Cf: RH 08-04-96 para. 10] p. 368, Para. 4, [1896MS].

Well may our hearts turn to our Redeemer with the most perfect trust when we think of what he has done for us, even when we were sinners. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through faith we may rest in his love. "Him that cometh to me," he says, "I will in no wise cast out." It would be a terrible thing to

stand before God clothed in sinful garments, with his eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, with our sins pardoned and atoned for. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The redeemed sinner, clothed in the white robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the virtue and merits of his 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." Keep your eye fixed upon Jesus. Think of him as your friend. Through his rich grace he can save to the uttermost all who come to him. He tells us in his word that he is the "living bread which came down from heaven;" and that "if any man eat of this bread, he shall live forever." [Cf: RH 08-04-96 para. 11] p. 368, Para. 5, [1896MS].

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Mrs. E. G. White. [Cf: RH 08-04-96 para. 12] p. 369, Para. 1, [1896MS].

We are living in times that try men's souls. Those in high positions of trust, whom we may call--as God called some in the days of Noah--mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. Many are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils. [Cf: RH 08-11-96 para. 1] p. 369, Para. 2, [1896MS].

In our large cities there exists an appalling condition of poverty. Multitudes are destitute of food, clothing, or shelter fit for a human being. In the same cities are men of wealth, who have more than heart could wish; who live luxuriously, spending their money upon richly furnished houses and personal adornment; or worse, upon the gratification of the sensual appetites,--upon tobacco, liquors, and other things that destroy the power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men with which to honor the Creator by blessing the world, is turned to the gratification of self, to the dishonor of God, and the neglect of his heritage. [Cf: RH 08-11-96 para. 2] p. 369, Para. 3, [1896MS].

The Lord declares: "Ye that put far away the evil day, and cause the

seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein." [Cf: RH 08-11-96 para. 3] p. 369, Para. 4, [1896MS].

Israel had transgressed the law, violated the Sabbath, and oppressed the poor, turning away the stranger from his right. They had given themselves to indulgence of appetite, to wine drinking, and to similar things. The Lord put his rebuke upon them, and foretold their degradation. Through indulgence in wine and strong drink, they were confusing their judgment, and deteriorating their character. "Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength? But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness." This whole prophecy presents lessons upon temperance, reproving selfishness, luxurious living, indulgence in those things that pervert the senses, and lead to extravagance and sin. [Cf: RH 08-11-96 para. 4] p. 370, Para. 1, [1896MS].

The prince of darkness has set in operation every device to ruin and destroy man. He has legions of evil workers uniting with him to obliterate the image of God in our youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you using your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast to the practises of this evil age. He that is selfish will neglect to do the very work he ought to do, and take up a work that God has not given him to do. "He that loveth pleasure ["sport," margin] shall be a poor man: he that loveth wine and oil shall not be rich." "He that followeth after righteousness and mercy findeth life, righteousness, and honor." "The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long: but the righteous giveth and spareth not." [Cf: RH 08-11-96 para. 5] p. 370, Para. 2, [1896MS].

"He that oppressteth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." This breaks up worldly policy, and sets aside worldly maxims. "That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Rob not the poor, because he is poor: neither oppress the afflicted in the gate." Consider also these words: "For the Lord will plead their cause, and spoil the soul of those that spoil them. Make no friendship with an

angry man; and with a furious man thou shalt not go." Why?--"Lest thou learn his ways, and get a snare to thy soul." [Cf: RH 08-11-96 para. 6] p. 370, Para. 3, [1896MS].

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. Because the world was ruined through sin, God gave his Son to draw men back to him. He "so loved the world, that he gave" all that heaven could give for the saving of the lost. In every soul who receives that love it will manifest itself in like manner. God so loved that he gave. If we love with his love, we, too, shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; . . . 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." We shall do the work he has set before us,--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." [Cf: RH 08-11-96 para. 7] p. 370, Para. 4, [1896MS].

Again the Lord says: "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed." All about us are souls that have gone out of the way,--souls that have been wounded and bruised by the enemy, and that feel a craving for help, for comfort, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand,--a strong, living faith that will help them to put their trust in Jesus. [Cf: RH 08-11-96 para. 8] p. 371, Para. 1, [1896MS].

All who pray in sincerity, "Be thou my pattern," will work in Christ's lines; they will reveal that they themselves are striving to follow Christ, and as the natural result, they will lead others to seek the higher life. The power of speech is a precious gift of God, and if used in speaking words of hope and courage to the oppressed, it will be a savor of life unto life. But it may be a savor of death unto death. Harsh or even thoughtless words may be a great hindrance to the struggling, fainting soul. They may sting and bruise until the soul shall be driven upon Satan's ground, never again to listen to the voice of Christ. [Cf: RH 08-11-96 para. 9] p. 371, Para. 2, [1896MS].

The Saviour marks all our work as though done unto himself; for he identifies his interest with that of suffering humanity. Every one who names the name of Christ is called, so far as it lies in his power, to help every other soul in the heavenward way. But let none feel that Christ has placed them on the judgment seat to pass judgment on a brother or sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart. What a power the church would have in it if all its members were so imbued with the Spirit of Christ as to speak to one another only words of comfort and peace and hope; if none felt it their prerogative

to judge, to oppress, to cast a dark shadow on the soul of another!
[Cf: RH 08-11-96 para. 10] p. 371, Para. 3, [1896MS].

When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" the Saviour "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 sea. 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. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Cf: RH 08-11-96 para. 11] p. 371, Para. 4, [1896MS].

My brethren, be not deceived in regard to your own souls. They that are hearers and doers of the words of Christ are the only ones who have built on the eternal Rock, and whose house will stand secure when the storms beat upon it. What kind of foundation have you been building upon,--sliding sand or solid rock? If you are not doers of the words of Christ, your house is sure to fall. Do you seek to save souls that are perishing? or do you fold your arms, and leave those unhelped whom you could help? You will gain no strength or encouragement to your own soul in neglecting to work the works of Christ. [Cf: RH 08-11-96 para. 12] p. 372, Para. 1, [1896MS].

"Whosoever drinketh of the water that I shall give him," said Jesus, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Mrs. E. G. White. [Cf: RH 08-11-96 para. 13] p. 372, Para. 2, [1896MS].

"Whereunto shall we liken the kingdom of God?" said Christ, "or with what comparison shall we compare it?" Christ found the kingdoms of the world corrupt. After Satan was expelled from heaven, he erected his standard of rebellion on this earth, and sought by every means to win

men to his standard. In order the more successfully to gain the allegiance of the world, he put on the garb of religion. By familiar intercourse, through his agents, with the inhabitants of the world, he worked to extend his power, that the contagion of evil might be widespread. His purpose was to establish a kingdom which would be governed by his own laws, and carried on with his own resources, independent of God; and so well did he succeed, that when Christ came to the world to establish a kingdom, he looked upon the governments of men, and said, "Whereunto shall we liken the kingdom of God?" Nothing in civil society afforded him a comparison. The world had cast aside that class of people most needing care and attention; even the most earnest religionists among the Jews, filled with pride and prejudice, neglected the poor and needy, and some among them frowned upon their existence. [Cf: RH 08-18-96 para. 1] p. 372, Para. 3, [1896MS].

In striking contrast to the wrong and oppression so universally practised were the mission and work of Christ. Earthly kingdoms are established and upheld by physical force, but this was not to be the foundation of the Messiah's kingdom. In the establishment of his government no carnal weapons were to be used, no coercion practised; no attempt would be made to force the consciences of men. These are the principles used by the prince of darkness for the government of his kingdom. His agents are actively at work, seeking in their human independence to enact laws which are in direct contrast to Christ's mercy and lovingkindness. [Cf: RH 08-18-96 para. 2] p. 372, Para. 4, [1896MS].

Prophecy has plainly stated the nature of Christ's kingdom. He planned a government which would use no force; his subjects would know no oppression. The symbols of earthly governments are wild beasts, but in the kingdom of Christ, men are called upon to behold, not a ferocious beast, but the Lamb of God. Not as a fierce tyrant did he come, but as the Son of man; not to conquer the nations by his iron power, but "to preach good tidings unto the meek;" "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" "to comfort all that mourn." He came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of his righteousness, man, fallen and degraded though he was, might be a partaker of divinity. [Cf: RH 08-18-96 para. 3] p. 373, Para. 1, [1896MS].

In the eyes of the world, Christ was peculiar in some things. Ever a friend of those who most needed his protection, he comforted the needy, and befriended those shunned by the proud and exclusive Jews. The forsaken ones felt his protection, and the convicted, repentant soul was clothed with his salvation. And he required of his subjects that they give aid and protection to the oppressed. No soul that bears the image of God is to be placed at the footstool of human power. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ. Over and over again in his teaching, Christ presented the value of true humility, showing how necessary it is that we exercise helpfulness, compassion, and love toward one another. [Cf: RH 08-18-96 para. 4] p. 373, Para. 2, [1896MS].

Professed Christians of today have the example of Christ before them, but do they follow it? Often, by the hardness of their hearts, they make it manifest that they do not belong to the kingdom of Christ. Too

many educate themselves to censure and condemn, repulsing with harsh, stinging words, those who may seek their help. But coldhearted worldliness excludes the love of Jesus from the heart. We can cooperate with Christ in the upbuilding of his kingdom only by being sanctified by his Spirit. We must use no force, take up no weapons to compel obedience; for to do this would be to exhibit the same spirit revealed by the enemies of Christ. [Cf: RH 08-18-96 para. 5] p. 373, Para. 3, [1896MS].

Christ can do nothing for the recovery of man until, convinced of his own weakness and stripped of all self-sufficiency and pride, he puts himself under the control of God. Then and then only can he be a true subject of God. No confidence can be placed in human greatness, human intellect, or human plans. We must place ourselves under the guidance of an infinite mind, acknowledging that without Jesus we can do nothing. "Humble yourselves in the sight of the Lord, and he shall lift you up." "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." [Cf: RH 08-18-96 para. 6] p. 373, Para. 4, [1896MS].

Christ taught that his church is a spiritual kingdom. He himself, "the Prince of peace," is the head of his church. In his person humanity, inhabited by divinity, was represented to the world. The great end of his mission was to be a sin offering for the world, that by the shedding of blood an atonement might be made for the whole race of men. With a heart ever touched with the feelings of our infirmities, an ear ever open to the cry of suffering humanity, a hand ever ready to save the discouraged and despairing, Jesus, our Saviour, "went about doing good." His words inspired hope; his precepts awakened men to faith, and caused them to put their trust in him. [Cf: RH 08-18-96 para. 7] p. 373, Para. 5, [1896MS].

Before man can belong to the kingdom of Christ, his character must be purified from sin and sanctified by the grace of Christ. He must become a member of Christ's body, receiving nourishment from him as the branches of the vine derive their strength from the parent stalk. And all who are members of the kingdom of Christ will represent him in character and disposition. Who are thus working out their lives in the service of Christ? All such will sit with him on his throne. But all who exalt themselves, all who oppress their fellow men in any wise, do this to Jesus Christ; for every soul has been purchased at an infinite price, and through faith in Christ is capable of receiving immortality, to live through the eternal ages. [Cf: RH 08-18-96 para. 8] p. 374, Para. 1, [1896MS].

How long God will bear with the heartless indifference shown in the treatment of men toward their fellow men, we cannot determine. But "whatsoever a man soweth, that shall he also reap." If men sow deeds of love and compassion, words of comfort, hope, and encouragement, they will reap that which they have sown. [Cf: RH 08-18-96 para. 9] p. 374, Para. 2, [1896MS].

Christ longs to manifest his grace, and stamp his character and image upon the whole world. He was offered the kingdoms of this world by the one who revolted in heaven, to buy his homage to the principles of evil; but he came to establish a kingdom of righteousness, and he would

not be bought; he would not abandon his purpose. This earth is his purchased inheritance, and he would have men free and pure and holy. The world's Redeemer hungered and thirsted for sympathy and cooperation; and his earthly pilgrimage of toil and self sacrifice was cheered by the prospect that his longings would be satisfied, that his work would not be for naught. And though Satan works through human instrumentalities to hinder the purpose of Christ, there are triumphs yet to be accomplished through the blood shed for the world, that will bring glory to God and to the Lamb. His kingdom will extend, and embrace the whole world. The heathen will be given for his inheritance, and the uttermost parts of the earth for his possession. Christ will not be satisfied till victory is complete. But "he shall see of the travail of his soul, and shall be satisfied." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." Mrs. E. G. White. [Cf: RH 08-18-96 para. 10] p. 374, Para. 3, [1896MS].

The will of man is aggressive, and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed glory, honor, and peace to every man that worketh good. [Cf: RH 08-25-96 para. 1] p. 374, Para. 4, [1896MS].

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and an immense number of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of Heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battlefield under his generalship to oppose evil against good. [Cf: RH 08-25-96 para. 2] p. 374, Para. 5, [1896MS].

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of moral deformity. He stirs up the evil propensities, awakening unholy passions and ambitions. He says, "All this power, these honors, and riches, and sinful pleasures, will I give thee;" but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties, and brings them into captivity to sin. [Cf: RH 08-25-96 para. 3] p. 375, Para. 1, [1896MS].

God calls upon men to oppose the powers of evil. He says: "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." [Cf: RH 08-25-96 para. 4] p. 375, Para. 2, [1896MS].

The Christian life is a warfare. But "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." In this conflict of righteousness against unrighteousness, we

can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul. [Cf: RH 08-25-96 para. 5] p. 375, Para. 3, [1896MS].

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by it, we shall stand complete in him. What a thought is this! In Christ "dwelleth all the fulness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through its influence, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are affected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. [Cf: RH 08-25-96 para. 6] p. 375, Para. 4, [1896MS].

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renovated through the truth and brought into harmony with God, the Lord will accept us as workers together with himself, for the salvation of others. Jesus will be our theme; his love burning upon the altar of our hearts, will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Holy Spirit, which works effectually on hearts and minds. When Jesus left to his disciples the work which he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "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 the disciples "continued with one accord in prayer and supplication," waiting for the fulfillment of the promise. [Cf: RH 08-25-96 para. 7] p. 375, Para. 5, [1896MS].

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. All manner of false doctrines, heresies, and deceptions are misleading the minds of men; and without the Spirit's aid, our efforts to present divine truth will be in vain. [Cf: RH 08-25-96 para. 8] p. 376, Para. 1, [1896MS].

We are living in the time of the Holy Spirit's power. It is seeking to diffuse itself through the agency of humanity, thus increasing its influence in the world. For if any man drinks of the water of life, it will be in him "a well of water springing up into everlasting life;" and the blessing will not be confined to himself, but will be shared by others. [Cf: RH 08-25-96 para. 9] p. 376, Para. 2, [1896MS].

On occasions when the Holy Spirit has manifested its power among our churches or in our schools, some have given it a mere formal acknowledgment; others have met it with unbelief and resistance; and still others have given the heavenly Guest a confined range, limiting its power and its operations. It has been looked upon as an element to be restricted, controlled. The Spirit of God has unconfined range of the heavenly universe; and it is not the province of finite human minds to limit its power or prescribe its operations. Let no one pronounce judgment upon the Holy Spirit; for it will pronounce judgment upon those who do this. [Cf: RH 08-25-96 para. 10] p. 376, Para. 3, [1896MS].

To reject the Holy Spirit, through whose power we conquer the forces of evil, is the sin that surpasses all others; for it cuts us off from the source of our power,--from Christ and communion with him. When there is a manifest awakening in church or school, and it is evident that the Holy Spirit is working, the first intimation of the heavenly influence should be honored. Let the routine of study or work be secondary, and let every one cooperate with the divine agency, with hearty thanksgiving that God has visited his people. [Cf: RH 08-25-96 para. 11] p. 376, Para. 4, [1896MS].

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and cooperate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained? [Cf: RH 08-25-96 para. 12] p. 376, Para. 5, [1896MS].

The exhortation of the Spirit of God is of peculiar force at this time: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. 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." Mrs. E. G. White. [Cf: RH 08-25-96 para. 13] p. 376, Para. 6, [1896MS].

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and

that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." [Cf: RH 09-01-96 para. 1] p. 377, Para. 1, [1896MS].

In the hearing of all Israel, and with awful majesty, God had spoken from Mount Sinai, declaring the precepts of his law. Overwhelmed with a sense of guilt, and fearing to be consumed by the glory of the presence of the Lord, the people had entreated Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." [Cf: RH 09-01-96 para. 2] p. 377, Para. 2, [1896MS].

God called Moses up into the mountain that he might communicate his law to him; and when the presence of Moses was withdrawn, the solemn impression made upon the people by the manifestation of God's presence, passed quickly away. Although the glory of God was still like a devouring fire upon the top of the mountain, old habits of thought and feeling began to assert their power. Even the leaders of the host seemed to lose their reason. The memory of their covenant with God, their terror when, falling upon their faces, they had exceedingly feared, all vanished like smoke from the minds of the people. Weary of waiting for the return of Moses, they began to clamor for some visible representation of God. [Cf: RH 09-01-96 para. 3] p. 377, Para. 3, [1896MS].

Aaron, who had been left in charge of the camp, was tempted to believe that if he resisted the demands of the people, they would take his life, and instead of exercising faith in God, trusting to divine power to sustain him, he yielded to their clamors. Collecting the golden ornaments, he made a molten calf, and fashioned it with a graving tool. Then the leaders of the people declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." [Cf: RH 09-01-96 para. 4] p. 377, Para. 4, [1896MS].

Aaron saw that the image he had made pleased the people, and he was proud of his workmanship. He built an altar before the idol, and declared: "Tomorrow is a feast to the Lord." "And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play." After feasting, they gave themselves up to mirth and dancing, which ended in the shameful orgies that mark the heathen festivals. [Cf: RH 09-01-96 para. 5] p. 377, Para. 5, [1896MS].

God in heaven beheld it all, and he warned Moses of what was taking place in the camp, saying: "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. . . . And the Lord repented of the evil which he thought to do unto his people." [Cf: RH 09-01-96 para. 6] p. 377, Para. 6, [1896MS].

As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people, and as he came near, he beheld the idol and the reveling multitude. Overwhelmed with horror and indignation that God had been so dishonored, and that the people had broken their solemn covenant with him, he cast the tables of stone upon the ground, and broke them. Though his love for Israel was so great that he was willing to lay down his own life for the people, his zeal for the glory of God moved him to anger, which found expression in this act of such terrible significance. God did not rebuke him. The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had recently made with God. His anger was not prompted by self-love or wounded ambition, but was that righteous indignation against sin, which springs from zeal for the glory of God, and which is referred to in the words of Scripture, "Be ye angry, and sin not." [Cf: RH 09-01-96 para. 7] p. 378, Para. 1, [1896MS].

And Moses "saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies)" "And Moses said unto Aaron, What did this people do unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." [Cf: RH 09-01-96 para. 8] p. 378, Para. 2, [1896MS].

Mark the extreme fanaticism and sin into which the people were led by the enemy. In his service and under his influence, they exhibited the traits of his character. They ate and drank without a thought of God or of his mercy, without a thought of resisting the one who was leading them on to the most shameful deeds. Mirth and dancing were carried to such a point that the senses were infatuated and beguiled. God was dishonored; for his people had become a shame in the sight of the nations. Judgments were about to fall upon the infatuated multitude; yet in his mercy God gave them another opportunity to forsake their sins. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me." The trumpeters caught up the words, and sounded them through their trumpets, "Who is on the Lord's side? let him come unto me." All who were repentant had the privilege of taking their stand beside Moses. "And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. . . . And there fell of the people that day about thee thousand men." [Cf: RH 09-01-96 para. 9] p. 378, Para. 3, [1896MS].

Those who had shown so little sense of the presence and greatness of God, and who, after the exhibition of his majesty, were ready to depart from him, would be a continual snare to Israel; and they were slain as a rebuke to sin, and to lead the people to fear to dishonor God. In this work there was no hypocrisy or partiality shown; no confederation was made to shield the guilty; for the terror of the Lord was upon the

people. [Cf: RH 09-01-96 para. 10] p. 378, Para. 4, [1896MS].

To us the warning is given: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." There can be no presumption more fatal than that which leads men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and mothers take heed? Should they not point out to the youth the dangers that are constantly arising to lead them away from God? Many parents allow their children to attend pleasure parties, thinking that amusement is essential for health and happiness; but what dangers are in that path! The more the desire for pleasure is gratified, the stronger it becomes, till at last the life experience is largely made up of self-gratifications. God bids us beware. "Let him that thinketh he standeth take heed lest he fall." [Cf: RH 09-01-96 para. 11] p. 379, Para. 1, [1896MS].

Pleasure parties of a worldly nature, gatherings for eating and drinking, are inspired from a power that is from beneath. They are an oblation to the enemy of God. By indulging in such gratifications, the mind becomes intoxicated, even as in liquor drinking; and the thoughts, allowed to run in a low channel, soon pervert the powers of the mind. The common conversation and perverted ideas are woven into the texture of the character, and defile the soul. Like Israel of old, the pleasure lovers eat and drink, and rise up to play. [Cf: RH 09-01-96 para. 12] p. 379, Para. 2, [1896MS].

All who take part in that which dishonors God bring upon the cause of God a stain not easily effaced. They wound their own souls, and will carry the scars through their lifetime. The wrongdoer may see his sin, and repent; God may pardon him; but the power of discernment, which ought ever to be kept keen and sensitive to discern between the sacred and the common, is in a great measure destroyed. Because of this, some will remain in blindness and insensibility, adopting worldly and even infidel sentiments, accepting human devices and imaginations as divine, while they turn away from the demonstrations of the Holy Spirit. [Cf: RH 09-01-96 para. 13] p. 379, Para. 3, [1896MS].

Two great powers are at work in this world,--one from above, and the other from beneath. Every man is under the influence of one or the other. Those who are united with Christ will work in Christ's lines; those who are in union with Satan will work under the inspiration of their leader. The will of man is left free to act, and by action is revealed what spirit is moving upon the heart. "By their fruits ye shall know them." [Cf: RH 09-01-96 para. 14] p. 379, Para. 4, [1896MS].

To all who are waiting our Lord's appearing, I would say, Have you individually watched your soul as one who is cooperating with God for its purification from all sin, and for its entire sanctification to God? By precept and example do you teach the youth sanctification through the truth, unto holiness and obedience to God? or by thought and action do you say, "My Lord delayeth his coming"? [Cf: RH 09-01-96 para. 15] p. 379, Para. 5, [1896MS].

The Holy One of Israel has given us rules of guidance, and all who would be saved must follow these rules; for they form the standard of

character. The Lord's will must become our will in everything. His religion must be brought into all we do, giving sanction to each daily duty. No one can swerve from the first principles of righteousness without sinning. [Cf: RH 09-01-96 para. 16] p. 379, Para. 6, [1896MS].

In that great day when the accounts of all are opened, it will be known who is prepared to meet his Lord in peace. "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." Mrs. E. G. White. [Cf: RH 09-01-96 para. 17] p. 380, Para. 1, [1896MS].

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." And the special charge was given to Aaron: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean." [Cf: RH 09-08-96 para. 1] p. 380, Para. 2, [1896MS].

The Lord gave special directions to Moses in regard to everything connected with his work; for he was jealous for his honor. He said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Today his work is as sacred as in the time of the children of Israel. The proclamation of his truth, that is to shine amid the moral darkness of the world, is a work over which God and the heavenly angels have supervision; and none should be engaged in this work but those that are sanctified by a living connection with God. Converted men are needed,--men who will love and honor God, fearing to move in their own wisdom, and realizing that their efforts can prove successful only as recognized by him without whose blessing there is no prosperity. Every moment divine power must be combined with human effort, else strange fire will be offered instead of the sacred. [Cf: RH 09-08-96 para. 2] p. 380, Para. 3, [1896MS].

Many fail to recognize the sacredness of the work in which they are engaged. But in order to work successfully, they should keep its exalted character ever before them. Let all read the directions given by Christ to Moses, requiring every man to be in his place, and do that part of the work to which he was appointed and set apart. If, in putting up or taking down the tabernacle, any man was found out of place, or ventured upon any officious action, that man was put to death. [Cf: RH 09-08-96 para. 3] p. 380, Para. 4, [1896MS].

To handle sacred things as we would common matters is an offense to God; for that which God has set apart to do his service in giving light to this world is holy. Those who have any connection with the work of God are not to walk in the vanity of their own wisdom, but in the wisdom of God, or they will be in danger of placing sacred and common

things on the same level, and thus separate themselves from God. And just in proportion to man's consecration to God in this life, will be his advancement in the future life. It is impossible for men to refuse to walk in the light God has given them and still have a living connection with him. They may lay plans which are looked upon as wise, but without God for their counselor, these plans will prove to be a snare. The enemy will work through such ones to carry out his own devices; for they reject the means by which God would teach and direct them. [Cf: RH 09-08-96 para. 4] p. 380, Para. 5, [1896MS].

The last dream which God gave to Nebuchadnezzar, and the experience of the king in connection with it, contain lessons of vital importance to all those who are connected with the work of God. The king was troubled with his dream; for it was evidently a prediction of adversity, and none of his wise men would attempt to interpret it. The faithful Daniel stood before the king, not to flatter, not to misinterpret in order to secure favor. A solemn duty rested upon him to tell the king of Babylon the truth. He said: "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 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: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity. [Cf: RH 09-08-96 para. 5] p. 381, Para. 1, [1896MS].

But Nebuchadnezzar did not heed the heaven-sent message. One year after he had been thus warned, as he walked in his palace, he said within himself, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The God of heaven read the heart of the king, and heard its whisperings of self-congratulation. "While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar. [Cf: RH 09-08-96 para. 6] p.

381, Para. 2, [1896MS].

Today there is a Watchman taking cognizance of the children of men, and in a special sense of those who are to represent God by receiving his sacred truth into the heart and revealing it to the world. That Watcher is guarding the interests of all. Every individual is before him. There is not a thought of the heart that is unnoted. Nothing can be hidden from him. His ear hears the secret whisperings, and every secret thing is to be brought into judgment. All need to learn that the heavenly Watcher is acquainted with the children of men. If men forget this, there is danger of a spirit of selfishness and self exaltation entering their work. These principles practised are not only detrimental to all within the sphere of their action, but will lead to a development of character so objectionable that its possessor cannot find a place among the redeemed. He that sitteth in the heavens requires that a different spirit shall control his workers. [Cf: RH 09-08-96 para. 7] p. 381, Para. 3, [1896MS].

Whatever the position we are called to fill, our only safety is in walking humbly with God. The man who glories in his supposed capabilities, in his position of power, in his wisdom, in his property, or in anything else than Christ, will be taken in the net of the enemy. He who fails to walk humbly before God will find a spirit rising up within him, prompting the desire to rule others connected with him, and causing him to oppress others who are human and erring like himself. He appropriates to himself jurisdiction and control over other men,--an honor which belongs alone to God. [Cf: RH 09-08-96 para. 8] p. 382, Para. 1, [1896MS].

Under the rebuke of God the proud heart of Nebuchadnezzar was humbled. He acknowledged Jehovah as the living God. "At the end of the days," the record reads. "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:. . . he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? . . . I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those who walk in pride he is able to abase." Thus the king of Babylon became a witness for God. He presented himself as a living epistle, giving his testimony, warm and eloquent, from a grateful heart that was partaking of the mercy and grace and righteousness and peace of the divine nature. [Cf: RH 09-08-96 para. 9] p. 382, Para. 2, [1896MS].

O that all who have had great light shining round them in rich abundance might become humble and faithful agents for God, and, like the king of Babylon, raise their voices in recognition of God! Then they might be made, in truth, guardians of sacred trusts. "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." Mrs. E. G. White. [Cf: RH 09-08-96 para. 10] p. 382, Para. 3, [1896MS].

"Now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. . . . Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore I will give men for thee, and people for thy life. . . . I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." [Cf: RH 09-15-96 para. 1] p. 382, Para. 4, [1896MS].

The Lord loves every one of those for whom he gave his Son, and he does not wish us to spend our days mourning over our sins. Everything that God could do he has done to manifest his great love and mercy to us. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then rest in the assurance of the love of God. Open the door of your heart, and let the sunbeams of Christ's righteousness drive away the shadow of sadness and grief. [Cf: RH 09-15-96 para. 2] p. 383, Para. 1, [1896MS].

Not because we first loved him, does God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. Although by our disobedience we have merited God's displeasure and condemnation, he has not forsaken us; he has not left us to grapple with the power of the enemy in our own finite strength. Heavenly angels fight our battles for us; and cooperating with them, we may be victorious over the powers of evil. Trusting in Christ as our personal Saviour, we may be "more than conquerors through him that loved us." [Cf: RH 09-15-96 para. 3] p. 383, Para. 2, [1896MS].

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." This precious assurance of God to Christ embraces all who receive Jesus Christ; for 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." As we draw nigh to him by faith, he draws nigh to us, adopting us into his family, and making us sons and daughters of the Most High. [Cf: RH 09-15-96 para. 4] p. 383, Para. 3, [1896MS].

By disobeying the commands of God, man fell under the condemnation of his law. This fall called for the grace of God to appear in behalf of sinners. We should never have learned the meaning of this word "grace" had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it; for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in

search of us. God rejoices to bestow this grace upon every one who hungers for it. To every one he presents terms of mercy, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift. [Cf: RH 09-15-96 para. 5] p. 383, Para. 4, [1896MS].

But God does not use his grace to make his law of none effect, or to take the place of his law. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." His law is truth. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." God gave man a perfect law. An imperfect law would have perpetuated sin--made God the author of sin. Jesus came to condemn sin in the flesh, to bear the curse of sin for us; and he took the law from beneath the feet of those who were trampling upon it, and made it honorable. He kept his Father's commandments; and only by being a partaker of the divine nature, can man keep them. [Cf: RH 09-15-96 para. 6] p. 383, Para. 5, [1896MS].

God's grace and the law of his kingdom are in perfect harmony; they walk hand in hand. His grace makes it possible for us to draw nigh to him by faith. By receiving it, and letting it work in our lives, we testify to the validity of the law; we exalt the law and make it honorable by carrying out its living principles through the power of the grace of Christ; and by rendering pure, wholehearted obedience to God's law, we witness before the universe of heaven, and before an apostate world that is making void the law of God, to the power of redemption. [Cf: RH 09-15-96 para. 7] p. 384, Para. 1, [1896MS].

"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." Let no one try to carry his own sins, for they have been atoned for by the great Sin Bearer. The only begotten Son of God voluntarily met the claims of God's violated law. He was stricken of God and afflicted in our behalf. One with the Father, he was fully able to bear the penalty of our disobedience. By connecting his divinity with our humanity, Christ has exalted the human family. His divinity grasps the throne of the Infinite in behalf of man. As our substitute, he took our sins upon himself, and now he intercedes before the Father in our behalf. "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 his people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Cf: RH 09-15-96 para. 8] p. 384, Para. 2, [1896MS].

It is impossible for us to save ourselves. Only by the efficacy of the blood of Jesus Christ can we be saved. He died on Calvary's cross for us, and we may be complete in him; for his sacrifice is all-sufficient. Why will you keep your eyes fastened on self, when your Saviour stands beside you, 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"? "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with

the right hand of my righteousness." Lay your sins on me. [Cf: RH 09-15-96 para. 9] p. 384, Para. 3, [1896MS].

Satan will come to you, saying, "You are a sinner;" but do not allow him to fill your mind with the thought that because you are sinful, God has cast you off. Say to him, Yes; I am a sinner, and for that very reason I need a Saviour. I need forgiveness and pardon, and Christ says that if I will come to him, I shall not perish. In his letter to me I read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When Satan tells you that you are lost, answer, Yes; but Jesus came to seek and to save that which was lost. "A bruised reed shall he not break, and the smoking flax shall he not quench." The greater my sin, the greater my need of a Saviour. [Cf: RH 09-15-96 para. 10] p. 384, Para. 4, [1896MS].

The moment you grasp God's promises by faith, saying, I am the lost sheep Jesus came to save, a new life will take possession of you, and you will receive strength to resist the tempter. But faith to grasp the promises does not come by feeling. "Faith cometh by hearing, and hearing by the word of God." You must not look for some great change to take place; you must not expect to feel some wonderful emotion. The Spirit of God alone can make a lasting impression on the mind. [Cf: RH 09-15-96 para. 11] p. 385, Para. 1, [1896MS].

Christ longs to see his people resist the adversary of souls; but only by looking away from self to Jesus can we do this. Cease to bemoan your helpless condition; for your Saviour is touched with the feeling of your infirmities, and today he says to you, Be not discouraged, but cast your burdens upon me. I will take them all, and will bring to pass that which is good for your soul. Looking unto Jesus, the Author and Finisher of our faith, we shall be inspired with hope and shall see the salvation of God; for he is able to keep us from falling. When we are tempted to mourn, let us force our lips to utter the praises of God; for he is worthy of praise. "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." "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." [Cf: RH 09-15-96 para. 12] p. 385, Para. 2, [1896MS].

Never has a soul that trusts in Jesus been left to perish. "I, even I, am he," the Lord declares, "that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified." "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right. . . . Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Respond to the calls of God's love, and say, I will trust in the Lord, and be comforted; for he has loved me. I will praise the Lord, for his anger is turned away. Mrs. E. G. White. [Cf: RH 09-15-96 para. 13] p. 385, Para. 3, [1896MS].

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zech. 3:1. [Cf: RH 09-22-96 para. 1] p. 385, Para. 4, [1896MS].

The third chapter of Zechariah contains truths that can be dwelt upon with benefit. There are lessons that are profitable for all. Here are represented the people of God, as it were a criminal on trial. Joshua, as high priest, is seeking for a blessing for the people, who are in great affliction. While he is thus pleading before God, Satan is standing at his right hand as his adversary. He is an accuser of the children of God, and is making the case of Israel appear as desperate as possible. He presents before the Lord their evil doings and defects. He shows their faults and failures, with the hope that they will appear of such a character in the eyes of Christ that he will render them no help in their great need. Joshua, as representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the imperfections of Israel, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet he stands there as a suppliant, with Satan arrayed against him. [Cf: RH 09-22-96 para. 2] p. 385, Para. 5, [1896MS].

But let us see what position Christ takes toward Joshua and the accuser: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord who hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" [Cf: RH 09-22-96 para. 3] p. 386, Para. 1, [1896MS].

Satan would cover the people of God with blackness, and ruin them; but Jesus interposes. Although they had sinned, yet Jesus took the guilt of their sins upon his own soul. He snatched the race as a brand from the fire. With his long human arm he encircled humanity, while with his divine arm he grasped the throne of the infinite God. And thus man has strength given him that he may overcome Satan, and triumph in God. Help is brought within the reach of perishing souls; the adversary is rebuked. [Cf: RH 09-22-96 para. 4] p. 386, Para. 2, [1896MS].

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments." Then the angel with the authority of the Lord, made a solemn pledge to Joshua: "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. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at." [Cf: RH 09-22-96 para. 5] p. 386, Para. 3, [1896MS].

Notwithstanding the defects of the people of God ever since the fall, Jesus will not turn away from the objects of his care. He has the power to change our raiment, to remove the filthy garments, to place upon the repenting, believing sinner his robe of righteousness, and write pardon against his name. [Cf: RH 09-22-96 para. 6] p. 386, Para. 4, [1896MS].

Satan commenced his work as an accuser in heaven. This has been his work ever since the fall, and it will be his work in a special sense as we approach nearer to the close of time. He is aroused when he sees a people on the earth, who, even in their weakness and sinfulness, have respect unto the law of Jehovah. He has no intention that they shall

obey God. He delights in their unworthiness, and has devices prepared for every soul, that all may be ensnared and separated from God. He would accuse and condemn God, and all who strive to carry out his purposes in this world, in mercy and love, in compassion and forgiveness. Every manifestation of God's power for his people arouses the enmity of Satan against them. Every time God works in their behalf, Satan with his angels is aroused to work with relentless vigor to compass their ruin. He is jealous of every soul who makes Christ his strength. His object is to instigate evil, and when he has succeeded, throw all the blame upon the tempted one, presenting him before the Advocate, clothed in the black garments of sin, and endeavoring to secure to him the severest penalty. He would urge justice without mercy. Repentance he does not allow. The penalty, he argues, can never be remitted, and God be just. [Cf: RH 09-22-96 para. 7] p. 386, Para. 5, [1896MS].

The sinner cannot contradict or answer the charge of Satan against him, but our Advocate presents his wounded hands, and makes an effectual plea in behalf of the repenting one who has placed his case in the hands of Jesus. Our Saviour silences this bold accuser by the unanswerable argument of the cross. Jesus stands to plead his own blood in behalf of the sinner. He has unveiled the disguised tempter, and shown him in his true light, as a malignant enemy to Christ and man. The condemnation and murder of the Son of God were brought about by Satan's false accusations, and that against one who was pure, holy, and undefiled. This work has forever alienated from Satan the affections and sympathy of the heavenly world. Not one thought of sympathy remained in their hearts for him who had been an exalted angel. This same work he is carrying on in the world today in the children of disobedience,--those whose minds are subject to his control. The cross of Calvary shows how far Satan will carry his work. [Cf: RH 09-22-96 para. 8] p. 387, Para. 1, [1896MS].

This counterfeit justice that Satan advocates, God abhors; it must not come into the experience of the sons and daughters of God. Satan's censuring must not be imitated by any one who is a partaker of the mercy and the love of God. Let not one of his professed children climb upon the judgment seat to accuse or condemn another. Guard your own soul; watch closely for the first jealous thought, the first suggestion to question or judge others. God has not set you to be a judge over your brethren; and while you do so, your own soul will be as destitute of the Spirit of God as were the hills of Gilboa of dew and rain. Those who are ready to accuse and find fault with others, commit sin against their own souls. Those who would bring others to justice, should be the embodiment of spotless purity themselves. Never disparage one soul for whom Christ has died; for when you accuse and condemn his followers, you accuse and condemn Christ. Be instruments in the Lord's hands of saving souls "with fear, pulling them out of the fire; hating even the garment spotted by the flesh." We must not be severe with the infirmities of others, but attend zealously to our own individual case. [Cf: RH 09-22-96 para. 9] p. 387, Para. 2, [1896MS].

Angels of God are watching the character you develop, they are weighing your words and actions; therefore take heed to your ways; examine closely your own heart, prove whether you are in the love of God. When Jesus is abiding in your heart by faith, when his love controls the heart, you will have love for your brethren and sisters.

When you see, or think you discern a defect or error, you will not blaze it abroad; but tell him his fault between thee and him alone. By the blood of Christ he may be cleansed. It was this blood, the mighty argument of the cross of Calvary, that broke the power of Satan as an accuser. [Cf: RH 09-22-96 para. 10] p. 387, Para. 3, [1896MS].

Those who are connected with, and are laboring for, the church of God, stand in the same position as Joshua is represented as occupying. As God's servants see the defects of Israel, as they see the sins that are not put away, it calls forth from their sorrowful hearts the prayer, "Spare thy people, O Lord, and give not thine heritage to reproach." But God is not pleased, he is not glorified by many who claim to believe the truth. He calls upon his church to arouse. Look not to the ministers to do your work; sleep not as did the foolish virgins, who had no oil in their lamps. Have your lamps supplied with the oil of the grace of Christ. Should every one in the church let his light shine forth to others as God designs he should, what a work would be done. A living church will be a working church. Bring your powers to Jesus; put them into exercise. Think, meditate, watch, and pray. A close connection with Jesus will increase your power of accomplishing good, your intellect will be strengthened. The time that will try men's souls is just before us. We shall then have no advocate to rebuke the devil, and plead in our behalf. [Cf: RH 09-22-96 para. 11] p. 387, Para. 4, [1896MS].

Every soul must resist the discouragement that Satan will surely suggest, that our sins are too many and too grievous to be pardoned. Sinner, Jesus loves you. He has thrust his own arm into the burning to rescue you. Then let faith take the place of doubt, hope and courage the place of fear and unbelief. Daily confess your sins, and hope for pardon. Let not the careless or indifferent attitude of any one dishearten you, or dull the life current flowing through your soul. If you see that those who ought to be wide awake, who ought to be ensamples to the flock, do not meet their high and holy responsibility, then feel to the depths of your soul that there is more need for you to meet the requirements of God and keep his charge. You must act like living men; work with fidelity. [Cf: RH 09-22-96 para. 12] p. 388, Para. 1, [1896MS].

The Lord proclaimed from Sinai, "Remember the Sabbath day, to keep it holy." Do you keep the Sabbath according to the commandment? Do you command your children and your household after you, as did Abraham? Parents have not done their work with fidelity in their families. They have not felt a burden for souls, even for their own children. They have not restrained them, but have indulged them, neglected their eternal interests. The books of heaven testify against them. When you see your children out of the ark, without God, and without hope in the world, make haste; for the storm of God's wrath is coming upon the children of disobedience. God has committed to each sacred trusts. He has given talents to each to be improved, not buried; these talents he will demand of you ere long. Do not wait for some one to do your work. If our life is hid with Christ in God, Satan's miracle working power, already being manifested, will not deceive us. [Cf: RH 09-22-96 para. 13] p. 388, Para. 2, [1896MS].

But there is a more important feature in this lesson. Its full meaning will be experienced by those who shall be alive at the coming of the

Lord. There are those who will keep God's charge to the very close of time. They will know the fellowship of Christ's sufferings. Satan's malignity will be intensified toward them, as he sees that his time is short. He knows that he is sure of those who are under his delusions, but those who will not be deceived by him, he will persecute until the final rebuke of God is put upon him. He will perform miracles to fasten the deception upon the already deceived, and to deceive others. I wish to impress upon you the necessity of a close and holy walk with God. To say that we believe on the Son of God is not enough. We must have Christ dwelling in our hearts by faith. "If" is the temptation that strikes against Jesus. In fullest confidence we must accept Jesus as our Saviour, and reveal him in our life and character. Thus may we stand amid the perils of the last days. Mrs. E. G. White. [Cf: RH 09-22-96 para. 14] p. 388, Para. 3, [1896MS].

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ, the spotless Son of God, honored humanity by taking upon himself fallen human nature. A suffering, tempted man, beset by Satan's devices, his divinity clothed with humanity, he so lived on this earth as to show, by his perfect obedience to his Father's will, what humanity could become by partaking of the divine nature. [Cf: RH 09-29-96 para. 1] p. 388, Para. 4, [1896MS].

In humility Christ began his mighty work for the uplifting of the fallen race. Passing by the cities and the renowned seats of learning, he made his home in the humble and obscure village of Nazareth. In this place, from which it was commonly supposed that no good could come, the world's Redeemer passed the greater part of his life, working at his trade as a carpenter. His home was among the poor; his family was not distinguished by learning, riches, or position. In the path which the poor, the neglected, the sorrowing, must tread, he walked while on earth, taking upon him all the woes which the afflicted must bear. [Cf: RH 09-29-96 para. 2] p. 389, Para. 1, [1896MS].

It was the proud boast of the Jews that the Messiah was to come as a king, conquering his enemies, and treading down the heathen in his wrath. But it was not the mission of Christ to exalt man by ministering to his pride. He, the humble Nazarene, might have poured contempt upon the world's pride, for he was commander in the heavenly courts; but he came in humility, showing that it is not riches, or position, or authority that the God of heaven respects, but that he honors a humble, contrite heart, made noble by the power of the grace of Christ. [Cf: RH 09-29-96 para. 3] p. 389, Para. 2, [1896MS].

Christ closed his life of toil and denial in our behalf by a crowning sacrifice for us. That the penalty of our transgressions might not fall upon our heads, that we might be saved from ruin and degradation, he humbled himself, and became obedient unto death, even the death of the cross. As the serpent was lifted up in the wilderness, even so the Son of Man was lifted up on the cross, that by beholding him, we might be uplifted, elevated, and ennobled. [Cf: RH 09-29-96 para. 4] p. 389, Para. 3, [1896MS].

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." Christ, made unto us "wisdom, and righteousness, and sanctification, and redemption," should be humbly and thankfully received by us. His sacrifice should inspire us with zeal to work in his service, calling upon others to behold in him "the Lamb of God, which taketh away the sin of the world." [Cf: RH 09-29-96 para. 5] p. 389, Para. 4, [1896MS].

Christ's gracious presence is ever speaking to us in his word, pointing us to the One slain from the foundation of the world. To each one who will receive him he is the hope of glory. Looking to him, we reflect his image to all around us. He is the source of spiritual power, and if he abides in our hearts, the divine influence will flow forth in our words and actions to all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, for a joy that brings no sorrow with it. [Cf: RH 09-29-96 para. 6] p. 389, Para. 5, [1896MS].

Christ is a living Saviour. Today he sits at the right hand of God as our advocate, making intercession for us; and he calls upon us to look unto him and be saved. But it has ever been the tempter's determined purpose to eclipse Jesus from the view, that men may be led to lean upon the arm of humanity for help and strength; and he has so well accomplished his purpose that men, turning their eyes from Jesus, in whom all hope of eternal life is centered, look to their fellow men for aid and guidance. [Cf: RH 09-29-96 para. 7] p. 389, Para. 6, [1896MS].

God saw the danger into which humanity would fall by making flesh its arm, and through his servants he has given directions and warnings. Christ is uplifted in the pages of the Bible, that all may see that in him alone there is "everlasting strength;" and unless the sinner makes it his lifework to behold the Saviour, and by faith accepts the merits which it is his privilege to claim, he can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. "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 hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." [Cf: RH 09-29-96 para. 8] p. 390, Para. 1, [1896MS].

As the serpent was lifted up in the wilderness by Moses, that all who had been bitten by the fiery serpents might look and live, so must the Son of Man be lifted up before the world by his servants. Christ and him crucified, is the message God would have his servants sound through the length and breadth of the world. The law and the gospel will then be presented as a perfect whole. Those who accept the salvation so freely offered, have more than a nominal faith, a theory of truth; they believe to a purpose, appropriating to themselves the richest gifts of God's love. With assurance they can say, "Of his fulness have all we received, and grace for grace." "Therefore being justified by faith, we

have peace with God through our Lord Jesus Christ." [Cf: RH 09-29-96 para. 9] p. 390, Para. 2, [1896MS].

"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us, and his love is perfected in us. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." It is the perpetual life of all believers to love God supremely; and thus loving God, they will love others as themselves. Life and hope will spring up in the hearts of those who thus receive the message of Christ's love. The bright rays of the Sun of Righteousness will fill them with joy and gladness. Looking upon their great antitype, they 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: RH 09-29-96 para. 10] p. 390, Para. 3, [1896MS].

All power is given into the hands of Christ, in order that he may dispense rich blessings to men, and impart to them the priceless gifts of his own righteousness. But many, blinded by sin, have lost sight of Christ, and are groping in the dark shadows of discouragement. Go to them with a heart filled with love and tenderness, and tell them of the uplifted Saviour, who is the sacrifice for the whole world; invite them to receive the righteousness of Christ, to claim justification through faith in the divine surety; direct them to the all sufficient atonement made for their sins, to Christ's merits, and his changeless love for the human family. [Cf: RH 09-29-96 para. 11] p. 390, Para. 4, [1896MS].

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 our Saviour's character. Notwithstanding our unworthiness, we are to remember that there is One who can take away sin, and who is willing and anxious to save the sinner. With his own blood he paid the penalty for all wrongdoers. Every sin acknowledged before God with a contrite heart, he will remove. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." 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?" Mrs. E. G. White. [Cf: RH 09-29-96 para. 12] p. 391, Para. 1, [1896MS].

"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." Here is brought to view the Christian's strength and efficiency, and I would that I had power to present the subject in its fulness. Christ is the root, and he sustains every branch by his divine power; but those who make finite man their dependence will certainly fall. [Cf: RH 10-06-96 para. 1] p. 391, Para. 2, [1896MS].

Christ is the root; his disciples are the branches. Great dishonor is done to Christ by those who profess to be his disciples, and are not. If men are not evidencing that they are branches in the divine root, if they are not partakers of the divine nature, they will not, they cannot, love those for whom Christ has given his life. His word declares: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." But notwithstanding these positive utterances, there is but little expression given to that love which evidences that its possessors are sons and daughters of God. [Cf: RH 10-06-96 para. 2] p. 391, Para. 3, [1896MS].

Christ is the "bright and morning star." He is the Christian's light. "They that follow me," he says, "shall not walk in darkness." They are to receive their light from the morning star; and as they catch his bright beams, they are actively, interestedly, to transmit to others the light received. [Cf: RH 10-06-96 para. 3] p. 391, Para. 4, [1896MS].

"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 fulness have all we received, and grace for grace." Every sincerely converted soul has his work to do; he is to receive grace from Christ, and to give as freely as he has received. He is to let the light from the bright and morning star shine forth in self-denial, in self-sacrifice, as Christ has given the example in his own life and character. [Cf: RH 10-06-96 para. 4] p. 391, Para. 5, [1896MS].

Jesus would impress upon his church that they are his brethren. He would have them unite with him in one brotherhood, as laborers together with God. They are to constitute the light of the world. They are to be co-partners with Christ in the great work of saving souls. Their efforts will be determinedly opposed; but they are to remember that Jesus failed not nor was discouraged. His manner of labor must be the plan adopted by his followers. The Lord expects every man to do his duty, each uniting with each, and all with Christ, the root and offspring of David, the bright and morning star. [Cf: RH 10-06-96 para. 5] p. 392, Para. 1, [1896MS].

When they are in unity with him, a living testimony goes forth, in words and actions, that the church have the spirit and mind of Christ. They love as brethren; they are the light of the world, the salt of the earth. [Cf: RH 10-06-96 para. 6] p. 392, Para. 2, [1896MS].

Jesus freely offers salvation. "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." Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This offer embraces all who accept Christ individually. The invitation "Come" is to be echoed by every soul who is a partaker of the divine nature. Christ was standing only a few steps from the heavenly throne when he gave his commission

to his disciples. Including as missionaries all who should believe on his name, he said, "Go ye into all the world, and preach the gospel to every creature." God's power was to go with them. If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory. For God has appointed a day in the which he will judge the world. He tells us when that day shall come,--"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Jesus wants every minister to whom he has committed a trust, to be faithful, to remember his injunctions, to contemplate the vastness of the work, and upon how large a number the obligation rests. "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." [Cf: RH 10-06-96 para. 7] p. 392, Para. 3, [1896MS].

God has organized his instrumentalities for drawing all men unto him. As the worker seeks to give to others the light God has given him, the Lord imparts increased light; and doing his best, with an eye single to the glory of God, he realizes the value of souls. As he visits from house to house, opening the Scriptures to those whose understanding is darkened, angels of God will be close beside him to impress the heart of the one who is athirst for the water of life. [Cf: RH 10-06-96 para. 8] p. 392, Para. 4, [1896MS].

When the latter rain is poured out, the church will be clothed with power for its work; but the church as a whole will never receive this until its members shall put away from among them, envy, evil surmisings, and evil speaking. Those who cherish these sins know not the blessed experience of love; they are not awake to the fact that the Lord is testing and proving their love for him by the attitude they assume toward one another. Christ says to us, "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." When this commandment is obeyed, envy, evil speaking, evil surmising, and evil thinking will not be indulged; they will have no part in the formation of character. [Cf: RH 10-06-96 para. 9] p. 392, Para. 5, [1896MS].

This love means growth spiritually. Christ has given an example which his people are to follow. He binds them to one another and to himself by his own divine attributes. Their oneness with Jesus Christ makes them love one another, for this is the sure fruit. He makes their affection for one another the badge of their discipleship. [Cf: RH 10-06-96 para. 10] p. 393, Para. 1, [1896MS].

As the Saviour lifted his eyes to heaven, just before he descended to the greatest depths of his humiliation, offering up his life on the cross, he prayed that his disciples might all be one, "even as we are one: . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 10-06-96 para. 11] p. 393, Para. 2, [1896MS].

God's people have battles to fight, close and severe, but not against their brethren. All dissension, all desire to hurt or weaken or destroy

the influence or work of one of God's weakest workers, will be registered in the books of heaven as done unto Jesus. The warfare we must undertake is against the confederacy of evil; but woe unto those who shall turn their implements of warfare against their own brethren! [Cf: RH 10-06-96 para. 12] p. 393, Para. 3, [1896MS].

"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?" The love of Jesus in the heart will always be revealed in kindheartedness and tender compassion for those for whom he paid so dear a price. The beloved disciple continues: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." We cannot be loveless Christians; the thing is simply impossible. [Cf: RH 10-06-96 para. 13] p. 393, Para. 4, [1896MS].

The education of the church has not been altogether what it should be. Satan has been working to blind the understanding, that the church shall not realize her weighty responsibilities. The ordained minister is depended upon to pray, and to open the Scriptures to the people who assemble for worship; but God would have every one do a work for the Master. Thousands might be at work who are not ordained to preach the gospel. It is humble men whom God will use,--those who will open their hearts to the voice and knock of Jesus, that he may come in and abide with them. And because they have neglected their God-given work, many have lost their first love. A hard, selfish spirit has taken possession of a large number of those who, if they had loved the souls for whom Christ has died, would work for them in a variety of ways as God's instrumentalities. [Cf: RH 10-06-96 para. 14] p. 393, Para. 5, [1896MS].

God reminds his army that they are to fight in unison with the angels of heaven, and that more than angels are engaged in the warfare. The Holy Spirit, Christ's representative, is in their ranks, arming the weakest with his might to press forward unto victory. Mrs. E. G. White. [Cf: RH 10-06-96 para. 15] p. 393, Para. 6, [1896MS].

The plan of salvation was laid in a sacrifice so broad and deep and high that it is immeasurable. Christ did not send his angels to this fallen world, while he remained in heaven; but he himself went without the camp, bearing the reproach. He became a man of sorrows, and acquainted with grief; himself took our infirmities, and bore our weaknesses. And the absence of self-denial in his professed followers, God regards as a denial of the Christian name. Those who profess to be one with Christ, and indulge their selfish desires for rich and expensive clothing, furniture, and food, are Christians only in name. To be a Christian is to be Christlike. [Cf: RH 10-13-96 para. 1] p. 394, Para. 1, [1896MS].

And yet how true are the words of the apostle: "For all seek their own, not the things which are Jesus Christ's." Many Christians do not have works corresponding to the name they bear. They act as if they had never heard of the plan of redemption wrought out at an infinite cost. The majority aim to make a name for themselves in the world; they adopt its forms and ceremonies, and live for the indulgence of self. They

follow out their own purposes as eagerly as do the world, and thus they cut off their power to help in establishing the kingdom of God. [Cf: RH 10-13-96 para. 2] p. 394, Para. 2, [1896MS].

These ease-loving, worldly men are Satan's most diligent and devoted servants. They will sacrifice to the idol self; and when its demands are satisfied, there is not much left for the cause of Christ. And yet how they magnify the little crosses, the privations and buffetings they meet in their daily life. How much they talk about them, and how grieved they become over them. They feel that heaven is certainly earned by the trials they have endured and the sacrifices they have made. But the apostle says, "Ye have not yet resisted unto blood, striving against sin." All this, and a thousandfold more, Christ bore for us. Let us consider him who endured the contradiction of sinners against himself. Jesus died our sacrifice. How do our works compare with his? [Cf: RH 10-13-96 para. 3] p. 394, Para. 3, [1896MS].

In his teaching, Christ illustrated this condition of selfishness by a parable. He said: "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table." Self is here represented by the rich man living in a mansion, clothed in purple and fine linen, and faring sumptuously every day, while the suffering cause of God is allowed to lie at the gate, fed from the crumbs which fall from the rich man's table. [Cf: RH 10-13-96 para. 4] p. 394, Para. 4, [1896MS].

The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blast of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to his service. Because Christ's self-sacrificing love is not interwoven in the life practises, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ. [Cf: RH 10-13-96 para. 5] p. 394, Para. 5, [1896MS].

Why is it that there are not more missionaries in the field today? Why are the calls that come in from every land for men to spread a knowledge of the truth, passed by unheeded?--It is because there are none to send. The laymen, though they have the precious light of truth, excuse themselves on the plea that they cannot preach. But this excuse will not avail. Laymen can minister. It is their privilege to lay hold of divine power with one hand, and with the other to reach forth to save humanity. [Cf: RH 10-13-96 para. 6] p. 395, Para. 1, [1896MS].

To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and widespread. Through the prophet Malachi, God says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" These are the words of God, who speaks, and it is. Shall we not hear his voice? Shall we not change the

order of things, and cooperate with Christ? [Cf: RH 10-13-96 para. 7] p. 395, Para. 2, [1896MS].

The Lord will not accept the gift that is presented grudgingly. He loves a cheerful giver. He is not dependent upon man for means to carry on his work. He says: "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Have you brought to God your gifts and offerings out of the abundance he has bestowed upon you? Have you given him that which he claims as his own? If not, it is not yet too late for you to make the wrong right. The Spirit of Jesus can melt the icy selfishness that pervades the soul. [Cf: RH 10-13-96 para. 8] p. 395, Para. 3, [1896MS].

O that men and women would arouse, and venture something for the truth's sake! Temporal matters must not be allowed to interpose between God and the soul. Heed the admonition of Christ: "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." Worldly treasure is a lodestone to hold the thoughts, to limit the plans, and to control the judgment according to the world's standard. [Cf: RH 10-13-96 para. 9] p. 395, Para. 4, [1896MS].

Everywhere men are tying up their money, and hiding it in the earth. They are seeking worldly treasure. They do not make the kingdom of God and his righteousness their first consideration. That must wait their time and pleasure, although thousands of souls are dying around them without the light, unready for eternity. God says to them, "Thou wicked and slothful servant, . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." These shortsighted men have no ability to measure the gift of eternal life, to realize the value of the eternal weight of glory. They have allowed the world to eclipse the divine attractions. They build upon the treacherous sand, and when the blasts of the tempest break upon them, their foundation will be swept away. [Cf: RH 10-13-96 para. 10] p. 395, Para. 5, [1896MS].

In a parable the Lord sets before us the results of this covetousness: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." [Cf: RH 10-13-96 para. 11] p. 396, Para. 1, [1896MS].

This is the object--to lay up treasure on earth--which the worldling sets before himself. The Lord blessed this man with rain from heaven; with sunshine, warming the earth, and causing vegetation to flourish. The Lord entrusted his means to him; but he managed it all for himself; he defrauded God of both interest and principal. Everything was used to

minister to his own enjoyment. Christ denounces the covetousness which caused this man to rob God of his due. "Thou fool," he says, "this night thy soul shall be required of thee." [Cf: RH 10-13-96 para. 12] p. 396, Para. 2, [1896MS].

The love of Christ is broad and deep and full, and should awaken in the heart a response that will overbalance every worldly consideration. The cross of Calvary is a convincing proof of his interest in humanity. His plea in their behalf, before he ascended to the Father, was, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." "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 10-13-96 para. 13] p. 396, Para. 3, [1896MS].

How can those for whom Christ has sacrificed so much, continue to enjoy his gifts selfishly? His love and self-denial are without a parallel; and when this love enters into the experience of his followers, they will identify their interests with those of their Redeemer. Their work will be to build up the kingdom of Christ. They will consecrate themselves and their possessions to him, and use both as his cause may require. [Cf: RH 10-13-96 para. 14] p. 396, Para. 4, [1896MS].

This is nothing more than Jesus expects of his followers. No individual who has before him so great an object as the salvation of souls will be at a loss to devise ways and means for denying self. This will be an individual work. All that it is in our power to bestow will flow into the Lord's treasury, to be used for the proclamation of truth, that the message of Christ's soon coming and the claims of his law may be sounded to all parts of the world. Missionaries must be sent out to do this work. [Cf: RH 10-13-96 para. 15] p. 396, Para. 5, [1896MS].

The love of Jesus in the soul will be revealed in word and deed. The kingdom of Christ will be paramount. Self will be laid a willing sacrifice on the altar of God. Every one who is truly united with Christ will feel the same love for souls that caused the Son of God to leave his royal throne, his high command, and for our sake become poor, that we through his poverty might be made rich. Mrs. E. G. White. [Cf: RH 10-13-96 para. 16] p. 396, Para. 6, [1896MS].

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." [Cf: RH 10-20-96 para. 1] p. 397, Para. 1, [1896MS].

Here are presented souls that might have been saved if the watchman had spoken to them the words of life. But this he neglected to do. He chose his own course, was indolent and self-indulgent; and although brought into close contact with souls, he made no personal effort to save them. The work of the watchman is to speak as from the lips of God. By so doing he might save a soul from death; but, neglecting his

God-given work, the soul is left to perish in his iniquity. But God declares, "His blood will I require at thine hand." It is not enough for the minister to preach; he is to be a watchman. The duty of a watchman is arduous; he is to show untiring vigilance. He is to be a discerning man, able to see the dangers and understand the peril of souls. [Cf: RH 10-20-96 para. 2] p. 397, Para. 2, [1896MS].

Many love to preach, but shun the labor that is required to lift souls out of sin. Men are dying all around us, and we have not made any special efforts to address them earnestly, interestedly, affectionately, as Christ would have done had he been on the earth. We are Christ's ambassadors, watchmen unto the house of Israel, to see the dangers that await souls, and give them warning. The pastor is a shepherd of the sheep, guarding them, feeding them, warning them, reproving them, or encouraging them, as the case may require. There is visiting to be done, not to have a pleasant chat, but to do the work required of a watchman. There should be earnest conversation and prayer with these souls. This is the kind of work that gains valuable experience in the upbuilding of Christ's kingdom. [Cf: RH 10-20-96 para. 3] p. 397, Para. 3, [1896MS].

But if this work is neglected, the wolves will find access to the flock. They will work for their master, as the watchman has failed to work for his. The sheep will be wounded and bruised, owing to the cold indifference and irresponsible course pursued toward them by the shepherd. [Cf: RH 10-20-96 para. 4] p. 397, Para. 4, [1896MS].

God has enjoined upon the watchmen to watch for souls as they that must give an account. Said the apostle Paul: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." [Cf: RH 10-20-96 para. 5] p. 397, Para. 5, [1896MS].

Joseph felt the need of strength from God in his youth. He sought the kingdom of God and his righteousness. Although a lonely exile, his life was marked with fidelity. He sought to do others good, and the beauty of holiness, of faith and trust in God, manifested in his life, was a living illustration of a child of God, an heir of heaven. [Cf: RH 10-20-96 para. 6] p. 397, Para. 6, [1896MS].

Jesus, our precious Saviour, was the majesty of heaven. But what a life was his, marked with self-denial, with love, with tenderest compassion for the fallen race! He was a man of sorrows, and acquainted with grief. With his own special sorrows?--No; but with the griefs and sorrows of men. Jesus was a living illustration of what man must become. That which he experienced and exemplified in his life he expects us to practise in our lives. He made himself of no reputation; he was holy, harmless, undefiled; his life was glorified by the light that shines from the throne of God. [Cf: RH 10-20-96 para. 7] p. 398, Para. 1, [1896MS].

The kingdom of God must be our first consideration. There must be obedience to God's requirements. With sorrow for sin, and patient love, we must have that faith which works by love and purifies the soul; we

must work as Christ worked. We shall have greater earnestness and zeal when we take in the plan of redemption, and what a great sacrifice has been made to save the fallen race. We must participate in that sacrifice. Ministers must arouse from their lethargy, and labor for the salvation of the souls for whom Christ has paid so infinite a price. [Cf: RH 10-20-96 para. 8] p. 398, Para. 2, [1896MS].

This work is done leisurely and indifferently. There must be more earnest and determined effort. John Welch, a faithful minister of Christ, felt so great a burden for souls that he often arose in the night, and sent up to God his earnest supplication for their salvation. His wife pleaded with him on one occasion to regard his health, and not venture on such exposure. Mark his answer: "O woman, I have the souls of three thousand to answer for, and I know not how it is with them." John Knox, when in an agony of prayer for his beloved land, cried out in the burden of his soul, "O God, give me Scotland, or I die!" [Cf: RH 10-20-96 para. 9] p. 398, Para. 3, [1896MS].

In a town in New England a well was being dug; and when the work was nearly finished, while one man was still at the bottom, the earth caved in and buried him beneath an avalanche of sand and gravel. Instantly the alarm went forth, and mechanics, farmers, merchants, lawyers, and ministers hurried breathlessly to the rescue. Ropes, ladders, spades, shovels--all that could be needed and used were soon brought by eager and willing hands. "Save him! O, save him!" was the cry. They worked with desperate energy, till the sweat glistened like beads upon their brows, and their arms trembled with exertion. At length a tin tube was thrust down, through which they shouted to the man to answer if he was still alive. The response came, "Alive, but make haste! It is fearful here." With a shout of joy they renewed their efforts, and at last he was reached and saved, and the joyful cheer went up that seemed to reach to the very heavens, "He is saved!" and the cry was taken up and echoed through every street and alley in the town. [Cf: RH 10-20-96 para. 10] p. 398, Para. 4, [1896MS].

Was this too great zeal and interest, too great enthusiasm, to save the life of one man? It surely was not; but what is the loss of one life in comparison with the loss of a soul? If the threatened loss of one life will create such intense excitement in human hearts, should not the loss of a soul create greater and deeper solicitude in the hearts of men who claim to realize their danger? Shall we not show as great zeal and perseverance in laboring for the eternal salvation of souls as were manifested for the life hanging in the balance, of that man buried beneath the sand and rubbish? [Cf: RH 10-20-96 para. 11] p. 398, Para. 5, [1896MS].

The Son of God, who was equal with the Father, gave his life to save the souls of men; and he has enjoined upon his followers that they love one another as he has loved them. Souls are perishing around us for the want of light. They are to be labored for, prayed for, attracted to God by the good works of those who profess the truth. Thus shall we follow the injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the light of the world." Then let the light shine in true goodness, in the beauty of holiness, leaving a bright track heavenward. Reflect light, and it will be reflected back to God in thankful praise from men whose hearts are quickened, whose imagination is kindled, to grasp the

glories that eye hath not seen and hear the melodies which ear hath not heard. Grasping the things that are unseen, let heaven's glory shine forth upon others. [Cf: RH 10-20-96 para. 12] p. 399, Para. 1, [1896MS].

A Presbyterian lady once made the remark: "O that we could have the pure gospel as it used to be preached from the pulpit! Our minister is a good man; but he does not take in the wants of the people. He clothes the cross of Calvary with beautiful flowers, which hide all its shame, conceal all its reproach. My soul is starving for the bread of life which came down from heaven. How refreshing it would be to hundreds of poor souls like me to listen to something simple, plain, and Scriptural, that would nourish our souls. The ministers do not have what we want. We want light, and peace, and holiness." [Cf: RH 10-20-96 para. 13] p. 399, Para. 2, [1896MS].

The cross of Calvary alone can reveal the worth of the soul. No man can correctly estimate its value unless he is able to comprehend the height and depth of the glory from which Christ descended that man might be saved and join in the glad song of triumph and everlasting praise to God and the Lamb. The price of man's ransom could be paid only by One equal with God, the spotless Son of the infinite Father. Unless this sacrifice had been made, souls would have perished. [Cf: RH 10-20-96 para. 14] p. 399, Para. 3, [1896MS].

The greatest blessing that God can give to man is the spirit of earnest prayer. All heaven is open before the man of prayer. The prayers offered in humble faith will be heard. "The Spirit itself maketh intercession for us with groanings which cannot be uttered." The ambassadors of Christ will have power with the people after they have, with earnest supplication, come before God. [Cf: RH 10-20-96 para. 15] p. 399, Para. 4, [1896MS].

Jesus has a deep, earnest interest in every sinner. He withheld not himself. We see him constantly engaged in earnest labor. He did not excuse himself from bearing burdens. He toiled; he was often weary and hungry. The souls he came to save were of such value that he could not leave them in peril unwarned; and this is the way that his representatives must labor, coming close to their fellow men. Christ's true ambassadors will labor with the spirit of earnestness and zeal of which he has given an example in his life. They will labor not alone for time, but for eternity. They will look to Calvary, and present Christ and him crucified as the sinner's only hope. [Cf: RH 10-20-96 para. 16] p. 399, Para. 5, [1896MS].

Those who have the love of God in their hearts, will, in exact proportion to their love, feel a solicitude for souls. The love of Christ will be revealed in earnest efforts to bring sinners from darkness to the light of truth. Ministers who feel the burden of the work upon them will not hesitate at any sacrifice, at weariness or toil, that they may present those for whom they labor perfect in Christ Jesus. Mrs. E. G. White. [Cf: RH 10-20-96 para. 17] p. 400, Para. 1, [1896MS].

In these last days of the world's history, when self-indulgence and pleasure seem to be the objects for which men live, the followers of Christ must strive to become like him in character, that they may not

be ashamed to meet their record in the books of heaven, when every man will be rewarded according to his deeds. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: for there is no respect of persons with God." [Cf: RH 10-27-96 para. 1] p. 400, Para. 2, [1896MS].

There are a large number of professed Christians who would feel surprised and deeply injured if they were shown the light in which God regards them. They are spiritually dead, while professing to live. They are false lights--signs that point in the wrong direction. To these I would lift my voice in warning. Study your Bibles, analyze your motives and principles, before it is too late. When you repent and become converted, you will see and appreciate the true Light, which lighteth every man that cometh into the world. The halfhearted, pleasure-loving professor of religion is the very best agent Satan has to allure souls away from the straight gate and from the narrow path. Such have proved the ruin of souls they might have saved had they walked in the footprints of the Light of life. [Cf: RH 10-27-96 para. 2] p. 400, Para. 3, [1896MS].

And yet these persons think that because they have a form of godliness, they are accepted of God. But God does not receive such as his sons and daughters. In that great day when he shall render to every man according as his works have been, they will realize the truth of the words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [Cf: RH 10-27-96 para. 3] p. 400, Para. 4, [1896MS].

We are often solicited to give advice as to whether it is wrong for Christians to attend parties for amusement. I would remind all such inquirers of their privilege of seeking the Lord in prayer. "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." [Cf: RH 10-27-96 para. 4] p. 400, Para. 5, [1896MS].

He who truly desires to know the will of the Lord will not run any risk by venturing on unknown ground. He will bring to his Heavenly Father a humble, contrite heart, not a determination to have his own way. Nor will he come in doubt whether to receive the heavenly wisdom, and walk in wisdom's ways, or follow his own inclinations and desires; for of such God says, "Let not that man think that he shall receive anything of the Lord." God will not be mocked by his creatures. We are not to venture on an uncertain course for an hour's self-pleasing. [Cf: RH 10-27-96 para. 5] p. 401, Para. 1, [1896MS].

To those who desire to know how far they can go in indulgence and amusements, I would say, Just so far as you can keep the companionship of Christ. Look to Calvary, and as you behold Christ offering up his

precious life for you, that you may have an opportunity to form a character for eternal life, ask yourself the question, How shall I occupy the time given me of God at an infinite cost? He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 10-27-96 para. 6] p. 401, Para. 2, [1896MS].

Christ was a man of sorrows, and acquainted with grief. He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed. Can you follow in his footsteps, and at the same time find your enjoyment in parties of pleasure? Those who have accepted Christ will need to watch and pray constantly, that they may not be deceived by any of Satan's devices. The person who is not cherishing in his heart the love of Jesus, will follow in the lead of those who are lovers of pleasure more than lovers of God. [Cf: RH 10-27-96 para. 7] p. 401, Para. 3, [1896MS].

The gaiety, the foolish nonsense, the lack of sobriety, that are current in pleasure parties and picnic gatherings, lead to grave evils. The youth are pleased with exciting pleasures, as was Herod when the daughter of Herodias danced before him. Satan with his angels was present at that feast of long ago. It was he who instigated the king to make the promise which led to the death of one of the greatest prophets the world has ever seen. But there is also another witness at these gatherings. Angels of heaven are present, taking note of every word and action. How little those present realize, when they join in the mirth and jest, that for "every idle word that men shall speak, they shall give account thereof in the day of judgment." [Cf: RH 10-27-96 para. 8] p. 401, Para. 4, [1896MS].

The prophet saw this event. He says, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." [Cf: RH 10-27-96 para. 9] p. 401, Para. 5, [1896MS].

"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." "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 words mean more than many suppose. To believe on his name means to receive Christ as our personal Saviour. All who receive him may come to the Father in his name. And as a son, the Father will receive the repenting sinner to his favor and his heart, to partake of the riches of his grace. He may ask what he will, and it will be done unto him. Those who have decided to do nothing in any line that will displease God, will know, after they present their case before him, just what course to pursue. With an eye single to the glory of God, they will do his will, even if it does not accord with their inclinations. [Cf: RH 10-27-96 para. 10] p. 401, Para. 6, [1896MS].

While living in close connection with God, we shall hear his voice in loving entreaties and warnings: "Watch and pray, lest ye enter into temptation." "Continue in prayer, and watch in the same with thanksgiving." "Walk in wisdom toward them that are without, redeeming

the time." "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." "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 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: RH 10-27-96 para. 11] p. 402, Para. 1, [1896MS].

Then whom shall we choose to serve? Shall we make Christ our personal Saviour; study his life and practise; go only where we are sure he leads the way, and where we can keep him by our side as an honored Friend and Counselor? Our heart's desire, breathed out in prayer to God, should be, Abide with me. Mrs. E. G. White. [Cf: RH 10-27-96 para. 12] p. 402, Para. 2, [1896MS].

When Moses pleaded with the Lord, "I beseech thee, show me thy glory," the Lord made him the promise, "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; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." [Cf: RH 11-03-96 para. 1] p. 402, Para. 3, [1896MS].

It is his righteous character that constitutes the glory of God; and it is this same glory that Christ prays may be given to his followers upon the earth. Hear the petition that he makes to his Father for them: "Sanctify them through thy truth: thy word is truth. . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [Cf: RH 11-03-96 para. 2] p. 402, Para. 4, [1896MS].

This request of Christ has no limit to its fulness. He desires that his followers shall reveal to the world his spirit of unity and love. But before this unity can exist among them, there must be a genuine renovation of every heart; there must be a vital connection with God; the character must be formed after the divine similitude. [Cf: RH 11-03-96 para. 3] p. 403, Para. 1, [1896MS].

Though each is charged with responsibility, and each has a part to act, "none of us liveth to himself." God has designed by the unity of his people to impress upon a sinful world, and also to reveal to the heavenly intelligences, the fact that Christ has not died in vain. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." The pure and holy principle of love distinguishes the character and conduct of Christians from those of worldlings. Standing out from the world, we are to become representatives of the goodness, mercy, and love of God. Thus we may be spectacles unto the world, and to angels, and to men. [Cf: RH 11-03-96 para. 4] p. 403, Para. 2, [1896MS].

In the great plan of salvation it is the Lord's will that the members of his family on earth shall become workers together with him in fulfilling his purposes of love. He has called his followers to imitate his life of self-denial and self-sacrifice. Heaven's wonderful Gift, with his holy influence unites the family in heaven with the family on earth in this work, that they may cooperate in winning souls for Christ. God bids us with one hand, the hand of faith, take hold of his mighty arm, and with the other hand, that of love, reach perishing souls. Christ is the way, the truth, and the life; he desires us to walk even as he walked. [Cf: RH 11-03-96 para. 5] p. 403, Para. 3, [1896MS].

God calls for those who are at ease in Zion to be up and doing. Will they not listen to the Master's voice? He wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith, and renew the courage. In the path of humble obedience are safety and power, comfort and hope; but the reward will finally be lost by those who are doing nothing for Jesus. Weak hands will be unable to cling to the Mighty One; feeble knees will fail to support in the day of adversity. It is the Christian worker who will receive the glorious prize and hear the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." [Cf: RH 11-03-96 para. 6] p. 403, Para. 4, [1896MS].

We are children of God, dependent upon one another for happiness. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls for the Saviour. If we injure others, we injure ourselves also. If we bless others, we also bless ourselves; for the influence of every good deed is reflected upon our own hearts. The tenderness and love that Jesus has revealed in his own life should be an example to us of the manner in which we should treat our fellow beings. [Cf: RH 11-03-96 para. 7] p. 403, Para. 5, [1896MS].

God holds us as his debtors, and also as debtors to our fellow men who have not the light of truth. He has given us light, not to hide under a bushel, but to set on a candlestick, that all around us may be benefited. The grace of God ruling in the heart, and bringing the mind and thoughts into subjection to Jesus, will make us strong to work for him. [Cf: RH 11-03-96 para. 8] p. 404, Para. 1, [1896MS].

Jesus pleaded, not for one only, but for all his disciples, "Father, I will that they also, whom thou hast given me, be with me where I am." That earnest prayer included not only his disciples then living, but all his followers to the close of time. "Neither pray I for these alone, but for them also which shall believe on me through their word." Yes, that prayer embraces even us. We should be comforted by the thought that we have a great Intercessor in the heavens presenting our petitions before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." In the hour of greatest need, when discouragement would overwhelm the soul, it is then that the watchful eye of Jesus sees that we need his help. When all human support fails, if we call upon him, Jesus comes to our aid, and his presence scatters the darkness and lifts the cloud of gloom. [Cf: RH 11-03-96 para. 9] p. 404, Para. 2, [1896MS].

Missionaries of God are wanted to carry the light of truth to those who sit in the shadow of death. "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 this is the love his children are to manifest toward those that are without. Thousands who now reject the message of salvation would accept Christ if they could see the beauty of his character reflected in his followers. [Cf: RH 11-03-96 para. 10] p. 404, Para. 3, [1896MS].

Then can we be surprised that the enemy should put forth every effort in his power to create dissension, alienation, and strife in the church of God, that they may not reveal to the world the glory, the character, of Christ? [Cf: RH 11-03-96 para. 11] p. 404, Para. 4, [1896MS].

It is time that the people of God brought fervent love for one another into their daily experience. When the love of Jesus is abiding in the heart, it will be revealed in every action. Differences of opinion will disappear; for self will no longer seek the supremacy. Thus the church may become a bright and shining light, and Heaven, looking on, may see that there is a body with one spirit, one hope, drawing toward one great center--Christ. Mrs. E. G. White. [Cf: RH 11-03-96 para. 12] p. 404, Para. 5, [1896MS].

"Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This scripture teaches that God, as the giver of all our benefits, has a claim upon them all; that his claim should be our first consideration; and that a special blessing will attend all who honor this claim. [Cf: RH 11-10-96 para. 1] p. 404, Para. 6, [1896MS].

Herein is set forth a principle that is seen in all the dealings of God with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and he bade them acknowledge him as the possessor of all things. In the garden he caused to grow every tree that was pleasant to the eye or good for food; but among them he made one reserve. Of all else, Adam and Eve might freely eat, but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and their loyalty to God. [Cf: RH 11-10-96 para. 2] p. 405, Para. 1, [1896MS].

So the Lord has imparted to us heaven's richest treasure in giving us Jesus. With him he has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are his gifts. Houses and lands, food and clothing, he has placed in the possession of men. He asks us to acknowledge him as the giver of all things, and for this reason he says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for carrying forward the work of the gospel. [Cf: RH 11-10-96 para. 3] p. 405, Para. 2, [1896MS].

It was by the Lord Jesus Christ himself, who gave his life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside his honor as commander of the heavenly hosts, who clothed his divinity with humanity, in order to uplift the fallen race, who for our sake became poor, that we through his poverty might be rich, has spoken to men, and in his wisdom has told them his own plan for sustaining those who bear his message to the world. [Cf: RH 11-10-96 para. 4] p. 405, Para. 3, [1896MS].

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to him, because so contrary to his character. In carrying out God's plan, men may by his grace so relate themselves to him and to their fellow men that they will be registered in the books of heaven as colaborers with Christ in the plan of redemption. [Cf: RH 11-10-96 para. 5] p. 405, Para. 4, [1896MS].

Not only does the Lord claim the tithe as his own, but he tells us how it should be reserved for him. He says, "Honor the Lord with thy substance, and with the *firstfruits* of thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul, in regard to gifts, present a principle that applies also to tithing. "On the first day of the week, let every one of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us. [Cf: RH 11-10-96 para. 6] p. 405, Para. 5, [1896MS].

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon his goodness. We have beheld his work in creation as an evidence of his power in redemption. Our hearts are filled with thankfulness for his great love. And now, before the toil of the week begins, we return to him his own, and with it an offering to testify our gratitude. Thus our practise will be a weekly sermon, declaring that God is the possessor of all our property, and that he has made us stewards to use it to his glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we

give it expression; and the joy it brings is life to soul and body. [Cf: RH 11-10-96 para. 7] p. 406, Para. 1, [1896MS].

The duty and privilege of systematic giving to the cause of God are matters that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear his message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to him for all his benefits. [Cf: RH 11-10-96 para. 8] p. 406, Para. 2, [1896MS].

God has given special direction as to the use to which the tithe should be devoted. He does not design that his work shall be crippled for want of means. That there may be no haphazard work and no error, he has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe to use according to their own judgment. They are not to use it for themselves in any emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects his agents to labor, not against him, but in unison with him, that his treasury may be supplied. [Cf: RH 11-10-96 para. 9] p. 406, Para. 3, [1896MS].

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in his treasury, and held sacred for God's service as he has appointed. The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? [Cf: RH 11-10-96 para. 10] p. 406, Para. 4, [1896MS].

As a people and as individuals we need to have a deeper sense of our duty to God and our responsibility to the world. There should be more earnest study of the Scriptures. I have been deeply impressed with the importance of studying the book of Daniel in connection with the smaller prophets, especially Malachi. And we need to give careful attention also to the lessons taught in the building of the tabernacle and the temple, and in the temple service. Through the prophets God has given a delineation of what will come to pass in the last days of this earth's history, and the Jewish economy is full of instruction for us. [Cf: RH 11-10-96 para. 11] p. 406, Para. 5, [1896MS].

The rivers of blood that flowed at the harvest thanksgiving, when the sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from him is the gift of redeeming love. From his instruction to Israel, he would have us learn that he has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be

carried to all those who are perishing in their sins. The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy. [Cf: RH 11-10-96 para. 12] p. 407, Para. 1, [1896MS].

When these things are studied and heeded as the message of God to every soul, we shall see the deep movings of his Spirit among us. Conscience will be aroused. The record of past days will make its disclosure of the vanity of human inventions, by which men have excused themselves for neglecting the claims of God. The Holy Spirit will reveal faults and defects of character that ought to have been discerned and corrected. It will show how, through the grace of Christ, the character might have been transformed. The Lord's servants will see how they should have had the joy of victory where they have known the sorrow of defeat. [Cf: RH 11-10-96 para. 13] p. 407, Para. 2, [1896MS].

The Lord will not only reveal himself as a God of longsuffering mercy, but by terrible things in righteousness he will make it manifest that he is not a man that he should lie. He will have no fellowship with false dealing. He will sanction no pretense. The time is near when the inner life will be fully revealed. All will behold, as if reflected in a mirror, the working of the hidden springs of motive. The Lord would have you now examine your own life, and see how stands your record with him. [Cf: RH 11-10-96 para. 14] p. 407, Para. 3, [1896MS].

The period of our probation is fast closing. The year 1896 will soon be as a tale that is told. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings needed to sustain his cause. [Cf: RH 11-10-96 para. 15] p. 407, Para. 4, [1896MS].

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record upon the sacred page. If the Lord's people had faithfully obeyed his directions, the promise would have been fulfilled to them. But when men disregard the claims of God plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. [Cf: RH 11-10-96 para. 16] p. 407, Para. 5, [1896MS].

The Lord is still testing us to see whether we will prove faithful servants. He is calling upon his people to consider his goodness, to respond to his mercy, and to give proof of their loyalty by bringing all the tithes into his storehouse. "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." Mrs. E. G. White. [Cf: RH 11-10-96 para. 17] p. 408, Para. 1,

[1896MS].

"Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass or a tinkling cymbal. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." [Cf: RH 11-17-96 para. 1] p. 408, Para. 2, [1896MS].

In God's sight the life that is destitute of the grace of love is a failure. No good can be accomplished unless the Spirit of the God of love pervades every action. Zeal in religious lines cannot supply its place; nor can the talent of speech, used in this direction, profit anything unless love for God and the purchase of his blood prompts the words spoken. This spirit of love is to be brought into our daily lives, and exercised toward our fellow men. It was the love revealed in our Saviour's life that made his intercourse with humanity a savor of life unto life. He came to our world to manifest the character of God. His professed followers may make great achievements, may do works wonderful in the eyes of their fellow men; but in the eyes of God it profits nothing if love has not prompted the actions; if they have been tainted by selfishness, and mingled with unsanctified and unholy ambitions. While professing to be the children of God, their hearts are destitute of his love. Such are a misrepresentation of the character of God. [Cf: RH 11-17-96 para. 2] p. 408, Para. 3, [1896MS].

And what are some of the characteristics of this love? Let the word of God answer the question: "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." [Cf: RH 11-17-96 para. 3] p. 408, Para. 4, [1896MS].

The soul who does not love God supremely and his neighbor as himself, allows self to stand in the way. He is virtually saying, Stand on one side; I am holier than thou. Your works can bear no comparison with mine. This the apostle calls being "puffed up." But love "doth not behave itself unseemly," is not self-centered. It can discern the value of others' virtues, and as a sure result, "is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." [Cf: RH 11-17-96 para. 4] p. 408, Para. 5, [1896MS].

When fault is found in a brother, or misfortune befalls him, the one in whom true love dwells will not seek to make it public, saying: I told you how it would be; I told you he was not to be depended upon. I worked to disconnect him from that position of influence; for I knew he was not to be trusted. By thus dwelling upon his weakness, you cultivate a spirit of suspicion; you give to your brother no spiritual help, no tenderness, no love. That cold, self-tainted atmosphere is as a spiritual malaria; and the erring brother feels in his heart the sentiments that are cherished toward him. He in turn becomes discouraged, loses faith in his brethren, and grows careless and indifferent. [Cf: RH 11-17-96 para. 5] p. 408, Para. 6, [1896MS].

But this is not the way we are to treat those who are weak in the faith,--those who have not much strength of character. Our course of

action is clearly marked out for us: "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." Those who have, through their own error of judgment, pursued such a course as to discourage one of the Lord's children, should go to the word of God for themselves; they should heed the admonitions given by the world's Redeemer,--he who took our human nature, and was in all points tempted like as we are, that he might be able to succor them that are tempted. In Matt. 18:1-14 is contained a lesson of the highest importance to those who are striving for the crown of eternal life. There we read, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Calling a little child to him, Jesus said: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. . . . 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." [Cf: RH 11-17-96 para. 6] p. 409, Para. 1, [1896MS].

In Rev. 2:1-3, Christ presents many excellent qualities which the church at Ephesus possessed. He says: "Unto the angel of the church of Ephesus write: . . . I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." [Cf: RH 11-17-96 para. 7] p. 409, Para. 2, [1896MS].

But though there was much to commend, one thing was lacking. "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. . . . 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." It is evident that the Lord here has reference to the love that should be cherished in the hearts of the members of the family of God for one another. Something which they had they have lost, and the Lord calls upon them to repent without delay. He will not approve of work that is destitute of his Spirit and his love. [Cf: RH 11-17-96 para. 8] p. 409, Para. 3, [1896MS].

Christ taught this principle of love. On one occasion "a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Christ had been presenting to the people truths which, because they were true, were as cutting as a two-edged sword, and the priests and rulers could not gainsay them. With murder in their hearts, yet fearing to speak themselves, they urged the lawyer to tempt Jesus with this question. Jesus understood their motives; for he could read men's hearts, and he said to the lawyer: "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." Jesus said unto him, "Thou hast answered right: this do, and thou shalt live." These are the two great principles upon which hang all the law and the prophets. [Cf: RH 11-17-96 para. 9] p. 409, Para. 4, [1896MS].

Would it not be the safer plan, my brethren and sisters, to keep the commandments of God in the spirit and in the letter? Obedience to the

first four, in which is enjoined supreme love for God, will lead us to love our neighbor as ourselves; "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is because so many members of the church do not bring the commandments of God into the daily life that there is so little of the love of God manifested one toward another. And the absence of this love makes the church weak and inefficient. [Cf: RH 11-17-96 para. 10] p. 410, Para. 1, [1896MS].

The church militant is not the church triumphant. Satan is actively working; he is watching the character of each one, to find out whom he can most successfully tempt to dishonor God by departing from his holy commandments. Christ says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." The love here commended is not so clothed with selfishness that it is not discerned. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth." Darkness has blinded his eyes; he is deceived by the enemy; and as a result the spirit of the archdeceiver actuates his works,--works of such a character as to hurt, misjudge, and destroy. [Cf: RH 11-17-96 para. 11] p. 410, Para. 2, [1896MS].

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." What is the message we are to receive and practise? "For this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." This cruel spirit will be manifested toward those who advocate the principles of Christ. But let not this spirit discourage those who have the truth for these last times. [Cf: RH 11-17-96 para. 12] p. 410, Para. 3, [1896MS].

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "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. 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." [Cf: RH 11-17-96 para. 13] p. 410, Para. 4, [1896MS].

When the truth is enshrined in the heart, it will be manifested in the

daily life. The truth of the psalmist's words will be realized: "The law of the Lord is perfect, converting the soul." "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness." The home will be sweetened by its influence, and the business transactions will be entered upon as if in full view of the heavenly universe. [Cf: RH 11-17-96 para. 14] p. 411, Para. 1, [1896MS].

"If ye love me, keep my commandments." All the proud boasting of righteousness avails nothing. "He that doeth righteousness is righteous." "If a man think himself to be something, when he is nothing, he deceiveth himself." All the self-righteous claims of the professors of religion will have no weight with the man who possesses that wisdom which is from above; which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." [Cf: RH 11-17-96 para. 15] p. 411, Para. 2, [1896MS].

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy." How precious are these words from the Lord! They irradiate the pathway of the Christian amid all his toils and burdens. He has a heavenly Friend to whom he may turn for guidance and help in every time of need. Mrs. E. G. White. [Cf: RH 11-17-96 para. 16] p. 411, Para. 3, [1896MS].

Yesterday Sister McCenterfer accompanied me to Ashfield. We were pleased to meet Brethren Farnsworth and Israel at the station. Brother and Sister Farnsworth have just ended their long voyage over the Pacific Ocean. They did not have a pleasant or enjoyable trip, and were glad to feel solid ground once more under their feet. [Cf: RH 11-17-96 para. 1] p. 411, Para. 4, [1896MS].

On Sabbath Brethren Israel and Farnsworth attended the morning meeting in the Paramatta church. At the same time a meeting was being held in Sydney, in a hall which is hired by the Sydney church. I spoke to the people in Ashfield. The service was held in their new church, and I felt grateful to our Heavenly Father for such a neat little chapel where we could worship God upon his holy Sabbath. Brother Semmens opened the meeting with prayer. The Lord gave me freedom to speak to those assembled. As I looked upon the earnest, interested faces of the children, my heart was touched, and I addressed myself to them, encouraging them to do service for God. [Cf: RH 11-17-96 para. 2] p. 411, Para. 5, [1896MS].

In their early years, children may be useful in God's work. They are the younger members of his family, and he will give them his grace and his Holy Spirit, that they may overcome impatience, fretfulness, and all sin. Jesus loves the children. He has blessings for them, and he loves to see them obedient to their parents. He desires them to be his little missionaries, denying their own inclinations and desires for selfish pleasure to do service for him; and this service is just as acceptable to God as is the service of grown-up children. [Cf: RH 11-17-96 para. 3] p. 411, Para. 6, [1896MS].

The Lord Jesus received the mothers who brought their children to him

for his blessing. He appreciated their earnest desire that in their early childhood their children should be brought to him, that he might put his hands upon them and give them his blessing. What comfort and encouragement this should give parents to teach their children that Jesus loves them and will receive and bless them. Parents, teach your children that Jesus has given his own precious life, in order that they may come to him and receive his blessing. [Cf: RH 11-17-96 para. 4] p. 412, Para. 1, [1896MS].

Children should pray for grace to resist the temptations which will come to them,--temptations to have their own way and to do their own selfish pleasure. As they ask Christ to help them in their life-service to be truthful, kind, obedient, and to bear their responsibilities in the family circle, he will hear their simple prayer. When very young, children may be taught to be useful in the home life, to live to please Jesus, that they may become members of the family above. They may be missionaries in the home, relieving, as far as possible, the weary mother, who has so many cares and burdens to bear. [Cf: RH 11-17-96 para. 5] p. 412, Para. 2, [1896MS].

Parents, help your children to do the will of God by being faithful in the performance of the duties which really belong to them as members of the family. This will give them a most valuable experience. It will teach them that they are not to center their thoughts upon themselves, to do their own pleasure, or to amuse themselves. Patiently educate them to act their part in the family circle, to make a success of their efforts to share the burdens of father and mother and brothers and sisters. Thus they will have the satisfaction of knowing that they are really useful. [Cf: RH 11-17-96 para. 6] p. 412, Para. 3, [1896MS].

Let only pleasant words be spoken by parents to their children, and respectful words by children to their parents. Attention must be given to these things in the home life; for if, in their character building, children form right habits, it will be much easier for them to be taught by God and to be obedient to his requirements. [Cf: RH 11-17-96 para. 7] p. 412, Para. 4, [1896MS].

Children as well as those of older years are exposed to temptations; and the older members of the family should give them, by precept and example, lessons in courtesy, cheerfulness, affection, and in the faithful discharge of their daily duties. Children must be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for; and they must respond to these many mercies by bringing all the happiness possible into the family of which they are members. Thus they become children of God, missionaries in the home circle. [Cf: RH 11-17-96 para. 8] p. 412, Para. 5, [1896MS].

If parents neglect the education of their children, they deprive them of that which is necessary for the development of a symmetrical, all sided character, which will be of the greatest blessing to them all through their life. If children are allowed to have their own way, they receive the idea that they must be waited upon, cared for, indulged, and amused. They think that their wishes and their will must be gratified. Educated in this way, they carry through all their religious experience the deficiencies of their home training. [Cf: RH 11-17-96 para. 9] p. 412, Para. 6, [1896MS].

God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object lesson of what families who love God and keep his commandments may be. Christ will be glorified; his peace and grace and love will pervade the family circle like a precious perfume. A beautiful offering, in the child life of Christian missionaries, will be made to God. This will make the heart of Jesus glad, and will be regarded by him as the most precious offering he can receive. [Cf: RH 11-17-96 para. 10] p. 413, Para. 1, [1896MS].

May the Lord Jesus Christ be an object of worship in every family. If parents give their children the proper education, they themselves will be made happy by seeing the fruit of their careful training in the Christlike character of their children. They are doing God the highest service by presenting to the world, well-ordered, well-disciplined families, who not only fear the Lord, but honor and glorify him by their influence upon other families; and they will receive their reward. Mrs. E. G. White. *Ashfield, Sydney, N. S. W., Sept. 4, 1896.* [Cf: RH 11-17-96 para. 11] p. 413, Para. 2, [1896MS].

The love and benevolence of God and the merciful designs of his government are proclaimed in his word. "The eyes of all wait upon thee," writes the psalmist, "and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." To God we are indebted for life itself. In him "we live, and move, and have our being," receiving from him "life, and breath, and all things." The sun, which brings us light, and ripens that which the earth produces, is his gift. Were it not for his miracle working power, which by day and by night causes vegetation to flourish, there would be no harvest to gather. His blessings are new every morning, and his loving care is extended to all his creatures. [Cf: RH 11-24-96 para. 1] p. 413, Para. 3, [1896MS].

God crowned his love and benevolence by the wonderful gift of his Son. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The streams of salvation are poured into our hearts by the grace of Christ; every blessing, whether temporal or spiritual, comes to us as the purchase of his blood. And God desires that now, in the year 1896, our memories be freshened, and our hearts be filled with gratitude, as we connect our outward, worldly blessings with the great sacrifice, the wonderful atonement, made in our behalf. [Cf: RH 11-24-96 para. 2] p. 413, Para. 4, [1896MS].

Our indebtedness to God and our entire dependence upon him should lead us to acknowledge him as the giver of all our blessings, and by our offerings we acknowledge this. Of the bounties he has bestowed upon us, he requires that a portion be returned to him. By giving to the Lord his due, we declare to the world that all our mercies are from him, that all we possess belongs to him. [Cf: RH 11-24-96 para. 3] p. 413, Para. 5, [1896MS].

In every offering to God we are to acknowledge the one great Gift; that alone can make our service acceptable to him. When Abel offered the firstling of the flock, he acknowledged God, not only as the giver

of his temporal blessings, but also as the giver of the Saviour. Abel's gift was the very choicest he could bring; for it was the Lord's specified claim. But Cain brought only of the fruit of the ground, and his offering was not accepted by the Lord. It did not express faith in Christ. All our offerings must be sprinkled with the blood of the atonement. As the purchased possession of the Son of God, we are to give the Lord our own individual lives. [Cf: RH 11-24-96 para. 4] p. 414, Para. 1, [1896MS].

Right and appropriate was the festal anthem of the Jewish nation, "Hosanna; . . . blessed is he that cometh in the name of the Lord." When the Jews held their services of thanksgiving, after the ingathering of nature's treasure, they offered sacrifices to God. To us it might seem strange that sacrificial offerings should have formed so important a part of the universal rejoicing; and to outward appearance, it was a strange combination to mingle the sacrifice of beasts with the expressions of joy. But this was built upon the true foundation; for Christ himself was the object of these ceremonial services. When, in these festal gatherings, blood was shed, and offerings were made to God, the people were not only thanking him for his present mercies, but they were thanking him for the promise of a Saviour, and by this expressing the truth that without the shedding of the blood of the Son of God, there could be no forgiveness of sins. These celebrations were right and acceptable in the sight of God. Christ is to be regarded and appreciated as the source whence all our blessings flow. [Cf: RH 11-24-96 para. 5] p. 414, Para. 2, [1896MS].

But when the Jewish people departed from God, they lost sight of the true significance of these festal celebrations. Christ, with his divinity clothed with humanity, stood among them, witnessing their jubilant festivities and solemn services, but he was unrecognized. He was the foundation and antitype of these services, but he was not honored by those who were celebrating them. His eye looked upon the leafy encampments, his ear heard the words of song and understood their deep import; but the actors knew not the deep meaning of the words they uttered. Thousands of voices shouted, "Hosanna; . . . blessed is he that cometh in the name of the Lord;" thousands of voices prayed for the coming of Him who even then stood among them, and whom they would not receive. "He came unto his own, and his own received him not." [Cf: RH 11-24-96 para. 6] p. 414, Para. 3, [1896MS].

Thus by precept and example the Jews tore down what they were trying to maintain by outward ceremonies. So enveloped were they in darkness and unbelief, that the influence of their words and offerings of thanksgiving were destroyed by their example. The principles represented were not accepted by God. Their offerings did not bear the divine credentials; for they were neutralized by a wrong practise. While they praised God with their lips, they pledged themselves with the same mind to murder his Son. Their hearts were devoid of the spirit of true worship, and were filled with wicked purposes, hypocrisy, and all manner of corruption. [Cf: RH 11-24-96 para. 7] p. 414, Para. 4, [1896MS].

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Beware lest, like the Jews, you thank God with your lips only. He will not accept this offering. "The sacrifices of God are a broken spirit," a heart filled

with thanksgiving to him, and willing to prove the sincerity of its devotion by acts of ready obedience. [Cf: RH 11-24-96 para. 8] p. 415, Para. 1, [1896MS].

The Lord has committed talents to men, that they may be better fitted to honor and glorify him. To some he has entrusted means; to others, special qualifications for service; to others, tact and influence. Some have five talents, others two, and others one. From the highest to the lowliest, each has been entrusted with some gift. These talents are not our own. They belong to God. He has given them to us for conscientious use, and he will one day ask for an account of them. [Cf: RH 11-24-96 para. 9] p. 415, Para. 2, [1896MS].

The great lesson we are daily to learn is that we are stewards of God's gifts,--stewards of money, of reason, of intellect, of influence. As stewards of the Lord's gifts, we are to trade upon these talents, however small they may be. Many neglect this work because they think their talent too small to honor God. But you should not thus estimate the talents God has given you. Because you do not seem to be so highly favored as some others, you should not underrate your entrusted gifts, hiding them in the earth. We cannot place an accurate estimate upon our powers. However small your talent may appear, use it in God's service, for he has need of it. If it is wisely used, you may bring to God one soul who also will dedicate his powers to the Master's service. That soul may win other souls and thus one talent, faithfully used, may gain many talents. [Cf: RH 11-24-96 para. 10] p. 415, Para. 3, [1896MS].

God has bestowed gifts upon every man according to his several ability. Each one is to work in God's great moral vineyard. He bids you use your entrusted gifts, large or small, in whatever sphere you may be called to act, employing every capability, and improving the smallest gift for him. Many have left the one and the two and the five talents out of their reckoning; but by so doing, they rob God. He expects all to do their best, and he will require the interest in proportion to the amount of entrusted capital. It is our privilege, on the great reckoning day, to bring our talents to the Lord, saying, "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." [Cf: RH 11-24-96 para. 11] p. 415, Para. 4, [1896MS].

God would have us realize that he has a right to mind, soul, body, and spirit,--to all that we possess. We are his by creation and by redemption. As our Creator, he claims our entire service. As our Redeemer, he has a claim of love as well as of right,--of love without a parallel. This claim we should realize every moment of our existence. [Cf: RH 11-24-96 para. 12] p. 415, Para. 5, [1896MS].

Before believers and unbelievers we must constantly recognize our dependence upon God. Our bodies, our souls, our lives, are his, not only because they are his free gift, but because he constantly supplies us with his benefits, and gives us strength to use our faculties. By returning to him his own, by willingly laboring for him, we show that we recognize our dependence upon him. [Cf: RH 11-24-96 para. 13] p. 415, Para. 6, [1896MS].

Jesus asks us to consecrate ourselves to him. He has placed signal honor upon the human race; for he 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." Shall we not, then, give to Christ that which he has died to redeem? If you will do this, he will quicken your conscience, renew your heart, sanctify your affections, purify your thoughts, and set all your powers at work for him. Every motive and every thought will be brought into captivity to Jesus Christ. [Cf: RH 11-24-96 para. 14] p. 416, Para. 1, [1896MS].

Those who are sons of God will represent Christ in character. Their works will be perfumed by the infinite tenderness, compassion, love, and purity of the Son of God. And the more completely mind and body are yielded to the Holy Spirit, the greater will be the fragrance of our offering to him. [Cf: RH 11-24-96 para. 15] p. 416, Para. 2, [1896MS].

If the spirit of self-denial and self-sacrifice imbued the hearts of all who claim to be children of God, every one would represent Jesus to the world. It is because of self-seeking on the part of his professed followers that the gospel of Christ is, to so great a degree, robbed of its power. If our hearts were free from all selfishness, the water of life, flowing from Christ to the world,--the gift of righteousness and immortality, brought to light through the gospel,--would be imparted to those who are ready to perish. By our unselfish devotion, other souls would be won to Christ. [Cf: RH 11-24-96 para. 16] p. 416, Para. 3, [1896MS].

God has ordained that men and women and children should be educated by his word to become colaborers with Christ in the great work of dispensing his gifts to the world. But those who do this work must be like Christ. They must bear his image, and live his pure, unselfish life. By too many the incarnation and work of the Son of God are but dimly comprehended. He was the Majesty of heaven, the King of Glory; "yet for your sakes he became poor, that ye through his poverty might be rich." He pleased not himself, but cheerfully gave his life to ransom the world. He went about doing good, and this we must do if we would cooperate with him. Selfishness, self-pleasing, self-serving, can find no place in the life of the true Christian. [Cf: RH 11-24-96 para. 17] p. 416, Para. 4, [1896MS].

The life of Christ is an example of what a Christian can do with the powers given him of God. Do not become discouraged because your gift is not so large as that of someone else. Cheerfully give what you have, and God will bless your efforts. As you press close to the bleeding side of Christ, you will be actuated by his Spirit, and your heart will respond to his call. You will work as he worked, revealing his loving, unselfish spirit. Your faith will be strong, working by love and purifying your soul. Strengthened by power from above, you will be enabled to meet the Lord's requirements, applying yourself resolutely to irksome tasks and self-sacrificing deeds for the Master's sake. Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 11-24-96 para. 18] p. 416, Para. 5, [1896MS].

The talents that God has given to each one of his children are to be used to honor and glorify him. They are the instrumentalities with which we are to work, and our final reward will depend upon the piety, the earnestness, and the unselfishness, which now characterize our lives. Day by day, hour by hour, in the use we make of these gifts, we are deciding our eternal destiny, determining what decisions shall be

made in the Judgment. Day by day we are making our mark for eternity. Our whole lifework is bound up with the solemn period of the Judgment. [Cf: RH 12-01-96 para. 1] p. 417, Para. 1, [1896MS].

Our eternal interests are involved in the use we make of our property, our time, our strength, our capabilities. The whole value of our lifework is measured by the employment of our entrusted talents. God will one day reckon with his servants, that he may know how much each one has gained by trading; and the rewards bestowed will be proportionate to the work done. "Behold," said Christ, "I come quickly, and my reward is with me, to give every man according as his work shall be." Please read the third chapter of Malachi. The subject is there presented in a striking and decided manner. It is not traced by human pen; the voice of God is speaking for the benefit of all who live upon the face of the earth. [Cf: RH 12-01-96 para. 2] p. 417, Para. 2, [1896MS].

The property we possess is given us by God, and it is to be used in his service. It is not to be regarded as our own, to be used as our fancy shall dictate; but is to be employed in doing the will of God in behalf of truth and righteousness. The Lord has need of this talent; and rich and poor should awake to their God-given responsibility in this matter, and work to the utmost of their ability to honor and glorify God. [Cf: RH 12-01-96 para. 3] p. 417, Para. 3, [1896MS].

Those who allow a covetous spirit to take possession of them cherish and develop those traits of character which will place their names on the record books of heaven as idolaters. All such are classed with thieves, revilers, and extortioners, none of whom, the word of God declares, shall inherit the kingdom of God. "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Covetous attributes are ever opposed to the exercise of Christian beneficence. The fruits of selfishness always reveal themselves in a neglect of duty, and in a failure to use God's entrusted gifts for the advancement of his work. [Cf: RH 12-01-96 para. 4] p. 417, Para. 4, [1896MS].

"They that will be rich,"--those who are fully determined to obtain riches and to enjoy the pleasures of this world,--"fall into temptation and a snare, and into many foolish and hurtful lusts." For a time Satan holds out before them many worldly attractions and opportunities, but that which the word of God declares to be the sure result must come upon them. Their end is destruction and perdition. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [Cf: RH 12-01-96 para. 5] p. 417, Para. 5, [1896MS].

As Christians, we are to follow our Leader step by step in the heavenward way. His gifts are not to be absorbed in worldly pursuits. He has enjoined upon us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." By this sign the children of God and the children of the enemy are distinguished. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." [Cf: RH 12-01-96 para. 6] p. 418, Para. 1, [1896MS].

Life is a gift of God. Our bodies have been given us to use in God's service, and he desires that we shall care for and appreciate them. We are possessed of physical as well as mental faculties. Our impulses and passions have their seat in the body, and therefore we must do nothing that would defile this entrusted possession. Our bodies must be kept in the best possible condition physically, and under the most spiritual influences, in order that we may make the best use of our talents. "Know ye not," asks Paul, "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: RH 12-01-96 para. 7] p. 418, Para. 2, [1896MS].

A misuse of the body shortens that period of time which God designs shall be used in his service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward God. We have no right to neglect or misuse the body, the mind, or the strength which should be used to offer God consecrated service. [Cf: RH 12-01-96 para. 8] p. 418, Para. 3, [1896MS].

All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord. Those who form habits that weaken the nerve power and lessen the vigor of mind or body, make themselves inefficient for the work God has given them to do. On the other hand, a pure, healthy life is most favorable for the perfection of Christian character and for the development of the powers of mind and body. [Cf: RH 12-01-96 para. 9] p. 418, Para. 4, [1896MS].

The law of temperance must control the life of every Christian. God is to be in all our thoughts; his glory is ever to be kept in view. We must break away from every influence that would captivate our thoughts and lead us from God. We are under sacred obligations to God so to govern our bodies and rule our appetites and passions that they will not lead us away from purity and holiness, or take our minds from the work God requires us to do. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Cf: RH 12-01-96 para. 10] p. 418, Para. 5, [1896MS].

The uncertainty of life should teach us the necessity of working to the utmost of our ability to serve God and to be a blessing to our fellowmen. No one is sure of a day. Accident, sickness, or death may come to us at any moment. None of us know how long our life will last; and while we have it in our possession, it should be most precious in our estimation. We are not our own; this life is not ours; and as the property of God, it is our duty, as far as possible, to keep our bodies free from disease. We are Christ's purchased possession, and we read in God's word, "His servants shall serve him." Then let us devote our lives to his service. [Cf: RH 12-01-96 para. 11] p. 419, Para. 1, [1896MS].

Our influence is given us by God. In whatever sphere of life we may be placed, it is our duty to use this gift for him, and to strengthen it. The first great secret to learn is that whatever degree of influence we possess, be it great or small, it will increase only by being used. [Cf: RH 12-01-96 para. 12] p. 419, Para. 2, [1896MS].

We are God's servants, and individually we must yield ourselves to him; for he knows just what he would have us do, and just what position we can acceptably fill. As we act the part assigned us, he supplies, by his own power, the qualities essential for the place he wishes us to fill. The life that is dedicated to God will not be left to become the sport of Satan's temptations, or to be used as natural inclination may choose; for God cooperates with the one who strives to do his will. [Cf: RH 12-01-96 para. 13] p. 419, Para. 3, [1896MS].

We must not attempt to shape circumstances for ourselves. Everything that has an evident tendency to dampen our zeal or devotion in the cause of God, must be avoided. Selfishness must be put away; for the love of God cannot dwell in the heart where self is enshrined. The inclinations which war against the holy principles of purity and godliness must be wholly given up. [Cf: RH 12-01-96 para. 14] p. 419, Para. 4, [1896MS].

In our work for God, we often create many of our worries and trials by endeavoring to reach the world's standard. God would have us fix our eyes upon Jesus, and study his will. Christ calls to 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. For my yoke is easy, and my burden is light." The true believer is brought into close contact with the Redeemer. And if we preserve the meekness and lowliness of Christ, if we walk humbly by the side of the great Burden Bearer, we receive his individuality, and work in his lines, and by the influence that we exert, others are drawn to him. [Cf: RH 12-01-96 para. 15] p. 419, Para. 5, [1896MS].

God is personally dealing with each one of us. Some may be given credit for natural energy of character, but God is the source whence all our capabilities spring. He has given us knowledge and endowments and opportunities, that by diligent use we may be better qualified to do the duties and bear the responsibilities that are required of us as his servants. We are to make the best use of the gifts he has bestowed upon us. They must not be allowed to weaken and decay through misuse or indolence on our part. The words of inspiration exhort us, "Work out your own salvation with fear and trembling." As we use our endowments in God's service, we become one with Christ. Our responsibility is then his, and he strengthens us for service. [Cf: RH 12-01-96 para. 16] p. 419, Para. 6, [1896MS].

We may add to our talents by improving those we already have. The Lord expects us to gain knowledge, to increase our ability, and to improve our talents; but we can never do this if we allow our minds to be molded by worldly surroundings. Only by obedience to God's plans can we fulfil his design for us. "Giving all diligence," writes the apostle Peter, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly

kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Cf: RH 12-01-96 para. 17] p. 420, Para. 1, [1896MS].

As we work on the plan of addition, we shall find that God is working for us on the still broader plan of multiplication; for he 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." [Cf: RH 12-01-96 para. 18] p. 420, Para. 2, [1896MS].

All are to stand as minutemen, ready for service at a moment's warning. From hour to hour, in your varied life, opportunities to serve God will open before you. These opportunities will constantly come and go. Be ever ready to make the most of them. The opportunity to speak in the hearing of some needy soul the word of life may never offer itself again; therefore let no one venture to say, "I pray thee have me excused." Lose no opportunity that offers itself to hold forth the word of life, to make known to others "the unsearchable riches of Christ;" for opportunities neglected may soon be forever beyond recall. [Cf: RH 12-01-96 para. 19] p. 420, Para. 3, [1896MS].

Every true Christian will be ready for instant action, not depending on his own ability, but trusting in God. He will be instant in season and out of season. At all times and in all places he will be ready to speak, to pray, or to sing to the praise of God. He will use his influence only for the Master. His sanctified energies and endowments will be employed in exalting the Lord Jesus, in magnifying the truth, and in extending the interests of the kingdom of God. Mrs. E. G. White. [Cf: RH 12-01-96 para. 20] p. 420, Para. 4, [1896MS].

"Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness [which is his holy law, the transcript of his character] shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." The whole of the fifty-first chapter of Isaiah is worthy of close, earnest study, and we would do well to commit it to memory. It has a special application to those who are living in the last days. [Cf: RH 12-01-96 para. 1] p. 420, Para. 5, [1896MS].

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do

not lay it to heart." "The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. . . . Turn ye not unto idols. . . . I am the Lord your God." [Cf: RH 12-01-96 para. 2] p. 421, Para. 1, [1896MS].

The Lord requires of all who claim to be his people far more than they give him. He demands that all who claim to believe on Christ shall reveal to the world, in their lives, that Christianity which was exemplified in his life and character. If the word of God is enshrined in their hearts, they will make manifest the power and purity of the gospel. A practical example of the power of the gospel in the daily life is of much more value to the world than sermons or professions of godliness that are not accompanied by good works. Let all who name the name of Christ remember that, individually, they are making an impression, favorable or unfavorable to Bible religion, on the minds of all with whom they come in contact. [Cf: RH 12-01-96 para. 3] p. 421, Para. 2, [1896MS].

Christ declared: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. . . . This do, and thou shalt live." This commandment, which he gave when enshrouded in the pillar of cloud by day and the pillar of fire by night, he again lays down as the condition of eternal life. [Cf: RH 12-01-96 para. 4] p. 421, Para. 3, [1896MS].

In Leviticus 19 are recorded words given by Christ to Moses to speak to the children of Israel. Read what the people of God in ancient times were commanded to do, and what not to do; for these are the principles contained in the royal law: "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." Personal preferences and partiality are not to appear in the life practise of the Christian. [Cf: RH 12-01-96 para. 5] p. 421, Para. 4, [1896MS].

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." [Cf: RH 12-01-96 para. 6] p. 421, Para. 5, [1896MS].

Here is shown the work of the minister of righteousness: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." But a solemn charge is made by the God of Israel: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of Hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with goodwill at your hand. . . . Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them: or, Where is the God of judgment?" [Cf: RH 12-01-96 para. 7] p. 422, Para. 1, [1896MS].

The words of the Lord in Mal. 3:1-3 lay down the work essential to be done in the church of God: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living testimony that will awaken the paralyzed conscience is to be borne. [Cf: RH 12-01-96 para. 8] p. 422, Para. 2, [1896MS].

"And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." All the sins here specified have been coming in among the people who claim to be the people of God; and it is high time that there was a reformation, a transformation, of character. Who among us, who are called commandment keepers, have been "partial in the law," neglecting the living principles which are a transcript of the character of God? Has not the imperfect example of those who have departed from the law of God caused many to stumble at the law? "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." [Cf: RH 12-01-96 para. 9] p. 422, Para. 3, [1896MS].

The Lord commands his people, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Here faithful dealing with the sins of those who claim to be children of God is enjoined. Be they men in the most humble condition, or men entrusted with power and responsibility, no partiality is to be shown to those in the wrong, no hypocrisy is to be practised in dealing with them. If a man's position involves sacred interests, God's watchmen are to be the more earnest and faithful in dealing with him. Not one evil principle will pass uncorrected. If those in the wrong refuse to repent, and to correct their errors, let them be separated from the Lord's work; for the corrupting principles of evil will leaven all with whom they are connected. [Cf: RH 12-01-96 para. 10] p. 423, Para. 1, [1896MS].

The Jews claimed to obey the law of God, and they appeared to be very strict in observing some portions of the law; but the precepts that interfered with their personal interests were unheeded. The people offended God by lightly esteeming the requirements that touched their earthly treasures. Beware, brethren, lest while professing to honor the law of God, you fall into the same error as did the Jews; beware lest the love of earthly treasure shall draw your hearts from God. [Cf: RH 12-01-96 para. 11] p. 423, Para. 2, [1896MS].

No man can make an offering to the Lord in righteousness until practical right-doing is brought into the daily life. When does the Lord say that the offering of Judah and Jerusalem shall be pleasant unto him as in the former years? When "he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." [Cf: RH 12-01-96 para. 12] p. 423, Para. 3, [1896MS].

"Then I turned," writes Zechariah, "and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." [Cf: RH 12-01-96 para. 13] p. 423, Para. 4, [1896MS].

In our dealings with our fellow men, as well as in our relations with God, we are to show strict justice and honesty. Every human being is to be estimated according to the price that Christ has paid for his redemption. Our fellow men are of as much value as we are, and God calls upon us to treat them as we would be treated. He wants no sharpers connected with his work. He wants no man to take advantage of others, in order to bring means into his treasury. He will sanction no man in appropriating to himself more than he has justly earned. The Lord will not sustain men in his service who are self-indulgent, and who do not represent the character and work of Christ. [Cf: RH 12-01-96 para. 14] p. 423, Para. 5, [1896MS].

Those who indulge in any sort of unfair dealing, either with God or

with their fellow men, are sowing the seed for a very bitter harvest. The Lord requires those who claim to be his servants to reveal the principles of heaven in all their work. They are to show kindness to all men, cherishing patience, longsuffering, forbearance, generosity. This is living the gospel, and only to those who thus serve him will God say: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Cf: RH 12-01-96 para. 15] p. 424, Para. 1, [1896MS].

God has revealed his interest in fallen men by giving them a Saviour. He covenanted not to stir up his wrath against the perversity of his children, not to censure them in his hot displeasure, until every advantage had been given them through all their period of probation. And even when they shall refuse his warnings, his messages of invitation, the presentation of his righteousness; when they continue to sin in the face of light and evidence, still he will not break forth upon them in his great anger. He leaves all judgment to his Son, whom he gave as a sin offering for the world. [Cf: RH 12-01-96 para. 16] p. 424, Para. 2, [1896MS].

God has a yearning desire to save the purchase of the blood of Christ from the sure result of a wrong course of action; for sin, if persisted in, will bring upon them the wrath of the rejected Lamb. Mercy, rich and free, is presented in the gift of Christ's righteousness. Those who scorn this precious gift, who despise and reject the Saviour, who refuse the invitation, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me," reject the offer of the attributes of character which will constitute them sons and daughters of God. For "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name [What name?--Immanuel, the Son of God]: 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 12-01-96 para. 17] p. 424, Para. 3, [1896MS].

The Word is our instructor. All who will be doers of the word, in sincerity and truth, will behold his glory,--"the glory as of the only begotten of the Father, full of grace and truth." Then there is indeed a new birth, a transformation of character. "Of his fulness have all we received, and grace for grace." This makes us living epistles, "known and read of all men." "He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." [Cf: RH 12-01-96 para. 18] p. 424, Para. 4, [1896MS].

"It is of the Lord's mercies that we are not consumed because his compassions fail not. They are new every morning; great is thy faithfulness." "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts." [Cf: RH 12-01-96 para. 19] p. 424, Para. 5, [1896MS].

This is the message which must be proclaimed; "Return unto me, and I will return unto you." "But ye said, Wherein shall we return?" God gives his people reproofs, warnings, and instruction, because there is a manifest neglect of righteous principles. He sends messengers to bear to the churches his reproofs and warnings, that their wrongs may be corrected. He gives the invitation, "Return unto me, and I will return unto you," and yet self-vindication is shown in the words, "Wherein shall we return?" [Cf: RH 12-01-96 para. 20] p. 425, Para. 1, [1896MS].

The reproof and warning and promise of the Lord are given in definite language in Mal. 3:8; "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?" The Lord answers, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." The Lord of heaven challenges those whom he has supplied with his bounties to prove him. "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." [Cf: RH 12-01-96 para. 21] p. 425, Para. 2, [1896MS].

This message has lost none of its force. It is just as fresh in its importance as God's gifts are fresh and continual. There is no difficulty in understanding our duty in the light of this message, given through God's holy prophet. We are not left to stumble along in darkness and disobedience. The truth is plainly stated, and it can be clearly understood by all who wish to be honest in the sight of God. A tithe of all our income is the Lord's. He lays his hand upon that portion which he has specified that we shall return to him, and says, I allow you to use my bounties after you have laid aside the tenth, and have come before me with gifts and offerings. [Cf: RH 12-01-96 para. 22] p. 425, Para. 3, [1896MS].

The Lord calls for his tithe to be given in to his treasury. Strictly, honestly, and faithfully, let this portion be returned to him. Besides this, he calls for your gifts and offerings. No one is compelled to present his tithe or his gifts and offerings to the Lord. But just as surely as God's word is given to us, just so surely will he require his own with usury at the hand of every human being. If men are unfaithful in rendering to God his own, if they disregard God's charge to his stewards, they will not long have the blessing of that which the Lord has entrusted to them. [Cf: RH 12-01-96 para. 23] p. 425, Para. 4, [1896MS].

"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 [in black] before the Lord of Hosts?" God does not require his people to do this. Christ is the light of the world, and he says, "He that followeth me shall not walk in darkness, but shall have the light of life." But the mournful complaint continues: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." This is the language of a soul in darkness. The condition here revealed is the sure result of disobedience. Those who make the complaint are neglecting their obligation to give to the Lord his own. It is because

so little heed is given to the Lord's special injunctions that darkness and temptation and trial are brought upon the church. [Cf: RH 12-01-96 para. 24] p. 425, Para. 5, [1896MS].

The tithe is set apart for a special use. It is not to be regarded as a poor fund. It is to be especially devoted to the support of those who are bearing God's message to the world; and it should not be diverted from this purpose. [Cf: RH 12-01-96 para. 25] p. 426, Para. 1, [1896MS].

The great object of our work is to carry the light to those who are in darkness. Our work is worldwide. God's delegated messengers are not to hover about the people who have been long in the truth. Altogether too much labor is devoted to the churches. God's people are not to depend on others to do their work for them. Let the Lord's messengers carry the triumphs of the cross into the regions beyond, calling upon the members of the church to send their prayers as sharp sickles into the harvest field. Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried. [Cf: RH 12-01-96 para. 26] p. 426, Para. 2, [1896MS].

The Lord's messengers should see that his requirements are faithfully discharged by the members of the churches. God says that there should be meat in his house, and if the money in the treasury is tampered with, if it is regarded as right for individuals to make what use they please of the tithe, the Lord cannot bless He cannot sustain those who think that they can do as they please with that which is his. [Cf: RH 12-01-96 para. 27] p. 426, Para. 3, [1896MS].

The Lord has given to every man his work. His servants are to act in partnership with him. If they choose, men may refuse to connect themselves with their Maker; they may refuse to give themselves to his service, and trade upon his entrusted goods; they may fail to exercise frugality and self-denial, and may forget that the Lord requires a return of what he has given them. All such are unfaithful stewards. A faithful steward will do all he possibly can in the service of God; the one object before him will be the great need of the world. He will realize that the message of truth is to be given, not only in his own neighborhood, but in the regions beyond. When men cherish this spirit, the love of the truth and the sanctification they will receive through the truth, will banish avarice, overreaching, and every species of dishonesty. [Cf: RH 12-01-96 para. 28] p. 426, Para. 4, [1896MS].

It will not be long before probation will close. If you do not now serve the Lord with fidelity, how will you meet the record of your unfaithful dealing? Not long hence, a call will be made for a settlement of accounts, and you will be asked, How much owest thou unto my Lord?" If you have refused to deal honestly with God, I beseech you to think of your deficiency, and if possible to make restitution. If this cannot be done, in humble penitence pray that God for Christ's

sake will pardon your great debt. Begin now to act like Christians. Make no excuse for failing to give the Lord his own. Now, while mercy's sweet voice is still heard, while it is not yet too late for wrongs to be righted, while it is called today, if ye will hear his voice, harden not your hearts. [Cf: RH 12-01-96 para. 29] p. 426, Para. 5, [1896MS].

God calls for fathers, mothers, and children to become partners with him in the great work of rescuing their own souls from Satan's power. Let them unite with Christ, and strive with heart and mind and strength to save themselves through faith. When through the grace of Christ you have been converted, God calls upon you to wear his yoke, and labor in his lines to save other souls who are bound up with Satan, and who do not realize their peril. Hear me, for Christ's sake, hear me. The season of God's mercy will soon be ended. The call for sinners to repent and be converted will soon be heard no more. That God whose invitation you have refused, that Saviour whose Spirit you have grieved and insulted, will soon rise in his anger to punish transgressors. Dare we think what the wrath of the Lamb means? [Cf: RH 12-01-96 para. 30] p. 427, Para. 1, [1896MS].

Every day you remain in sin you are grieving God by your impenitence. Will you not remember that the time is just upon you when the last day of mercy will come? Then God will rise up out of his place to punish the world for its iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. The clouds of wrath which have been gathering will burst with pitiless fury upon the world. I beg of you who shall read these words to hear for your soul's sake. Venture not one step further in your impenitence. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Mrs. E. G. White. [Cf: RH 12-01-96 para. 31] p. 427, Para. 2, [1896MS].

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 you to 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: RH 12-01-96 para. 1] p. 427, Para. 3, [1896MS].

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 up 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 black and white alike. [Cf: RH 12-01-96 para. 2] p. 427, Para. 4, [1896MS].

From the light God has given men, 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 have 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 actions 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 be life and hope and salvation to them. [Cf: RH 12-01-96 para. 3] p. 427, Para. 5, [1896MS].

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 the world; its sacred truth is to be everywhere studied. [Cf: RH 12-01-96 para. 4] p. 428, Para. 1, [1896MS].

You cannot send laborers into the Southern field, and merely say to one, You may work there, or to another, You may work here. 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 States. It is not your privilege to grasp every tittle 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.-- *Unpublished M.S.* Mrs. E. G. White. [Cf: RH 12-01-96 para. 5] p. 428, Para. 2, [1896MS].

God has a claim on us and all that we have. His claim is paramount to every other. And in acknowledgment of this claim, he bids us render to him a fixed proportion of all that he gives us. The tithe is this specified portion. By the Lord's direction it was consecrated to him in the earliest times. The Scriptures mention tithing in connection with the history of Abraham. The father of the faithful paid tithes to Melchisedec, "priest of the Most High God." Jacob also recognized the obligation of tithing. When, fleeing from his brother's wrath, he saw in his dream the ladder connecting heaven and earth, the gratitude of his heart found expression in the vow to God: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." [Cf: RH 12-08-96 para. 1] p. 428, Para. 3, [1896MS].

When God delivered Israel from Egypt to be a special treasure unto himself, he taught them to devote a tithe of their possessions to the service of the tabernacle. This was a special offering, for a special work. All that remained of their property was God's, and was to be used to his glory. But the tithe was set apart for the support of those who ministered in the sanctuary. It was to be given from the firstfruits of

all the increase, and, with gifts and offerings, it provided ample means for supporting the ministry of the gospel for that time. [Cf: RH 12-08-96 para. 2] p. 428, Para. 4, [1896MS].

God requires no less of us than he required of his people anciently. His gifts to us are not less, but greater, than they were to Israel of old. His service requires, and ever will require, means. The great missionary work for the salvation of souls is to be carried forward. In the tithe, with gifts and offerings, God has made ample provision for this work. He intends that the ministry of the gospel shall be fully sustained. He claims the tithe as his own, and it should ever be regarded as a sacred reserve, to be placed in his treasury for the benefit of his cause, for the advancement of his work, for sending his messengers into "regions beyond," even to the uttermost parts of the earth. [Cf: RH 12-08-96 para. 3] p. 428, Para. 5, [1896MS].

God has laid his hand upon all things, both man and his possessions; for all belong to him. He says, I am the owner of the world; the universe is mine, and I require you to consecrate to my service the firstfruits of all that I, through my blessing, have caused to come into your hands. God's word declares, "Thou shalt not delay to offer the first of thy ripe fruits." "Honor the Lord with thy substance, and with the firstfruits of all thine increase." This tribute he demands as a token of our loyalty to him. [Cf: RH 12-08-96 para. 4] p. 429, Para. 1, [1896MS].

We belong to God; we are his sons and daughters,--his by creation, and his by the gift of his only begotten Son for our redemption. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The mind, the heart, the will, and the affections belong to God; the money that we handle is the Lord's. Every good that we receive and enjoy is the result of divine benevolence. God is the bountiful giver of all good, and he desires that there shall be an acknowledgment, on the part of the receiver, of these gifts that provide for every necessity of the body and the soul. God demands only his own. The primary portion is the Lord's, and must be used as his entrusted treasure. The heart that is divested of selfishness will awaken to a sense of God's goodness and love, and be moved to a hearty acknowledgment of his righteous requirements. [Cf: RH 12-08-96 para. 5] p. 429, Para. 2, [1896MS].

God gives to us, that we may give. He desires us to be laborers together with him. In heaven he is carrying forward the great work of redemption. That work engages the divine councils. It requires the ministry of angels upon the earth; and it requires also our cooperation. In the natural world, man must do his part in the work of the earth. He must till and prepare the soil. And God, working through nature, giving sunshine and showers, quickens the seed sown, and causes vegetation to flourish. Thus the sowing is rewarded in the reaping of earth's treasures in bountiful harvests. The lesson is true in spiritual as in temporal things. Man must work under the guidance of the divine hand; for unless God cooperates with him, there will be no increase. Human power cannot cause the seed sown to spring into life. But there can be no reaping unless the human hand acts its part in the sowing of the seed. [Cf: RH 12-08-96 para. 6] p. 429, Para. 3, [1896MS].

The reaping will testify of what the sowing has been. God, through the inspired apostle, has said: "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," feeling compelled to do so because of the pressure brought to bear upon him, when his heart is not in the work; "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 thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." Here the matter is plainly laid out, specifying the privilege and duty of every believer. Let this ninth chapter of II Corinthians be read and reread. How could language express more than is here given? The inspired pen traces the advantages reaped by every soul who will become a laborer together with God in his work of beneficence. [Cf: RH 12-08-96 para. 7] p. 429, Para. 4, [1896MS].

Many who profess to be Christians provide abundantly for themselves, supplying all their imaginary wants, while they give no heed to the wants of the Lord's cause. They have thought it gain to rob God by retaining all, or a selfish proportion, of his gifts as their own. But they meet with loss instead of gain. Their course results in the withdrawal of mercies and blessings. By their selfish, avaricious spirit, men have lost much. If they had fully and freely acknowledged God's requirements and met his claims, his blessing would have been manifest in increasing the productions of the earth. The harvests would have been greater. The wants of all would have been abundantly supplied. The more we give, the more we shall receive. [Cf: RH 12-08-96 para. 8] p. 430, Para. 1, [1896MS].

This subject of the use of the means entrusted to us should be carefully considered; for the Lord will require his own with usury. While in poverty, many regard systematic giving as a Bible requirement; but when they come into possession of money or property, they do not acknowledge God's claim upon them. They look upon their means as their own. But not so did King David regard his possessions. He understood that God is the great proprietor of all things, and that he himself was highly honored in that he had been taken into partnership with God. His heart was filled with gratitude for the favor and mercy of God, and in his prayer when presenting offerings for the building of the temple, he said, "Of thine own have we given thee." [Cf: RH 12-08-96 para. 9] p. 430, Para. 2, [1896MS].

The cause of God is ever demanding. Industry is therefore required on the part of all, high and low, rich and poor, in order that due returns may be made to God, that there may be "meat" in his house, and that the servants whom he has called to do the work of communicating the truth

to a perishing world may be supported. [Cf: RH 12-08-96 para. 10] p. 430, Para. 3, [1896MS].

Not only does God require the tithe, but he requires that all we have be used to his glory. There must be no spendthrift habits; it is God's property that we are handling. Not one dollar or one shilling is our own. The squandering of money in luxuries deprives the poor of the means necessary to supply them with food and clothing. That which is spent for the gratification of pride in dress, in buildings, in furniture, and in decorations, would relieve the distress of many wretched, suffering families. God's stewards are to minister to the needy. This is the fruit of pure and undefiled religion. The Lord condemns men for their selfish indulgence while their fellow beings are suffering for the want of food and clothing. [Cf: RH 12-08-96 para. 11] p. 430, Para. 4, [1896MS].

God's money is needed. It is hoarded and buried in the world, while multitudes are starving for temporal food and spiritual knowledge. It is spent in foolish amusements, in dissipating games and sports and idolatrous practises. God says, "Shall I not visit for these things?" Already he is sending his judgments upon the earth. Terrible plagues are visiting our world, in famines, in floods, in calamities by sea and land, in earthquakes in divers places. And because of men's wickedness the Lord does not restrain the destroying power. [Cf: RH 12-08-96 para. 12] p. 430, Para. 5, [1896MS].

Professed Christians reject the Lord's plan of raising means for his work; and to what do they resort to supply the lack? God sees the wickedness of the methods they adopt. Places of worship are defiled by all manner of idolatrous dissipation, that a little money may be won from selfish pleasure-lovers to pay church debts or to sustain the work of the church. Many of these persons would not of their own accord pay one shilling for religious purposes. Where, in God's directions for the support of his work, do we find any mention of bazaars, concerts, fancy fairs, and similar entertainments? Must the Lord's cause be dependent upon the very things he has forbidden in his word--upon those things that turn the mind away from God, from sobriety, from piety and holiness? And what impression is made upon the minds of unbelievers? The holy standard of the word of God is lowered into the dust. Contempt is cast upon God and upon the Christian name. The most corrupt principles are strengthened by this unscriptural way of raising means. And this is as Satan would have it. Men are repeating the sin of Nadab and Abihu. They are using common instead of sacred fire in the service of God. The Lord accepts no such offerings. All these methods for bringing money into his treasury are an abomination to him. It is a spurious devotion that prompts all such devising. O what blindness, what infatuation, is upon many who claim to be Christians! Church members are doing as did the inhabitants of the world in the days of Noah, when the imagination of their hearts was only evil continually. All who fear God will abhor such practises as a misrepresentation of the religion of Jesus Christ. [Cf: RH 12-08-96 para. 13] p. 431, Para. 1, [1896MS].

There is sin, enormous sin, charged against many who profess to be Christians. The great Pleader says, My claims upon the human heart have been ignored. God calls for repentance, for reformation. [Cf: RH 12-08-96 para. 14] p. 431, Para. 2, [1896MS].

The Lord calls upon every one of his children to let heaven's light-- the light of his own unselfish love--shine out amid the darkness of this degenerate age. If he sees you acknowledge him as the possessor of yourself and all your possessions, if he sees you use your entrusted means as a faithful steward, he will register your name in the books of heaven as a laborer together with him, a partner in his great firm, to work in behalf of your fellow men. And joy will be yours in the final day, as it is seen that the means wisely used in helping others has caused through you thanksgiving to God. [Cf: RH 12-08-96 para. 15] p. 431, Para. 3, [1896MS].

The Lord declares that what a man sows he shall also reap. Shall we not, then, by our good works, seek to sow the very best quality of seed? In the last days of the old year shall we not make our account right with God by bringing all the tithes into his storehouse? Will any venture longer to rob God in tithes and offerings? In the coming holidays, let our gifts be not to one another, but to the house of God, "that there may," he says, "be meat in mine house." In place of spending our time and means in getting up something to surprise and gratify our friends, shall we not turn all our offerings into God's treasury? Shall we not make a thank offering to the Lord? Will those who profess to be Christians see this matter in its true bearing? Will they awake to a sense of their obligation to God, and render to him his own?" Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Mrs. E. G. White. [Cf: RH 12-08-96 para. 16] p. 431, Para. 4, [1896MS].

Obedience or disobedience decides every man's destiny. Those who obey God are counted worthy to share his throne, while those who disobey will be forever lost. But sin has weakened our powers of obedience, and in our own strength we can never obey God. Knowing this, God sent Jesus to our world to live his law. Only the mind that is trained to obedience to God can do justice to his divine claims, and God gave Christ up to humiliation and suffering, to be afflicted with all the temptations wherewith humanity is afflicted, that in his strength we might be enabled to keep his law. It was for the recovery of man that Christ came into the world, and it is to the will of man that he appeals. The knowledge of God through Jesus Christ brings every thought into obedience to his will. The heart that was defiled by disobedience to God's requirements, and which in its fall dragged down the faculties of the whole being, is renewed by this knowledge. [Cf: RH 12-15-96 para. 1] p. 432, Para. 1, [1896MS].

All may study with profit the experience of the first Adam in contrast with that of the second Adam. The first Adam possessed beautiful Eden, a gift from God to the beings he had created. The sinless pair were very happy in their possession; for nothing that was needed to sustain them, or to please the senses, was withheld. Only one test was made,-- they were not to eat of the fruit of the tree of knowledge of good and evil; and death was the penalty of the transgression of this command. [Cf: RH 12-15-96 para. 2] p. 432, Para. 2, [1896MS].

But Satan came to them, and told them that if they ate of the forbidden fruit, they would immediately become as gods, knowing good and evil. God wished them to know only good. Will they listen to the strange voice, which charges God with selfishness and injustice for

making such an arrangement? Will they disobey God by listening to the insinuations of the enemy, because addressed to them in flattering words? Can it be that they will do this terrible thing? [Cf: RH 12-15-96 para. 3] p. 432, Para. 3, [1896MS].

They did do it. Adam fell from his loyalty because he did not obey the "Thou shalt not" of God's word; and by his sin the floodgates of woe were opened upon our world. If faithful to God's requirements, he would have had perfect descendants, as pure and uncorrupted as he himself was when he came from the hand of God. As father of the human race, he could have imparted the pure higher education, which he himself had received direct from God. But by his disobedience he spoiled God's plan for himself and for his posterity. [Cf: RH 12-15-96 para. 4] p. 432, Para. 4, [1896MS].

After Adam had sinned, the only means of salvation for the human race was for the Son of the infinite God to give his life that they might have another trial of obedience. What love the Father manifested in behalf of man, erring and disobedient though he was! He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God was in the world, represented by Christ. [Cf: RH 12-15-96 para. 5] p. 432, Para. 5, [1896MS].

Christ, the second Adam, came to a world polluted and marred, to live a life of perfect obedience. The race, weakened in moral power, was unable to cope with Satan, who ruled his subjects with cruel authority. Christ came to stand on the field of battle in warfare against all the satanic forces. By representing in his life the character of God, he sought to win man back to his allegiance. [Cf: RH 12-15-96 para. 6] p. 432, Para. 6, [1896MS].

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In his own character he displayed to the world the character of God. He pleased not himself, but went about doing good. His whole history, for more than thirty years, was one of pure, disinterested benevolence. By his words, his influence, and his example, he made men feel that it was possible for them to return to their loyalty and be reinstated in God's favor. He led them to see that if they repented, if their characters were transformed after the divine similitude, they would win immortality. [Cf: RH 12-15-96 para. 7] p. 433, Para. 1, [1896MS].

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on ancient maxims and rabbinical sayings which were frivolous and worthless. With what astonishment did the people listen to the words that fell from the lips of the divine Teacher! Christ did not dwell on weak, insipid sayings and theories of men. As one possessing the highest authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all,

expressed by many who were not able to keep silent, was, "Never man spake like this Man." [Cf: RH 12-15-96 para. 8] p. 433, Para. 2, [1896MS].

God desires that the beings made in his image shall render obedience to him. He is "not willing that any should perish, but that all should come to repentance." For this he gave his only begotten Son to this world, that in his strength men might have power to obey. He has "blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." In order that sinners may hear the message of salvation, he calls upon those who claim to be his servants to cooperate with the heavenly intelligences in carrying forward his work. He has plainly stated the way in which the ministry of his word is to be sustained. Each one is to act his part. No one is excused from cheerfully doing his part to keep the treasury of God supplied with means. These offerings are to be used in his work, drawn from the treasury as the cause demands, to extend his work in regions beyond. God waits to see if we, who have been purchased by the life of the Son of God, through whom all our temporal blessings flow, will render obedience to him in this matter. Shall we disobey God by withholding from him our tithes and offerings? Other souls, as precious in his sight as we are, must have the light of truth brought to them. Then shall we not follow the example of our Saviour, and work to save others? [Cf: RH 12-15-96 para. 9] p. 433, Para. 3, [1896MS].

The Bible teaches the whole will of God concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this word is studied,--not merely read, but studied,--it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements. [Cf: RH 12-15-96 para. 10] p. 433, Para. 4, [1896MS].

All who will come to the word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scriptures. But those who bring to the investigation of the word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions, and is willing to make of none effect God's holy law. [Cf: RH 12-15-96 para. 11] p. 434, Para. 1, [1896MS].

We need to humble our hearts, and with sincerity and reverence search the word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul, must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-knowledge and self-

sufficiency must stand rebuked in the presence of the word of God. [Cf: RH 12-15-96 para. 12] p. 434, Para. 2, [1896MS].

The Lord speaks to the heart that humbles itself before him. At the altar of prayer, as the throne of grace is touched by faith, we receive from the hand of God that celestial torch which enlightens our darkness, and convinces us of our spiritual necessity. The Holy Spirit takes of the things of God, and reveals them to the one who is sincerely seeking for the heavenly treasure. If we yield to his guidance, he leads us into all light. As we behold the glory of Christ, we become changed into his image. We have that faith which works by love, and purifies the soul. Our hearts are renewed, and we are made willing to obey God in all things. [Cf: RH 12-15-96 para. 13] p. 434, Para. 3, [1896MS].

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We cannot afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged and awarded according to the things written in the books of heaven, will soon break upon them. Then the voice of mercy will no longer plead in behalf of the sinner. The word will be, "Ephraim is joined to idols: let him alone." [Cf: RH 12-15-96 para. 14] p. 434, Para. 4, [1896MS].

But the voice of entreaty is still heard. Mercy lingers; it is not yet too late for wrongs to be repented of and righted. "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." "Behold, now is the accepted time; behold, now is the day of salvation." Now is the time to receive the word of truth and life and salvation. Now is the time for those who know the truth to say to those who are in darkness, "Come." In the place of calling the messenger of God to your aid, to labor for you, for the sake of Jesus Christ of Nazareth, who came to our world to call sinners to repentance, let all who claim to be Christians say by precept and example to those who are out of the fold, "Come; for all things are now ready." [Cf: RH 12-15-96 para. 15] p. 434, Para. 5, [1896MS].

I would call upon all to be wide-awake. The time in which we are now living is the only probation we shall have. The perils of the last days are upon us. Ere long the opportunity to gain eternal life by obedience to God's commandments will be forever gone. If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"--God or Mammon. Now, while it is called today, if ye will hear his voice, harden not your hearts, lest it be the last invitation of mercy. Mrs. E. G. White. [Cf: RH 12-15-96 para. 16] p. 435, Para. 1, [1896MS].

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the 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." [Cf: RH 12-22-96 para. 1] p. 435, Para. 2, [1896MS].

As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." [Cf: RH 12-22-96 para. 2] p. 435, Para. 3, [1896MS].

Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" [Cf: RH 12-22-96 para. 3] p. 435, Para. 4, [1896MS].

But relief was sent to Isaiah in his distress. 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: RH 12-22-96 para. 4] p. 435, Para. 5, [1896MS].

In the previous chapter Isaiah had pronounced a woe upon the people who had separated themselves from God: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." Men may seek to strengthen their forces by confederating together, making, as they suppose, strong societies to carry out the plans they have formed. They may lift up their souls in pride and self-sufficiency; but the One mighty in counsel does not plan with them. Their unbelief in his purposes and work, and their confidence in man will not permit them to receive the messages he sends. They say: "Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" But God says: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him." [Cf: RH 12-22-96 para. 5] p. 435, Para. 6, [1896MS].

The class here represented, in order to exalt their own opinions, employ a reasoning which is not authorized by the word of God. They walk in the sparks of their own kindling. By their specious reasoning, they confuse the distinction that God desires to have drawn between good and evil. The sacred is brought down on a level with common things. Avarice and selfishness are called by false names; they are called prudence. Their rising up in independence and rebellion, their revenge and stubbornness, in their eyes are proofs of dignity,

evidences of a noble mind. They act as though ignorance of divine things were not dangerous and even fatal to the soul; and they prefer their own reasoning to divine revelation, their own plans and human wisdom to the admonitions and commands of God. The piety and conscientiousness of others are called, fanaticism, and those who practice truth and holiness are watched and criticized. They deride those who teach and believe the mystery of godliness, "Christ in you the hope of glory." The principles underlying these things are not discerned by them; and they go on in wrongdoing, leaving the bars open for Satan to find ready access to the soul. [Cf: RH 12-22-96 para. 6] p. 436, Para. 1, [1896MS].

All self-exaltation and self-admiration are the result of ignorance of God and of Jesus Christ, whom he has sent. How quickly will self-esteem die, and pride be humbled in the dust, when we view the matchless charms of the character of Christ! The holiness of his character is reflected by all who serve him in spirit and in truth. If our lips have need of cleansing, if we realize our destitution, and come to God in contrition of heart, the Lord will remove the uncleanness. He will say to his angel, "Take away the filthy garments," and clothe him with "change of raiment." [Cf: RH 12-22-96 para. 7] p. 436, Para. 2, [1896MS].

Let every soul who claims to be a son or a daughter of God examine himself in the light of heaven; let him consider the polluted lips that make him "undone." They are the medium of communication. "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 bringeth forth evil things." Then let them not be used in bringing from the treasure of the heart words that will dishonor God and discourage those around you, but use them for the praise and glory of God, who has formed them for this purpose. When the cleansing coal is applied from the glowing altar, the conscience will be purged from dead works to serve the living God; and when the love of Jesus is the theme of contemplation, the words coming from human lips will be full of praise and thanksgiving to God and to the Lamb. [Cf: RH 12-22-96 para. 8] p. 436, Para. 3, [1896MS].

How many words are spoken in lightness and foolishness, in jesting and joking! This would not be so did the followers of Christ realize the truth of the words, "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: RH 12-22-96 para. 9] p. 436, Para. 4, [1896MS].

Harsh and unkind words, words of censure and criticism of God's work and his messengers, are indulged in by those who profess to be his children. When these careless souls discern the greatness of God's character, they will not mingle their spirit and attributes with his service. When our eyes look by faith into the sanctuary, and take in the reality, the importance and holiness, of the work there being done, everything of a selfish nature will be abhorred by us. Sin will appear as it is,--the transgression of God's holy law. The atonement will be better understood; and by living, active faith, we shall see that whatever of virtue humanity possesses, it exists only in Jesus Christ, the world's Redeemer. [Cf: RH 12-22-96 para. 10] p. 436, Para. 5, [1896MS].

The seraphim before the throne are so filled with reverential awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. As they see the future, when the whole earth shall be filled with his glory, the triumphant song of praise is echoed from one to another in melodious chant, "Holy, holy, holy, is the Lord of Hosts." They are fully satisfied to glorify God; and in his presence, beneath his smile of approbation, they wish for nothing more. In bearing his image, in doing his service and worshiping him, their highest ambition is fully reached. [Cf: RH 12-22-96 para. 11] p. 437, Para. 1, [1896MS].

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,--a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart. [Cf: RH 12-22-96 para. 12] p. 437, Para. 2, [1896MS].

The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner; for the earth is to be filled with the glory of the Lord. Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace. Mrs. E. G. White. [Cf: RH 12-22-96 para. 13] p. 437, Para. 3, [1896MS].

In his word the Lord has shown what man may become if connected with the Source of all wisdom. The soul of every one is precious. All heaven is interested in the plan of salvation, and its power is waiting our demand. We may choose wisely, and through Christ become more precious in the sight of God than the golden wedge of Ophir, or we may become as sounding brass and a tinkling cymbal; but if we do choose to degenerate, we shall become wholly worthless, and lose heaven with all its riches. [Cf: RH 12-29-96 para. 1] p. 437, Para. 4, [1896MS].

Character cannot be bought with gold; it does not come to us by accident. Character is earned by individual effort through the merits and grace of Christ. It is formed by hard, stern battles with self. Conflict after conflict must be urged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected, unreformed. [Cf: RH 12-29-96

para. 2] p. 437, Para. 5, [1896MS].

If the character is left to be molded as chance may direct, it will become deformed and unlovely. There are in every one weak points that need to be strengthened; for Satan will take advantage of every unguarded spot. The question to be settled is, Will you follow the light God has given? If you would do so, close the door against your own suggestions, desires, and doubts. Temptations will thicken about your pathway; but the Lord will be nigh to you if you call upon him in sincerity. Stand fast in the strength of Jesus. Swerve not from the right to gain any one's friendship or to avoid difficulty. Christians can afford to be straight-forward, and firm as a rock to principle. All the excellence of character we attain will be gained in moving in this straight line. Be kind and considerate to others; but at the same time be frank and sincere; for the Lord despises dissembling. Never allow the gold of character to be dimmed with the dross of earthly, corruptible metal. The standard of the world is not the criterion for the Christian. Reputation, property, everything earthly, may be sacrificed; for this will not lessen our value in the heavenly records; but principle must be preserved. [Cf: RH 12-29-96 para. 3] p. 438, Para. 1, [1896MS].

Truthfulness and frankness should be ever cherished by all who claim to be followers of Christ. God and the right should be the motto. Deal honestly and righteously in this present evil world. Some will be honest when they see that honesty will not endanger their worldly interests; but all who act from this principle will have their names blotted out of the book of life. [Cf: RH 12-29-96 para. 4] p. 438, Para. 2, [1896MS].

Strict honesty must be cultivated. We can go through the world but once; we cannot come back to rectify any mistakes; therefore every move made should be with godly fear and careful consideration. Honesty and policy will not harmonize; either policy will be subdued, and truth and honesty hold the lines of control, or policy will take the lines, and honesty cease to direct. Both cannot act together; they can never be in agreement. When God makes up his jewels, the true, the frank, the honest, will be his chosen ones, his treasures. Angels are preparing crowns for such; and light from the throne of God will be reflected in its splendor from these star-gemmed diadems. [Cf: RH 12-29-96 para. 5] p. 438, Para. 3, [1896MS].

These things will bear thoughtful consideration,--close, critical examination. With your Bible in your hand, study its claims with earnest prayer that you may never be self-deceived. We are now living in an age when the question is asked, "When the Son of Man cometh, shall he find faith on the earth?" In this age of degeneracy, where we are surrounded with moral pollution, God's people are to form characters for heaven. This work is to go on daily. [Cf: RH 12-29-96 para. 6] p. 438, Para. 4, [1896MS].

We are in the investigative judgment; and the work for the time is solemn heart-searching. The duty devolves upon every one to consider, to watch, and to pray. You are not bidden by the Lord to examine your neighbor's heart. Let your investigative powers be put to work to discover what evil is lurking in your own heart, what defects are in your character; what work needs to be done in your own home. Parents

are responsible for the souls of their children; they are accountable for the mold of character they give them. They will, if they realize their duty, work most earnestly for their own salvation and for the salvation of their children. When parents are careless in their own ways, and in regard to the character and deportment of their children, they lose the favor of God. But every family that will seek God with humiliation and prayer will be doing the work that is essential for eternal salvation. [Cf: RH 12-29-96 para. 7] p. 438, Para. 5, [1896MS].

Satan is working diligently and most successfully to put his selfish stamp upon the characters of even professed Christians, and many are becoming narrow in their ideas of duty and obligation. They are degenerating, and receiving a stamp of character which is offensive to God. Self-love and unholy passions occupy the citadel of the soul. To those who are professedly keeping the law of God, but are daily transgressing its holy principles, let me say, Search, O search and see how little reverence you have for eternal things, how little love for devotion. [Cf: RH 12-29-96 para. 8] p. 439, Para. 1, [1896MS].

The proving time has come, and angels are watching the development of character. How many, since they have professed Christ, have changed for the better? My brother, my sister, are you becoming more and more like Jesus, who is pure, holy, undefiled? Can your associates see in you the likeness of Christ? Can they see that you maintain in your dress, in your conversation, your daily life, the simplicity of your Master? [Cf: RH 12-29-96 para. 9] p. 439, Para. 2, [1896MS].

Many know so little about their Bibles that they are unsettled in the faith. They remove the old landmarks, and fallacies and winds of doctrine blow them hither and thither. Science, falsely so-called, is wearing away the foundation of Christian principle; and those who once were in the faith drift away from the Bible landmarks, and divorce themselves from God, while still claiming to be his children. But are they?--No; no. The relation they sustain to God is truly represented in Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [Cf: RH 12-29-96 para. 10] p. 439, Para. 3, [1896MS].

Christ is our Pattern. Separated from God, leaning to their own understanding, men become fools; and yet in their own estimation, and in the estimation of others, they are often the wisest of men. Their sayings are eagerly caught up, repeated, extolled, and adopted, while the utterances of the living God, who made heaven and earth, are disregarded because not in harmony with their ideas of science. Could these once see themselves as God views them, how soon their attitude would change, how soon the godless prating would cease, how ashamed they would be of their boasting and their vanity; how their vain imaginations would change. Their corrupt hearts, roving on the enemy's ground, can find no happiness, no peace. We are not safe in trusting in ourselves. Unless divested of the robes of our own wisdom and self-righteousness, and clothed with Christ's robe of spotless purity, we shall be in infinite peril. We shall not appear of half the value in our own estimation when we view Jesus in his matchless charms. [Cf: RH 12-29-96 para. 11] p. 439, Para. 4, [1896MS].

The ambition of every soul should be to make straight his paths, that the feet of others may not be led astray. But the care and anxiety with many is to shape their course to be admired by men. The highest effort of their mental powers is directed to this end. They speak and act that they may float upon the tide of popularity. There is no dependence to be placed upon this class; for they will betray sacred trusts, if by so doing they can serve their own interests. They study their own purposes so intently that they have no time for the study of God's word. The day of retributive judgment is coming on apace, and it will find them unprepared. [Cf: RH 12-29-96 para. 12] p. 439, Para. 5, [1896MS].

What value can Christians place on the praise and flattery of men who have no reverence for God nor love for his truth? The honor of such persons is of no worth. We should not aim to receive the applause of the world, but to render honor to Him who is worthy of the heart's best and holiest affections. This is a worthy ambition, and it brings the highest reward; for God has promised, "Them that honor me I will honor." [Cf: RH 12-29-96 para. 13] p. 440, Para. 1, [1896MS].

O how much the Spirit of Christ is needed by every one who has any interest or acts any part in the work of God! God would have every one make the most of his own talents and opportunities. Brethren, show your appreciation of the gifts of God by putting them to a wise use, with an eye single to his glory. Self must not gain the mastery. Hide yourself in Jesus, and let the precious Redeemer appear as the One altogether lovely, the chiefest among ten thousand. You must become a partaker of the divine nature if you would escape the corruption that is in the world through lust. [Cf: RH 12-29-96 para. 14] p. 440, Para. 2, [1896MS].

There are many men of noble qualities whom God would use in his cause; but the bewitching power of Satan has been cast over them like a spell. Science, falsely so-called, would lead them to reason away the very foundation of true religion. It has so confused their senses that the testimony of the Spirit and word of God is questioned. Doubts are entertained because they cannot harmonize these with their views of science and natural principles. Thus they enter the wilderness of unbelief, and make shipwreck of their faith. The truth as it is in Jesus, in its simplicity, would have proved an anchor to them; but they have broken away from the stronghold, and drifted about, beaten by the winds and waves of unbelief. [Cf: RH 12-29-96 para. 15] p. 440, Para. 3, [1896MS].

It is the duty and privilege of all to use reason as far as man's finite faculties can go; but there is a boundary where man's resources must cease. There are many things that can never be reasoned out by the strongest intellect, or discerned by the most penetrating mind. Philosophy cannot determine the ways and works of God; the human mind cannot measure infinity. Jehovah is the fountain of all wisdom, of all truth, of all knowledge. There are high attainments that man can reach in this life through the wisdom that God imparts; but there is an infinity beyond that will be the study and the joy of the saints throughout eternal ages. Man can now only linger upon the borders of that vast expanse, and let imagination take its flight. Finite man cannot fathom the deep things of God; for spiritual things are spiritually discerned. The human mind cannot comprehend the wisdom and

power of God. Mrs. E. G. White. [Cf: RH 12-29-96 para. 16] p. 440, Para. 4, [1896MS].

Avondale, Cooranbong, N.S.W., Jan. 16, '96. B - 6 - 1896--Dear Brethren who occupy Responsible Positions in the Work:--The Lord has a controversy with you. I have no need to specify the reason; you have had them laid open before you again and again. The clean hands, the pure, unselfish, holy purposes have not been brought into your practice, and the benediction of God has not come upon many of those who handle sacred things. The lifting up of the soul and speaking vanity, and the lifting up of men to manage their fellow-men, body and soul, is all open before God, with whom we have to do. There is no man or set of men that can manage men. "All ye are brethren." The Holy spirit of God alone can do this. When you, because of your position, supposed you could say the word, and it would be done just after your idea, you made a mistake. Truth, honor, and integrity have been compromised to gain certain advantages. Justice hath fallen in the street, and equity cannot enter. [Cf: 1888 Mtl. p. 1476 para. 01] p. 440, Para. 5, [1896MS].

Religious principles have been corrupted. We will either make more pure, noble, and holy the principles held by God's heritage, or else we will mislead by false proposition, unholy schemes, saying, "The temple of the Lord, the temple of the Lord are we." The work and cause of the Lord is sacred. There is to be no mingling of human, common, unholy fire with God's offering. This has been and is still being done. But men are blind, and see not the result of their zealous efforts. The question is, Shall those who are called from place to place act a part in the sacred work of God, use the fire of God's own kindling, or shall they use the common fire, of which not one spark should be used, to kindle the incense upon the censers which are offered to God? [Cf: 1888 Mtl. p. 1476 para. 02] p. 441, Para. 1, [1896MS].

The spirit which was manifested to the believers by those who established the work in Battle Creek, led them to understand that there was no hidden closet. All was open and clear as the light of day. But the Lord's holy purpose has been grieved. Heaven has manifested its purpose to impart power to those who believe; and the Holy Spirit has been revealed. "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. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [Cf: 1888 Mtl. p. 1477 para. 01] p. 441, Para. 2, [1896MS].

Obedience is the first price of eternal life. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This is the work of the Holy spirit. The Comforter is to reveal himself, not in any specified, precise way that man may mark out, but in the order of God; in unexpected times and ways that will honor his own name. Those who are unbelieving do not receive the richest endowment of grace, which would make them wise unto

salvation, patient, forbearing, quick of perception to appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist him. God cannot do his mighty works for them because of their unbelief. [Cf: 1888 Mtl. p. 1477 para. 02] p. 441, Para. 3, [1896MS].

Now, just now is our day of mercy and salvation. The Lord God who dwelleth in the holy place, sees every soul that shows contempt for the manifestations of his Holy Spirit. God has revealed himself again and again in a most marked manner in Battle Creek. He has given a large measure of his Holy Spirit to the believers there. It has come unexpectedly at times, and there have been deep movings upon hearts and minds; a letting go of selfish purposes, and a bringing into the treasury many things that you were convicted God had forbidden you to have. This blessing extended to large numbers, but why was not this sweet, holy working continued upon hearts and minds? Some felt annoyed at this outpouring, and their own natural dispositions were manifested. They said, This is only excitement; it is not the Holy Spirit, not showers from heaven of the latter rain. There were hearts full of unbelief, who did not drink in of the Spirit, but who had bitterness in their souls. [Cf: 1888 Mtl. p. 1478 para. 01] p. 441, Para. 4, [1896MS].

On many occasions the Holy Spirit did work, but those who resisted the Spirit of God at Minneapolis were waiting for a chance to travel over the same ground again, because their spirit was the same. Afterward, when they had evidence heaped upon evidence, some were convicted, but those who were not softened and subdued by the Holy Spirit's working, put their own interpretation upon every manifestation of the grace of God, and they have lost much. They pronounced in their heart and soul and words that this manifestation of the Holy Spirit was fanaticism and delusion. They stood like a rock, the waves of mercy flowing upon and around them, but beaten back by their hard and wicked hearts, which resisted the Holy Spirit's working. Had this been received, it would have made them wise unto salvation; holier men, prepared to do the work of God with sanctified ability. But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated him in a manner similar to that in which the Jews treated Christ. [Cf: 1888 Mtl. p. 1478 para. 02] p. 442, Para. 1, [1896MS].

What moved the people at Battle Creek when they humbled their hearts before God, and cast away their idols? In the days of Christ, when he proclaimed his mission, all bare witness, and wondered at the gracious words that proceeded out of his mouth. But the unbelief whispered by Satan began to work, and they said, "Is not this Joseph's son?" When the Lord Jesus perceived their questioning unbelief, and saw that his gracious words were fading from their minds, he said unto them, "Ye will surely say unto me this proverb, Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy country." Then Christ stated facts to them, and said, "Verily, I say unto you, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman which was a widow. And many lepers were in Israel, in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. [Cf: 1888 Mtl. p. 1479 para. 01] p. 442, Para. 2, [1896MS].

The Jews considered that this was spoken against them, and that those of a heathen nation should be represented as favored by God before the heathen nation, was a statement that should not be tolerated, "and all they in the synagogue, when they heard these things were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong." While they were contending among themselves, Christ passed through the midst of them, and went on his way. Certainly this was one of the places where Christ could not do many mighty works because of their unbelief. [Cf: 1888 Mtl. p. 1481 para. 01] p. 442, Para. 3, [1896MS].

The very same spirit has been manifested in Battle Creek. Those who opened the door of their hearts to temptation at Minneapolis, and carried the same spirit home with them, will realize, if not now, in the near future, that they resisted the Holy Spirit of God, and did despite to the spirit of grace. Will they repent, or will they harden their hearts, and resist evidence? [Cf: 1888 Mtl. p. 1481 para. 02] p. 442, Para. 4, [1896MS].

There is much that needs to be set in order in every institution that is in operation in our world. Finite men are not to make themselves lords, and seek to govern men's minds and principles, when their own minds, and their own principles, are very shaky. This uncertainty is being communicated to the churches by men in prominent positions. Unbelief goes in the very atmosphere. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. [Cf: 1888 Mtl. p. 1481 para. 03] p. 443, Para. 1, [1896MS].

All who truly love Jesus Christ will now stand enlisted under his banner, eager to magnify his name and accomplish his will. Every opportunity is given in an open field for the manifestation of love and loyalty. There is nothing that Christ hungers and thirsts for so much as whole-hearted disciples, possessing his love and gentleness. [Cf: 1888 Mtl. p. 1482 para. 01] p. 443, Para. 2, [1896MS].

Who, I ask, will in those days of approaching peril, when the faith of everyone is to be severely tested, comprehend through the Holy Spirit's teaching, the design of God to win all the ability, all the God-entrusted endowments of Christ, to the service of the Prince of Peace? Who will extend the work of God to all places where they are ignorant of the light? [Cf: 1888 Mtl. p. 1482 para. 02] p. 443, Para. 3, [1896MS].

In the cities of America, as well as in foreign countries, a great work is to be done. God calls for cheerful co-workers, and they are not to be repressed, discouraged, and disheartened by counter-working agencies, who themselves refuse to be worked by the Holy Spirit of God. God's ministers are in service to God. [Cf: 1888 Mtl. p. 1482 para. 03] p. 443, Para. 4, [1896MS].

There are large numbers willing to devote their time to home missionary work if they see that it is pleasant and agreeable to them. They wait for something to do and work to be brought to them, but they lose physical, mental, and moral efficiency in so doing. In every neighborhood, consecrated ability will do much in personal effort. [Cf:

1888 Mtl. p. 1482 para. 04] p. 443, Para. 5, [1896MS].

But let not men prescribe for their brethren according to their ideas. Let the oppression of human minds forever cease, and let the Holy Spirit have a chance to work. Let all who can read and discern the signs of the times, know that Christ is nigh, even at the door. Let love for God and Christ grow daily, and let love for your brethren be without dissimulation. Let faith be in constant use. Believe God because he is God. Put your human, world loving spirit under the moulding of the Spirit of God. The question is asked, "When the Lord cometh will he find faith on the earth?" Faith, then, has become almost extinct. [Cf: 1888 Mtl. p. 1482 para. 05] p. 443, Para. 6, [1896MS].

One of the dangers to which God's people will be exposed is this, The delusions that are coming upon a world that has turned from the truth. Those will be of such deceptive power, that the apostle under the inspiration of the Spirit of God, declares. "If it were possible, they shall deceive the very elect." Our work now is to confirm our souls in the faith,--that faith which is a working faith, which works by love and purifies the soul. Faith, living, active, working faith, we must have. Christ demands this of us. Verily Christ hath need of us now to represent him, not the cold, harsh, denunciatory, overbearing and ruling power of the prince of darkness. [Cf: 1888 Mtl. p. 1483 para. 01] p. 443, Para. 7, [1896MS].

Those who are Christ's friends will now do whatsoever he commands them. Stand, therefore, having on the whole armor, and having done all, to stand. Let the soul temple be cleansed of prejudice, of that root of bitterness, and hatred, whereby many are being defiled. Cling to the mighty one. Communicate to others light, with cheerful words, and with courage in the Lord. Labor to diffuse that faith and confidence that has been your own consolation. [Cf: 1888 Mtl. p. 1483 para. 02] p. 444, Para. 1, [1896MS].

Let it be heard from every lip and voice, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: "for the fine linen is the righteousness of saints." [Cf: 1888 Mtl. p. 1484 para. 01] p. 444, Para. 2, [1896MS].

Some have been and are still, refusing to put on the wedding garment. They still wear their citizen's dress, and despise the garment woven in the loom of heaven, which is, "Christ our Righteousness." "And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb." [Cf: 1888 Mtl. p. 1484 para. 02] p. 444, Para. 3, [1896MS].

Who are friends of Christ to-day? Do you feel an intense desire for the robe of Christ's righteousness? Are you sensible of the filthy rags of your own righteousness? Then let the truth come into your practical life. If you are friends of Christ, show it in words, in spirit; manifest love to Jesus, and love for the souls for whom Christ hath died. The sentiments of truth are the elements that constitute a

symmetrical Christian character. We are far, far from being Christians, which is to be Christlike. We need the Holy Spirit's efficiency. God lives and reigns. The very reason that the Holy Spirit's manifestations were not accepted as precious tokens from God, is that there was not a receiving of the grace of God. The Spirit of the Lord has been upon His messengers whom He hath sent with light, precious light; but there were so many who had turned their face away from the Sun of Righteousness that they saw not its bright beams. The Lord says of them, They have turned their backs to Me, and not the face. There is need of seeking the Lord most earnestly. [Cf: 1888 Mtl. p. 1484 para. 03] p. 444, Para. 4, [1896MS].

I tell you, my brethren, the American Sentinel should not have become what it has. Scathing remarks are made with pen and voice that cannot reach hearts. The bitterest opponents of truth have not had the light we have had; and after years professing to know God and Jesus Christ whom He hath sent, there are many who are not in 1895, wise as serpents and harmless as doves. They are so ready to put on the war dress and show themselves. They do not know what the voice of invitation means, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Cf: 1888 Mtl. p. 1485 para. 01] p. 444, Para. 5, [1896MS].

Crowd the Sentinel with straightforward truth. Keep out your thrusts; for you dishonor God in making this showing. Let there be a humiliation of soul before God. This lording over God's heritage as though the endowment of the talents of the mind, the soul, the principles of men, are to be under the jurisdiction of men, is permeating our churches with a spirit after the same order. There are many getting where the Lord can do nothing for them. They will not recognize the spirit or voice of God, but treat His words as idle tales. Many have breathed the atmosphere that has surrounded the souls of men in positions of trust, who have not only thought in their hearts but expressed with their lips, "My Lord delayeth His coming" and their acts reveal the sentiment. [Cf: 1888 Mtl. p. 1485 para. 02] p. 445, Para. 1, [1896MS].

Who will now understand these things that I write. There are men who have known the truth, who have feasted upon the truth, who are now divided between infidel sentiments. There is only a step between them and the precipice of eternal ruin. The Lord is coming, but those who ventured to resist the light that God gave in rich measure at Minneapolis, who have not humbled their hearts before God, will follow on in the path of resistance, saying, "Who is the Lord that I should obey His voice?" The banner all will bear who voice the message of the third angel, is being covered with another color that virtually kills it. This is being done. Will our people now hold fast to the truth. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This is our standard. Hold it aloft; for it is truth. [Cf: 1888 Mtl. p. 1485 para. 03] p. 445, Para. 2, [1896MS].

Avondale, Cooranbong, N.S.W., Jan. 19, 1896. K - 56 - 1896--Dr. J. H. Kellogg, Sanitarium, Battle Creek, Mich., U.S.A.--Dear Brother:--I want to say that the Third Angel's Message is the gospel, and that health reform is the wedge by which the truth may enter. There are to be no abrupt declarations of any phase of our truth, but the truth as it is in Jesus is to be preached, and all the brightness and special radiance

of the Sun of righteousness brought into the gospel. If those who shall speak of practical godliness to those assembled in your church building would do this, they will dwell upon the lessons of Christ. You want the Holy Spirit's guidance; do not be satisfied without it. Let your words express your confidence and love for God, The most simple testimonies, borne in a humble manner, and expressing love for God, will touch hearts. They will see that the doctors and nurses and workers are all combined to represent the truth in character. [Cf: 1888 Mtl. p. 1487 para. 01] p. 445, Para. 3, [1896MS].

God has spared your life; he has wrought that you should give honor to his name as did Daniel in Babylon. Most determined effort will need to be made by all who believe they have the truth, to create an atmosphere of purity, stability, and devotion that will magnify the truth, and show its power upon the mind. The Lord has made you steadfast. He has been giving you an experience that is of value; he has given you light and aptitude and knowledge, not to add to your glory, but that you should glorify his name and exalt him. [Cf: 1888 Mtl. p. 1487 para. 02] p. 445, Para. 4, [1896MS].

There are earnest, prudent, warm-hearted, God-fearing, loving workers in the Sanitarium, but there are many helpers who are not reliable. They are affected by the worldly element that pervades the worldly class who patronize the institution. They thirst for applause; they wish to be flattered; they want to invest their wages in dress. They may claim to be Christians, but they do no honor to Christ. These lukewarm, covetous ones, who do not consider that they are making their record for eternity, will be no help to worldly visitors. If all who claim to be Christians would be so in heart, many stumbling blocks would be removed out of the pathway of those who make these poor sinners their excuse for the neglect of the great salvation which Christ has brought to light in our world, and given his own precious life to save, that all who believe in him shall do his works and have eternal life. [Cf: 1888 Mtl. p. 1488 para. 01] p. 445, Para. 5, [1896MS].

We are living in most solemn times. The gospel in the old and new Testaments is not to be contemplated from a narrow aspect, as one or two men, or even many men may view it. How large, how broad, how extensive is the gospel. I have been writing upon this subject for years, and have much written that I cannot now place in shape to be handled. I have had but a trifle of editing done for one year. I speak the things and write the things that burden my soul, whether men will hear or whether they will forbear. I must work; I must watch; I must pray; I must consider nothing in a narrow, contracted style. [Cf: 1888 Mtl. p. 1488 para. 02] p. 446, Para. 1, [1896MS].

Truth and error are both in the field, striving for the master. The champions of truth will have a fierce conflict. "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." The warning comes and the directions are repeated. "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." All that the Lord has told you it devolves on you to do. No one needs to be deceived if they will make the word of God their study. How little is the book of revelation studied. It is a hidden mystery to the religious world;

and why? Because the events not pleasant for their consideration, are so faithfully traced by the prophetic pen; and people who are in any way troubled about the matter are soothed with the statement from their shepherds that the Revelation cannot be understood. But it especially concerns us who are living in these last days. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." Read the last chapter of Revelation carefully and prayerfully. What significance there is in the statements of this chapter. "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. "I Jesus have sent mine angels to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." [Cf: 1888 Mtl. p. 1489 para. 01] p. 446, Para. 2, [1896MS].

This is the most effectual teaching that can be given in the church built for the Sanitarium, and should be given in all the churches. Whenever there is an opportunity to reach the people, the attention should be called from the earthly to the heavenly. "And the Spirit and the Bride say, Come. And let him that heareth say, Come and let him that is a thirst come. And whosoever will let him take the water of life freely. [Cf: 1888 Mtl. p. 1490 para. 01] p. 446, Para. 3, [1896MS].

We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ's ministry. He found the Jews intent on gain. They had made the court of the temple a scene of sacrilegious traffic, and had turned the ancient and sacred institution of the passover into a means of vile profit. They bartered deeply, turning the service instituted by Christ himself into the worship of mammon. But Christ came suddenly into the temple courts, divinity flashed through humanity, and raising a whip of small cords in his hand, with a voice that they will hear again in the execution of the judgment, he said, "Take these things hence. It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves." The priests and rulers saw as it were an avenging Angel, such as guarded the way to the tree of life. [Cf: 1888 Mtl. p. 1490 para. 02] p. 446, Para. 4, [1896MS].

Today this sacrilegious work is being more than repeated. There will be messages borne, and those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who would not hear the pleadings of Infinite Love, and who have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the cleansing of the temple, so will it be in the work for these last days. The woes that will be pronounced upon those who had light from heaven, and did not heed it, they will feel, but they will have no power to act. This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light, or to accept it, that they may join the procession going into the marriage supper of the Lamb. [Cf: 1888 Mtl. p. 1490 para. 03] p. 447, Para. 1, [1896MS].

I cannot write more; I must close. I will have some things sent by next mail. Study revelation in connection with Daniel; for history will be repeated. We must be true and faithful amid the abounding iniquity that abounds. At no period of time are we in so much danger as when prosperity seems to crown our efforts. Self must be hidden in God. We are living amid the perils of the last days, and many of us are insensible to the perils that threaten our world. We, with all our religious advantages, ought to know far more to-day than we do know. "Watch therefore," said Jesus, "for ye know not when the time is. Be ye also ready; for in such an hour as ye think not the Son of man cometh. "Except ye repent ye shall all likewise perish." The right hand is to be cut off; the right eye is to be plucked out. There is hidden depravity that needs to be carefully considered and uprooted. God help us individually to purify our souls by obeying the truth. [Cf: 1888 Mtl. p. 1491 para. 01] p. 447, Para. 2, [1896MS].

B-8-1896 "Sunnyside," Cooranbong, Feb. 6, 1896. To my brethren in America:---The great office work of the Holy Spirit is thus distinctly specified by our Saviour, "And when He is come, He will reprove the world of sin." Christ knew that this announcement was a wonderful truth. He was nearing the close of His ministry upon this earth, and was standing in view of the cross, with a full realization of the load of guilt that must be placed upon Him as the sin-bearer. Yet His greatest anxiety was for His disciples. He was seeking to find solace for them, and He told them, "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." (John 16:7) [Cf: 1888 Mtl. p. 1493 para. 01] p. 447, Para. 3, [1896MS].

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this Satanic captivity was amazing. [Cf: 1888 Mtl. p. 1493 para. 02] p. 447, Para. 4, [1896MS].

To-day, as in Christ's day, Satan rules the minds of many. O that his terrible, fearful work could be discerned and resisted. Selfishness has perverted principles, selfishness has confused the senses and clouded the judgment. It seems so strange that notwithstanding all the light that is shining from God's blessed word, there should be such strange ideas held, such a departure from the spirit and practice of the truth. The desire to grasp large wages, with a determination to deprive others of their God-given rights, has its origin in Satan's mind; and by their obedience to his will and way men place themselves under his banner. Little dependence can be placed in these that have been taken in this snare, unless they are thoroughly converted and renovated; for they have been leavened by wrong principles, which they could not perceive were deleterious in their effect. [Cf: 1888 Mtl. p. 1493 para. 03] p. 448, Para. 1, [1896MS].

O if those in the various fields, in America and all over the world, were working according to the Bible rule, and were striving to uproot selfishness, what a work would be accomplished for the church. But sins

which have from time to time been pointed out, are lying at the door of many, sins which the Lord regards as of no light character. If men would only give up their spirit of resistance to the Holy Spirit, the spirit which has long been leaving their religious experience, God's Spirit would address itself to their hearts. It would convince of sin. What a work! But the Holy Spirit has been insulted and light has been rejected. Is it possible for those who for years have been so blind to see? Is it possible that in this late stage of their resistance their eyes will be anointed? Will the voice of the Spirit of God be distinguished from the deceiving voice of the enemy? [Cf: 1888 Mtl. p. 1494 para. 01] p. 448, Para. 2, [1896MS].

There are men who will soon evidence which banner they are standing under, the banner of the Prince of life, or the banner of the prince of darkness. If they could only see these matters as they are presented to me, if they could only see that, as far as their souls are concerned, they are as men standing on the brink of a precipice, ready to slide over to the depths below, I do not think they would stand trembling on the brink another instant, if they had any regard for their salvation. [Cf: 1888 Mtl. p. 1494 para. 02] p. 448, Para. 3, [1896MS].

It is not the will of God that any shall perish, but that all shall have everlasting life. O could I be assured that in the coming Conference my brethren would feel a sense of what pure principles mean to them and to all with whom they are associated, my heart would leap with joy. If those that have wandered so far from God and true righteousness would show that the Holy Spirit was striving with them, that they were conscious of their guiltiness in departing from the word of God, and acting as blind leaders of the blind, I should have hope. When these do awake from their paralysis, they will be overwhelmed with a sense of lost time, lost opportunities, which were given to them that they might show their appreciation of the infinite compassion of God for fallen man. [Cf: 1888 Mtl. p. 1495 para. 01] p. 448, Para. 4, [1896MS].

Every soul that will accept Jesus as his personal Saviour will pant for the privilege of serving God, and will eagerly seize the opportunity to signalize his gratitude by devoting his abilities to God's service. He will long to show his love for Jesus and for his purchased possession. He will covet toil, hardship, sacrifice. He will think it a privilege to deny self, lift the cross, and follow in Christ's footsteps, thus showing his loyalty and love. His holy and beneficent works will testify to his conversion, and will give to the world the evidence that he is not a spurious but a true, devoted Christian. [Cf: 1888 Mtl. p. 1495 para. 02] p. 449, Para. 1, [1896MS].

Men are now earnestly plying every art and trade in order to satisfy their desire for more gain. If they would use this tact and zeal and careful thoughtfulness in an effort to gain something for the Lord's treasury, how much would be accomplished. When men who are thoroughly selfish accept Christ, they will show that they have a new heart, and instead of grasping all that they can possibly obtain to benefit themselves, instead of making bitter, stunted sacrifices for the Lord, they will cheerfully do all that they can to advance His work. The spirit of grasping, which has been so largely developed, will die, and they will heed the words of Christ, "Sell that ye have, and give alms." They will work as laboriously, with zeal and energy and earnestness, to

build up the kingdom of God, as they have worked to obtain riches for themselves. [Cf: 1888 Mtl. p. 1495 para. 03] p. 449, Para. 2, [1896MS].

I tell you the truth. We are far behind our holy religion in our conception of duty. Of if those who have been blessed with such grand and solemn truth would arise and shake off the spell that has benumbed their senses and caused them to withhold from their God their true service, what would not their well-organized efforts accomplish for the salvation of souls. What a change would be seen in the principles carried out. The world, the flesh, and the devil, would not blind men and women as to what constitute pure, sacred, loyal principles. [Cf: 1888 Mtl. p. 1496 para. 01] p. 449, Para. 3, [1896MS].

The word of God appropriated is the preparation for eternal life. But men have placed such an interpretation upon this word that it has been made meaningless. Heart and conscience have been hardened and corrupted. Brethren, in the name of Jesus I ask, Do you believe the word of God? Are you sons and daughters of God? If you are, it is because you have been converted, and have received Christ into your soul-temple, and your minds have been brought under a new law, even the royal law of liberty. O if I could have the joyful news that the will and mind of those in Battle Creek who have stood professedly as leaders, were emancipated from the teachings and slavery of Satan, whose captives they have been for so long, I would be willing to cross the broad Pacific to see your faces once more. But I am not anxious to see you with enfeebled perceptions and clouded minds because you have chosen darkness rather than light. [Cf: 1888 Mtl. p. 1496 para. 02] p. 449, Para. 4, [1896MS].

The divine Spirit reveals its working on the human heart. When the Holy Spirit operates upon the mind, the human agent will understand the statement made by Christ, "He shall receive of mine, and shall show it unto you. "Subjection to the word of God means restoration of one's self. Let Christ work by His Holy Spirit, and awaken you as from the dead, and carry your mind along with His. Let Him employ your faculties. He has created your every capability, that you may better honor and glorify His name. Consecrate yourself to Him, and all associated with you will see that your energies are inspired of God, that your noblest powers are called into exercise to do God's service. The faculties once used to serve self and advance unworthy principles, once serving as members of unrighteous purposes, will be brought into captivity to Jesus Christ, and become one with the will of God. [Cf: 1888 Mtl. p. 1497 para. 01] p. 450, Para. 1, [1896MS].

There is a work to be done in the churches. Young men and women must be trained and educated, and then places will be found for them in the work. You are worried and perplexed because Dr. Kellogg is gathering in disproportionately in the medical missionary work, because his work far exceeds the work being done in the churches by the General Conference. What is the matter? It is plain that the light given by God has not been acted upon. Men have supplanted God's plans by their own plans. The prosperity of the medical missionary work is in God's order. This work must be done, the truth must be carried to the highways and the hedges. [Cf: 1888 Mtl. p. 1497 para. 02] p. 450, Para. 2, [1896MS].

But the heart of the work, the great center, has been enfeebled by the

mismanagement of men who have not kept peace with their leader. Satan has diverted their money and their capabilities into wrong channels. Their precious time has been passing into eternity. The earnest work, that is now being done, the aggressive warfare that is being carried on might long ago have been just as vigorously carried forward in obedience to the light of God. The whole body is sick because of mismanagement and miscalculation. The people to whom God has entrusted eternal interests, the depositaries of truth pregnant with eternal results, the keepers of light that is to illuminate the whole world, have lost their bearings. Has God made a mistake? Are those at the heart of the work chosen vessels that can receive the golden oil, which the heavenly messengers, represented as two olive trees, empty into the golden tubes to replenish the lamps? Are those in Battle Creek, the men and women that God has appointed to do the most solemn work ever given to mortals, in partnership with Jesus Christ in His great firm? Are those whom He has bidden to communicate light from the burning lamps to others, that the regions of darkness may hear the saving message, doing their duty? [Cf: 1888 Mtl. p. 1498 para. 01] p. 450, Para. 3, [1896MS].

What are we doing? Do you believe that this is the period in which we are to labor as never before for the salvation of sinners? How much better you would have been employed in doing this class of work than in taking up lines of work which the Lord never set you to do. Who, I ask, in your councils, in your Foreign Missionary Board, are Christians, in heart and soul? O that every one of you could serve for a time in foreign countries. Then you would know, much better than you now do, what self-denial and self-sacrifice mean. And if you were permitted to return, you would work much more diligently, intelligently. Your nay and your yea would be spoken with a much graver burden, and with a sense of the responsibility involved. But as yet, you have not touched even the border. The indifference with which decisions are made in regard to these things, is an offense to God. [Cf: 1888 Mtl. p. 1498 para. 02] p. 450, Para. 4, [1896MS].

Where you are, you have every facility for work, and you know nothing about the hardship of starting the work in new fields, among a people that have scarcely any knowledge of missionary work. Workers are appointed as missionaries to these foreign fields, and then they are left to get along as best they can, while those at the heart of the work think it is very important to do something that had better be left undone. O if you could only once have a sense of how the Lord looks upon your course for several years past, you would hide your heads for shame. You would labor, you would deny self, that you might send all you could possibly gather, to foreign fields. If you only knew what you should know, the calls of missionaries would stir every fibre of your being. How intensely you would labor; how self-denying you would be, that you might send facilities to those who must have them. Missionaries must have facilities, or else it is their duty to leave the field; for they consume their God-given strength in doing very little. [Cf: 1888 Mtl. p. 1499 para. 01] p. 451, Para. 1, [1896MS].

O if those who profess to know the truth had the Spirit of Christ, the self-sacrificing Redeemer, who gave up his riches, His splendor, His high command, and did all that a God could do to save souls, they would deny self, lift the cross, and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your

feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and other needless things must be accounted for. As God's people you should represent Jesus; but Christ is ashamed of you. My heart is pained, I can scarcely restrain my feelings when I think how easily our people are led away from practical Christian principles to self-pleasing. As yet many of you only partially believe the truth. The Lord Jesus says, "Ye can not serve God and mammon," and we are to live by every word that proceedeth out of His mouth. How many believe His word? [Cf: 1888 Mtl. p. 1500 para. 01] p. 451, Para. 2, [1896MS].

The Lord abhors your selfish practices, and yet his hand is stretched out still. I urge you for your soul's sake to hear my plea for those who are missionaries in foreign countries, whose hands are tied by your Nays. Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for the want of means in the treasury. [Cf: 1888 Mtl. p. 1500 para. 02] p. 451, Para. 3, [1896MS].

Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing, dying in their sins? The plagues and judgments of God are already doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. Do we fully believe that we are to carry the word of God to all the world? Who believes this? "How then can they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Who has faith, faith that will enable them to practice this word? Who believes it in the light which God has given? [Cf: 1888 Mtl. p. 1500 para. 03] p. 451, Para. 4, [1896MS].

The Lord calls for united action. Well-organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your places, who have never had the opportunities you have had, and could not, because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith, and we will cheerfully do our duty, in accordance with the will of God. [Cf: 1888 Mtl. p. 1501 para. 01] p. 452, Para. 1, [1896MS].

But the little interest that has been manifested in the work of God by our churches alarms me. I would ask all who have means to remember that God has entrusted this means to them to be used in the advancement of the work which Christ came to our world to do. The Lord tells every man that in the sight of God he is not the owner of what he possesses, but only a trustee. Not thine, but Mine, saith the Lord. God will call you to account for your stewardship. Whether you have one talent, or two, or five, not a farthing is to be squandered on your own selfish indulgence. Your accountability to heaven should cause you to fear and tremble. The decisions of the last day turn upon our practical benevolence. Christ acknowledges every act of beneficence as done to Himself. [Cf: 1888 Mtl. p. 1501 para. 02] p. 452, Para. 2, [1896MS].

"Sunnyside," Cooranbong, N. S. W. April 24, 1896.--Dear Brother Olsen: I cannot sleep after twelve p.m., and after presenting my case to the

Lord, pleading for light and to understand what the will of God is concerning me, I will rest the matter wholly in the hands of God. He careth for me and we are His servants, having our will wholly submerged in the will of God. [Cf: 1888 Mtl. p. 1513 para. 01] p. 452, Para. 3, [1896MS].

We, Willie and his mother, can see at present no light to leave this country for America. We cannot see any light in leaving the work unfinished. It cannot ever be finished so that there is no more work to be done, but it can be so prepared as to go forward in healthy growth. We must see the school buildings erected--buildings plain, substantial, economical, appropriate for the place. We shall work to this end until the Lord calls us to another location. [Cf: 1888 Mtl. p. 1513 para. 02] p. 452, Para. 4, [1896MS].

Our meetings are closed. We have been engaged in these meetings of the Institute for one month and this has been the most profitable series of meetings we have ever witnessed because the meetings were mostly educational, teaching the best manner of studying the Word, and interesting all in the class to be on hand with their answers. This has been an occasion long to be remembered, where there was an inculcation of ideas. This has been a season of educating that has been represented to me for many years as the proper manner to teach Bible truth. [Cf: 1888 Mtl. p. 1513 para. 03] p. 452, Para. 5, [1896MS].

There have been discourses given evenings and Sabbaths and Sundays for the benefit of the outsiders. There has been a decided interest awakened, similar to that which has attended camp meetings. It has been awakening the minds of those who have never had an opportunity to hear and understand the reasons for our faith. We are so glad for this opportunity to represent our faith in presenting Bible doctrines, that the people may know what we do believe. There are precious souls scattered all through this vicinity. They have humble houses and they love the Lord and some are walking in the light as far as they have light and truth presented to them. We expect to see some souls even in Cooranbong take their position accepting the truth. There are several investigating and under deep conviction. There are quite a number of men, poor but intelligent. [Cf: 1888 Mtl. p. 1513 para. 04] p. 452, Para. 6, [1896MS].

We see by faith the stamp of divinity upon the human children of God. We see those who have noble intellectual and moral powers. The Lord has need of them. "Go work today in my vineyard." The Lord wants them to know themselves and to know God and Jesus Christ whom He hath sent, and to find out the character of his fellow men, that they may do them good. The most are poor in this world's goods and some are having a struggle with poverty. We think of Jesus the Creator of all the worlds, and how He came into the world as a poor man. He had not where to lay His head. So poverty is no disgrace. Sin is a disgrace. [Cf: 1888 Mtl. p. 1514 para. 01] p. 453, Para. 1, [1896MS].

[Portion missing ?] [Cf: 1888 Mtl. p. 1514 para. 02] p. 453, Para. 2, [1896MS].

This confederacy not to let the true defects of things that Captain Eldridge had not done, which he was paid for doing, was not just nor right. These things, the selfishness that led to them, was the result

of his leaving the office. Had he taken the position which the Lord had given light upon as far back as Minneapolis, and acted in accordance with the light God had given and come out clear from the malarious influence that there prevailed, he would not have become so clouded and confused upon the subject of the principles God has given to control matters in the office from its very first establishment. I did not separate myself from Frank, but he separated himself from me and from his God and the result was worked out in his leaving the office. This course of selfishness was brought in through discarding the word of the Lord for human propositions, which had their origin in selfishness and duplicity. This matter is not as it should be now and as it will appear before the universe of heaven, as entirely contrary to the example and character of the work of Christ. There needs to be a cleansing of the soul temple that has been and still is defiled. God will not trifled with. A spirit is and has been at work to make of none effect the voice of reproof and warnings. Those whom we would suppose would not enter into this kind of working to evade the truth, and not to work the line in correct principles, are sowing seeds of doubt and will reap the harvest. [Cf: 1888 Mtl. p. 1514 para. 03] p. 453, Para. 3, [1896MS].

Facts are facts, and will appear thus in the judgment. The Old Testament contains the very principles specified by the voice of "I AM" in His education and discipline of the children of Israel. He was the invisible leader of the host of Israel. He gave principles which should govern the dealings of man with his fellow man. Every principle which is ignored by our institutions, by the church, in their dealing with one another will be presented before them, when every man shall be judged according to the deeds done in the body. [Cf: 1888 Mtl. p. 1515 para. 01] p. 453, Para. 4, [1896MS].

"Sunnyside," Cooranbong, May 8, 1896. Dear Sister Lindsay:--Please read Christ's instruction to the lawyer, recorded in Luke 10:25-28. "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." This lesson outlines the duty of all. [Cf: 1888 Mtl. p. 1516 para. 01] p. 453, Para. 5, [1896MS].

By this mail I am writing to Bro. C. H. Jones, and if possible will send you a copy of his letter. [Cf: 1888 Mtl. p. 1516 para. 02] p. 454, Para. 1, [1896MS].

Again and again, at different times and in different places, decided warnings have been given me. I could not define the import of these warnings; for they were presented to me in figures and symbols. I have been very much puzzled over this matter, which was introduced before my husband's death. Since that time I have been shown that efforts would be made to bind up the publishing house in Oakland with the publishing house in Battle Creek, in order that the publishing house at Battle Creek might have control. These warnings I did not fully understand, because many times the message had been given me that these two institutions should not be at strife one with another, or manifest anything savoring of jealousy or envy; but that they should stand as sister institutions, each doing their appointed work as God's

instrumentalities. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Each institution was established of God to do its respective work. [Cf: 1888 Mtl. p. 1516 para. 03] p. 454, Para. 2, [1896MS].

Before my husband's death this matter in regard to the publishing house at Battle Creek and the publishing house at Oakland was presented to me under the figure of the vine, and since that time it has been presented to me under the same figure. The Lord has shown me that these two institutions are to be kept as separate as two branches which, though distinct, both center in the parent vine. They are not to be merged into one, but are to be kept distinct, yet each is to derive its nourishment from the same source. Said Christ, "I am the true vine, and my Father is the husbandman." "I am the true vine, ye are the branches." Every branch in me that beareth not 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." "He that abideth in me, and I in him, the same bringeth forth much fruit." "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." "And now also the axe is laid at the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.." "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." "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. [Cf: 1888 Mtl. p. 1517 para. 01] p. 454, Para. 3, [1896MS].

Under different figures this matter has been presented to me, and I know that it is not the Lord's will that these two publishing houses shall be united. I fear that those at Battle Creek have also made a mistake in taking over the schools and the Health Retreat at St. Helena. The publishing house at Battle Creek has been under the reproof of God for years, especially since the time of the Minneapolis meeting, when some acted the part of Korah, Dathan, and Abiram. If its managers were not swelled with self-importance and self-sufficiency, they would not feel that they could carry every crippled institution. The showing of their own institution is anything but favorable. Edson White was unsparingly condemned because he was to blame in his financial management, but those who condemned him knew that their own financial embarrassment was not after God's order. This has been represented to me like a man trying to pull a mote out of the eye of his brother, while a beam was in his own eye. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render

to every man according to his deeds: them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath." [Cf: 1888 Mt1. p. 1518 para. 01] p. 454, Para. 4, [1896MS].

May 22, 1896 6 - 83 - 1896--Elder O. A. Olsen, Battle Creek, Michigan. Dear Bro.:--We feel deeply in regard to your case. We know that you have been placed in a very trying position; but we know also that you have signally failed in some things. You have, my brother, said much about the importance of prayer, and have felt desirous that our people should observe the customary week of prayer; this is well, we should have seasons of earnest, persevering prayer; for God is the strength of his people, their front guard and their rearward. But it is possible to make these seasons of prayer a substitute for the decided action that is necessary to set things in order. There is a class of work which it is the duty of the human agent to do in the name of the Lord God of Israel. [Cf: 1888 Mt1. p. 1520 para. 01] p. 455, Para. 1, [1896MS].

After the defeat of the Israelites at Ai, Joshua was lying upon his face before the ark, praying, when the Lord said unto him, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have stolen, and dissembled, and they have put it even among their own stuff. . . . neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thy enemies, until ye take away the accursed thing from among you." [Cf: 1888 Mt1. p. 1520 para. 02] p. 455, Para. 2, [1896MS].

Even prayer is not to be placed where duty should be. God will not be dishonored among the people and keep silence. His watchmen are to be wide awake. [Cf: 1888 Mt1. p. 1521 para. 01] p. 455, Para. 3, [1896MS].

The very first neglect on your part to stand for right principles when matters were considered in council and committee meetings, brought a mist before your eyes. Your discernment was impaired by your failure to walk in the light. And surely your eyes must have been blinded, else you could not possibly have done as you have done. Your words and actions have encouraged men of a strong, determined purpose to carry things; you let them plan, and carried out their devisings, as did Aaron with the leaders of Israel. You have tried to make yourself believe that this was the only thing you could do. But you have not in all places taken up your God-given work, to be firm and decided for the right. Aaron, yielding to the guidance of the people, whom he knew to be in error, greatly dishonored God. He should have stood firm as a rock, with unwavering integrity, before the great men of that vast, undisciplined host of Israel. You should have known what the wisdom of God required of his people; but you were lead to view things as men viewed them who had resisted the Holy Spirit, and who were not led and taught of God. The souls of these men are marred with wrong-doing. They have blinded their eyes, so that they cannot distinguish righteousness from unrighteousness. They call evil good, and good evil. Yet these are the men you have chosen to accompany you from place to place. This is

the atmosphere with which you have surrounded your soul. [Cf: 1888 Mtl. p. 1521 para. 02] p. 455, Para. 4, [1896MS].

These men, whom you have made your companions in your visits to different points, have taken occasion to instill their own sentiments into the minds of the people. Being in connection with the Lord's work, and in high positions of trust, of course they have been believed, and thus have been able to exert a strong influence. Having dropped a suggestion, and seen it take root in the mind, they have adroitly drawn it from the individual as the expression of his own thought. The next time they make a tour over the ground, they carry the work a little farther; and thus in secret the seeds of unbelief have been sown, that in some cases have taken years of labor to uproot; in other cases they have flourished and brought forth their evil fruit. Those who have done this mischief--men who have had no connection with God --are supposed by our people to be your right-hand men, your staff. Could you not discern their character and the work they were doing? [Cf: 1888 Mtl. p. 1522 para. 01] p. 456, Para. 1, [1896MS].

Your journeys in company with these men, whom the angels of God did not attend, could not be a strength to a work that is under the supervision of the Holy Spirit. It would have been better, far better, if many of these long journeys had never been taken, better that the workers at different points should have been deprived of your personal presence rather than to have these men accompany you, and diffuse their malarious influence far and wide. [Cf: 1888 Mtl. p. 1522 para. 02] p. 456, Para. 2, [1896MS].

The Lord has presented to me that there has been a manifest--distrusting of God. Has the Lord no mental or moral power in the men who abide where large interests have been established? Shall God's money be used in transporting from place to place those who show that they have no connection with him? The Lord says, "Then that honor me I will honor." But in pleasing and glorifying the men whom God does not honor, you have dishonored God. Far better go single-handed, and trust in the arm of Jehovah, in the ministering angels whom he sends forth, than have those with you who have closed their hearts against the admonitions and warnings of the spirit of God, and thus against the Spirit itself. In every place where important interests have been established, there are men who love God, and have a measure of ability. These men need to be instructed how to use their talents. Let them carry the responsibilities that they can bear. Teach them to put their trust in God, and not in finite men, to become workers who can be depended upon. Do not lead them to think that they must in every emergency depend on men at a great distance. Let them seek the Lord for themselves. [Cf: 1888 Mtl. p. 1523 para. 01] p. 456, Para. 3, [1896MS].

There is great need for men of wisdom in every place; but it is an error to depend upon those who do not love the Lord, and seek unto him for wisdom, sanctification, and righteousness. God has not given his work to be moulded by those upon whom his mould has not been placed because they did not want the divine credentials. Through your connection with them, your own ideas have become perverted, and they need purifying. You view things very much as these men view them. You see little the extent and the necessity for the change which the Lord calls for. You have strengthened these men in their belief that they

are right, and have deepened their deception. These things the Lord will not long tolerate; for you have had light; you have not been left in ignorance and darkness. [Cf: 1888 Mtl. p. 1523 para. 02] p. 456, Para. 4, [1896MS].

The Holy Spirit of God manifested among his people has by some been treated as an intruder. You, yourself have not made the Holy Spirit your dependence as in your earlier experience. Had you been following the Spirit's guidance, you would have known that you could not unite with these men, listen to their suggestions, and give them influence. This was not the work which God had given you to do. He has promised you efficiency through the power of the Holy Spirit, which will be with you in every act, if you will hold fast the beginning of your confidence firm unto the end. If you had depended less on the men who, as you had every reason to know, had not a vital connection with God, and had depended more on the presence and aid of the Holy Spirit in answer to prayer, the cause would to-day be in a far more healthful condition. [Cf: 1888 Mtl. p. 1524 para. 01] p. 457, Para. 1, [1896MS].

It has not been wise to take so many responsibilities in regard to the work at a distance, when there were such important interests demanding attention at Battle Creek. Very much needed to be done that the heart of the work might be kept pure. Much care was necessary to keep the machinery oiled, by the grace of God, so as to run without friction. God is grieved with some of your movements in matters involving principles which he himself established in our publishing work. [Cf: 1888 Mtl. p. 1524 para. 02] p. 457, Para. 2, [1896MS].

Much that has been revealed to me crowds upon my mind, which I hardly know how to express. Yet I cannot hold my peace. The Lord is indignant at men who set themselves up to rule their fellow-men, and to carry out plans which the Holy Spirit has condemned. I am more surprised than I can express at your failure to discern that God has not set up these men. The new order of things ought to alarm you, for it had not the sanction of heaven. [Cf: 1888 Mtl. p. 1525 para. 01] p. 457, Para. 3, [1896MS].

The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when he will bind off the work; but when is that time? When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged. [Cf: 1888 Mtl. p. 1525 para. 02] p. 457, Para. 4, [1896MS].

Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for his people. These men were hated. The men and God's message was despised, as verily as Christ himself was hated and despised at his first advent. Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance. Principles have been

born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there came in the wisdom and plans of those who have slighted God's messages, and, like the scribes and Pharisees, have despised the very men whom God has used to present light and truth which his people needed. [Cf: 1888 Mtl. p. 1525 para. 03] p. 457, Para. 5, [1896MS].

It is an offense to God that his work should be restricted by human beings. The word of the living God, appealing to sanctified reason, will never give to the work such an impress as is now revealed. There has been deceit, falsehood, artifice, selfishness. Schemes have been set on foot to rob God and to rob man, in order to make up to the work for what selfish devices have abstracted. The very position you have taken with these men in concocting plans to relieve the financial embarrassment, has made you in some respects a weak man. It has warped your judgment. You have been led to subvert justice, to depart from honesty in business dealing with your brethren. A wrong against the weakest or most erring of his flock is even more offensive to God than if it were against the strongest one among you. Souls are the Lords purchased possession, and every injustice done "unto the least of these my brethren" said Jesus, is done "unto me." The Lord will not suffer injustice or oppression to go unreprieved. [Cf: 1888 Mtl. p. 1526 para. 01] p. 458, Para. 1, [1896MS].

Every system controlled by the principles of the gospel of Christ is pure, open, clear as the day, and is sound and healthful in all its operations. Everything entered into for the sake of ministering to pride or unsanctified ambition is to be cleared away, before the Lord's institutions shall stand securely upon the eternal rock. We need no crafty inventions to sustain the cause of God. We need no unjust dealing. Let the Lord breathe upon his work the spirit of heavenly principles, and it will live. Nothing that man can manufacture can take the place of God's Holy Spirit! Nothing that man's wisdom can invent will justify the violation of truth, or a disregard of the rights of humanity. Truth is too pure to set her delicate feet off from the elevated-platform of love to God and love to our fellow-man. [Cf: 1888 Mtl. p. 1527 para. 01] p. 458, Para. 2, [1896MS].

If it were possible, the enemy would clog the wheels of progress, and prevent the truths of the gospel from being circulated everywhere. With this object he leads men to feel that it is their privilege to control the consciences of their fellow-men according to their own perverted ideas. They dismiss the Holy Spirit from their counsels, and then, under the power and name of the General Conference, they invent regulations through which they compel men to be ruled by their own ideas and not by the Holy Spirit. [Cf: 1888 Mtl. p. 1527 para. 02] p. 458, Para. 3, [1896MS].

The plans to obtain control of human minds and ability are as strange fire, which is an offense to God. And who are those who dare engage in this work? Men who have revealed that they do not have self-control, that they are not divested of selfishness. Unless these men shall themselves turn unto the Lord, they will die in their sins. There is scarcely a vestige of genuine truth remaining in them. The effort to

manage others, which is made by those who cannot manage themselves, is one of the greatest fallacies that could exist. Let those who love to rule, begin the work where it should have begun years ago; let them rule themselves, and show that they are in subordination to God's rule, that they have been converted at heart. Then they will at least not make their fellow-men groan under the galling yoke of their restrictive policy. Then there will be fewer prayers sent up to heaven in anguish of heart because of their selfish oppression. [Cf: 1888 Mtl. p. 1528 para. 01] p. 458, Para. 4, [1896MS].

There is need of an education in regard to the rights and duties of men in authority who have lorded it over God's heritage. When a man is placed in a position of trust, who knows not what kind of spirit he should exercise in dealing with human minds, he needs to learn the very first principles as to his authority over his fellow-men. Right principles must be brought into the heart, and wrought into the warp and woof of character. [Cf: 1888 Mtl. p. 1528 para. 02] p. 459, Para. 1, [1896MS].

Men are wanted who feel their need of wisdom from above, men who are converted at heart, who understand that they are but sinful mortals, and must learn their lessons in the school of Christ before they are prepared to mould other minds. When men have learned to depend on God, when they have faith that works by love, and purifies their own souls, then they will not lay on other men's shoulders burdens that are grievous to be borne. The Lord has been greatly dishonored by those who have exalted themselves and have favored men who were not worthy, not being careful to treat all justly, without partiality and without hypocrisy. [Cf: 1888 Mtl. p. 1528 para. 03] p. 459, Para. 2, [1896MS].

Until the day of trial comes, how little men know of their own weakness. They think themselves wise, and make themselves fools. There is nothing that men may pride themselves in. Even those in most responsible positions do fall into sin, while apparently surrounded by the best religious privileges. Gehazi's case is one that we may consider with profit. This man dwelt in the household of the holy prophet Elisha, saw his godly life, heard his fervent prayers, and his inculcation of correct principles. Yet he was not made better. He deceived Naaman in order to receive a reward. His punishment came from the Lord. The leprosy of Naaman clave unto him. [Cf: 1888 Mtl. p. 1529 para. 01] p. 459, Para. 3, [1896MS].

Judas was numbered among the twelve apostles. He heard the precious lessons that fall from the lips of Christ. He had a perfect example ever before him, and yet his heart was not right. He was ruined by the sin of covetousness. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." [Cf: 1888 Mtl. p. 1529 para. 02] p. 459, Para. 4, [1896MS].

Elisha was true to principle, true to his God. His work bore the divine credentials. And in difficulty and trial God revealed himself to him as an ever-present helper. When the sons of the prophet were enlarging their abode, a miracle was wrought to save one of them from distress. When the king of Syria was preparing an ambush against Israel, his design was revealed by the prophet. The king, learning that it was Elisha that had defeated his armies, sent an armed host to

apprehend him, but God delivered his servant. All these lessons are for our admonition, upon whom the ends of the world are come. [Cf: 1888 Mtl. p. 1530 para. 01] p. 459, Para. 5, [1896MS].

Bro. Olsen, I have the tenderest feelings toward you; but I must lay before you plainly the danger of losing your spiritual eyesight. I speak decidedly because I must tell you the truth. I dare not forbear, for there is no longer safety in delay. I have not confidence in your book committee. I have written to you before in regard to their manner of dealing with the authors of books. They should treat them impartially, candidly, as a brother would treat a brother; but they have not done this. The principles and motives of the business dealing in this department are not such as God can sanction. They are not in accordance with strict integrity. [Cf: 1888 Mtl. p. 1530 para. 02] p. 459, Para. 6, [1896MS].

Your example has influenced Bro. C. H. Jones in his dealing with authors. In both houses a course has been pursued that is not fair and noble. Such work should be corrected as soon as possible, if you and he desire the Lord to write in regard to your transactions, "Well done, good and faithful servant." You will be ashamed to meet your present record in the books that shall be opened when the judgment shall sit, and every man shall be judged according to his works, whether they be good or whether they be evil. Better, far better that the work be done with love and justice blended. [Cf: 1888 Mtl. p. 1530 para. 03] p. 460, Para. 1, [1896MS].

God reads the motives that underlies the work of which I have spoken. These motives have been revealed to me, and I feel a depth of sorrow that is beyond expansion. I cannot vindicate motives or methods, because they are an offense to God. I must take my stand fully. But what need for me to say more? I have written over and over again, but what has been the effort of the testimonies? What reformations have they wrought? What restitutions have been made? Men who have not the love of God in their hearts will prove to be only fallible erring mortals "without me," says Christ, "ye can do nothing." Every soul connected with the work needs to be daily converted. [Cf: 1888 Mtl. p. 1531 para. 01] p. 460, Para. 2, [1896MS].

You, my brother, are to put on the whole armor of God. The Lord Jesus, just before his crucifixion, prayed to his Father, "Keep through thine own name those whom thou hast given me, that they may be one as we are." Christ offered this prayer in behalf of his disciples, but when he asks that we may be kept, he does not mean that we are not to cooperate with God in keeping ourselves from evil practices. We must every one of us heed the words of Christ, "Watch unto prayer;" "Watch and pray, that ye enter not into temptation." [Cf: 1888 Mtl. p. 1531 para. 02] p. 460, Para. 3, [1896MS].

Enter not, take not the first step in a wrong course. Let the Lord be our strength and helper. What is there in the world that can change the heart in which Christ abides? The earth may shake, the pillars of the world may tremble under us; but if we put our trust in God, we shall not be afraid. What could change the faith of Daniel and his fellow-captives in Babylon? Who could corrupt their principles? or separate their affections from God? Ask yourselves the question, Have we an intelligent faith? [Cf: 1888 Mtl. p. 1531 para. 03] p. 460, Para. 4,

[1896MS].

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: 1888 Mtl. p. 1532 para. 01] p. 460, Para. 5, [1896MS].

Plans are constantly made to gather more and more responsibilities into Battle Creek. I ask you seriously to consider the situation there. Is there a school of the prophets in Battle Creek? Are there men through whom the Lord can work and has worked to carry the weighty responsibilities that are to be borne? Are there regenerated men, whose whole hearts are given to God, men whom the mighty cleaver of truth has separated from the corruptions of the world, and whose faith and devotion reveal that the Holy Spirit is fashioning their experience after the divine similitude? The Bible, and the Bible alone, is the rule of faith and practice. Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the word. A living testimony goes forth to the world in consistent Christian action. [Cf: 1888 Mtl. p. 1532 para. 02] p. 460, Para. 6, [1896MS].

It declares to a world apostatized that there is a people who believe that our safety is in clinging to the Bible. This testimony is in unmistakable distinction from that of the great apostate church, which adopts human wisdom and authority in place of the wisdom and authority of God. [Cf: 1888 Mtl. p. 1533 para. 01] p. 461, Para. 1, [1896MS].

The Lord commands us, "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, we shall receive a crown of glory which fadeth not away." "Likewise, ye younger, submit yourselves unto the elder; yes all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant,; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." [Cf: 1888 Mtl. p. 1533 para. 02] p. 461, Para. 2, [1896MS].

There is perfect harmony between the instruction of the Old Testament and that of the New. The Lord Jesus himself gave to Moses the principles that were to be given to Israel. Lessons of mercy, goodness, generosity, and strict honesty, were given by Christ in the Old Testament, and were repeated by him when he came in human flesh to our world. Shall we not earnestly and prayerfully study these lessons and practice the principles which our Lord has given. Shall we not deal with our fellow-men as becomes those who have been instructed by the Holy Spirit, taught by the wisdom of God, moved by the same influence that inspired the Scriptures? [Cf: 1888 Mtl. p. 1533 para. 03] p. 461,

Para. 3, [1896MS].

When our brethren do this, their councils will be honored by the presence of Christ. Their missionary spirit will not be confined to a few places, but will reach out to diffuse the light everywhere. There is a world to be warned. Our great defence against the principles and practices of paganism or the papacy is to be living epistles of Bible religion. Shall we not represent Christ in all things? [Cf: 1888 Mtl. p. 1534 para. 01] p. 461, Para. 4, [1896MS].

My brother Olsen, can you still be so blinded as to unite in the least degree with those who undertake to rule other minds as has been done in Battle Creek? Will you consent to have as your co-laborers those who know not the voice of God in the messages he has sent to his people, men who would manage the work so as either to gain full control of it or to crush it? This has been done in a most decided manner. Should the plans originated by such minds be carried into effect, evangelical religion, the Christianity of the Bible, would, so far as their influence goes, become extinct. [Cf: 1888 Mtl. p. 1534 para. 02] p. 461, Para. 5, [1896MS].

The Lord Jesus is needed to cleanse the institution at Battle Creek as verily as he was needed to cleanse the temple when he was on earth. Oh that our institutions might be purified from the buyers and the sellers, and the merchandise, and the principles brought in to turn men from their rights. [Cf: 1888 Mtl. p. 1534 para. 03] p. 461, Para. 6, [1896MS].

Men have come to Battle Creek who have been accompanied by the Holy Spirit; but unless they fought every inch of ground over and over again, in seeking to maintain correct methods, they were at last over borne. Right at the point where our work centres, they have seen corruption, and some have gone away with less confidence in their brethren and in their Protestant principles, and with the divine light in their souls well might extinguished. God would have his temple no longer a den of thieves and moneychangers. He desires his servants to be men of piety and holy endeavour. [Cf: 1888 Mtl. p. 1535 para. 01] p. 462, Para. 1, [1896MS].

In our Publishing Institutions Christianity is sick, and needs a physician. Who shall heal her? There must be a reformation. Sentiments and practice that have been gaining a hold and strengthening must be put away forever. Righteous principles must be revived. Again and again the Holy Spirit has wrought among you, but by many it was dismissed as an unwelcome guest. Christ's work of purification is to begin at the heart, for the improvement of the whole character of the human agent. Amid the moral darkness, there must be a regenerative, reformative influence at work, in order that sacred things may be kept sacred. The Lord will not be trifled with. He will test and try his people; he will thoroughly purge his floor, and will gather his wheat into his garner. Ellen G. White. [Cf: 1888 Mtl. p. 1535 para. 02] p. 462, Para. 2, [1896MS].

"Sunnyside", Cooranbong, N.S.W. May 30, 1896--H -38 - 1896--Eld. S. N. Haskell--Dear Brother:--I write you a few lines to you this morning by lamplight. Before receiving this, you will have met Prof. Prescott. We would gladly have retained him in this country, but we dared not do

this, for it would have savoured of selfishness. We hope he will do the brethren much good in South Africa, and that he will be received cordially, in brotherly love. He has the truth in the heart, as well as on the lips. God is with him, and will work by him if our brethren will receive him as one who bears to them a message from God. May it not be true of them as of the people of Nazareth, that Jesus could not do many mighty works because of their unbelief. There is no virtue in refusing to receive the light which God shall send; we need every ray of light from heaven. We should appreciate the love of God which sends the light, and should accept the light joyfully. [Cf: 1888 Mtl. p. 1536 para. 01] p. 462, Para. 3, [1896MS].

Many need to learn that it is one thing to assent to truth, and another thing to receive the truth as the bread of God, of which if a man eat, he shall live forever. Day by day we must feed upon the living bread that we may receive spiritual sustenance, as we partake of temporal food to give us physical strength. What is the bread of life? Jesus said, "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." He does not leave us to misunderstand him. "He says, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. The words of Christ are to be received with no half-hearted, weak, hesitating faith. The word gives light and assurance to all who educate their souls to believe. The heart needs the presence of the heavenly Guest,--Christ abiding in the soul. We are to dwell in Christ, and Christ is to dwell in us by faith. [Cf: 1888 Mtl. p. 1536 para. 02] p. 462, Para. 4, [1896MS].

The largest promise that Christ could give to his disciples when he left them was the promise of the Holy Spirit. He was in search of the strongest consolation he could leave them, to do the good after his departure. Of all the subjects that were of the most important to them, he chose that of the Holy Spirit. And what did he predict concerning the Spirit? "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Truths had been buried beneath the rubbish of misinterpretation, the maxims of men, the sayings of finite beings that had been exalted as being of more consequence than the word of the living God. [Cf: 1888 Mtl. p. 1537 para. 01] p. 463, Para. 1, [1896MS].

In our day the church has been to a great degree content with the surface truths of revelation, made so plain and easy to be understand that many have thought these supplied all that was essential, and in accepting them they have been content. But the Holy Spirit, working upon the mind, will not allow it to rest in indolence. It awakens an earnest desire for truth uncorrupted with error and false doctrines. Celestial truths will reward the diligent seeker. The mind that is really desirous to know what is truth, cannot be content in indolence. [Cf: 1888 Mtl. p. 1537 para. 02] p. 463, Para. 2, [1896MS].

The kingdom of heaven is likened to 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; "he buys it that he may work it, plough up every part of it, and take possession of its treasures. It is the Holy Spirit's office to direct this search and to

reward it. The searcher, while digging the field, finds leads of precious ore of which he seeks to estimate the value, and he sinks the shaft deeper, for still more valuable treasure. Thus many a rich lode is discovered. The gold fields of the earth are not so interrelated with veins of precious ore as in the field of revelation with leads that bring to view the unsearchable riches of Christ. [Cf: 1888 Mtl. p. 1538 para. 01] p. 463, Para. 3, [1896MS].

The Lord would have every one of his believing children rich in faith; and this is the fruit of the working of the Holy Spirit upon the heart. From the heart the Spirit works outward, developing a character that God will approve. What a vast field of the treasures of truth did Christ add to the domain of faith to be appropriated by his disciples. We need greater faith if we would have better knowledge of the word. The greatest hindrance to our receiving the divine illumination is that we do not depend on the efficiency of the Holy Spirit. The Spirit is freely given us of God if we will appreciate and accept it. And what is it? The representative of Jesus Christ. It is to be our constant helper. It is through the Spirit that Christ fulfills the promise, "I will never leave thee nor forsake thee." "Verily, verily, I say unto you, He that believeth on me hath everlasting life". (The bell is sounding for morning worship, I must stop here). [Cf: 1888 Mtl. p. 1538 para. 02] p. 463, Para. 4, [1896MS].

I have returned from our season of prayer. The spirit of intercession came upon me, and I was drawn out in most earnest prayer for souls at Battle Creek. I know their peril. The Holy Spirit has in a special manner moved me to send up my petitions in their behalf. [Cf: 1888 Mtl. p. 1539 para. 01] p. 463, Para. 5, [1896MS].

God is not the author of anything sinful. None should fear to be singular if the fulfillment of duty requires it. If it makes us singular to avoid sin, then our singularity is merely the distinction between purity and impurity, righteousness and unrighteousness. Because the multitude prefer the path of transgression, shall we choose the same? We are plainly told by inspiration, "Thou shall not follow a multitude to do evil." Our position should be clearly stated, "As for me and my house, we will serve the Lord." [Cf: 1888 Mtl. p. 1539 para. 02] p. 464, Para. 1, [1896MS].

"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. . . . 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." Would that every one whose name is written in the church books could from the heart utter these words. The church members need to know from experience what the Holy Spirit will do for them. It will bless the receiver, and make him a blessing. It is sad that every soul is not praying for the vital breath of the Spirit, for we are ready to die if it breath not on us. [Cf: 1888 Mtl. p. 1539 para. 03] p. 464, Para. 2, [1896MS].

We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not

prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed, our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism. When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for him by calling upon the people to repent of their sins and be converted, and be baptized. Christ's message was, "The kingdom of heaven is at hand; repent ye and believe the gospel." The Jews refused to receive Christ, because he did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age. This is the danger to which the church is now exposed,--that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice. [Cf: 1888 Mtl. p. 1540 para. 01] p. 464, Para. 3, [1896MS].

Just before he left them, Christ gave his disciples the promise, "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 parts of the earth." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." While these words were upon his lips, he ascended, a cloud of angels received him, and escorted him to the city of God. The disciples returned to Jerusalem, knowing now for a certainty that Jesus was the Son of God. Their faith was unclouded, and they waited, preparing themselves by prayer and by humbling their hearts before God, until the baptism of the Holy Spirit came. [Cf: 1888 Mtl. p. 1541 para. 01] p. 465, Para. 1, [1896MS].

"And when the day of Pentecost was fully come, there were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In that assembly there were mockers, who did not recognize the work of the Holy Spirit, and they said, "Those men are full of new

wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, Be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel." Read the history. The Lord was at work in his own way; but had there been such a manifestation among us, upon whom the ends of the world are come, would not some have mocked, as on that occasion? Those who did not come under the influence of the Holy Spirit, knew it not. To this class the disciples seemed like drunken men. [Cf: 1888 Mtl. p. 1542 para. 01] p. 465, Para. 2, [1896MS].

After the outpouring of the Holy Spirit, the disciples, clothed with the divine panoply, went forth as witnesses to tell the wonderful story of the manger and the cross. They were humble men, but they went forth with the truth. After the death of their Lord, they were a helpless, disappointed, discouraged company,--as sheep without a shepherd: but now they go forth as witnesses for the truth, with no weapons but the word and Spirit of God, to triumph over all opposition. Their Saviour had been rejected and condemned and nailed to the ignominious cross. The Jewish priests and rulers had declared in scorn, "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him." But that cross, that instrument of shame and torture, brought hope and salvation to the world. The believers rallied; there hopelessness and conscious helplessness had left them. They were transformed in character, and united in the bonds of Christian love. Although without wealth, though counted by the world as mere ignorant fishermen, they were made by the Holy Spirit witnesses for Christ. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence and power that shook the world. [Cf: 1888 Mtl. p. 1543 para. 01] p. 465, Para. 3, [1896MS].

The third, fourth, and fifth chapters of Acts give an account of their witnessing. Those who had rejected and crucified the Saviour, expected to find his disciples discouraged, crest-fallen, and ready to disown their Lord. With amazement they heard the clear, bold testimony given under the power of the Holy Spirit. The words and works of the disciples represented the words and works of their Teacher; and all who heard them said, they have learned of Jesus, they talk as he talked. "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." [Cf: 1888 Mtl. p. 1543 para. 02] p. 466, Para. 1, [1896MS].

The chief priests and rulers thought themselves competent to decide what the apostles should do and teach. As they went forth preaching Jesus everywhere, the men who were worked by the Holy Spirit did many things that the Jews did not approve. There was danger that the ideas and doctrines of the rabbis would be brought into disrepute. The apostles were creating a wonderful excitement. The people were bringing their sick folk and those that were vexed with unclean spirits into the streets, crowds were collecting around them, and those that had been healed were shouting the praises of God, and glorifying the name of Jesus, the very one whom the Jews had condemned, scorned, spit upon, crowned with thorns, and caused to be scourged and crucified. This Jesus was extolled above the priests and rulers. The apostles were even declaring that he had risen from the dead. The Jewish rulers decided

that this work must and should be stopped, for it was proving them guilty of the blood of Jesus. They saw that converts to the faith were multiplying. "Believers were the more added to the Lord, multitudes both of men and women." [Cf: 1888 Mtl. p. 1544 para. 01] p. 466, Para. 2, [1896MS].

"Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees)," who held that there would be no resurrection of the dead. The assertions made by the apostles that they had seen Jesus after his resurrection, and that he had ascended to heaven, were overthrowing the fundamental principles of the Sadducean doctrine. This was not to be allowed. The priests and rulers were filled with indignation, and laid their hands on the apostles, and put them in the common prison. The disciples were not intimidated or cast down. The words of Christ in his last lessons to them were brought to mind," 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." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness of me, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yes, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." [Cf: 1888 Mtl. p. 1544 para. 02] p. 466, Para. 3, [1896MS].

"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." We see here that the men in authority are not always to be obeyed, even though they may profess to be teachers of Bible doctrines. They are many to-day who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. Have they not long advocated their ideas as truth? So the priests and rabbis reasoned in apostolic days. What mean these men who are unlearned, some of them mere fishermen, who are presenting ideas contrary to the doctrines which the learned priests and rulers are teaching the people? They have no right to meddle with the fundamental principles of our faith. But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once the depositaries of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Sun of Righteousness, and would advocate truths that were not in accordance with the ideas of the religious leaders. And then these leaders, in the blindness of their minds, give full sway to what is supposed to be righteousness indignation against the ones who have set aside cherished fables. They act like men that have lost their reason. They do not consider the possibility that they themselves have not rightly understood the word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built up false theories, calling them fundamental doctrines of the faith. [Cf: 1888 Mtl. p. 1545 para. 01] p. 466, Para. 4, [1896MS].

But the Holy Spirit will from time to time reveal the truth through its own chosen agencies; and no man, not even a priest or ruler, has a right to say, You shall not give publicity to your opinions, because I do not believe them. That wonderful "I" may attempt to put down the Holy Spirit's teaching. Men may for a time attempt to smother it and kill it; but that will not make error truth or truth error. The inventive minds of men have advanced speculative opinions in various lines, and when the Holy Spirit lets light shine into human minds, it does not respect every point of man's application of the word. God impressed his servants to speak the truth irrespective of what men had taken for granted as truth. [Cf: 1888 Mtl. p. 1546 para. 01] p. 467, Para. 1, [1896MS].

Even Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus because it contradicts something which they have taken for granted as truth, but which the Holy Spirit teaches is not truth. Let all be very modest, and seek most earnestly to put self out of the question, and to exalt Jesus. In most of the religious controversies, the foundation of the trouble is, that self is striving for the supremacy. About what?--About matters which are not vital points at all, and which are regarded as such only because men have given importance to them. See Matt. 12:31-37; Mark 14:56; Luke 5:21; Matt. 9:3. [Cf: 1888 Mtl. p. 1547 para. 01] p. 467, Para. 2, [1896MS].

But let us follow the history of the men whom the Jewish priests and rulers thought so dangerous, because they were bringing in new and strange teaching on almost every theological subject. The command given by the Holy Spirit, "Go, stand and speak in the temple to the people all the words of this life, "was obeyed by the apostles; "they entered into the temple early in the morning, and taught. But the high priest came and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned." If the priests and rulers had dared act out their own feelings toward the apostles, there would have been a different record; for the angel of God was a watcher on that occasion, to magnify his name if any violence had been offered to his servants. [Cf: 1888 Mtl. p. 1547 para. 02] p. 467, Para. 3, [1896MS].

"And when they had brought them, they set them before the council: and the high priest asked them saying, "Did not we straitly command ye that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." See Matt. 28:34,35. "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." [Cf: 1888 Mtl. p. 1548 para. 01] p. 467, Para. 4, [1896MS].

Then the Holy Spirit moved upon Gamaliel, a Pharisee, a doctor of the law, had in reputation among all the people. His advice was, "Refrain from these men, and let them alone; for if this counsel and this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed." [Cf: 1888 Mtl. p. 1549 para. 01] p. 468, Para. 1, [1896MS].

Yet the attributes of Satan so controlled their minds, that notwithstanding the wonderful miracles that had been wrought in healing the sick and in releasing God's servants from prison, the priests and rulers were so filled with prejudice and hatred that they could hardly be restrained. "When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. [Cf: 1888 Mtl. p. 1549 para. 02] p. 468, Para. 2, [1896MS].

We can see what evidence was given the priests and rulers, and how firmly they resisted the spirit of God. Those who claim superior wisdom and piety may make most terrible and (to themselves) fatal mistakes if they allow their minds to be moulded by another power, and pursue a course in resistance to the Holy Spirit. The Lord Jesus, represented by the Holy Spirit, was in the presence of that assembly, but they did not discern him. For a moment they had felt the conviction of the spirit, that Jesus was the son of God, but they stifled conscience, and became blinder and more hardened than before. Even after they had crucified the Saviour, God in his mercy had sent the additional evidence in the works wrought through the apostles. He was giving them another call to repentance, even in the terrible charge brought against them by the apostles, that they had killed the Prince of life. [Cf: 1888 Mtl. p. 1549 para. 03] p. 468, Para. 3, [1896MS].

It was not alone the sin of putting to death the son of God, that cut them off from salvation, but their persistence in rejecting light, and the conviction of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was giving a testimony to them. The malignity of rebellion reappeared and was intensified in every successive act of resistance against God's servants and the message he had given them to declare. [Cf: 1888 Mtl. p. 1550 para. 01] p. 468, Para. 4, [1896MS].

Every act of resistance makes it harder to yield. Being the leaders of the people, the priests and rulers felt it incumbent on them to defend the course they had taken. They must prove that they had been in the right. Having committed themselves in opposition to Christ every act of resistance became an additional incentive to persist in the same path. The events of their past career of opposition are as precious treasures to be jealously guarded. And the hatred and malignity that inspired those acts is concentrated against the apostles. [Cf: 1888 Mtl. p. 1550

para. 02] p. 468, Para. 5, [1896MS].

The Spirit of God revealed its presence unto those who, irrespective of the fear or favour of men, declared the truth which had been committed to them. Under the demonstration of the Holy Spirit's power, the Jews saw their guilt in refusing the evidence that God had sent; but they would not yield their wicked resistance. Their obstinacy become more and more determined, and worked the ruin of their souls. It was not that they could not yield, but they could, and would not. It was not alone that they had been guilty, and deserving of wrath, but that they armed themselves with the attributes of Satan, and determinedly continued to be opposed to God. Every day, in their refusal to repent, they took up their rebellion afresh. They were preparing to reap that which they had sown. The wrath of God is not declared against men merely because of the sins which they have committed, but for choosing to continue in a state of resistance, and, although they have light and knowledge, repeating their sins of the past. If they would submit, they would be pardoned; but they are determined not to yield. They defy God by their obstinacy. These souls have given themselves to Satan, and he controls them according to his will. [Cf: 1888 Mtl. p. 1551 para. 01] p. 469, Para. 1, [1896MS].

How was it with the rebellious inhabitants of the antediluvian world? After rejecting the message of Noah, they plunged into sin with greater abandon than ever before, and doubled the enormity of their corrupting practices. Those who refuse to reform by accepting Christ, find nothing reformatory in sin; their minds are set to carry their spirit of revolt, and they are not, and never will be, forced to submission. The judgment which God brought upon the antediluvian world, declared it incurable. The destruction of Sodom proclaimed the inhabitants of the most beautiful country in the world incorrigible in sin. The fire and brimstone from heaven consumed everything except Lot, his wife, and two daughters. The wife, looking back in disregard of God's command, became a pillar of salt. [Cf: 1888 Mtl. p. 1551 para. 02] p. 469, Para. 2, [1896MS].

How God bore with the Jewish nation, while they were murmuring, rebellious, breaking the Sabbath and every other precept of the law. He repeatedly declared them worse than the heathen. Each generation surpassed the preceding in guilt. The Lord permitted them to go into captivity, but after their deliverance, his requirements were forgotten. Everything that he committed to that people to be kept sacred was perverted or displaced by the inventions of rebellious men. Christ said to them in his day, "Did not Moses give you the law, and yet none of you keepeth the law?" And these were the men who set themselves up as judges and censors over those whom the Holy Spirit was moving to declare the word of God to the people. See John 7:18-23, 27, 28; Luke 11:37-52. [Cf: 1888 Mtl. p. 1552 para. 01] p. 469, Para. 3, [1896MS].

Read these Scriptures to the people. Read carefully, solemnly, and the Holy Spirit will be by your side, to impress minds as you read them. But do not fail to read with the true sense of the word in your own heart. If God has ever spoken by me, these scriptures mean very much to those who shall hear them. [Cf: 1888 Mtl. p. 1552 para. 02] p. 469, Para. 4, [1896MS].

Finite men should beware of seeking to control their fellowmen, taking the place assigned to the Holy Spirit. Let not men feel that it is their prerogative to give to the world what they suppose to be truth, and refuse that anything should be given contrary to their ideas. This is not their work. Many things will appear distinctly as truth, which will not be acceptable to those who think their own interpretation of the scriptures always right. Most decided changes will have to be made in regard to ideas which some have accepted as without a flaw. These men give evidence of infallibility in very many ways; they work upon principles which the word of God condemns. That which makes me feel to the very depths of my being, and makes me know that their works are not the works of God, is that they suppose they have authority to rule their fellow-men. The Lord has given them no more right to rule others than he has given others to rule them. Those who assume the control of their fellow-men, take into their finite hands a work that devolves upon God alone. [Cf: 1888 Mtl. p. 1553 para. 01] p. 470, Para. 1, [1896MS].

That men should keep alive the spirit which ran riot at Minneapolis is an offense to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practiced that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors, and in the name of the Lord pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts to put from their every vestige of their wicked, oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted. [Cf: 1888 Mtl. p. 1553 para. 02] p. 470, Para. 2, [1896MS].

The church of Christ, enfeebled, defective as she may appear, is the one object on earth upon which he bestows in a special sense his love and his regard. The church is the theatre of his grace, in which he delights in making experiments of his mercy on human hearts. The Holy Spirit is his representative, and it works to effect transformations so wonderful that angels look upon them with astonishment and joy. Heaven is full of rejoicing when the members of the human family are seen to be full of compassion for one another, loving one another as Christ has loved them. The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to Him who has bought her with the precious blood of his only begotten Son. [Cf: 1888 Mtl. p. 1554 para. 01] p. 470, Para. 3, [1896MS].

Christ speaks of the church over which Satan presides, as the synagogue of Satan. Its members are the children of disobedience. They are those who love to sin, and choose to sin, always laboring to make void the law of God, which is holy, just, and good. It is Satan's work to mingle evil with good, and to confuse the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not knowingly tolerate wrong doing, but will expel it from their own hearts and lives. How careful should we be in passing judgment on the work of others, how careful lest we become guilty of ascribing to evil agencies the manifestation of the Holy Spirit. [Cf: 1888 Mtl. p. 1554 para. 02] p. 470, Para. 4, [1896MS].

O-81-1896 Sunnyside, Cooranbong, N.S.W., May 31, 1896. Eld. O. A. Olsen, Battle Creek, Michigan, U.S.A.--My dear brother:--I have received your letter of April 24, and have just read it. I feel very deeply for you, my brother. I hardly know just what I ought to send to you. I have communications which have been written for one and two years, but I have thought that for your sake they ought to be withheld until some one could stand by your side who could clearly distinguish Bible principles from principles of human manufacture, who, with sharp discernment could separate the strangely perverted, human imaginations, which have been working for years, from things of divine origin. [Cf: 1888 Mtl. p. 1556 para. 01] p. 471, Para. 1, [1896MS].

I am sorry you have not regarded the warnings and instructions which have been given you as of sufficient value to be heeded, but by disregarding them before men who care naught for them, have made them a common matter, not worthy to have weight in your practice. Your practice has been contrary to these warnings, and this has weakened them in the eyes of men who needed correction, who in their life-practice have separated from God, and who have manifested a selfishness and harshness which should have separated them from the work long ago. [Cf: 1888 Mtl. p. 1556 para. 02] p. 471, Para. 2, [1896MS].

Bro. Olsen, you have lost much from your experience that should have been brought into your character building, by failing to stand firmly and faithfully for right, braving all the consequences. Had you done this, you might have had a very different showing from what you now have. The work of Christ is your work. He came not only as a consolation, but as a restorer and a reprover. Luke 4:16-27. [Cf: 1888 Mtl. p. 1556 para. 03] p. 471, Para. 3, [1896MS].

The Lord intends that a great work shall be done by the institutions which have been established by his direction: and he is dishonored when human principles which find no sanction in the word of God, are allowed to rule, when self and pride of opinion press to the front, giving the enemy room to intrude. Thus the enemy tries to hinder the work, but God calls upon his people to co-operate with him. "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 them will I give in mine house and within my walls a place and a name better than of sons and 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; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." [Cf: 1888 Mtl. p. 1557 para. 01] p.

471, Para. 4, [1896MS].

In order that the work of the Lord may go forward, our institutions need discreet, pure-minded, righteous managers. But some in positions of trust have been confirmed in a wrong course of action by being tolerated for years, by being allowed to make decisions, to advocate methods, to carry out plans which are not of the Lord's devising. The enemy has been given an opportunity to control men, and to manage the work which God has shown should be kept pure and sacred, that it may be looked upon with reverence by all who claim to believe the truth. When men entrusted with responsibilities, neglect to cherish that which is sacred, and use common fire in God's service, God will despise their offering to him. This has been, and is still being done. [Cf: 1888 Mtl. p. 1558 para. 01] p. 472, Para. 1, [1896MS].

For years a degree of Phariseeism has been springing up amongst us which has separated some from the Bible standard. If the preconceived ideas of those actuated by this spirit are crossed, they immediately assume a controversial, combative attitude, as a man puts on armor when preparing for battle. Much pride and loftiness and a spirit which desires to rule has been manifested, but very little of the spirit which leads men to sit at the feet of Jesus and learn of him, has been shown. Human inventions and human plans are eclipsing sacred things, and excluding divine instruction. Men are taking the place of God by seeking to assume authority over their fellow-men. But they rule within a vestige of the authority of God, which alone can make their ruling a healthful element; and others are becoming leavened by this wrong influence. If the principles of truth had been enthroned in the hearts of these men human passions and human affections would have been guided and controlled by the spirit of Christ. The atmosphere surrounding the soul would not be deleterious and poisonous; for self would be hid in Jesus. [Cf: 1888 Mtl. p. 1558 para. 02] p. 472, Para. 2, [1896MS].

Let those who desire to rule their fellow-men, read God's declaration on this subject. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: 1888 Mtl. p. 1559 para. 01] p. 472, Para. 3, [1896MS].

"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. But for as much as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast

him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst thou not 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. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." [Cf: 1888 Mtl. p. 1559 para. 02] p. 472, Para. 4, [1896MS].

On one occasion the disciple of John came to Jesus, saying, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. Or he that is not against us is on our part." [Cf: 1888 Mtl. p. 1560 para. 01] p. 473, Para. 1, [1896MS].

The spirit that has been shown to others by some in positions of trust in our institutions, does not harmonize with these words. The wrong spirit they have manifested has been caught by others, and if zeal and wisdom were shown in setting the heads of our institutions right, so many would not be turned out of the way. "Beware of the leaven of the Pharisees," said Christ, guard against the influence which they exert. [Cf: 1888 Mtl. p. 1560 para. 02] p. 473, Para. 2, [1896MS].

Christ's life of humiliation should be a lesson to all who desire to exalt themselves above their fellow-men. Though he had no taint of sin upon his character, yet he condescended, to connect our fallen human nature with his divinity. By thus taking humanity, he honored humanity. Having taken our fallen nature, he showed what it might become, by accepting the ample provision he has made for it, and by becoming partaker of the divine nature. [Cf: 1888 Mtl. p. 1561 para. 01] p. 473, Para. 3, [1896MS].

In humility Christ began his mighty work of lifting the fallen race from the degradation of sin, recovering them by his divine power, which he had linked with humanity. Passing by the grand cities, and the renowned places of learning and supposed wisdom, he made his home in the humble and obscure village of Nazareth. The greater part of his life was passed in this place, from which it was commonly believed that no good thing could come. In the path which the poor, the neglected, the suffering, and the sorrowing must tread, he walked while on earth, taking upon him all the woes which the afflicted must bear. His home was among the poor. His family was not distinguished by learning, riches, or position. For many years he worked at his trade as a carpenter. [Cf: 1888 Mtl. p. 1561 para. 02] p. 473, Para. 4, [1896MS].

The Jews had proudly boasted that Christ was to come as a king, to conquer his enemies, and tread down the heathen in his wrath. But the humble submissive life our Saviour led, which should have enshrined him in the hearts of his people, and given them confidence in his mission, offended and disappointed the Jews, and we all know of the treatment he received from them. If the angels of God had not been round about him to protect him, the people he came to save would have killed him. [Cf: 1888 Mtl. p. 1562 para. 01] p. 473, Para. 5, [1896MS].

Christ did not exalt man by ministering to his pride. He humbled himself, and became obedient to death, even the death of the cross: and unless human pride is humbled and subdued, unless the stubborn heart is made tender by the Spirit of Christ, it is not possible for him to impress his divine similitude upon us. He, the humble Nazarene, might have poured contempt upon the world's pride; for he was commander in the heavenly courts, but he came to our world in humility, in order to show that it is not riches, or position, or authority, or honorable titles, that the universe of heaven respects and honors, but those who will follow Christ, making any position of duty honorable by the virtue of their character, through the power of his grace. [Cf: 1888 Mtl. p. 1562 para. 02] p. 473, Para. 6, [1896MS].

No human being is warranted to lift himself up in pride. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. [Cf: 1888 Mtl. p. 1562 para. 03] p. 474, Para. 1, [1896MS].

Council Meetings.--Scenes that were a shame to Christians have been presented to me as taking place in the council meetings held after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians were met for prayer and counsel. These meetings should have been dismissed as an insult to heaven. The Lord was not revered as an honored guest by those assembled in council, and how could they expect divine light to shine upon them; how could they feel that the presence of Jesus was moulding and fashioning their plans. The place of meeting was not held as sacred, but was looked upon as a common business place. Then how could those assembled receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master. [Cf: 1888 Mtl. p. 1563 para. 01] p. 474, Para. 2, [1896MS].

In your council meetings and committee meetings, decisions are made, plans devised and matured, which, when put into practice, will leave an impress on the work at large; and no vestige of a spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings there is a heavenly Watcher. Do not allow one word of vanity to be spoken; for you are legislating for God, and he says to you, "Be still, and know that I am God." [Cf: 1888 Mtl. p. 1563 para. 02] p. 474, Para. 3, [1896MS].

If your committee meetings and council meetings are not under the direct supervision of the Spirit of God, your conclusions will be earth-born, and worthy of no more consideration than are any man's expressions. Christ says, "Without me ye can do nothing. If he is not honored in your assemblies as chief counsellor, your planning comes from no higher source than the human mind. [Cf: 1888 Mtl. p. 1564 para. 01] p. 474, Para. 4, [1896MS].

Bro. Olsen you speak of my return to America. For three years I stood in Battle Creek as a witness for the truth. Those who then refused to receive the testimony given me by God for them, and rejected the evidences attending these testimonies, would not be benefited should I

return. [Cf: 1888 Mtl. p. 1564 para. 02] p. 474, Para. 5, [1896MS].

I shall write to you; but should I return to Battle Creek, and bear my testimony to those who love not the truth, the ever-ready words would rise from unbelieving hearts, "Some body has told her." Even now unbelief is expressed by the words, "Who has written these things to Sr. White." But I know of no one who knows them as they are, and no one could write that which he does not suppose has an existence. Some one has told me,--He who does not falsify, misjudge, or exaggerate any case. While at Minneapolis He bade me follow him from room to room, that I might hear what was spoken in the bed chamber. The enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticizing way. [Cf: 1888 Mtl. p. 1564 para. 03] p. 474, Para. 6, [1896MS].

I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people was heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures, as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took part in them, his brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance. [Cf: 1888 Mtl. p. 1565 para. 01] p. 475, Para. 1, [1896MS].

The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance; but every time the same spirit wakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God, and must answer for them at his judgment throne. The same spirit that actuated the rejecters of Christ rankles in their hearts, and had they lived in the days of Christ, they would have acted toward him in a manner similar to that of the godless and unbelieving Jews.. [Cf: 1888 Mtl. p. 1565 para. 02] p. 475, Para. 2, [1896MS].

God's servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been liberally bestowing upon us, rejects Christ; and for him there is no other Saviour. [Cf: 1888 Mtl. p. 1565 para. 03] p. 475, Para. 3, [1896MS].

The Work at Battle Creek.--The Spirit of the Lord has outlined the condition of things at the Review and Herald Office. Speaking through Isaiah God says, "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth,, and he went on frowardly in the way of his heart." [Cf: 1888 Mtl. p. 1566 para. 01] p. 475, Para. 4, [1896MS].

This is precisely what has been done in the Office of publication at Battle Creek. Covetousness has been woven into nearly all the business transactions of the institution, and has been practiced by individuals.

This influence has spread like the leprosy, until it has tainted and corrupted the whole. As the publishing house has become corrupted, the General Conference Association has stepped in, and proposed to take the diseased child off its hands, and care for it. But it is a snare for the General Conference Association to take the publishing work on its shoulders. This puts no special sanctity upon the work, but upon the G.C.A. a burden which will weigh it down, cripple it, and weaken its efficiency, unless men who have firm principles, mingled with love, shall [conduct] the business lines. [Cf: 1888 Mtl. p. 1566 para. 02] p. 475, Para. 5, [1896MS].

In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been done in the past will be carried forward under the guise of the General Conference Association. The sacred character of this association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect. There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God. [Cf: 1888 Mtl. p. 1566 para. 03] p. 475, Para. 6, [1896MS].

To a large degree the General Conference Association has lost its sacred character because some connected with it have not changed their sentiments in any particular since the conference held at Minneapolis. Some in responsible positions go on "frowardly" in the way of their own hearts. Some who came from South Africa and from other places to receive an education which would qualify them for the work have imbibed this spirit, carried it with them to their homes, and their work has not borne the right kind of fruit. The opinions of men, which were received by them, still cleave to them like the leprosy; and it is a very solemn question whether the souls who became imbued with the spiritual leprosy in Battle Creek will ever be able to distinguish the principles of heaven from the methods and plans of men. The influences and impressions received in Battle Creek have done much to retard the work in South Africa. [Cf: 1888 Mtl. p. 1567 para. 01] p. 476, Para. 1, [1896MS].

As things now exist in Battle Creek, the work of God cannot be carried forward on a correct basis. How long will these things be? When will the perceptions of men be made clear and sharp by the ministration of the Holy Spirit. Some there do not detect the injurious effects of the plans which for years have been working in an underhanded manner. Some of the managers at the present time are walking in the light that they have received, and are doing the best they can, but their fellow-workers are making things so oppressive for them that they can do but little. The enslaving of the souls of men by their fellow-men is deepening the darkness which already envelopes them. Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand. Where is the voice, from whence will it come, to whom the people may listen, knowing that it

comes from the true shepherd. I am called upon by the Spirit of God to present these things before you, and they are correct to the life, according to the practice of the past few years. [Cf: 1888 Mtl. p. 1567 para. 02] p. 476, Para. 2, [1896MS].

"I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness." "Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb." "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." [Cf: 1888 Mtl. p. 1568 para. 01] p. 476, Para. 3, [1896MS].

I speak this afternoon at three, and I must now go to the mill on the school ground, where our meeting is to be held. I wish we had a place of worship. At the time of the Institute, a tent was pitched, and we have kept this up as long as possible, but on account of wet weather, it has been taken down. [Cf: 1888 Mtl. p. 1569 para. 01] p. 477, Para. 1, [1896MS].

Consolidation of the Publishing Work.--The Lord has presented matters before me that cause me to tremble for the institutions at Battle Creek. He has laid these things before me, and shall I be consistent if I do not seek to repress the spirit in Battle Creek which reaches out for more power, when for years there have not been sufficient men who were qualified to preside, with Christian faithfulness, over the charge they already have. [Cf: 1888 Mtl. p. 1569 para. 02] p. 477, Para. 2, [1896MS].

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and if any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored. [Cf: 1888 Mtl. p. 1570 para. 01] p. 477, Para. 3, [1896MS].

Twenty years ago, I was surprised at the cautions and warnings given me in reference to the publishing house on the Pacific Coast,--that it was ever to remain independent of all other Institutions; that it was to be controlled by no other institution, but was to do the Lord's work under his guidance and protection. The Lord says, "All ye are brethren," and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle

Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it. [Cf: 1888 Mtl. p. 1570 para. 02] p. 477, Para. 4, [1896MS].

At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say in answer to this proposition that the Lord had not planned any such action. He who knows the end from the beginning understands these matters better than erring man. [Cf: 1888 Mtl. p. 1570 para. 03] p. 477, Para. 5, [1896MS].

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers should keep his honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand on its own independence, working out God's plan under the control of none other but God. [Cf: 1888 Mtl. p. 1571 para. 01] p. 477, Para. 6, [1896MS].

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press, but that if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things, and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a consolidation. Every branch should be allowed to live, and do its own work. [Cf: 1888 Mtl. p. 1571 para. 02] p. 478, Para. 1, [1896MS].

Mistakes will occur in every institution, but if the managers will learn the lesson all must learn,--to move guardedly,--these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the word of God his rule of action. Then the blessing of God will rest on him. "He cannot with safety dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy word as guide book. The truth must take control of the conscience and the understanding in all the work that is done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions. [Cf: 1888 Mtl. p. 1571 para. 03] p. 478, Para. 2, [1896MS].

It is well pleasing to God that we have praise and prayer, and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become man's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed; for they form the standard of character. No one can swerve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by believers because so many who profess to hold the truth do not practice its principles in dealing with their fellow-men. [Cf: 1888 Mtl. p. 1572 para. 01] p. 478, Para. 3, [1896MS].

To my brethren at Battle Creek, I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek the management of all the work, far and near. God's work cannot be carried forward successfully by men, who, by their resistance to light, have placed themselves where nothing will influence them to repent or change their course of action. There are men connected with the work in Battle Creek whose hearts are not sanctified and controlled by God. [Cf: 1888 Mtl. p. 1572 para. 02] p. 478, Para. 4, [1896MS].

If those connected with the work of God will not hear his voice and do his will, they should be separated entirely from the work. God does not need the influence of such men. I speak plainly; for it is time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God, should themselves be separated from the work of God, which is so solemn and so important. E. G. White. [Cf: 1888 Mtl. p. 1573 para. 01] p. 478, Para. 5, [1896MS].

[Cf: 1888 Mtl. p. 1574 para. 01] p. 479, Para. 1, [1896MS].

"The law was out schoolmaster to bring us unto Christ, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. [Cf: 1888 Mtl. p. 1575 para. 01] p. 479, Para. 2, [1896MS].

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been their's in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. [Cf: 1888 Mtl. p. 1575 para. 02] p. 479, Para. 3, [1896MS].

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. [Cf: 1888 Mtl. p. 1575 para. 03] p. 479, Para. 4, [1896MS].

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of

character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. [Cf: 1888 Mtl. p. 1576 para. 01] p. 479, Para. 5, [1896MS].

The law is an expression of God's idea: when we receive it in Christ it becomes our idea; it lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they that love thy law; and nothing shall offend them,"--cause them to stumble. [Cf: 1888 Mtl. p. 1576 para. 02] p. 479, Para. 6, [1896MS].

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other." [Cf: 1888 Mtl. p. 1576 para. 03] p. 480, Para. 1, [1896MS].

"Sunnyside," Cooranbong, July, 1, '96. B-4-1896. To the Men who occupy Responsible Positions in the Work, Dear Brethren:--I cannot sleep after twelve o'clock; for matters have been laid open before me during the past night that have been presented to me from time to time since the Conference at Minneapolis. Some things which were then shown me, I could not fully comprehend, but I saw that methods were being devised and planned which could bring in corrupted principles. Some matters have been presented to me several times, in order that I might comprehend them. [Cf: 1888 Mtl. p. 1577 para. 01] p. 480, Para. 2, [1896MS].

The light which God has been pleased to give me upon matters relating to his work, I cannot now fail to understand too distinctly; for the things which I have been shown have become realities. I presented no false vision before the men in Battle Creek when I said that some were handling responsibilities which they were not fitted to undertake. When men like A.R. Henry and Harmon Lindsay refuse to be worked by the Holy Spirit, and yet consent to accept important responsibilities, Satan takes possession of their minds, and plans and devises for them. When these men entered upon this work, they did not foresee the results, but step by step has been taken under the generalship of Satanic agencies, who knew from the beginning what the results would be. Had they kept in touch with the divine character, they would not have done the work they have done, but while at Minneapolis they both closed their eyes to the light, and padlocked their hearts against evidence, in order that the Holy Spirit might not find entrance; and their course has testified to the result. [Cf: 1888 Mtl. p. 1577 para. 02] p. 480, Para. 3, [1896MS].

When Elder Olsen linked himself with these men, he perverted his spiritual eyesight, and saw things in a strange light. He knew that they were resisting the Spirit of God, but thought that by uniting with them, he could convert them. The result has been contrary to this; for to a large degree, they have converted him: his clear discernment between right and wrong has been injured. [Cf: 1888 Mtl. p. 1578 para. 01] p. 480, Para. 4, [1896MS].

From the beginning of his work as president of the General Conference, Eld. Olsen's policy has been a mistake. Instead of upholding that which he knew to be according to the law of God, instead of standing firmly

as a faithful guardian for those holy trusts which would keep the great heart of the work pure, at any apparent expense or financial loss, he has tried to occupy a position on both sides. He has not been altogether in harmony with the men I have referred to, but so much so that Satan has stolen a march upon him. Unconsciously he has been ensnared, and his principles of integrity and purity have been corrupted. God has been dishonored, and his Spirit has been grieved. [Cf: 1888 Mtl. p. 1578 para. 02] p. 480, Para. 5, [1896MS].

Christ taught his disciples that the measure of divine attention bestowed on any of God's work is proportionate to the rank which that object occupies in the scale of creation. The little brown sparrow, apparently the most inferior of birds, is watched over by Providence. Not one falls to the ground without the notice of our heavenly Father. The flowers of the field, the grass which clothes the earth with verdure,--all share the notice and care of our heavenly Father. [Cf: 1888 Mtl. p. 1579 para. 01] p. 481, Para. 1, [1896MS].

"Behold the flows of the air;" Christ said, they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature. And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If the lilies of the field are objects upon which the great Master Artist has bestowed care, making them so beautiful that they out-rival the glory of Solomon, the greatest king that ever wielded a sceptre; if the grass of the field is made into a beautiful carpet for the earth, can we form any idea of the regard which God bestows upon man, who was formed in his image? [Cf: 1888 Mtl. p. 1579 para. 02] p. 481, Para. 2, [1896MS].

God has given man intellect in order that he may comprehend greater things than these beautiful objects in nature. He carries the human agent into a higher department of truth, leading the mind higher and still higher, and opening to him the divine mind. And in the book of God's providence, the volume of life, each one is given a page. That page contains every particular of his history: even the hairs of his head are numbered. God's children are never absent from his mind. [Cf: 1888 Mtl. p. 1579 para. 03] p. 481, Para. 3, [1896MS].

And though sin existed for ages, seeking to counteract the merciful tide of love flowing from God to the human race, yet the love and care that God bestows upon the beings he has created in his own image, has not ceased to increase in richness and abundance. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He crowned his benevolence by the inestimable gift of Jesus. By this sacrifice, a healing flood of life and heavenly grace was poured upon our world. This was God's gift to man,--a gift that defies all computation. By giving his Son, God made it impossible for man to say that he could have done more: and the mind of man is put to the utmost stretch in the effort to comprehend this wonderful love. [Cf: 1888 Mtl. p. 1580 para. 01] p. 481, Para. 4, [1896MS].

By thus pouring the whole treasury of heaven into this world, by giving us in Christ all heaven itself, God purchased human affection

and human ability. By yielding our minds to him, they will be cleansed from all selfishness and covetousness, and filled with unselfish love. The Lord directs every mind that will be captivated by his love, and reveals to it the mystery of godliness. [Cf: 1888 Mtl. p. 1580 para. 02] p. 481, Para. 5, [1896MS].

But when sin entered the world, it corrupted men, so that every imagination of the thoughts of their hearts was only evil continually. For centuries God looked with patience and forbearance upon the awful presumption of the antediluvian world, and upon his broken law, which a degenerate race was trampling under foot. Then he came forth out of his hiding place, and punished the inhabitants of the earth for their iniquity, sweeping them away by a flood. [Cf: 1888 Mtl. p. 1581 para. 01] p. 482, Para. 1, [1896MS].

But no sooner was the earth re-peopled than men resumed their hostility to God and heaven. They transmitted their enmity to their posterity, as though the art and device of misleading men, and causing them to continue the unnatural warfare, was a sacred legacy. [Cf: 1888 Mtl. p. 1581 para. 02] p. 482, Para. 2, [1896MS].

Christ came to announce to our world that he had brought to men the donation of eternal life. "To as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." But so constantly had Satanic hatred against the law of God been cherished in the heart, and so widely had it spread throughout the entire race, that at the time of Christ's advent, every human agent who showed friendship to God, and advocated the law, was accounted as a traitor to the common cause. A wakeful impiety was exercised by the enemies of God, and those who departed from evil made themselves a prey, and were treated as enemies to the welfare of men. The principles of injustice and fraud were wide spread, and a masterly power was constantly at work, seeking to bring into confederacy the forces of evil. This contemptible confederacy boasted of its power in the very face of heaven. [Cf: 1888 Mtl. p. 1581 para. 03] p. 482, Para. 3, [1896MS].

The Lord of life and glory is coming the second time, without sin unto salvation: and I present the above picture for your consideration, for it has been presented to me as a representation of the state of things which Satan is seeking shall exist at Battle Creek. I might enlarge upon this subject; for it is deep, and broad, and high: but other matters must be presented before you. [Cf: 1888 Mtl. p. 1582 para. 01] p. 482, Para. 4, [1896MS].

The men who have been connected with the greatest interests upon this earth have tainted and corrupted the work of God. The instrumentalities which he designs shall be used in advancing his cause, have been used to forward unlawful schemes, which are indirect opposition to the work which God has specified as his and which he cannot vindicate. God has been forsaken by the men who have voiced decisions regarding his work, which has thereby become entangled. Men have seemed determined to place the mould and superscription of their human wisdom upon the work of God. They refused to be worked by the Holy Spirit, and brought in their own wisdom and devising. The result of this has been seen in various ways. The sacred character of the cause of God is no longer realized at the center of the work. The voice from Battle Creek, which has been

regarded as authority in counseling how the work should be done, is no longer the voice of God; but it is the voice of--whom? Whence does it come, and where is its vital power? This state of things is maintained by men who should have been disconnected from the work long ago. These men do not scruple to quote the word of God as their authority, but the god who is leading them is a false god. [Cf: 1888 Mtl. p. 1582 para. 02] p. 482, Para. 5, [1896MS].

Men whom we had reason to believe would maintain their integrity against all wrong, have proved to be unreliable, unable to bear the test of trial. Brother H. W. Kellogg was not proof against the representations of Bro. A.R. Henry and some others. Professedly, these men were working for the interests of the publishing institution, and though Bro. Henry Kellogg at first declared that he would not adopt certain resolutions, or act upon certain methods, which he knew were not fair in business lines or in keeping with the way of the Lord, yet he finally accepted these propositions, which meant act after act of complicated robbery,--robbery which was clothed in angel's garments. I say complicated; for everything seemed to have reference to some other line and some other interest. This if you desire you can define; but my guide cautioned me in no case to accept propositions coming from the board of Directors of the publishing house in Battle Creek; for they meant robbery, robbery of those dependent upon the talents and abilities which God had given them; they meant robbery on the right hand and on the left, even more so than the men who advocated them, could discern. [Cf: 1888 Mtl. p. 1583 para. 01] p. 483, Para. 1, [1896MS].

I have been brought where I heard conversations which must not remain a secret much longer. Bro. Kellogg should have stood firm to principle, listening to no flattering representations; for he had a much longer experience than many others. But he sanctioned methods that he should never have approved. Had he stood firm in the love and fear of God, had he borne the test, holy angels would have anointed his eyes with eyesalve; he would have seen the cupidity, selfishness, and oppression, that were robbing God's servants of their rights; he would have realized that the men who proposed these measures to him were actuated by unholy impulses and devisings, that they were men who did not plan with God. [Cf: 1888 Mtl. p. 1583 para. 02] p. 483, Para. 2, [1896MS].

It is impossible to designate to what extent the false has taken the place of the true, or how far deceptive principles have been carried in business deal. But the father of deception has been working through men, and has taken possession of one line after another, working in an underhanded manner to gain control of the whole, and conduct the work on principles which would be carried out at the expense of integrity. Satan has spread his net to entangle souls, in order that religious instruction shall not come to the people in God's way, but through men who would misapply, control, tear down, or exalt, just as they should see best. This deception took with Bro. Henry Kellogg, and his approval gave strength to falsehood; the men who had power in their hands, could then say, It is done. [Cf: 1888 Mtl. p. 1584 para. 01] p. 483, Para. 3, [1896MS].

They met with similar success when it came to my nephew Frank Belden's turn to be tempted. When he went to the Office, he was not prepared for the temptations which surrounded him, and he, too, sacrificed right

principles. Thus the leaven worked. Others, whom I will not name, when brought into connection with the perverting influence, listened to representations that were not founded upon truth, but which were the inventions of human minds. All who adopted these resolutions confederated together to accomplish certain ends. They dismissed the word of God from their counsels in this thing, and consented to be guided by human influence in their high sphere of action. Thus souls were sacrificed on the altar of mammon. [Cf: 1888 Mtl. p. 1584 para. 02] p. 483, Para. 4, [1896MS].

The men who originated these specious inventions, nourished and cherished them until they believed them to be truth, and set aside the simplest, plainest, and most decided injunctions in the word of God. [Cf: 1888 Mtl. p. 1585 para. 01] p. 484, Para. 1, [1896MS].

Again and again I have been taken by my guide to hear words and assertions which were untrue, but which were spoken with great earnestness, in order to captivate the minds of men with reference to authors and their books, and in regard to money and how it should be used. This seemed to be a subject upon which A. R. Henry was crazed, but his enthusiasm was the inspiration of Satan, and by the influence of the tempter, the moral depravity has spread, till there is danger that it will corrupt every right principle in the life of Bro. Henry. [Cf: 1888 Mtl. p. 1585 para. 02] p. 484, Para. 2, [1896MS].

Harmon Lindsay is no more sure in his integrity than is A. R. Henry. I have seen different ones come from interviews with them, dazed and bewildered, accepting theories concerning the course to be pursued toward their fellow-men, that were in direct contrast to the counsel of God. [Cf: 1888 Mtl. p. 1585 para. 03] p. 484, Para. 3, [1896MS].

Those who have gone to Battle Creek for the purpose of attending the General Conference, have been leavened by this wrong influence. The mind of Philip Wessels was leavened and corrupted by the false representations made to him when there. He has retained the garments of some of the men in responsible positions, and the result is seen in his separation from God and his work. The men who were supposed to be trustworthy, betrayed their trust, and so corrupted his principles that he can see nothing clearly. I pointed out his danger to him, but he would receive no message from me. The fact that Sr. White received royalties was the stumbling block which was placed before him in Battle Creek. [Cf: 1888 Mtl. p. 1586 para. 01] p. 484, Para. 4, [1896MS].

I speak that which I have seen, and which I know to be true. The speculative spirit has been gaining supremacy in the Battle Creek publishing house, and oppression is seen in a marked degree. I must speak plainly; for a power from beneath, a power that works in the children of disobedience, is working in the men who are acting in opposition to the leading of the Holy Spirit. For years speculations have been entered into by some in responsible positions for the purpose of erecting large buildings, which would give the idea of great prosperity. The men who have planned this, put forward as their reason that it would give character to the work, but the real reason is pride, selfishness, avarice, and covetousness. These large buildings would not be erected by self-denial and self-sacrifice on the part of the men to whom God has entrusted his work. Some seek to erect large buildings in order to give an impression of the blessing of God, while in their

hearts they devise every possible plan to take from their brethren that which is their due. They have evidenced they have not conscientious scruples in regard to receiving all that they can possibly grasp; for Satan gives them the impression that in their cruel business dealing, they are doing God a service. Large buildings can give no Christlike character to the work, be they ever so imposing. Correct principles maintained, a righteous character developed by those in God's service, firm resistance against evil,--these will do more to honor God than the finest building. [Cf: 1888 Mtl. p. 1586 para. 02] p. 484, Para. 5, [1896MS].

"Thus saith the Lord, Let not the wise man glory in his wisdom neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [Cf: 1888 Mtl. p. 1587 para. 01] p. 485, Para. 1, [1896MS].

Not only have these men corrupted minds in Battle Creek, but they have carried their unchristlike principles with them wherever they went. Elder Olsen made them his staff of honor, and as they accompanied him on his journeys, they tainted and corrupted the minds of the people in various cities. The President of the Conference has no right to burden the Conference with a multitude of cares which will endanger the truth of God in his own heart, and in the hearts of others. He must not spend his time in trying to assist men who have devised plans and methods of dealing which are unfair, and the men that do this should not be paid the highest wages ever paid any one in the Office. The President of the Conference, should learn whether the business transactions are carried on with the strictest integrity; he should know whether they are presided over by men who have pure, clean hands. His indignation should be aroused against the slightest approach to a mean, selfish action. Let one wrong deed be practiced and approved, and the second and third will follow in the same line of fraudulent deception. [Cf: 1888 Mtl. p. 1587 para. 02] p. 485, Para. 2, [1896MS].

"Hear ye now what the Lord saith; arise, contend thou before the mountains, and let the hills hear thy voice." "Wherewithal shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? The Lord's voice crieth unto the city, and the man of wisdom shall see thy name; hear ye the rod and who hath appointed it. Are there yet treasures of wickedness in the house of the wicked, and the scent measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." [Cf: 1888 Mtl. p. 1588 para. 01] p. 485, Para. 3, [1896MS].

This Scripture Micah 6:6-12 is applicable to those who, unwilling that any besides themselves shall have a chance, have been devising and

planning to make merchandise of their fellow-men. [Cf: 1888 Mtl. p. 1589 para. 01] p. 485, Para. 4, [1896MS].

I have been shown that some men worked with Eld. Smith, in an underhanded manner, in order to lead him to place the lowest possible royalties on his books. Eld. Smith was deceived in the object of these men; he thought that they were really trying to advance the case of God; and they obtained their desire. Then they came to me and to others, telling us that Bro. Smith only received so much for his books, and urging that the canvassers would rather handle books that would sell rapidly. [Cf: 1888 Mtl. p. 1589 para. 02] p. 485, Para. 5, [1896MS].

But the night after this plea was made, the matter was opened before me. I saw that they had visited Bro. Smith, and obtained his consent to a low royalty in order that they might present this as that which I and others should do. This was obtaining terms of royalty by fraud. I was shown the spirit that prompted these men to action. [Cf: 1888 Mtl. p. 1589 para. 03] p. 486, Para. 1, [1896MS].

In the days of Nehemiah "there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. Yet now our flesh is as the flesh of our brethren, our children as their children; and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and our vineyards. And, "writes Nehemiah, 'I was very angry when I heard their cry and these words.' [Cf: 1888 Mtl. p. 1589 para. 04] p. 486, Para. 2, [1896MS].

I have heard from many the cry of unjust dealing, and knowing something of the inward working of these matters, I have been stirred with indignation. For years men have been working contrary to God's word, ignoring judgment and justice. Shall we be compelled to follow the same course pursued by Nehemiah? We read of him, "I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one against his brother. And I set a great assembly against them." "Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? I likewise and my brethren, and my servants might exact of them money and corn: I pray you, let us leave off this usury." "The former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver, but so did not I, because of the fear of God." [Cf: 1888 Mtl. p. 1590 para. 01] p. 486, Para. 3, [1896MS].

Shall we call a halt? Shall we present the condition of things to the people? The most inconsistent plans have been devised by men whose minds were not moved by the Holy Spirit. Men have striven to bring their fellow-men under their jurisdiction, but we cannot endorse their actions; for God regards not those who practice oppression, who make man an offender for a word, and who lift up and cast down at their pleasure, placing men in close places that they may gain their own unjust ends. [Cf: 1888 Mtl. p. 1590 para. 02] p. 486, Para. 4,

[1896MS].

Any one who has had courage moral courage to call these things by their right name, and who has refused to be drawn into the net spread for the unwary, who would not be robbed without making a protest, were not looked upon with favor by those with whom they disagreed. Members of councils and boards who would not uphold exaction and double dealing, but who took a firm stand for the right, were not invited to be present at the meetings where these plans were discussed. [Cf: 1888 Mtl. p. 1591 para. 01] p. 486, Para. 5, [1896MS].

A great crisis is coming upon us. If men still yield to men, as they have been doing for the last fifteen years, they will lose their own souls, and their example will lead others astray. God's soldiers must put on the whole armor of God. We are not required to put on human armor, but to gird ourselves with God's strength. If we keep God's glory ever in view, our eyes will be anointed with the heavenly eyesalve; we will be able to look deeper, and see afar off what the world is. As we discern its dishonesty, its craftiness, its selfish eye service, its pretence, and its boasting, its want of fair honest dealing in the ordinary intercourse of life, and its grasping covetousness, we can take our stand, by precept and example, to represent Christ, and convert souls from the world by our sound principles, our firm integrity, our hatred of all dissembling, and our holy boldness in acknowledging Christ. [Cf: 1888 Mtl. p. 1591 para. 02] p. 487, Para. 1, [1896MS].

Do not let the world convert you. Hold fast your profession of faith, maintaining your religious principles firmly, but not stubbornly refuse light. Your religion cannot be in any other man's keeping. Honor the cross of Christ, and the cross will honor you. Let every man stand in God, not to be bought, not to be sold, but to reveal a Christian fortitude. Serve no man through fear of what that man can do to you that is disagreeable. Christians you can not be if you depend on any other man's conscience. Christ died to give men moral independence, freedom to exercise their God-given ability. His servants are to be circumscribed by no man or council of men unless they have decided evidence that these men or council of men are worked by the Holy Spirit. [Cf: 1888 Mtl. p. 1592 para. 01] p. 487, Para. 2, [1896MS].

God has given us all that we possess. It all belongs to him, and we are not to sit at the foot stool of any man to obey his orders; for God has made us free moral agents. He requires us to preserve our moral independence, and not be bound about by any man. Our consciences are to be controlled by no power on earth. The Holy Spirit will work upon minds if we will hearken to its faintest whispers. It is the voice of your Advocate in the heavenly courts. [Cf: 1888 Mtl. p. 1592 para. 02] p. 487, Para. 3, [1896MS].

There has been merchandise carried on in our institutions. Why have my brethren upheld and sanctioned wrong? Why have they allowed their judgments to be controlled by those who neither fear God nor regard man? Why have their principles of right and justice been swayed and guided by another mind in matters of conscience? They may think it a better mind and a better judgment; but they are not to exchange this judgment for that of another man. Place your will and mind where the Holy Spirit can reach it; for it will not work on another man's mind

and conscience to reach yours. But these whom it was thought had pure religious principles, have shown themselves too ready to give up their own religion for that of another man. [Cf: 1888 Mtl. p. 1592 para. 03] p. 487, Para. 4, [1896MS].

God's servants are to resist sternly any deviation from righteous principles. Nehemiah took his stand decidedly against the first encroachment of man's rights. He had his own brother officers to meet, but he separated himself from them, and, to obtain control of everything, he stood as a reprover, frowning down their course, which was contrary to the Bible standard of righteousness. When urged to confederate with them, in their course of injustice, he gave a decided testimony, "So did not I, because of the fear of God." E. G. White. (July 2, '08.) [Cf: 1888 Mtl. p. 1593 para. 01] p. 487, Para. 5, [1896MS].

"Sunnyside," Cooranbong, July 6, '96. 6-78-1896--Eld. O. A. Olsen, Battle Creek, Michigan, U.S.A., My dear brother:--It has been revealed to me that the Lord proves and tries all who have named the name of Christ, but especially those who are stewards on any department of his cause. A connection with the special work of God for this time brings with it much responsibility, and the higher the position of trust, the greater the responsibility attached to it. How humble and sincere the one needs to be who is filling such a position! How fearful and mistrustful of himself! How careful to give all the praise and thanksgiving to God! [Cf: 1888 Mtl. p. 1594 para. 01] p. 488, Para. 1, [1896MS].

There is a Watcher standing by the side of all those who are filling positions of trust, ready to reprove and convict of wrong doing, or to answer the prayers for help. He watches to see if the men privileged to bear responsibilities will look to God for wisdom, and avail themselves of every opportunity to perfect a character after the divine similitude. If they deviate from straightforward rectitude, God turns from them, if they do not earnestly strive to understand the will of God concerning them, he cannot bless or prosper or sustain them. [Cf: 1888 Mtl. p. 1594 para. 02] p. 488, Para. 2, [1896MS].

Those whom God has placed in positions of responsibility should never seek to exalt themselves, or to turn the attention of men to their work. They must give all the glory to God. They must not seek for power that they may lord it over God's heritage; for only those who are under the rule of Satan will do this. [Cf: 1888 Mtl. p. 1595 para. 01] p. 488, Para. 3, [1896MS].

But the rule of ruin system is too often seen in our Institutions. This spirit is cherished and revealed by some in responsible positions, and because of this God cannot do the work he desires to do through them. By their course of action, those who reveal this spirit make manifest what they would be if in heaven, if entrusted with responsibility. [Cf: 1888 Mtl. p. 1595 para. 02] p. 488, Para. 4, [1896MS].

Those who will look at human souls in the light of the cross of Calvary, need not err regarding the estimate which should be placed upon them. The reason why God has permitted some of the human family to be so rich and some so poor will remain a mystery to men till eternity

unless they enter into right relations with God, and carry out his plans instead of acting on their own selfish idea that because he is rich, a man is to be more highly respected than his poor neighbor. God makes his sun to shine on the just and on the unjust, and this sun represents Christ the Sun of Righteousness, who shines as the light of the world, giving his blessings and mercies, seen and unseen, to rich and poor alike. This principle is to guide our conduct toward our fellow-men. The Lord is the teacher of the highest moral sentiments, the loftiest principles, and no man can deviate from these, and be guiltless. It is the highest insult to God's goodness to doubt whether he would be willing for us to impart to others the blessings, spiritual and temporal, which he has freely given us. [Cf: 1888 Mtl. p. 1595 para. 03] p. 488, Para. 5, [1896MS].

A pure religion, an upright holy life, constitutes a man a Christian. But ever since his defection in heaven, Satan's course has been one of perpetual deception, and harshness; and there are professed Christians who are learning his methods and practices. While they claim to be serving the cause of God, they turn their fellow-men from their rights in order to serve themselves. [Cf: 1888 Mtl. p. 1596 para. 01] p. 489, Para. 1, [1896MS].

Every human being has been bought with a price, and as God's heritage, they have certain rights, of which no one should deprive him. The Lord will not accept service from those who practice double dealing. The least advantage gained in this will dishonor God and the truth. Those who possess Bible religion will do justice, love mercy, and walk humbly with their God. These are the lines drawn by the God of justice on this matter. [Cf: 1888 Mtl. p. 1596 para. 02] p. 489, Para. 2, [1896MS].

Again I would urge that living faith in God be cultivated. There are those, who, though thought to be serving God, are fast becoming girded about with infidelity. To them crooked paths seem straight; they are living in continual violation of God's truth; corrupt principles are interwoven into their life practice, and wherever they go they sow seeds of evil. In the place of leading others to Christ, their influence caused them to question and doubt. They unsettle minds in the truth by entering upon speculative theories, which draw them away from the truth. They help to forge the fetters of doubt and unbelief, fault-finding, and accusing; and souls stumble over them to perdition. The blood of souls will be upon those who, while they profess to be in the service of God, are doing the work of His enemy. [Cf: 1888 Mtl. p. 1596 para. 03] p. 489, Para. 3, [1896MS].

Knowing this, what manner of persons ought we to be? Shall we exalt human wisdom, and point to finite, changeable, erring men as a dependence in time of trouble; or shall we exemplify our faith by our trust in God's power, revealing the net of false theories, religions, and philosophies which Satan has spread to catch unwary souls. By thus doing the word of God, we shall be lights in the world; for if the word of God is practiced, we show to all those who come within the sphere of our influence that we reverence and respect God, and that we are working under his administration. By a humble circumspect walk, by love, forbearance, long-suffering, and gentleness, God expects his servants to manifest him to the world. [Cf: 1888 Mtl. p. 1597 para. 01] p. 489, Para. 4, [1896MS].

God requires those to whom he has given sacred trusts to rise to the full height of their responsibilities. Man is placed here on test and trial, and those who are given positions of trust must decide whether they will exalt self, or their Maker; whether they will use their power to oppress their fellow-men, or to exalt and glorify God. [Cf: 1888 Mtl. p. 1597 para. 02] p. 489, Para. 5, [1896MS].

Increased responsibilities bring increased accountability. He who would be a faithful servant must give entire and willing service to the greatest teacher the world ever knew. His ideas and principles must be kept pure by the power of God. Every day he must learn to become worthy of the trust placed upon him. His mind must be quickened by the divine power. His character must be uncontaminated by the influence of his relatives, his friends or his neighbors. At times he must turn aside from active life to commune with God, and to hear his voice saying to him, "Be still, and know that I am God. [Cf: 1888 Mtl. p. 1597 para. 03] p. 489, Para. 6, [1896MS].

As the rich clusters of grapes grow on the living vine, so the fruits of the Spirit will be borne by the man who loves God, and keeps the way of the Lord. Christ is his stronghold. Christ lived the law of God in humanity, and so may he do if he will by faith take hold on the strong for strength. If he realizes that he cannot do anything without Christ by this side, God will give him wisdom. But he must cherish the love of Christ in his heart, and practice his lessons, for is he not to love Christ as Christ loved God? Is he not to demonstrate to all with whom he associates that he has the abiding presence of Jesus Christ more than he has ever had it before. Because of his increased responsibilities, he must have an increased knowledge of God, and must reveal that living faith that works by love, and purifies the soul. [Cf: 1888 Mtl. p. 1598 para. 01] p. 490, Para. 1, [1896MS].

But frequently, when placed in high positions of trust, men fail to take time to pray; they think they have no time to train their every faculty to respond to the convictions of the Holy Spirit. But if these men would sit at the feet of the meek and lowly Jesus, they would carry out sacred responsibilities confident, not in themselves, but in their God. They would render to God the sacrifice of a noble, self-denying, cross-bearing life. Jesus would be enthroned in their hearts, giving them physical, mental, and moral power to make him known. [Cf: 1888 Mtl. p. 1598 para. 02] p. 490, Para. 2, [1896MS].

God longs to work through those to whom he has given capabilities for great things. He longs to see those who occupy responsible places, representing him to the world. He desires that Christ be acknowledged as the greatest Teacher the world has ever known, and that he shall shine through their minds as the light of the world. "To as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." But in order that this may be, God demands that every intellectual and physical capability be offered as a consecrated oblation to him. [Cf: 1888 Mtl. p. 1599 para. 01] p. 490, Para. 3, [1896MS].

But some men, as soon as they are placed in sacred positions of trust, regard themselves as great men, and this thought, if entertained, ends the desire for divine enlightenment, which is the only possible thing that can make men great. Those who take this view, extinguish all

chance of true greatness in them, because they will not become illuminated by the Sun of Righteousness. [Cf: 1888 Mtl. p. 1599 para. 02] p. 490, Para. 4, [1896MS].

But men cannot extinguish the light of life, even though they close their eyes tightly in order that they may not see it. The Sun of Righteousness shines none the less because the poor, foolish human event surrounds himself with self-created darkness. [Cf: 1888 Mtl. p. 1599 para. 03] p. 490, Para. 5, [1896MS].

The men who close their eyes to the divine light are ignorant, deplorably ignorant, both of the Scripture and of the power of God. The Holy Spirits working is not agreeable to them, and they attribute its manifestations to fanaticism. They rebel against the light, and do all they can to shut it out, calling darkness light, and light darkness. They complain that the teachings of Christ cause undue excitement and fanaticism, which spoils those who receive them for the proper duties of life. [Cf: 1888 Mtl. p. 1599 para. 04] p. 490, Para. 6, [1896MS].

Those who entertain this belief, do not know who they are about. They are cherishing a love for darkness, and just as long as these Christless souls are retained in positions of responsibility, the cause of God is imperilled. They are in danger of fastening themselves so firmly with the dark leader of all rebellion, that they will never see light; and the longer they are retained, the more hopeless is their chance of receiving Christ, or of having a knowledge of the true God. How uncertain they make everything that is spiritual and progressive in the truth. Under the influence of their leader, they become more and more determined to work against Christ. But through good and bad report, through darkness, through all the antagonism of the agencies of Satan, the Sun of Righteousness calmly shines on, searching out evil, repressing sin, and reviving the Spirit of the humble and contrite ones. "Lord, to whom shall we go:, thou hast the words of eternal life." [Cf: 1888 Mtl. p. 1599 para. 05] p. 491, Para. 1, [1896MS].

The evidence of true value and worth in men who are in responsible positions, is the fact that they have a daily Christian experience in the things of God. They find music in the words spoken by Christ, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning. If men will receive the ministration of His Holy Spirit,--the richest gift God can bestow, they will impart blessings to all who are connected with them. [Cf: 1888 Mtl. p. 1600 para. 01] p. 491, Para. 2, [1896MS].

But God cannot reveal himself through some who are entrusted with responsibilities. He cannot make them channels through which his grace and compassion and love can flow; for they insult his goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof, eclipsing Christ's love and mercy by their own unsanctified passions. The enemy of all good is allowed to rule in their hearts, and their lives will reveal his attributes. They claim that the word of God directs them, but by their actions they say, "We want not thy way, but our way." [Cf: 1888 Mtl. p. 1600 para. 02] p. 491, Para. 3, [1896MS].

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven which they will not care to meet; for God does not value them as they value themselves. They are abusing their probationary opportunities, and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the word of God to vindicate their actions, or countenance their opinions, yet they persist in their own way. In that day, when judgment is passed upon all, the sentence will be pronounced against them, "Thou art weighed in the balances of the heavenly sanctuary, and found wanting." [Cf: 1888 Mtl. p. 1600 para. 03] p. 491, Para. 4, [1896MS].

God may entrust men with money and possessions, but because of this, they are not to lift themselves up. All they have, they hold in trust; it is lent them by God that they may develop a character like his. They are on trial. God waits to see whether they will prove themselves worthy of the eternal riches. If they use their Lord's goods to set themselves above their fellow-men, they prove unworthy of a place in the kingdom of God. In the great reckoning day, they will hear the words, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" [Cf: 1888 Mtl. p. 1600 para. 04] p. 491, Para. 5, [1896MS].

But if those whom the Lord has made stewards, regard their treasures as his gifts, and seek to manifest compassion, sympathy, and love for their fellow-men, they are in harmony with the character of God who gave his only begotten Son to die for their salvation. If they value the souls of the human race according to the price paid for their redemption, they will not work out their natural impulses, but will manifest the attributes of the mind and will of God, and will be channels through which God's generous, loving sentiments may flow to humanity. [Cf: 1888 Mtl. p. 1600 para. 05] p. 492, Para. 1, [1896MS].

The Lord permits misfortunes to come to men, poverty to press upon them, adversity to try them, that he may thus test those whom he has placed in more favored circumstances; and if those to whom he has entrusted his goods are faithful, he declares them to be worthy to walk with him in white, to become kings and priests unto God. "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much." [Cf: 1888 Mtl. p. 1601 para. 01] p. 492, Para. 2, [1896MS].

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby. If so be that ye have tasted that the Lord is gracious. Unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ. Therefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and ye that believeth in him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which

stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [Cf: 1888 Mtl. p. 1601 para. 02] p. 492, Para. 3, [1896MS].

Are acceptable spiritual sacrifices made to God when men who are placed in positions of great responsibility magnify themselves, and dishonor God? This has been done, and God looks upon their course with displeasure. Instead of growing up into Christ, their living head, in all things manifesting his divine attributes to the world, they have grown earthward. Self has been regarded as of great importance, and selfishness has attached itself to their work. Devotion to God has not been seen; spiritual life in Jesus Christ has not been developed. [Cf: 1888 Mtl. p. 1601 para. 03] p. 492, Para. 4, [1896MS].

God cannot give his wisdom to men who look upon their position as sufficient excuse for turning from Bible principles to their own finite judgment, as if a position in the work of the Lord gave them liberty of speech and power to pass resolutions, and devise plans and methods that are not in accordance with God's will. Such need to learn that elevated position has no power to sanctify the heart. God permits them to hold these positions that he may prove whether they will reveal the character of God or the character of weak, finite humanity, which has never been fully under God's discipline. Positions have no power to develop a man's character. It rests wholly with the man himself to prove whether he will work himself, which means that Satan will work him, or whether he will be worked by the Holy Spirit. [Cf: 1888 Mtl. p. 1601 para. 04] p. 492, Para. 5, [1896MS].

"Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Have we all made Christ our righteousness? Has he been placed as the honored memorial stone of the corner? Have his lessons of humility been cherished, and have they been acted upon? Have his lessons of mercy, justice, and the love of God been exemplified in our lives. [Cf: 1888 Mtl. p. 1602 para. 01] p. 493, Para. 1, [1896MS].

O what weakness men manifest when they separate from the source of wisdom and power! Have not men been magnified? Have not human sentiments and imperfect traits of character been held up as if of great value, while Christ and his righteousness have been excluded? Have not men woven selfishness into everything they have touched, revealing it persistently and determinedly in their work? Have they not treated the message of God with disdain? Have they not handled means which was not theirs as though they had a right to do with it as they pleased; and when this means was used to open new fields, have they not acted as though it came from their own individual capital, which they deserved great credit for thus appropriating? Has not the money offered as an oblation to God been used to pile up large buildings in Battle Creek, to give character to the work, it is said, but really to give opportunity for men to show their genius and tact they manifest in managing these large business houses? [Cf: 1888 Mtl. p. 1602 para. 02] p. 493, Para. 2, [1896MS].

"But ye are a chosen generation, a royal priesthood, an holy nation, a

peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as stranger and pilgrims, abstain from fleshly lusts, which war against the souls; having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works, which they shall behold, glorify God in the day of salvation." [Cf: 1888 Mtl. p. 1602 para. 03] p. 493, Para. 3, [1896MS].

How do men regard the work of the Lord when they feel themselves at liberty to be disobedient, unthankful, unholy, condemnatory, and harsh, loving to serve themselves rather than the Lord. Those who hold sacred trusts are forming their own destiny by the spirit and character they reveal, and do they ever stop to think how their works will appear in the judgment? If the important truth for this time was an abiding principle in the souls of those who minister in the work of the Lord, how earnestly they would strive to obtain perfection of character, that they might surround the souls of those with whom they came in contact with a life giving holy atmosphere, that would revive the hearts of the humble and contrite. [Cf: 1888 Mtl. p. 1602 para. 04] p. 493, Para. 4, [1896MS].

It is a law of God that whoever believes the truth as it is Jesus will make it known. The ideas and convictions of the individual mind will seek for expression. Whoever cherishes unbelief and criticism, whoever feels capable of judging the work of the Holy Spirit, will diffuse the Spirit by which they are animated. It is the nature of unbelief and resistance of the grace of God and infidelity to make itself felt and heard. The mind actuated by these principles is always striving to make a place for itself and obtain adherents. All who walk beside the great apostate will be imbued by his Spirit and will ask to share with others their thoughts and the result of their own inquiries, and the feelings which prompted their action; for it is not an easy matter to repress the principles upon which we act. [Cf: 1888 Mtl. p. 1602 para. 05] p. 493, Para. 5, [1896MS].

Some who are supposed to be heart and soul devoted to God, are acting to him, and to his work disloyal. Others have placed confidence in them, but deception covers them as with a garment. Their minds are controlled by a restless, irrepressible energy and eagerness to disclose their sentiments where they dare venture. Thus seeds are sown everywhere. By a partially expressed sentiment they first cast doubt and unbelief of the truth. There are those who are not in harmony with the Testimonies because men in positions of trust are not in harmony with them; for the testimonies do not coincide with their opinions, but rebuke every vestige of selfishness and reprove wrong. [Cf: 1888 Mtl. p. 1603 para. 01] p. 494, Para. 1, [1896MS].

Everything that has been planned in regard to consolidation shows that men are seeking to grasp the sceptre of power, and hold control over human minds. But God does not work with them in their devising, and the voice they now have in the cause of God is not the voice of God. They have proved themselves utterly unworthy of a place as wise managers; for their strength is used to turn men away from their rights to benefit themselves. There have been acts of apparent liberality, but

God knows the motive which governed them, and he will not accept their offerings until they repent and become conscientious doers of his word. [Cf: 1888 Mtl. p. 1603 para. 02] p. 494, Para. 2, [1896MS].

There is great necessity for unity in the work and cause of God, but for a long time influences have been at work seeking to create disaffection, and the men who feel that they have the power in their hands care little. They say, within themselves, "When this consolidation is perfected, we will show them who is master. We will then bring things into line! But they will never have that work to do. [Cf: 1888 Mtl. p. 1603 para. 03] p. 494, Para. 3, [1896MS].

As individuals and as members of the church of God, we need to realize the special work which has been committed to us. Paul writes to Timothy. "Take heed unto thyself, and to the doctrine. Continue in them for in doing this, thou shalt both save thyself, and them that hear thee." We have a very important work before us. "Unto me, who am less than the least of all saints," writes Paul, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places, might be known to the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." [Cf: 1888 Mtl. p. 1603 para. 04] p. 494, Para. 4, [1896MS].

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked men, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man will die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." "Again, when I say unto the wicked, thou shalt surely die, if he turn from his sin, and do that which is lawful and right, if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him, he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby, but if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, the way of the Lord is not equal. O ye house of Israel. I will judge you every one after his ways." [Cf: 1888 Mtl. p. 1604 para. 01] p. 494, Para. 5, [1896MS].

The saving of human souls is an interest infinitely above any other line of work in our world. Whoever is brought under the influence of the truth, and through faith is made a partaker of Christ's love is by that very fact appointed of God to save others. He has a mission in the world. He is to be a co-laborer with Christ, making known the truth as

it is in Jesus, and when men, in any line of God's work, seek to bring the minds and talent of the Lord's human agents under his control, he has assumed a jurisdiction over their fellow-men that they cannot maintain without injustice and iniquity. The Lord has placed no man as judge either of the pen or the voice of God's workmen. [Cf: 1888 Mtl. p. 1604 para. 02] p. 495, Para. 1, [1896MS].

There are men whose character and life testify to the fact that they are false prophets and deceivers. These we are not to hear or tolerate. But those whom God is using are under his control, and he has not appointed men with human, shortsighted judgment to criticize and condemn, to pass judgment and reject their work, because every idea does not coincide with that which they suppose to be truth. [Cf: 1888 Mtl. p. 1604 para. 03] p. 495, Para. 2, [1896MS].

Men can become just as were the Pharisees,--wide awake to condemn the greatest teacher that the world ever knew. Christ gave unmistakable evidence that he was sent of God, yet the Jewish rulers took upon themselves the work the enemy prompted them to do, and charged him who made the Sabbath, who was lord of the Sabbath, with bring a Sabbath breaker. O the foolishness of men! the weakness of men! [Cf: 1888 Mtl. p. 1604 para. 04] p. 495, Para. 3, [1896MS].

There are those who are to-day doing the very same thing. In their counsels they venture to pronounce judgment upon the work of God; for they have become trained in doing that which the Lord has never required them to do. They might better humble their own hearts before God, and keep their hands off the ark of God, lest the wrath of God shall break forth upon them; for if God has ever spoken by me, I testify that they have undertaken a work in criticizing and pronouncing unsound judgment, which I know is not right. They are but finite men, and being befogged themselves, suppose that other men are in error. [Cf: 1888 Mtl. p. 1604 para. 05] p. 495, Para. 4, [1896MS].

But these man who presume to judge others should take a broader view, and say, suppose the statements of others do not agree with our ideas; because of this shall we announce them heresy? Shall we, who are but uninspired men, take the responsibility of placing our stakes, and saying, This shall not appear and be accepted? [Cf: 1888 Mtl. p. 1605 para. 01] p. 495, Para. 5, [1896MS].

If they still persist in clinging to their own opinions, They will find that God will not sustain their action. Do they take the position that all that they advance is infallible, that there is not a shadow of an error or mistake in their productions? Cannot other men who give just as much evidence that they are led and taught of God catch at an expression in their work which they do not entertain as their views in every particular, and command them to cut it out? [Cf: 1888 Mtl. p. 1605 para. 02] p. 495, Para. 6, [1896MS].

Has not our past experience in these things been sufficient? Will we ever learn the lessons which God designs we shall learn? Will we ever realize that the consciences of men are not given into our command. If you have appointed committees to do the work which has been going on for years in Battle Creek, dismiss them; and remember that God, the infinite God, has not placed men in any such position as they occupied in Minneapolis, and since then. [Cf: 1888 Mtl. p. 1605 para. 03] p.

496, Para. 1, [1896MS].

I feel deeply over this matter of men being conscience for the fellow-men. Stand out of the way, and let God work his own instrumentalities. Some have done work for which God will call them to account. He will inquire of them, Who hath required this at your hands. [Cf: 1888 Mtl. p. 1605 para. 04] p. 496, Para. 2, [1896MS].

I have not liberty to place my writing in the hands of men who feel that their work is to act the part of detectives over their brethren. My brethren in positions of trust, will you not discern your own deficiencies, and put on the whole armor of righteousness. Till you not be just as watchful and critical over your own spirits and temperaments and words as you are over those of others, lest God should be dishonored, and his truth misrepresented. Your discernment would be greatly improved if you would do this. The truth, the living word, would be as a fire shut up in your bones, which would shine forth in clear, unmistakable distinctness, representing Christ to the world. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. [Cf: 1888 Mtl. p. 1605 para. 05] p. 496, Para. 3, [1896MS].

Could none of those who have made themselves detectives see the tendency of the position they have taken in endeavoring to become a controlling power. Where was their clear spiritual eyesight. They could they discern a mote in the eye of a brother, while they failed to see that a beam was in their own eye. O, if ever a temple upon earth needed purifying, the institutions in Battle Creek need it now. Will you not seek God most humbly, that you may give the Laodicean message, with clear distinct utterance in Battle Creek? Where are God's watchman who will see the peril and give the warning? Be assured that there are messages to come from human lips under the inspiration of the Holy Spirit. "Cry aloud, spare not; show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness, and forsook not the ordinance of their God." [Cf: 1888 Mtl. p. 1605 para. 06] p. 496, Para. 4, [1896MS].

We are the soldiers of Christ. He is the captain of our salvation, and we are under his orders and rules. "We are to wear his armor; we are to be marshalled only under his banner. We are to subdue, not our brother soldiers, but our enemies, that we may build up Christ's kingdom. We are laborers together with God. We are to keep on the whole armor of God, and work as in view of the universe of heaven. Let every man do his duty, as given him by God! (July 9, 1896.) [Cf: 1888 Mtl. p. 1606 para. 01] p. 496, Para. 5, [1896MS].

"Sunnyside," Cooranbong, Aug. 27, 1896. T - 100 - 1896. Eld. A. O. Tait, Battle Creek, Michigan.--Dear Brother:--I have not written you much because I knew that that which I should write you would only increase your burden and intensify the painful feelings you must have, while there is no hope that you can in any way relieve the situation. [Cf: 1888 Mtl. p. 1607 para. 01] p. 496, Para. 6, [1896MS].

I feel very sorry for brother Olsen. I have written him much in regard to the situation. He has written back to me, thanking me for the timely letters, but he has not acted upon the light given. The case is a mysterious one. While travelling from place to place he has linked with

him as companions men whose spirit and influence should not be sanctioned, and the people who repose confidence in them will be misled. But notwithstanding the light which has been placed before him for years in regard to this matter, he has ventured on, directly contrary to the light which the Lord has been giving him. All this confuses his spiritual discernment, and places him in a relation to the general interest, and wholesome, healthy advancement of the work, as an unfaithful watchman. He is pursuing a course which is detrimental to his spiritual discernment, and he is leading other minds to view matters in a perverted light. He has given unmistakable evidence that he does not regard the testimonies which the Lord has seen fit to give his people as worthy of respect or as of sufficient weight to influence his course of action. [Cf: 1888 Mtl. p. 1607 para. 02] p. 497, Para. 1, [1896MS].

I am distressed beyond any words my pen can trace. Unmistakably, Elder Olsen has acted as did Aaron, in regard to these men who have been opposed to the work of God ever since the Minneapolis meeting. They have not repented of their course of action in resisting light and evidence. Long ago I wrote to A. R. Henry, but not a word of response has come from him to me. I have recently written to Harmon Lindsay and his wife, but I suppose he will not respect the matter sufficiently to reply. [Cf: 1888 Mtl. p. 1608 para. 01] p. 497, Para. 2, [1896MS].

From the light God has been pleased to give me, until the home field shows more healthful heart beats, the fewer long journeys Elder Olsen shall make with his selected helpers, A. R. Henry and Harmon Lindsay, the better it will be for the cause of God. The far away fields will be just as well off without these visits. The disease at the heart of the work poisons the blood, and thus the disease is communicated to the bodies they visit. Yet, notwithstanding the sickly diseased state of things at home some have felt a great burden to take the whole of believing bodies under their parental wings. But if the institutions which God has established have spiritual discernment, they will not concede to these paternal propositions. It is not in the order of God that a few men shall manage the great interests throughout the field. [Cf: 1888 Mtl. p. 1608 para. 02] p. 497, Para. 3, [1896MS].

Many of the men who have acted as counsellors in board and council meetings need to be weeded out. Other men should take their places; for their voice is not the voice of God. Their plans and devisings are not after the order of God. The same men have been kept in office as directors of boards until under their own management and their own opinions, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel, but supplanters. They have worked themselves so long, instead of being worked by the Holy Spirit, that they know not what spirit impels them to action. [Cf: 1888 Mtl. p. 1608 para. 03] p. 497, Para. 4, [1896MS].

The College at Battle Creek would be better if it had been only one half as large, and if the other half had been located far from Battle Creek. [Cf: 1888 Mtl. p. 1609 para. 01] p. 497, Para. 5, [1896MS].

The spiritual blindness which rests upon human minds seems to be deepening. There are men handling sacred things who are unconverted. All such should be replaced by men who not only have a knowledge of the truth, but who practice the truth, and have respect enough for the

Bible to obey a "Thus saith the Lord." Many of the men who have long been connected with the Office and with other important lines of work are really ignorant of the influence of the decisions they make. If they had a sense of the importance of these decisions, and comprehended what they mean with reference to the work, they would be far more modest in advancing ideas, and voicing by their vote the propositions others make. [Cf: 1888 Mtl. p. 1609 para. 02] p. 498, Para. 1, [1896MS].

Piety is needed. Less self-confidence and far more humility must be seen. The work of God has come to be looked upon as a common thing. It would have been much better to have changed the men on boards and committees than to have retained the very same men for years, until they supposed that their propositions were to be adopted without a question, and generally no voice has been lifted in an opposite direction. There are men who sit in counsel who have not the discernment that they should have. Their comprehension is narrow and egotistical. A change is needed. It will not be wise to carry out one half or one quarter of the enterprises which have been planned. [Cf: 1888 Mtl. p. 1609 para. 03] p. 498, Para. 2, [1896MS].

Let all who sit in counsel and in committee meetings write in his heart the words, I am working for time and for eternity. I must give an account to God for all the motives which prompt me to action. Let this be his motto. Let the prayer of the psalmist go up to God, "Set a watch, O Lord, before my mouth; keep the doors of my lips. Incline not my hand to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties. [Cf: 1888 Mtl. p. 1610 para. 01] p. 498, Para. 3, [1896MS].

I have been led to see that too much confidence is placed in the men in Battle Creek who are in positions of trust. Those living in distant countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance, they await yes or no from that place. [Cf: 1888 Mtl. p. 1610 para. 02] p. 498, Para. 4, [1896MS].

This condition of things is brought about by the finite wisdom of man. God did not inspire any such dependence upon a few finite minds. God is to be inquired of; God is to be sought in humble prayer by men living in Australia, in Africa, in any distant land. Who alone can give mind and judgment to the men in Battle Creek? If they possess judgment of any value, that judgment is found in God. Is he any nearer to the men in Battle Creek than to the workers who are laboring in his service in far off lands? Has the Lord to go to Battle Creek, and tell men there what the men working in distant countries must do? [Cf: 1888 Mtl. p. 1610 para. 03] p. 498, Para. 5, [1896MS].

Those working in places far off from Battle Creek have made a mistake by depending on a few minds in that place. These men do not know the situation of the cause and work in different localities. Let those who are on the ground in these countries remember that God has given them brains and intelligence to use their talents. If they err in some things as they work in their own borders, they are not to be blamed. Those who would blame them have perhaps committed greater errors. Let these men put their trust in God, asking wisdom of him who has promised to give to all who ask him, and upbraid not. God is a God at hand, not

afar off. "Come unto me; said Christ, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls" O how differently from this have the men in Battle Creek felt and acted when consulted. They did not show the meekness and lowliness of heart manifested by the great Teacher and Saviour of men, but have shown instead a selfish superiority, an overbearing spirit. By this they showed that Jesus did not abide in their hearts. Thank the Lord, all are not of this spirit; but the conferences are fast being leavened with this self-righteous sense of superiority. [Cf: 1888 Mtl. p. 1611 para. 01] p. 498, Para. 6, [1896MS].

Let those in different countries walk by faith. Let them inquire, Am I serving the men at Battle Creek, or am I serving the Lord? They are to feel their individual accountability to God, not to men who give evidence that they themselves need to seek the Lord for wisdom. As the Lord's delegated servants seek him for wisdom, he will answer their prayers. Those in distant countries who are on the ground should consult together, pray together, opening the word of God for counsel. Where two or three are agreed together, this word declares, as touching anything they shall ask in the name of Jesus, it shall be done for them. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Bow down before God. With reverential awe approach the throne of grace. Present the word of God which is not Yea and Nay, but Yea and Amen in Christ Jesus. [Cf: 1888 Mtl. p. 1612 para. 01] p. 499, Para. 1, [1896MS].

"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. A double minded man is unstable in all his ways." "Do not err, my beloved brethren, Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus. [Cf: 1888 Mtl. p. 1612 para. 02] p. 499, Para. 2, [1896MS].

Brethren, shall we educate ourselves to depend upon men rather than to make God our trust and dependence in every emergency? Whatever work is attempted with reference to the cause and work of God, we are under Christian obligations to God. Let him be consulted. A few men, whatever their position, whatever office they may hold, should not be mind and judgment for the wide-spreading work all over the large vineyard, which is the world. [Cf: 1888 Mtl. p. 1613 para. 01] p. 499, Para. 3, [1896MS].

Let those in every far off country work unselfishly in the fear and love of God to advance the work. As missionaries for God, they can do much for the Master if they are connected with him. They should draw nigh to God with full assurance of faith, lifting up holy hands, without wrath or doubting. God will make known unto them his pleasure; but all who do not work with a single eye to the glory of God, making

him their dependence and trust, who lean rather upon human wisdom, will make blunders. It is doing the work of God that the richest experience is to be gained. Here is where you get wisdom and find the promises of God verified. [Cf: 1888 Mtl. p. 1613 para. 02] p. 499, Para. 4, [1896MS].

It is a mistake to encourage the separate Conferences to place everything before the finite minds of those at Battle Creek, asking them what they shall do. Men will never develop wisdom in management, either in business matters or in spiritual things, if they are educated to depend upon other men's brains to think and plan for them. If they make mistakes, these very mistakes may be permitted by the Lord, to be turned into victory if they will learn to improve in these things. Do men want always to remain shadows of other men's minds? God has made no exception in his promise. "If any one lack wisdom, let him ask of God." [Cf: 1888 Mtl. p. 1613 para. 03] p. 499, Para. 5, [1896MS].

O how little men, even presidents of conferences, know of the power and helpful strength that God gives to the earnest, humble seeker who puts his trust in God and does not place men as counsellors, in that place where God alone should be. There are thousands upon thousands and ten thousand times ten thousand angels that minister unto those who shall be heirs of salvation. God is waiting to help all who look unto him. But what opinion can the angels, who wait to do the will and command of God, to come to the help of his work in every place, have when they see that the faces that should be uplifted to God, and the voices that should be heard in supplication with thanksgiving to God, are turned away from God, and send their petitions to Battle Creek, asking counsel of human, erring men. Shall we not have a change in these things. Verily, there must be a decided change. God's servants are amenable to him. No man is to be conscience for them. The Lord wants men who know how to do the work of God to labor in his vineyard. [Cf: 1888 Mtl. p. 1614 para. 01] p. 500, Para. 1, [1896MS].

When the President of the General Conference is standing overloaded with work, let some young men, or some men of age and experience come close to the weary man, and lift the burdens, sustaining him with encouraging words, standing in his place, and doing the work he would have done, even though he fell under the burden which was disproportionate to his strength. [Cf: 1888 Mtl. p. 1614 para. 02] p. 500, Para. 2, [1896MS].

In time of pressure there are spiritual forces to be called in which should always share the burdens; but more than this, the field should be apportioned off in sections to men who will stand as burden-bearers. There must be a number of forces which may be relied upon, but must not be held in one position of responsibility year after year. The field is too large for this. We have learned to send every petty request to Battle Creek, until the elevated sacred work has passed through so many human elements that it has become contaminated. The tainted influence of unsanctified human nature has been brought in, so that nothing is sure, sacred, and holy. But it is little use to make appeals to the men who have held their superior position until in their mind the sacred is blended with the common. [Cf: 1888 Mtl. p. 1615 para. 01] p. 500, Para. 3, [1896MS].

I have just touched upon three important matters. More yet to come.

Ellen G. White. [Cf: 1888 Mtl. p. 1615 para. 02] p. 500, Para. 4, [1896MS].

"Sunnyside," Cooranbong, Sept. 1, 1896. P-88-1896. Dear brother and sister Prescott:--To-day I was informed that the paper states that the steamer for Africa leaves to-morrow. I shall send you some enclosures, but I am sorry that I did not learn sooner that the boat was to leave to-morrow. [Cf: 1888 Mtl. p. 1616 para. 01] p. 500, Para. 5, [1896MS].

We have received two letters from you, and two from Elder Haskell. Before receiving these, I had begun a letter to you, expressing my surprise that we did not hear from you. I thought that if you were so busy that you could not write, sister Prescott might communicate with us. [Cf: 1888 Mtl. p. 1616 para. 02] p. 500, Para. 6, [1896MS].

Yesterday we sent off a large American mail. I did not think it prudent to write to-day, and will respond to your questions by sending you copies of letters which I have written upon the subject which you mention,--the question of the inconsistency of sending to Battle Creek for counsel, leaving them to decide questions which concern far off parts of the world. [Cf: 1888 Mtl. p. 1616 para. 03] p. 501, Para. 1, [1896MS].

The matter in regard to centralizing all the power in one body in Battle Creek, has become serious. From the light given me, I see that this administration is embracing altogether too much, and is trying to carry burdens and interests which it has not strength or wisdom from heaven to bear, or to conduct successfully. The Lord is just as willing to impart wisdom and ability to men in distant fields as he is to impart wisdom and ability to the men in Battle Creek. [Cf: 1888 Mtl. p. 1616 para. 04] p. 501, Para. 2, [1896MS].

There are general matters about which it will be necessary to consult the business men in Battle Creek, but a few men in that place should not be depended upon to pass resolutions with reference to local affairs in countries in which they know nothing. They are not on the ground, and they cannot take in the situation. The Lord is willing to lead the ministers and missionaries in distant countries. He is willing to guide them in the superintendence on their work. [Cf: 1888 Mtl. p. 1617 para. 01] p. 501, Para. 3, [1896MS].

If, after being tried, men prove to be failures, let them be relieved, and others chosen in their place, not ministers only, but men who can give counsel, and devise plans and methods which will be for the advancement of the work of God. Distant conferences should not be compelled to depend upon Battle Creek to manage for them. In every country men should be appointed to assist the presidents of the different conferences. The carrying forward of the message should be entrusted to willing men, men, who, in the fear of God, will minister in his service. As these men do their best, according to their ability, working with a deep, earnest love for the souls for whom Christ has died, God will help them. [Cf: 1888 Mtl. p. 1617 para. 02] p. 501, Para. 4, [1896MS].

Separate councils of administration should be appointed. These councils should exercise supervision over the work where Sanitariums and schools are being established and wherever important interests are

located. Those who are accepted as members of these councils as being men capable of taking an active interest in the instrumentalities for the advancement of the work and cause of God, should be allowed to work. It is not in the order of God that man, supposed to be men of mind and judgment, should lay aside their privilege of acting for themselves, to depend on the decisions of the councils at Battle Creek. If the Lord has located his sanctuary at Battle Creek, and in no other place, it is right and sensible to refer all questions to that place. But we know that he presides over every portion of his moral vineyard. To every man, according to his ability, he has given work, and this work is to be done. [Cf: 1888 Mtl. p. 1617 para. 03] p. 501, Para. 5, [1896MS].

In order that the Lord's work be done, councils in different localities must decide important matters, without waiting for the decisions of the councils at Battle Creek. The men at Battle Creek are no more inspired to give unerring advice than are the men in other places, to whom the Lord has entrusted the work in their locality. [Cf: 1888 Mtl. p. 1618 para. 01] p. 502, Para. 1, [1896MS].

Let men seek the Lord for wisdom. Let him be inquired of and depended on. Finite men must not be depended on to decide what shall be done and what shall not be done in far distant fields. All should remember that if the Lord has a special work in any vicinity, all heaven is interested in that work. [Cf: 1888 Mtl. p. 1618 para. 02] p. 502, Para. 2, [1896MS].

Those to whom is entrusted the privilege of being laborers together with God must accept the invitation of Christ, "Come unto ME, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Why then do we carry our burdens to our fellow-men, asking them to bear them for us? If the Lord has placed us in positions of responsibility, why do we, instead of asking him for wisdom, go to our fellow-men? In yoking up with Christ, we link ourselves with one who is mighty in counsel, one who never makes a mistake. [Cf: 1888 Mtl. p. 1618 para. 03] p. 502, Para. 3, [1896MS].

When power is exercised by men, over men, they must give evidence that their power and their wisdom comes from the source of all power and wisdom. If men use their power to do strange deeds, and link themselves with men whose influence is not Christlike, it is dangerous to put confidence in them. "Learn of me," said Christ, "for I am meek and lowly in heart." [Cf: 1888 Mtl. p. 1619 para. 01] p. 502, Para. 4, [1896MS].

This self-sufficient, over-bearing spirit, which desires to rule others, is an element which men have received from beneath. "By their fruits ye shall know them." [Cf: 1888 Mtl. p. 1619 para. 02] p. 502, Para. 5, [1896MS].

The church of Christ must depend on the source of all power for its efficiency. Christ is all and in all. The great sin which has been entering the ranks of Seventh-Day Adventists is the sin of exalting man, and placing him where God should be. This was demonstrated at Minneapolis. There are few who will be pleased to meet the record of

the transactions of that conference. How long and hard the battle was, before men could be led to see that they were only men, finite, erring men, and that God was dishonored by men making flesh their arm. [Cf: 1888 Mtl. p. 1619 para. 03] p. 502, Para. 6, [1896MS].

When Satan has found that men at the very heart of the work refuse to admit the truth for this time, he has worked upon these men, leading them to bring in principles and methods and plans which have clothed that acting power with robes of darkness and uncertainty. Conscience violated becomes a tyrant over other consciences. [Cf: 1888 Mtl. p. 1619 para. 04] p. 502, Para. 7, [1896MS].

It is not right that minds should be directed to look to Battle Creek for advice upon everything. In every place there are special interests which must be managed according to the circumstances which present themselves. At times there is necessity that action be taken at once. But if the people are educated to think that nothing can be done by local councils, unless the matter is referred to Battle Creek, the conferences are made weak, dependent, and one-sided. [Cf: 1888 Mtl. p. 1620 para. 01] p. 503, Para. 1, [1896MS].

God is the ruler of his people; and he will teach those who give their minds to him, how to use their brains. As they employ their executive ability, they will grow in efficiency. The Lord's heritage is made up of vessels large and small, but each one has his individual work. The mind of one man, or the minds of two or three men, are not to be depended on as certain to be safe for all to follow. Let all look to God, trust in him, and believe fully in his power. Yoke up with Christ, and not with men; for men have no power to keep you from falling. [Cf: 1888 Mtl. p. 1620 para. 02] p. 503, Para. 2, [1896MS].

I want to say something in regard to the work here. Souls are coming into the truth. Last Sabbath several were present at the meeting who have been attending bible readings held in several locations. Two young men by the name of Simons, have taken their position for the truth. Others are interested. But I must write no more now. It is about seven o'clock, and Maggie must copy this to-night, ready for to-morrow morning's mail. Love to your family and to your niece, Ellen G. White. [Cf: 1888 Mtl. p. 1620 para. 03] p. 503, Para. 3, [1896MS].

O-127-1896 "Sunnyside," Cooranbong. Dec. 1, 1896. Dear Brother Olsen:-
-It is your privilege to draw high to God, and put your entire trust in him. He understands all about the mistakes of the past, and he will help you. But wherever you may be, never, never tread over the same ground. You have done a sad work, but do not repeat it. Be decided, be firm. When you have a clear perception of the work the Lord would have done, take no divided or neutral course, but do that work in the fullest sense, irrespective of imaginary consequences. [Cf: 1888 Mtl. p. 1621 para. 01] p. 503, Para. 4, [1896MS].

Christ says to you: "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." These words mean a great deal more than many suppose. If you had placed your self under the yoke of Christ, you would not have been in the position you have been in for years. Your readiness to hear and to accept the propositions of unsanctified men, and yoke up with them, has revealed a great lack of

moral perception. The very first step in the direction of withdrawing your neck from Christ's yoke was revealed in your divided position. [Cf: 1888 Mtl. p. 1621 para. 02] p. 503, Para. 5, [1896MS].

When the burden was pressing so heavily upon me in Battle Creek, I can truly say there was not one who understood the position in which I was placed. God's people must stand shoulder to shoulder, their hearts one, their purposes one, uniting to follow in the light God has given in clear lines. But there has been so much haggling over matters. I have had to bear the burdens which others ought to have shared with me, and it nearly cost me my life. A round of circumstances, which I have understood for years, has been the result. This has been at tremendous cost to me financially and in many other respects. [Cf: 1888 Mtl. p. 1621 para. 03] p. 503, Para. 6, [1896MS].

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was his will that I should leave Battle Creek. The Lord did not plan this, but he let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord. [Cf: 1888 Mtl. p. 1622 para. 01] p. 504, Para. 1, [1896MS].

The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have worked for Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased; for he had set us to stand at the wheels of the moving machinery at Battle Creek. [Cf: 1888 Mtl. p. 1622 para. 02] p. 504, Para. 2, [1896MS].

This is the reason I have written you. Elder Olsen had not the perception, the courage, the force, to carry the responsibilities; nor was there any other man prepared to do the work the Lord had purposed we should do. I wrote to you, Elder Olsen, telling you that it was God's design that we should stand side by side with you, to counsel, you, to advise you, to move with you. If even then you had discerned the matter, and said, I must have you, or I dare not stand in this position, we would have answered the call. Had you said, I cannot bear these responsibilities alone, we would have responded, and returned. But the Lord saw the inward workings of matters, and he permitted you to discern that your own strength was not sufficient. You were not discerning; you were willing to have the strong experience and

knowledge that comes from no human source removed from you, and thus you revealed that the Lord's ways were miscalculated and overlooked. [Cf: 1888 Mtl. p. 1623 para. 01] p. 504, Para. 3, [1896MS].

This is now in the past, but I wrote you in explanation of the letter written to you while we were in Granville, 1894. Such great responsibilities call for the continual counsel of God, that they may be carried forward in a right way. But this counsel was not considered a necessity. That the people of Battle Creek should feel that they could have us leave at the time we did, was the result of man's devising, and not the Lord's. The sum of the matter is proved, and its figures are before you. We are here. The Battle Creek matters have been laid before me at this great distance, and the load I have carried has been very heavy to bear. [Cf: 1888 Mtl. p. 1624 para. 01] p. 504, Para. 4, [1896MS].

I do not suppose I shall ever revisit America. I shall be seventy years old next November. The Lord designed that we should be near the publishing houses, that we should have easy access to these institutions that we might counsel together. Because of the moves that have been made, many publications that should have been issued before this have been retarded; the great amount of writing that has been necessary in order to communicate with America has hindered this work. I never expect to visit Africa I desire quietude. And yet I am here in Australia with funds low, and straining every nerve and muscle to establish the work here. [Cf: 1888 Mtl. p. 1624 para. 02] p. 505, Para. 1, [1896MS].

What will be our future destiny no man can know. There is power that is moving from beneath taking hold of minds. Our assailants are not few they are legion. It is not an easy thing now to be steadfast and immoveable, and those who heretofore have had a cheap and uncertain experience have very little prospect of holding fast the faith and enduring unto the end. Those only who abide in Christ will prove true and faithful. There is only One whose power can render us steadfast and immovable unto the end. [Cf: 1888 Mtl. p. 1624 para. 03] p. 505, Para. 2, [1896MS].

Formality and hypocrisy and selfishness are weaving themselves in with sacred and holy interests, with the duties connected with the various branches of the work. There are such frequent manifestations of the carnal, worldly, selfish, unbelieving spirit, so much difficulty in obtaining a perfect mastery over the sin which so easily besets us, that my spirit groans within me, being burdened. False repentance produces only an external reformation. True repentance will bring a change of heart, a universal turning away from every besetting sin to God. Not one step can we take in spiritual progress without fresh supplies from the fountain of all grace, all strength and sufficiency, and yet how little are our opportunities and privileges appreciated! How often is the Lord dishonored by selfish methods and plans. Many, very many provoke him to withdraw his influence. [Cf: 1888 Mtl. p. 1625 para. 01] p. 505, Para. 3, [1896MS].

False repentance for a wrong course is a base yielding to persuasion or fear. True repentance toward God reveals a humble mind that is full of sanctified boldness and courage to sustain the right. Those will listen to hear the voice of God. They will obey the calls and warnings

they receive. There are many who seemingly make a beginning to repent and vindicate truth and holiness, but they fail. Why? Because they love the praise of men more than the approval of God. They turn away from light, and do exactly contrary, supposing their human devising to be wisdom. A godly jealousy is essential for us all. If the word of God were eaten as the food for the soul; if it were treated with deference and respect, there would be no necessity for the many and repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon. [Cf: 1888 Mtl. p. 1625 para. 02] p. 505, Para. 4, [1896MS].

O how terrible it is to treat the Lord with dissimulation and neglect, to scorn his counsel with pride because man's wisdom seems so much superior. Just as the blood must be in the veins of the body, and circulate there with its vitalizing power, so Christ must dwell in the heart. Then souls will be rooted and grounded in the truth. The truth with all its sanctifying power must dwell in the heart by faith. Then it becomes our own property, and Christ our personal Saviour. The pardon of all our transgression will be a living experience to us. [Cf: 1888 Mtl. p. 1626 para. 01] p. 505, Para. 5, [1896MS].

We must have a better and deeper teaching than man can give us. There must be a deep conviction in our own souls that forms and ceremonies are as nothing without Christ. He is the Alpha and Omega. Truth is the only panoply for the covering of any soul. Our convictions need daily to be reinforced by humble, sincere prayer and reading of the Word. While we each have an individuality, while we each should hold our convictions firmly, we must hold them as God's truth and in the strength which God imparts. If we do not, they will be wrung from our grasp. We need to be self-reliant; it is the duty of all to respect self; but we are to remember that we are God's property, that we are bought with a price, body, soul, and spirit. We must guard the living machinery, and keep it in the very best condition, that we may glorify God. It is to be daily oiled by his grace, to run at his touch, without friction. To trust in ourselves, to become boastful as if we had created and redeemed ourselves, is to dishonor God. Human wisdom, aside from God, will prove itself to be foolishness, and will bring confusion and perplexity. We need to have on the whole armor of God. The holy influence of a Saviour's loving protection is our sure defense. There is but One who can prove a safeguard against the schemes of Satan. [Cf: 1888 Mtl. p. 1626 para. 02] p. 506, Para. 1, [1896MS].

The truth as it is in Jesus, planted in the heart is nourished by the holy oil represented in Zech. 4:12-14. [Cf: 1888 Mtl. p. 1627 para. 01] p. 506, Para. 2, [1896MS].

All are to work harmoniously to advance the spread of the truth. If those engaged in the same lines of work shall begin to build up barriers to restrict those engaged in the same work, in the same portion of the Lord's moral vineyard, they reveal that the enemy has his hand in the management. For years the tract and missionary branch of the work has been presented before as being conducted, in some respects, in a way rather to retard than to advance the work. Circuitous forms have been instituted which has been a hindrance to the work. These forms and methods have consumed time and money and kept back the work that should have been advanced through the tract and missionary work. E. G. White [Cf: 1888 Mtl. p. 1627 para. 02] p. 506,

Para. 3, [1896MS].

B-5-1896 To those in Responsible Positions in Battle Creek,--Dear Brethren:--I tell you in the name of Jesus that those who teach the most effectively and those who devise and execute plans for the glory of God are those who wait humbly upon God, who wait and watch hungrily for his guidance and his grace. The Lord has pledged his word to give to him that is athirst of the water of life freely. This will be in him a well of water, springing up into everlasting life. He promises to satisfy the deepest and the most urgent wants of his children. [Cf: 1888 Mtl. p. 1628 para. 01] p. 506, Para. 4, [1896MS].

The prayer of Paul for his brethren was that they might be filled with all the fulness of God. Those who are thus filled will never disappoint us or grieve the Spirit of God. They are more anxious to be rich in faith and abundant in experience than to possess the richest treasure that earth can give, for they have Christ in the soul as the well spring of life. And what then?--They reveal a fountain of inward piety, making it manifest that they have the mind of Christ, and that they live and breathe in a pure, wholesome atmosphere. [Cf: 1888 Mtl. p. 1628 para. 02] p. 506, Para. 5, [1896MS].

My brethren, how could you think that the Lord would direct his people to place confidence in the men that are working in counsel in Battle Creek? Would the Lord lead those in your counsels to reach out the arm of power to gather in more and more responsibilities, loading down the General Conference with the new order of things, and with new methods? Would he direct them to take the responsibility of embracing everything? Consider the spiritual condition of those who are willing to accept the position of stewards of money, stewards of other men's consciences. If you had any just sense of what these things involve, you would not venture in such a line, even though you had twice the talent you now possess. You simply do not know yourselves what you are about. In order to manage the responsibilities connected with the essential work of the Conference, a board of men who understand justice and equity is needed. They should be able to take in the situation of the work at the very place where they are located, where so many people are collected together. [Cf: 1888 Mtl. p. 1628 para. 03] p. 507, Para. 1, [1896MS].

Not one twentieth part of the home missionary work is being done in Battle Creek that should be done to set things in order in the large business establishment of the publishing house. A most thorough reformation is needed at the heart of the work, and yet there is such blindness, that men have allowed things to drift as they have. Where are the men who have the fear of God before them, who love God, who love their fellow-men, who feel a tender regard for the youth, who can be trusted with the work? Where is the man who can act as President of the General Conference in its present tangled, confused, crippled condition? Any man, even though he did his very best, would now be criticized and regarded with suspicion, because the people have been educated to look to Battle Creek as the power of God, the sanctuary where dwells the presence of God. [Cf: 1888 Mtl. p. 1629 para. 01] p. 507, Para. 2, [1896MS].

O that men would learn to consider and to move cautiously where sacred responsibilities are to be borne. If the people only know the true

inwardness of the management at Battle Creek and the workings for a few years past, many would start back with pain and horror. I fear that their faith would be so uprooted that they would never again have faith. Why do not men consider? Why are they not slow to move when taking up new methods and when grasping increased responsibilities under the management of men who do not hesitate to assume the responsibility of other men's consciences and other men's stewardship? [Cf: 1888 Mtl. p. 1630 para. 01] p. 507, Para. 3, [1896MS].

There are men at the heart of the work who do not realize their responsibilities. They do not realize how many there are who are in positions of trust who have not a correct knowledge of God, whom to know aright is life eternal. They know not what it means to sanctify the Lord God in their hearts. They do not know what it means to make God their fear and their dread. Had they known this, they would now be humble men, fearing God, the living God. But like Jehu, they have been driving furiously forward, to assume burdens which they cannot carry. It is because men know so little of true godliness, because they have so little genuine experience in the building up, little by little, of the work and cause of God, that they make long strides without God to lead the way. [Cf: 1888 Mtl. p. 1630 para. 02] p. 507, Para. 4, [1896MS].

I beseech you to seek God, emptied of self. You will then be in a favorable position to be taught. Sanctify the Lord in your hearts. He is high and exalted, and the train of his glory fills the temple. He is too wise to err or to be deceived, too just to be biased by any human opinions, too mighty to be resisted, too great and awful in His majesty to be contemplated. Read Isaiah's description of what he saw, and as you read, bow low in the dust before him. Reverence the Lord of hosts. [Cf: 1888 Mtl. p. 1630 para. 03] p. 508, Para. 1, [1896MS].

Self-abasement is highly appropriate for all who handle sacred things in Battle Creek. Self is to be abased, not now and then, but continually. God has commanded you to put sacred fire upon your censors, but you have used common fire altogether too much. There are men who, if God allowed it, would assume absolute control over the mind and conscience of their fellow-men, though they know not by experience what self-control is. The Lord may forgive your iniquity, and O, if the Lord will in his great mercy turn his face toward you, appreciate his love as you have never done before. In proportion as you, who stand as guardians of faith and trust, have correct views of God and his holiness and glory, your fear to offend him will increase. This is positively essential before you can be where God can impress your minds by giving you views of himself. [Cf: 1888 Mtl. p. 1631 para. 01] p. 508, Para. 2, [1896MS].

Sometimes the case seems hopeless to me, because you have been treading in the very footsteps of the Jewish nation. You are repeating their history. The whole heavenly universe is astonished at the spiritual condition of things at Battle Creek. Now and then there is a comfortable, easy feeling, but this is not the deep moving of the Spirit of God. All heaven sees that if you had a more correct experimental knowledge of the truth, you would never assume jurisdiction and command over your fellow-men as you have done. You would never think that you could take control of the great interests all over the field, nigh and afar off. It is because of a departure

from God that such gross ignorance in regard to the management of his work has come in. [Cf: 1888 Mtl. p. 1631 para. 02] p. 508, Para. 3, [1896MS].

You have given the heavenly intelligences no chance to co-operate with you; for you suppose yourselves to be wise in judgment and in making decisions. Your supreme love for self is an over-mastering power. You know not by practice what genuine love for your neighbor means. But Christ says, "Whosoever shall keep the whole law, and ye offend in one point, he is guilty of all." It is, as you may know by Adam's transgression, not the greatness of the act that constitutes it a sin, but the fact that you are at variance with God's expressed will in the least particular. This shows that sins reigns in your heart. You still have communion with the enemy, and you cherish his attributes. The heart is divided. There has been a virtual denial of the Holy Spirit of God and a rebellion against his law. [Cf: 1888 Mtl. p. 1632 para. 01] p. 508, Para. 4, [1896MS].

Were men permitted to have their will and their way with regard to their fellow-men, their brethren in the faith, we have had a representation of what would be if God's hand did not cover his people. Such positions I have never seen assumed by Seventh-Day Adventists. I have been made to appreciate the value of the human soul, and have some little sense of how much one soul is valued by God. Then I have been shown how little man values the souls for whom Christ has died. A spirit that has ruined the faith and corrupted the principles of many has had a controlling power in the office of publication in Battle Creek, and to a large extent has pervaded the whole office. The little respect shown to some of those employed has done much harm. This spirit has been exercised toward men far more righteous than those in position of trust. Again and again my soul has been agonized beyond expression over these things, as they have been transacted before me. You have departed far out of the way. By unfair practices you have perverted your sense of righteousness. The love of self predominates, and the love of Christ is almost extinguished. [Cf: 1888 Mtl. p. 1632 para. 02] p. 508, Para. 5, [1896MS].

No action is transacted toward one of your fellow-men in which God is not concerned. He is the eternal, universal guardian of justice. You cannot get away from his presence, if you would. He takes part against all who would commit one act of wrong against their fellow-men, high or low, rich or poor. His own hand is spread out as a buckler over the rights of brother toward brother. No man can wound or bruise the soul or rights of his brother without smiting against the hand of justice which holds the sword. [Cf: 1888 Mtl. p. 1633 para. 01] p. 509, Para. 1, [1896MS].

Were men free to depart from the Lord's requirements and could set up standards of duty for themselves, there would be a variety of standards set up, to suit different minds. Men would feel competent to take the government out of the Lord's hands, and act as gods themselves. The law of self would be exalted. The will of men would be made supreme, and the high and holy will of God, his purpose of love toward his heritage, would be dishonored and disrespected. When men feel free to choose their own way, they are in controversy with God. There is no place for gods in the heaven above. God is the only true God. He fills all heaven. Those who now submit to his will shall see his face; and his

name will be in the foreheads of all who are pure and holy. [Cf: 1888 Mtl. p. 1633 para. 02] p. 509, Para. 2, [1896MS].

All who work for God in our land should have the Martha and the Mary attributes blended. Self and selfishness must be put out of sight. God calls for earnest women-workers, who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will think far less of self and their personal conveniences, who will take their minds from self, and center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls. Lukewarm, self-indulgent, self-centered, covetous souls will be found to be the chief stumbling blocks to the work of God. These are to be found in every enterprise that God has instituted. [Cf: 1888 Mtl. p. 1634 para. 01] p. 509, Para. 3, [1896MS].

Those who work for God will find some people inapproachable. They appear to be offended that you should invade the privacy of their faith and devotion, and do not look graciously upon those who are workers together with God. These workers must look away from self to Jesus, giving careful attention to the directions found in his work. Christ must be formed within, the hope of glory. The soul must be divested of all self-complacency. Look away from self to Jesus. Make a most earnest effort to imitate your pattern, Christ Jesus. The human agents who are working together with God will have the spirit of Prayer. They will strive to have transcribed on their hearts and expressed in their lives the holiness and righteousness of the Son of God. No stiff Phariseeism will be seen, but forbearance, mercy, love, humility, and peace will appear in their lives. [Cf: 1888 Mtl. p. 1634 para. 02] p. 509, Para. 4, [1896MS].

O what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are not interested in the truth. Will our sisters arise to the emergency? Will they work for the Master? They must have the Spirit of Christ as well as being called by his name. They must walk even as he walked, purifying their souls from everything that defileth, even as Christ is pure. When Christ died to redeem the entire human race from ruin, he certainly meant greater things than our eyes have witnessed. The Lord never intended that the very large majority of the people in the world should die in their sins. [Cf: 1888 Mtl. p. 1635 para. 01] p. 509, Para. 5, [1896MS].

Parents should train their children to habits of industry and self-denial. If indolence, selfishness, and pride are fostered, children will neglect both their duty to their parents and the requirements of God. They should be taught that their time is not their own; that it is lent them of God, and that for the use they make of it, they will be required to give an account to Him. Many spend hours in reading tales which do not strengthen the mind or improve the morals. This precious time should be devoted to some good purpose. It might be spent in helping their parents; and while cheerfully bearing their share of life's burdens, they would be educating themselves for usefulness and duty. [Cf: Bible Echo & Signs of the Times 02-10-96 para. 01] p. 510, Para. 1, [1896MS].

Children should be disciplined to good works. Many of them would deny themselves indulgences, if a motive for so doing were placed before them. The money that they would be inclined to spend on selfish gratification, on things not essential to comfort or happiness, might be saved for some good or benevolent purpose. Children who have sound health; who have been trained in habits of industry, economy, and benevolence; and who have well-balanced minds, capable of mental and moral improvement, receive from their parents a legacy of priceless worth. Barriers and safeguards are thrown around them which will not be galling chains of restraint, but helps to a well-ordered life and a love of sacred things. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-10-96 para. 02] p. 510, Para. 2, [1896MS].

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." All have need to hunger and thirst for the bread and water of life. This is the time to humble the soul before God, and to seek Him earnestly. Many are longing for the realization of Christ as their personal Saviour. Christ is knocking, knocking at the door of their hearts. Will they let Him come in as an honoured guest, or will they, by dwelling upon commonplace matters, allow their God-given faculties to become dwarfed and narrowed? Will they allow themselves to become overcharged with surfeiting and drunkenness and the cares of this life? [Cf: Bible Echo & Signs of the Times 05-04-96 para. 01] p. 510, Para. 3, [1896MS].

There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,--asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind is carried to the future when the signal will be given, "Behold the Bridegroom cometh; go ye out to meet Him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. The Lord is coming in power and great glory. It will then be His work to make a complete separation between the righteous and the wicked. But the oil cannot then be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ, "Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." 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: Bible Echo & Signs of the Times 05-04-96 para. 02] p. 510, Para. 4, [1896MS].

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." This is the work that needs to be done. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-04-96 para. 03] p. 511, Para. 1, [1896MS].

The Bible is the guide book which is to decide the many difficult problems that arise in minds that are selfishly inclined. It is a reflection of the wisdom of God, and not only furnishes great and important principles, but supplies practical lessons for the life and conduct of man toward his fellow-man. It gives minute particulars, that decide our relation to God, and to each other. It is a complete revelation of the attributes and will of God, in the person of Jesus Christ; and in it are set forth the obligation of the human agent to render wholehearted service to God, and to inquire at every step, "Is this the way of the Lord?" [Cf: Bible Echo & Signs of the Times 07-20-96 para. 01] p. 511, Para. 2, [1896MS].

Man is not his own. He has been bought with a price, and what a price! The only begotten son of God condescended to live a life of humiliation, self-denial, and self-sacrifice, divesting Himself of His own majesty and glory as Commander of the heavenly courts, that He might bring life and immortality to the human race. He clothed His divinity with humanity, and came to a world all seared and marred with the curse, in order to give the human family an example of what humanity may become through Jesus Christ, if they will abide in Him. He lived the law of God in human nature, to show that humanity may keep that law through His power. All who desire to share His glory hereafter must share His self-denial and self-sacrifice at every step heavenward. They must represent Christ to the world in the same manner that Christ represented His Father to the world. [Cf: Bible Echo & Signs of the Times 07-20-96 para. 02] p. 511, Para. 3, [1896MS].

It is essential for all to practise the lessons given by the Great Teacher. But many minds work independently of the revealed will of God, as though unconscious that there is an inspired word to regulate their movements and point out the way of the Lord. Changes must be made in human character. For the future safety of His church, God has permitted a condition of things to exist which will develop character. In the providence of God the spirit which is a controlling power over each human agent will be made manifest. [Cf: Bible Echo & Signs of the Times 07-20-96 para. 03] p. 511, Para. 4, [1896MS].

Only the one who will keep the way of the Lord can be trusted to do the work of the Lord; for he alone will be a faithful steward. The character of Christianity is decidedly practical. Self and selfish ambition has no place in the mind of him who is daily converted to God. Whatever his hereditary or cultivated tendencies may be, the Holy Spirit's moulding power on his mind and character leads him into more and still more decided cooperation with the upbuilding of the instrumentalities God has established. Never will he take the side of the power of darkness by striving to weaken and discourage, by seeking to leaven minds with suspicion, distrust, and jealousy. Those who will stand firm as a rock to principle will not become corrupted with the leaven of deception and disaffection. [Cf: Bible Echo & Signs of the Times 07-20-96 para. 04] p. 511, Para. 5, [1896MS].

The will of every human being should be under the discipline and control of God, for it is a dangerous element if exercised in selfish schemes. The will of the human agent is not to be given into the control of any other man. When merged into the will of other men, it is misleading. The will of man is safe only when united with the will of God. When merged into the will of God it is a will joined to

conscience, rightly exercised in advancing the honour and glory of God. The Lord has purchased the will, the affections, the mind, the soul, and the strength. Thus He has taken the whole man. Under the supervision of the divine power the will is to be cultivated to become strong, prompt, firm. It is not to fail nor become discouraged. [Cf: Bible Echo & Signs of the Times 07-20-96 para. 05] p. 512, Para. 1, [1896MS].

God's word sets forth the will that is to be carried into the recesses of the soul. If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His word, that when obeying His will we are only carrying out the impulses of our minds. All such will not possess an unsanctified, selfish disposition, ready to carry out their own wills, but will have a jealous, earnest, determined zeal for the glory of God. They will not want to do anything in their own strength, and will guard strictly against the danger of promoting self. [Cf: Bible Echo & Signs of the Times 07-20-96 para. 06] p. 512, Para. 2, [1896MS].

All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of Him while on this earth. Christ pleased not Himself. The whole of His life was the development of a pure, disinterested benevolence. He assumed human nature to demonstrate to the fallen world, to Satan and his synagogue, to the universe of heaven, to the worlds unfallen, that human nature, united with His divine nature, could become entirely obedient to the law of God. All need to enquire, "What must I do to be saved?" God requires humble, contrite hearts, that tremble at His word. It is only from the divine altar that we can receive the celestial torch, which, when received, will give us a full view of our incompetence, and reveal to us the dignity and glory of Christ. When this is seen, God places us under the guidance of the Holy Spirit, and it will lead us into all truth. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-20-96 para. 07] p. 512, Para. 3, [1896MS].

All who advocate truth in distinction to error have a special work to do in vindicating the law of God. Men inspired by a power from beneath have considered it their duty to uphold as the Sabbath of the Lord the first day of the week. By thus disregarding the claim of God, ministers who claim to preach the gospel are echoing the words told to Adam and Eve in Eden, that if they transgressed the law they would not die, but would be as gods, knowing good and evil. By their influence and example, these false shepherds have caused a lie to be received as a truth. With persevering energy they have laboured to establish a spurious sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God has given us as a common working day. Though this error be hoary with age, though the world bow in reverence to it, it still remains an error and a delusion; for God says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. [Cf: Bible Echo & Signs of the Times 07-27-96 para. 01] p. 512, Para. 4, [1896MS].

Well-nigh universal contempt is shown to the law of God, and all who are loyal to Him have a sacred and solemn work to do in magnifying the law, and making it honourable. God placed His sanctity upon the seventh

day, and gave it to man to keep holy; and He said, "My covenant will I not break, nor alter the thing that is gone out of My mouth." By rendering obedience to His commandments, we uphold the honour of God in the earth. [Cf: Bible Echo & Signs of the Times 07-27-96 para. 02] p. 513, Para. 1, [1896MS].

Satan works against the law with untiring energy, and God calls upon His people to be witnesses for Him by pressing the battle to the gates. In this war there is no release. Those who take part in it must put on the whole armour of God that they may fight manfully in the warfare against evil. [Cf: Bible Echo & Signs of the Times 07-27-96 para. 03] p. 513, Para. 2, [1896MS].

Often God's soldiers find themselves brought into hard and difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they cannot see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They cannot perish, neither can they lose their way if they will follow His guidance, and strive to uphold His law. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-27-96 para. 04] p. 513, Para. 3, [1896MS].

A Popular Heresy Exposed.--Satan commenced his deception in Eden. He said to Eve, "Thou shalt not surely die." This was Satan's first lesson upon the immortality of the soul; and he has carried on this deception from that time to the present, and will carry it on until the captivity of God's children shall be turned. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 01] p. 513, Para. 4, [1896MS].

In Eden Adam and Eve partook of the forbidden tree, and then the flaming sword was placed around the tree of life, and they were driven from the garden, lest they should partake of the tree of life, the fruit of which was to perpetuate immortality, and be immortal sinners. Who of the family of Adam have passed that flaming sword, and have partaken of the tree of life? Not one has passed that flaming sword, and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth, it shall die an everlasting death,--a death from which there will be no hope of a resurrection; and then the wrath of God will be appeased. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 02] p. 513, Para. 5, [1896MS].

It is a marvel that Satan has succeeded so well in making men believe that the words of God, "The soul that sinneth it shall die," mean that the soul that sinneth it shall not die, but live eternally in misery. Life is life, whether it is in pain or happiness. Death is without pain, without joy, without hatred. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 03] p. 513, Para. 6, [1896MS].

Outgrowths of the Immortal Soul Doctrine.--Satan and his angels have made a special effort to spread the deception and lie first repeated to Eve in Eden, "Thou shalt not surely die." And as this error was received by the people, and they were led to believe that man was immortal, he led them on to believe that the sinner would live in eternal misery. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 04] p. 513, Para. 7, [1896MS].

Eternal Misery.--Then the way was prepared for Satan to work through his representatives, and hold up God before the people as a revengeful tyrant,--one who plunges all those into hell who do not please Him, and causes them ever to feel His wrath; and while they suffer unutterable anguish, and writhe in the eternal flames, He is represented as looking down upon them with satisfaction. Satan knew that if this error should be received, God would be hated by many, instead of being loved and admired; and that many would be led to believe that the threatenings of God's word would not be literally fulfilled, for it would be against His character of benevolence and love to plunge into eternal torments the beings whom He had created. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 05] p. 514, Para. 1, [1896MS].

Universalism.--Another extreme which Satan has led the people to adopt is to entirely overlook the justice of God, and the threatenings in His word, and to represent Him as being all mercy, so that not one will perish, but that all, both saint and sinner, will at last be saved in His kingdom. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 06] p. 514, Para. 2, [1896MS].

Infidelity.--In consequence of the popular errors of the immortality of the soul, and endless misery, Satan takes advantage of another class, and leads them to regard the Bible as an uninspired book. They think it teaches many good things; but they cannot rely upon it and love it, because they have been taught that it declares the doctrine of eternal misery. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 07] p. 514, Para. 3, [1896MS].

Atheism.--Another class Satan leads on still further, even to deny the existence of God. They can see no consistency in the character of the God of the Bible, if He will torment with horrible tortures a portion of the human family to all eternity. Therefore they deny the Bible and its Author, and regard death as an eternal sleep. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 08] p. 514, Para. 4, [1896MS].

Insanity.--There is still another class who are fearful and timid. These Satan tempts to commit sin, and after they have sinned, he holds up before them that the wages of sin is--not death, but--life in horrible torments, to be endured through the endless ages of eternity. By thus magnifying before their feeble minds the horrors of an endless hell, he takes possession of their minds, and they lose their reason. Then Satan and his angels exult, and the infidel and atheist join in casting reproach upon Christianity. They claim that these evils are the natural results of believing in the Bible and its Author, whereas they are the results of the reception of popular heresy. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 09] p. 514, Para. 5, [1896MS].

God's Object in Giving the Scriptures.--God knew that Satan would try every art to destroy man; therefore He caused His word to be written out, and made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He has carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, this was to be immortal. And down near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all who desired might have a copy, and, if they would, might arm themselves against the deceptions and lying wonders of Satan. [Cf:

Bible Echo & Signs of the Times 08-10-96 para. 10] p. 514, Para. 6, [1896MS].

The word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-10-96 para. 11] p. 515, Para. 1, [1896MS].

The Lord would have all who are in His service to be learners. The tillers of the soil, the mechanics, the men who have learned their trades, are still to be learning better methods, expanding, enlarging in their ideas. Those who do not think they can learn anything are not the ones who can be a blessing in the enterprises in which we are engaged. Those who are willing to learn are wanted. God is continually leading and instructing. [Cf: Bible Echo & Signs of the Times 08-24-96 para. 01] p. 515, Para. 2, [1896MS].

The Lord is weighing moral worth. All who devote themselves unselfishly to the work of God will receive a continual blessing, for they are continually learning how to do better and more faithful service. In the right performance of physical labour there is a valuable education to be obtained. All workers are under the watchcare of the great Master Worker. [Cf: Bible Echo & Signs of the Times 08-24-96 para. 02] p. 515, Para. 3, [1896MS].

Those who shun every duty not directly specified to be theirs, will bring into their spiritual life the very same disposition to do as little as possible. Just the same spirit and principles that one brings into the common day labour for his employer, will be brought into the work and cause of God. Were employees as careful to work diligently and thoroughly during all the hours of labour as they are not to exceed the specified time, there would be an entirely different showing from that which is generally made. [Cf: Bible Echo & Signs of the Times 08-24-96 para. 03] p. 515, Para. 4, [1896MS].

Those who want to help in the cause of God in any emergency will be appreciated. Those who keep self prominent, and study how they can give as little as possible of their physical, mental, and moral power, are not those whom God can bless. Their example is contagious. Self-interest is the ruling motive. [Cf: Bible Echo & Signs of the Times 08-24-96 para. 04] p. 515, Para. 5, [1896MS].

We are all to be faithful in that which is least, looking about to see how each can employ his time in thoughtful service to make himself profitable. [Cf: Bible Echo & Signs of the Times 08-24-96 para. 05] p. 515, Para. 6, [1896MS].

God reigns everywhere. In whatever position you may serve in this life, you are developing character, revealing motive. If you make God your guide, if you receive His word as the rule of your life, then in whatever sphere of action you work, you will be faithful in that which is least. Christ and conscience are to be consulted. You cannot in any service be beyond the domain of God. [Cf: Bible Echo & Signs of the Times 08-24-96 para. 06] p. 515, Para. 7, [1896MS].

There is a great amount of false reasoning to the effect that we need not do anything that has not been specified as our individual work. To carry out this principle is to work out your destiny without guidance from God. You have taken your case into your own hands. Whatever you see is necessary to be done for the interests of the one who has employed you, that is your duty. Your employer expects you to work for his interests in every line. And true religion will reveal itself in faithfulness in all these matters. The standing and success of our young men and women is determined by their usefulness and their unswerving fidelity. Those who are faithful and diligent will be always in demand. Those who slight a thing because they can, will not hear the "Well done, thou good and faithful servant." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-24-96 para. 07] p. 515, Para. 8, [1896MS].

At the time when He was most needed, Jesus, the Son of God, the world's Redeemer, laid aside His divinity, and came to earth in the garb of humanity. He came to live out in His life God's holy law that had been misrepresented, and buried beneath human tradition and the commandments of men. Forms and ceremonies had been put in the place of the word of God, until its pure and holy principles were almost extinct. [Cf: Bible Echo & Signs of the Times 10-12-96 para. 01] p. 516, Para. 1, [1896MS].

Christ came as the representative of God, the Light of the world. His mission to earth was to dispel, with His clear, bright rays, the moral darkness that was enshrouding the world. He gave no heed to the traditions and maxims of men. These human inventions were opposed to the gospel of the kingdom He had come to establish. He sought to remove from the law the mass of rubbish with which men had covered it. Of priests and rulers He said, "In vain do they worship Me, teaching for doctrines the commandments of men." [Cf: Bible Echo & Signs of the Times 10-12-96 para. 02] p. 516, Para. 2, [1896MS].

In His sermon on the mount, Christ declared, "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." [Cf: Bible Echo & Signs of the Times 10-12-96 para. 03] p. 516, Para. 3, [1896MS].

Many professing Christians of today are closing their hearts and minds to the Sun of Righteousness, whose bright beams would chase away the darkness and mist that exist there. They refuse the light, and make God's requirements and will of secondary importance. In place of the rest day given them by Jehovah, they accept a counterfeit sabbath; they worship an idol, and transgress God's holy law in trampling upon the Sabbath which He has instituted and blessed. [Cf: Bible Echo & Signs of the Times 10-12-96 para. 04] p. 516, Para. 4, [1896MS].

The object of the Sabbath was that all mankind might be benefited. After God had made the world in six days, He rested, and blessed and sanctified the day upon which He rested from all His work which He had created and made. He set apart that special day for man to rest from his labour, that as he should look upon the earth beneath, and the heavens above, the tangible proofs of God's infinite wisdom, his heart might be filled with love and reverence for his Maker. Had man always

kept the day which God has blessed and sanctified, there would never have been an infidel in our world; for the Sabbath was given as a memorial of the Creator's work; it was given that, upon that day in a special sense, man might draw his mind away from the things of earth to the contemplation of God and His mighty power. [Cf: Bible Echo & Signs of the Times 10-12-96 para. 05] p. 516, Para. 5, [1896MS].

"But the Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures." The heathen in their blindness bow down to idols of wood and stone. "These be our gods," they say. But in the fourth commandment we have the proof that our God is the true and living God. In it is the seal of His authority: "Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." In the heavens that declare the glory of their Maker,--the sun, shining in his strength, giving life and beauty to all created things; the moon, and the stars, the works of His hands,--we see the superiority of the God we worship. He is the God that "made the heavens and the earth." [Cf: Bible Echo & Signs of the Times 10-12-96 para. 06] p. 516, Para. 6, [1896MS].

Great blessings are promised to those who place a high estimate upon the Sabbath, and realize the obligations resting upon them in regard to its observance. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-12-96 para. 07] p. 517, Para. 1, [1896MS].

Christ commanded His followers, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." Peter exhorts us, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The earth itself is not more interlaced with golden veins and precious things than is the word of God. It is the field of revelation, the storehouse of the unsearchable riches of Christ. The truths contained therein are as treasure hid in a field; the which when a man hath found, for joy thereof he goeth and selleth all that he hath, and buyeth that field, that he may search every part of it, and make himself master of its

treasure. [Cf: Bible Echo & Signs of the Times 11-02-96 para. 01] p. 517, Para. 2, [1896MS].

That field is the word of God; and it must be searched before its precious things can be brought to light. But by the grace of God, and the enlightenment of His Holy Spirit, we all may make ourselves the possessors of its hidden treasure. Then let us search the Scriptures daily, as did the noble Bereans of Paul's day, to find out if these things be so, and be willing to receive "with all readiness of mind" the pure word of God. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-02-96 para. 02] p. 517, Para. 3, [1896MS].

"O, why do they delay? Why are they not seized by a terrific fear that it will be too late, too late? No oil in their vessels with their lamps! The end is near. We are on the very borders of the eternal world; and, O, how tardy, how dilatory to secure the oil of grace to replenish the lamps that are going out! God help the sinners in Zion!" [Cf: General Conference Bulletin 10-01-96 para. 01] p. 517, Para. 4, [1896MS].

"Will the presidents of conferences and the ministers of the people seek the Lord earnestly, put away their sins, empty their souls of their idols? Or will they continue to go on halfhearted, neglecting solemn duties, while Satan triumphs, whispering to his evil angels, and to his human confederacy in evil, 'Hopeless, Irredeemable Bankruptcy'?" [Cf: General Conference Bulletin 10-01-96 para. 02] p. 517, Para. 5, [1896MS].

[First Reading for Sabbath, November 28.] The present duty of every true child of God is to wait patiently, to watch vigilantly, to work faithfully, until the coming of the Lord, that we may be prepared for the solemn event. The characteristics of the true follower of Christ, the perfect man in Christ Jesus, will be manifested in working, watching, and waiting for the Lord. He will not be wholly given up to contemplation and meditation, or be so engrossed in some busy works, that he will neglect the exercise of personal piety; but in the symmetrical Christian, personal devotion will be blended with earnest work, and the follower of Christ will be "not slothful in business;" but "fervent in spirit; serving the Lord." The lamps must be kept trimmed and burning, that they may send forth bright rays of light into the moral darkness of the world. Every facility must be brought into play, so that spiritual declension may not take place, and that the note of warning may be sounded, lest the day of the Lord overtake you as a thief in the night. [Cf: General Conference Bulletin 10-01-96 para. 01] p. 517, Para. 6, [1896MS].

The Lord is soon coming, and for this very reason we need our schools, not that we may be educated after the order of the world, but that our institutions of learning may be more like the schools of the prophets,--places where we may learn the will of God, and reach to the very highest branches of science, that we may better understand God and his works, and the character of Jesus Christ whom he has sent. The Lord requires that there shall be faithful work done in his household day by day. The people of God must be gaining more and more skill and experience; for there will be increased work for all, and especially for men in positions of trust. As we near the end, Satan will be moved to make a desperate effort to overthrow all those who dispute his claim

to supreme authority on earth, and the people of God must be prepared for the struggle. God requires the full exercise of all the ability he has given to men, that they may do to the extent of their natural and cultivated powers, all that is possible for them to do. Every agency is to be quickened, that the great work may be accomplished, and we must work with an intensity that we have never felt before. No man can leave his post of duty without betraying sacred trusts, without endangering the salvation of his own soul and the souls of others. You are to be true to your entrusted work, and not to be seeking after something new and strange. [Cf: General Conference Bulletin 10-01-96 para. 02] p. 518, Para. 1, [1896MS].

As Christ opened before the disciples the great work that was to be done, and promised to them the gift of the Holy Spirit, they were anxious to know if they should then see the fulfilment of their long-cherished hope. They asked, "Wilt thou at this time restore again the kingdom to Israel?" The Lord rebuked their curiosity, and said, "It is not for you to know the times or the seasons, which the Father hath put in his own power." There was one thing that they might understand, and that was that they were to receive power after that the Holy Ghost should come upon them, and that they were to be witnesses of Christ. All this itching curiosity to know the set time, is rebuked. This has not been given to man to know, and we are not to feel anxious about these things which the Lord has never committed to us, but has kept in his own possession, unrevealed. But the endowment of his Spirit is for us; this we may confidently expect, and freely receive; for we can do nothing for the salvation of souls without this heavenly agency. Because of the shortness of human life, every event should be made an occasion for enriching souls with the truths of the gospel. As time is fast closing, we should keep before the mind the spirituality of the law, and the utter worthlessness of a formal, ceremonial obedience to the commandments, involved in a legal religion. The external principles of truth should be extolled. The holy and paternal character of God should be presented to men. Our obligation in our daily actions should be laid bare, that we may understand our relation to God and to each other; for we are to watch for souls as they who must give an account. We must present to the people, not the imaginations of men, not their schemes and conclusions but the grace of God in the gift of his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. We are to lift up Jesus, that he may draw men unto himself. [Cf: General Conference Bulletin 10-01-96 para. 03] p. 518, Para. 2, [1896MS].

How hard it is for Christ to get the correct idea of the spiritual nature of his kingdom, into the minds of his disciples. How hard for them to realize the necessity of constant prayer, of sincere repentance, of attaining to more and more perfection of character, which is the salt of Christian experience, and the evidence of the operation of the Holy Spirit on the heart. The Holy Spirit is to enlighten, renew, and sanctify the soul. [Cf: General Conference Bulletin 10-01-96 para. 04] p. 518, Para. 3, [1896MS].

If it is possible, Satan will cause that the professors of religion shall be borne off on some tangent of fanaticism, that they may take extreme positions, and bring reproach on the cause of the Master; and then how he exults; for he can present to the world the inconsistency of those who claim to be led by Christ, and charge their wild and

inconsistent positions and measures upon the truth which they believe. "Here," says the enemy, "is what results from believing the doctrines of Seventh-day Adventists. See their inconsistency!" The soul needs to be guarded by the strongest fortifications. The knowledge of the Scriptures must preserve the soul in its balance, by supplying the mind with solid principles of faith and truth. [Cf: General Conference Bulletin 10-01-96 para. 05] p. 519, Para. 1, [1896MS].

The Lord is coming. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." The warning has been given, "Prepare ye the way of the Lord," and it is to be given until every one who professes to be a follower of Christ shall be called upon to sound the note of warning and invitation. The halfhearted Christian needs to awake, and put the armor on. But while we are to let our light shine before men, we are not to erect false lights to mislead the soul. All are to be sound in the faith, not vacillating and uncertain, not allowing their imaginations to lead them into forbidden paths until their own faith is unsettled and others are confused by their spasmodic experiences; for those who follow their imagination, are first in the fire and then in the water; but make your movements with deliberation, with candor, considering the subject from all sides, lest you be led into some inconsistency, and souls be turned from the truth in consequence. [Cf: General Conference Bulletin 10-01-96 para. 06] p. 519, Para. 2, [1896MS].

Let every one now do his duty, laboring actively with Jesus Christ. Represent Jesus by your example of Christian piety, that the grace of Christ may appear as it is,--beautiful, attractive, harmonious, and always consistent. A life beautified with holiness is not a life of idle contemplation; but a life filled up with earnest work for the Master, whose light shineth more and more unto the perfect day. As Seventh-day Adventists, we have a work to do in witnessing for Christ. If indeed the Lord is coming, it is time to sell what you have and give alms. It is time to put out your money to the exchangers, time to place every dollar you can spare, into the treasury of the Lord, that institutions may be erected for the education of workers, who shall be instructed as were those who attended the school of the prophets. If the Lord comes and finds you doing this kind of work, he will say, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." The spell that enthralls minds, and makes them the bondservants of Satan, must be broken. Christ's lessons must be enforced, they must be impressed upon the mind and heart. On young and old should come a realization of the great love wherewith he hath loved us. We have none too many institutions. Let your means be used to create, rather than have your influence used to diminish these agencies for good. Let no one yield to the suggestions of the enemy of all righteousness, and think that because we are near the end of all things, we can have faith, and have all our infirmities removed, and that there is no need for institutions for the recovery of health. Faith and works are not dissevered. If the Lord is soon to come, begin to act decidedly and determinedly, and with intense interest to increase the facilities, that a great work may be done in a short time. [Cf: General Conference Bulletin 10-01-96 para. 07] p. 519, Para. 3, [1896MS].

Those who have been allied to the world should heed the invitation of the Lord. He says: "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." For "though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The bright beams of the Sun of Righteousness are to shine upon you, that you may be beautified with holiness. [Cf: General Conference Bulletin 10-01-96 para. 08] p. 520, Para. 1, [1896MS].

Shall we now say there is no need of facilities? that faith is all we need? Genuine faith is a working principle, and works will appear as a proof of this agent in the soul. You should redouble your efforts, redouble your working forces. [Cf: General Conference Bulletin 10-01-96 para. 09] p. 520, Para. 2, [1896MS].

Fathers and mothers, make haste. Your children are to be objects of your solicitude. Principles are to be kept before your children that will exert a heavenly influence over life and character. By every means at your command, you are to teach them that they are not to pattern after the world's plan of education; but the truth must be impressed upon their hearts and minds. The truths that Satan had concealed by his hellish shadow, the truths that he had misinterpreted, and misapplied, and disconnected from the Lord of Glory, are to be reset, opened and explained, and made to appear in their heavenly beauty, to be seen as truths that shall stand fast forever. They are to be re-established in the minds of men by the living agents whom God hath appointed, and error is to be revealed in its true character by the light of truth. The Lord Jesus has moved upon human minds, that they may become his living agents to do a special work in recovering the old truths from their old forms, that they may rid them of the traditions and maxims of men, and give them to the world in their native purity, in their original splendor, freshness, and force. This is our work, brethren and sisters, in this waiting, watching time. [Cf: General Conference Bulletin 10-01-96 para. 10] p. 520, Para. 3, [1896MS].

Look at the picture that is drawn of the faithful and wise steward. The Lord says. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household?" The Son of Man is represented as one taking a far journey, who gave authority to his servants, and to every man his work. Do we comprehend this? Do we act upon it? Do we realize that to every one of us is given a work to do? The work is not all left to those who hold official position, nor to the ministers, but to every member of the church Christ has given his work. There are to be no indolent ones; and yet how many ignore all spiritual responsibility. There are do-nothings. The pages of the book of God reveal a mournful blank. They are trees in the vineyard of the Lord, but they bear no fruit; they are cumberers of the ground. [Cf: General Conference Bulletin 10-01-96 para. 11] p. 520, Para. 4, [1896MS].

I was shown the danger that will threaten the church, because here and there persons will be rising up, proclaiming that they have new light. They may be those who have been regarded as humble Christians, and very conscientious in all their doings, but they do not have a good conscience. Reason and common sense are laid aside, and they become fanatical. Religious fanatics will certainly appear among us, and they will cause much care and much grief to those who have the honor of the cause of God at heart. They will not consider it their duty to counsel with their brethren. [Cf: General Conference Bulletin 10-01-96 para.

12] p. 520, Para. 5, [1896MS].

There is danger on every side, danger of restricting operations for the benefit of the church and the world, and danger of carrying these operations too far. There is danger of establishing schools at a large outlay of means, when if these matters were prayerfully considered, they would see that it was not wise to go to so great an expense; for in building on so large a scale, heavy demands must be made on the conference, loans must be secured from every available source, and a great burden must be laid upon the cause to carry the enterprise through. This means that other projects of as great importance cannot be carried along in equal proportion. [Cf: General Conference Bulletin 10-01-96 para. 13] p. 521, Para. 1, [1896MS].

There is great need of sanctified judgment in order that the work of God shall advance to occupy the many fields that are opening for its entrance. A large work is to be carried forward in our world, and in no one place should there be a large expenditure of means and ability, when it will cut off the building up of interests that are equally important. In all the work of building our institutions, the superscription of the Master should be seen, and not the mold of man. It is a mistake for an enterprise of this character to be carried forward in such a way that a large debt is accumulated. The managers of these interests greatly need the endowment of the Holy Spirit, in order that through the influence of ambition they may not be led to do some great thing, and swallow up a great proportion of the means that should be more widely distributed. It is not in God's order that one interest should be strengthened while another is left to languish and die. [Cf: General Conference Bulletin 10-01-96 para. 14] p. 521, Para. 2, [1896MS].

There is great need of taking wide, extended views of the work, and then of carefully computing the means, that one interest may not flourish at the expense of another. There is need of so dividing the means that it will meet proportionately all the necessities in every direction. Human pride is to have no encouragement in these enterprises. [Cf: General Conference Bulletin 10-01-96 para. 15] p. 521, Para. 3, [1896MS].

A great work must be done all through the world, and let no one flatter himself that because the end is near, there is no need of making special efforts to build up the various institutions as the cause shall demand. You are not to know the day or the hour of the Lord's appearing, for this has not been revealed, and let no one with an ingenious mind endeavor to seek out such a matter, and speculate on that which has not been given him to understand; but let every one work upon that which has been placed in his hands, doing the daily duties that God requires. The Lord has entrusted his servants with his household goods, with the investment of his capital, and he expects them to be diligent and active, looking out for the interests of his kingdom. All are to be workers; but the heaviest burden of responsibility rests upon those who have the greatest talent, the largest means, the most abundant opportunity. We are to be justified by faith, and judged by our works. [Cf: General Conference Bulletin 10-01-96 para. 16] p. 521, Para. 4, [1896MS].

When the Lord shall bid us to lay off the armor, and to make no

further effort to establish schools, to build institutions for the care of the sick, for the shelter of the orphans and the homeless and for the comfort of the worn-out ministers, it will be time to fold our hands and let the Lord close up the work; but now is our opportunity to show our zeal for God, our love for humanity. The church is now militant, not triumphant. The members of the church are to invest every particle of physical, intellectual, and moral vigor that they possess, that they may be wise stewards of the manifold gifts of God. With the light shining upon our pathway, who will dare to trifle with his moral responsibility? Happy are those who, from the very beginning of their religious life, make a surrender of themselves and their all to God, and are true to the unerring dictates of the Spirit of God. Happy are they who make Christ and him crucified, their only hope. [Cf: General Conference Bulletin 10-01-96 para. 17] p. 521, Para. 5, [1896MS].

Close the door, block the way to the advancement of the spiritual upbuilding of the Master's kingdom, and piety wanes. Men and women deprived of helping others, become straightened, bigoted, unsympathetic, and hard, because they become self-centered, engaged in their own personal affairs. It is because of the Lord's mercy that men are permitted to have a part in the work of salvation, and be colaborers together with Christ, in caring for the souls for whom he died. It is by engaging in this work that we are enabled to grow in grace and in the knowledge of the Lord Jesus Christ. If we are Christlike, we shall be large of heart, and sympathetic in disposition. We are to become identified with our Saviour in all his plans, triumph in his victory, and share in his glory at last. We are to be partners in the work of God in all parts of the world; wherever there are souls to be saved, we are to lend our help, that many sons and daughters may be brought to God. Christians cannot neglect this great work and be guiltless before God. The end is near, and for this reason, we are to make the most of every entrusted ability and every agency that shall offer help to the work. The workers for God, in the field or at home, are to be self-denying, bearing the cross, restricting their personal wants, that they may be abundant in good fruits. Those who prize the light of saving, precious truth, will not hesitate in regard to doing their God-given duty, but will gather up the rays of divine light, that they may diffuse them to those that are in darkness. [Cf: General Conference Bulletin 10-01-96 para. 18] p. 522, Para. 1, [1896MS].

Time is short, and we have not a moment to lose. The "Pitcairn" has been fitted up to visit the islands of the sea, and bear the message that God would have the people hear in these far-off places. If this vessel should meet with accident, or become unseaworthy, there would be an immediate call for means, that another vessel might go forth to do this work. There is need that every man, woman, and child employed in our institutions, should carry a burden for the souls of those who are in darkness. By the means of ships, more can be done for the salvation of souls than has been done. There is a class for whom little is being done, and that is the seamen. [Cf: General Conference Bulletin 10-01-96 para. 19] p. 522, Para. 2, [1896MS].

Schools must be established, that the youth may be educated, that those engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences. Institutions for the treatment of the sick must be established in foreign lands, and medical missionaries must be raised up, who will be self-denying, who will lift

the cross, who will be prepared to fill positions of trust, and be able to educate others. And besides all this, God calls for home missionaries. Let every soul deny self, lift the cross, and expend far less means for the gratification of self, that there may be living, working agents in all the churches. A faith that comprehends less than this, is one that denies the Christian character. The faith of the gospel is one whose power and grace are of divine authorship. Then let us make it manifest that Christ abides in us, by ceasing to expend money on dress and on needless things, when the cause of Christ is crippled for want of means, when debts are left unpaid on our meetinghouses, and when the treasury is empty. "By their fruits ye shall know them." Shall we not follow the example of Him who for our sakes became poor, that we through his poverty might be made rich? Mrs. E. G. White. *North Fitzroy, Australia, Jan 21, 1892*. [Cf: General Conference Bulletin 10-01-96 para. 20] p. 522, Para. 3, [1896MS].

There is a great work to be done in this country (Australia). I have spoken to the people upon the camp-ground, and have told them that the work cannot be done by the ordained minister alone. God will accept of any of those who love and serve him, in their efforts to educate those who are in the darkness of error, and thus win souls to Christ. Hundreds and thousands who profess the truth, who are now idlers in the market-places, might be engaged in the work of the Lord. The voice of Christ speaks to them, asking, "Why stand ye here all the day idle?" and adds, "Go work to-day in my vineyard." Why is it that many more do not respond to this call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside of the pulpit. God calls upon all who have been drinking of the water of life, to lead others to the Fountain. Jesus 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." "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." Christ is to be your light, Christ is to be your sufficiency and power. Christ is the root, and he sustains every branch by his power. If you make finite men your dependence, you will certainly fail. He is the bright and morning star. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." "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." This commission to bid others to come embraces the entire church, and applies to every one who has accepted Christ as his personal Saviour. Of those who received Christ it is written, "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 fulness have we all received, and grace for grace." [Cf: *The Home Missionary* 08-01-96 para. 01] p. 522, Para. 4, [1896MS].

Every converted soul has a work to do. We are to receive grace in order to freely give grace. We are to let the light shine forth from the bright and morning Star, to shed forth light in works of self-denial and self-sacrifice, following the example that Christ has given us in his own life and character. We are to draw from "the Root" that substance that will enable us to bear much fruit. Every soul who has heard the divine invitation, is to echo the message from hill and valley, saying to those with whom he comes in contact, "Come." From the

moment of conversion, those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning Star. Jesus would impress upon the church the fact that they are his brethren, that they are to unite with him as laborers together with God. They are to be a brotherhood for the saving of humanity. Christ expects a very different work from the churches than that which has been given to him. The people of God will not answer the expectation of Christ until they are converted and prepared to obey the commandment of Christ. He says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Again he says, "By this shall all men know that ye are my disciples, if ye have love one to another." When this commandment is obeyed, envy, evil surmising, evil thinking, and evil speaking will be banished. In the character of those who love God, these evils will have no part. Love means spiritual growth after the divine model. Christ has given us a pattern in his own example. He would bind his followers to one another and to himself. Their oneness with Christ makes them love one another; for love is the sure fruit of unity with Christ. Christ declared that their love one for another was a sure badge of their discipleship. He is the root, his disciples are the branches. [Cf: The Home Missionary 08-01-96 para. 02] p. 523, Para. 1, [1896MS].

I would that I had the power to present the subject to others as it has been presented to me. Just before he descended to the greatest depths of humiliation, the Saviour lifted up his eyes to heaven, and prayed that his disciples might be one. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all 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." The church will never as a whole receive the latter rain unless they shall put away all envy, evil surmising, and evil speaking. Those who have cherished hatred in the heart until it has strengthened and become part of their character, must have a different experience if they would share in the latter rain. Many are not awake to the fact that the Lord is testing and proving them to make it manifest whether or not they really love Jesus. The spirit and attitude manifested to their brethren, tells their spirit and attitude toward God. Great dishonor is done to Jesus Christ by those who claim to be his disciples. Those who are not branches of the divine Root, who are not partakers of the divine nature, will not and cannot love those for whom Christ has given his life. The evidence that we are accepted in the Beloved, that we have passed from death unto life, is that we "love the brethren." "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "He that loveth not his brother abideth in death." This is the decision of One who cannot lie. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." But notwithstanding these positive utterances, how little love is expressed among those who profess to be sons and daughters of God! "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?" The inference to be drawn from this question is that it is impossible for one to have the love of God, and fail to have compassion for his fellow men. The love of Jesus in the heart will always be revealed in tender compassion for the souls of those for whom Christ paid so dear a price. "Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." There is no such thing as a loveless Christian. He who is in unity with Christ, in word, in life, and in action, bears the living testimony that he has the mind and spirit of Christ. [Cf: The Home Missionary 08-01-96 para. 03] p. 523, Para. 2, [1896MS].

Those who are truly the followers of Christ love as brethren, and are the salt of the earth, the light of the world. Every true believer catches the beams from the Morning Star, and transmits the light to those who sit in darkness. Not only do they shine amid the darkness in their own neighborhoods, but as a church they go forth to regions beyond. The Lord expects every man to do his duty. Every one who unites with the church is to be one with Christ, diffusing the beams of the Morning Star, and becoming the light of the world. Christ and his people are to be copartners in the great work of saving the world. [Cf: The Home Missionary 08-01-96 para. 04] p. 524, Para. 1, [1896MS].

The churches have not been educated altogether as they should have been educated. They have been educated to depend upon the ministers to pray and open the Scriptures to the people who assemble to worship God. God would have the people hear the voice of God, and go to work for the Master. Thousands might be at work who are not ordained to preach the gospel. If the love of God was a living, abiding element in the soul, there would be love among the brethren, and many who have been indifferent to the great Teacher's commandment, who now bite and devour one another, would be convinced of their mistake, and draw into fellowship. God has made every provision for better things. God's people have close, severe battles to fight; but these battles are not to be against their brethren. All desire to hurt and weaken and destroy the influence of even the weakest of God's workers, is registered in the books of heaven as desire to weaken the influence of Jesus Christ. The warfare we are to undertake is to be waged against the confederacy of evil, which is arrayed against the people of God. But woe unto those who shall turn their implements of warfare against their own brethren. God reminds us that we are to fight in unison with the angels of heaven, and that more than angels are engaged in the warfare. [Cf: The Home Missionary 08-01-96 para. 05] p. 524, Para. 2, [1896MS].

The Holy Spirit, Christ's representative, arms the weakest with might to press forward unto victory. God has organized his instrumentalities to draw all men unto him. He sends forth to his work many who have not been dedicated by the laying on of hands. He answers objections that would arise against this method of labor, even before they arise. God sees the end from the beginning. He knows and anticipates every want, and provides for every emergency. If finite men to whom he commits his work, do not bar the way, God will send forth laborers into his vineyard. To every converted soul he says: "Go ye into all the world, and preach the gospel to every creature." It is not necessary that the

Lord should first sit in earthly legislative councils, and inquire of those who think they must plan for his work, "Will you permit men whom I have chosen, to unite with you in working in some part of my moral vineyard?" Christ was standing only a few steps from his heavenly throne when he gave his commission to his disciples, and included as missionaries all who would believe on his name. Jesus wants every minister to whom he has committed a sacred trust, to remember his injunctions, to consider the vastness of his work, and to place the obligation of preaching the gospel to the world upon the large number to whom it belongs. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The power of God was to go with those that proclaimed the gospel. If those who claim to have a living experience in the things of God, had done their appointed duty 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: The Home Missionary 08-01-96 para. 06] p. 524, Para. 3, [1896MS].

God has appointed a day in which he will judge the world. Christ tells us when that day will be ushered in, and says, "And this gospel of the kingdom shall be preached in all the world for a witness, . . . and then shall the end come." Satan has worked in such a way as to blind the understanding of men, and to cause those who profess to be followers of Christ to neglect their weighty responsibilities, and to lose their first love. He has worked in such a way that a hard, selfish, Satanic spirit has taken possession of many who have loved souls for whom Christ died. They might have worked in a variety of ways as God's instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened. Angels of God would have been close beside them to impress the hearts of those who were thirsting for the waters of life. God would have imbued the workers with his Holy Spirit as they sought to diffuse the light that he had given them. He who works with an eye single to the glory of God will have increased light as he imparts light. He will see and realize the value of souls, and contact with an unconverted soul will lead him to kindle his taper at the divine altar, and bear its light to his fellow men. God will use the most humble men, even if they have not been ordained. Let all open the heart to the voice and the knock of Jesus, and let him in. The Lord has waited long for the missionary spirit to pervade the church, so that every one would work as in the sight of the hosts of heaven. "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 parts of the earth." Determined effort to oppose the spread of the message will be aroused, but we are to remember that Jesus, who is our example, did not fail, and was not discouraged. His method of labor must be our method of labor. He did not hesitate or sermonize, but he instructed men with authority, as a teacher sent from God. Mrs. E. G. White. [Cf: The Home Missionary 08-01-96 para. 07] p. 525, Para. 1, [1896MS].

[From a letter by Mrs. E. G. White, dated June 14, 1896, we extract the following:--] [Cf: The Home Missionary 11-01-96 para. 01] p. 525, Para. 2, [1896MS].

"I cannot see why the canvassing work is not as good and successful a

work as can be done for the Lord. Canvassers can become acquainted with the people, they can pray with them, and can understand their true necessities. [Cf: The Home Missionary 11-01-96 para. 02] p. 525, Para. 3, [1896MS].

"From the light which God has given me, there is much responsibility resting upon the canvassers. They should go to their work prepared to explain the Scriptures, and nothing should be said or done to bind their hands. If they put their trust in the Lord as they travel from place to place, the angels of God will be round about them, giving them words to speak which will bring light and hope and courage to many souls. Were it not for the work of the canvassers, many would never hear the truth. [Cf: The Home Missionary 11-01-96 para. 03] p. 525, Para. 4, [1896MS].

"Of all the gifts which God has given to man, none is more noble or a greater blessing than the gift of speech, if it is sanctified by the Holy Spirit. It is with the tongue we convince and persuade; with it we offer prayer and praise to God, and with it we convey rich thoughts of the Redeemer's love. By this work the canvasser can scatter the seeds of truth, causing the light from the word of God to shine into many minds. [Cf: The Home Missionary 11-01-96 para. 04] p. 525, Para. 5, [1896MS].

"I sincerely hope that no mind will receive the impression that it belittles a minister of the gospel to canvass. Hear the apostle Paul's testimony: 'Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 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.' The eloquent Paul, to whom God manifested himself in a remarkable manner, went from house to house, with all humility of mind, and with many tears and temptations. [Cf: The Home Missionary 11-01-96 para. 05] p. 526, Para. 1, [1896MS].

"I have been shown that the most precious ministry can be done by canvassing, and that by ministers. By doing this work, they will obtain a varied experience, and will be doing the very work that the apostle Paul did. I copy an extract from an appeal made to our brethren in regard to canvassing for our periodicals and books: 'The canvassing work is an important field for labor; and the intelligent, God-fearing, truth-loving canvasser, occupies a position equal to that of the gospel minister.' Then should the canvasser feel at liberty, any more than the ordained minister, to act from selfish motives? Should he be unfaithful to all the principles of missionary work, and sell only those books that are cheapest and easiest to handle, neglecting to place before the people the books which will give most light, because by so doing, he can earn more money for himself? The canvassing work is a missionary work, and the field must be worked from a missionary standpoint. Selfish principles, love of dignity and position should not be once named among us. The thought of seeking to become greatest should never come into our minds." [Cf: The Home Missionary 11-01-96 para. 06] p. 526, Para. 2, [1896MS].

Well organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. E. G. W. [Cf: The Home Missionary 11-01-96 para. 07] p. 526, Para. 3, [1896MS].

Those who take hold of Christian help work, who 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. [Cf: Sabbath School Worker 01-01-96 para. 01] p. 526, Para. 4, [1896MS].

Visiting the sick, comforting the poor and the sorrowful for Christ's sake, will bring to the workers the bright beams of the Sun of Righteousness, and even the countenance will express the peace that dwells in the soul. The faces of men and women who talk with God, to whom the invisible world is a reality, express the peace of God. They carry with them the soft and genial atmosphere of heaven, and diffuse it in deeds of kindness and works of love. Their influence is of a character to win souls to Christ. If all could see and understand, and be doers of the words of God, what peace, what happiness, what health of body and peace of soul would be the result! A warm, kindly atmosphere of love, the pitying tenderness of Christ in the soul, can not be estimated. The price of love is above gold and silver and precious stones, and makes human agents like Him who lived not to please Himself. [Cf: Sabbath School Worker 01-01-96 para. 02] p. 526, Para. 5, [1896MS].

I am sorry that there are those who very sparingly cultivate the sympathy and tenderness of Christ. Many do not even manifest love toward their brethren and sisters who are in the faith. They do not exercise the precious tact that should bind and heal those who go astray, but instead they exhibit cruelty of spirit, that drives the wanderer still farther into the dark, and makes angels weep. Some seem to find a sort of pleasure in bruising and wounding souls who are ready to die. As I look upon men who handle sacred truth, who bear sacred responsibilities, and who are failing to cultivate a spirit of love and tenderness, I feel like crying out, "Turn ye, turn ye; for why will ye die?" When I consider the fact that as probationers we are now forming characters that will either fit us for the society of heavenly angels, or relegate us to a place with those who are outside the city of God, I tremble for these men. O, if there were no rousing up of evil passions in the hearts of those who claim to be God's agents, how much more reasonable consideration would be given to questions of serious importance! How does Heaven look upon human agents who are void of the milk of human kindness? "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Could a more powerful appeal be made? [Cf: Sabbath School Worker 01-01-96 para. 03] p. 527,

Para. 1, [1896MS].

We are counseled to let no corrupt communication proceed out of our mouth; but a corrupt communication is not simply something that is vile and vulgar. It is any communication that will shut from the mind the view of Christ, that will blot from the soul true sympathy and love. It is a communication in which the love of Christ is not expressed, but rather sentiments of an unchristlike character. It is that which brings oppression upon men, women, youth, and children, for whom Christ has given his life. It is in the decisions that are formulated against those who need help, and who will perish if they are left to die. [Cf: Sabbath School Worker 01-01-96 para. 04] p. 527, Para. 2, [1896MS].

There is but one power that can bring us into conformity to the likeness of Christ, that can make us steadfast, and keep us constant. It is the grace of God which leads us to obey the law of God, the transcript of the divine character. It is a knowledge of Christ Jesus which we should cultivate to the uttermost of our power in order that we may be doers of his word. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Is not this a work that pays? Will we make Jesus glad? Will we cause rejoicing among the angels of God? We can do so by cooperating with God in seeking and saving that which was lost. There is more joy in heaven over one sinner that repenteth than over the ninety and nine who need no repentance. Shall we not cooperate with heavenly angels in the work of saving fallen humanity? [Cf: Sabbath School Worker 01-01-96 para. 05] p. 527, Para. 3, [1896MS].

We are not our own; we are the property of Christ. We are to be laborers together with God. We are to do the work that Christ has laid out in the following verses: "Take heed that ye despise not one of these little ones; for I say unto you. That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which has gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more over 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." We are to follow the example of Jesus, who says, "I am not come to call the righteous, but sinners to repentance." We are to be wide-awake, so that we may know what we can do to bless and save those around us. 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 prepare them to be temples of the Holy Ghost. By Mrs. E. G. White. [Cf: Sabbath School Worker 01-01-96 para. 06] p. 528, Para. 1, [1896MS].

The earnest, persevering prayer of the righteous avails much. It is our duty to ask God for the very facilities that we need to lift the standard of truth in all parts of the world. It is not by might, nor by power but by my Spirit, saith the Lord, that the light of the knowledge of the truth for this time shall shine forth as a lamp that burneth. Prayerless zeal will not enable us to make the right kind of headway. The sincere, humble prayer of the true worshiper ascends to heaven, and

Jesus mingles with our lowly petitions the holy incense of his own merit. Through his righteousness we are accepted. Christ makes our prayers wholly efficacious through the savor of his righteousness. In these days of peril, we need men who will wrestle with God as did Jacob, and who, like Jacob, will prevail. Thank God that the world's Redeemer promised that if he went away, he would send the Holy Spirit as his representative. Let us pray, and grasp the rich promises of God, and then praise God that in proportion to our earnest, humble supplications the Holy Spirit will be appointed to meet our needs. If we seek God with all our heart, we shall find him, and obtain the fulfillment of the promise. His grace will be given in large measure to those who will be active agents in imparting it to the world to convict the mind of truth, and to convert the soul to Christ. [Cf: Sabbath School Worker 02-01-96 para. 01] p. 528, Para. 2, [1896MS].

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. . . . For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: Sabbath School Worker 02-01-96 para. 02] p. 528, Para. 3, [1896MS].

The Lord will not leave his afflicted, tried children to be the sport of Satan's temptations. It is our privilege to trust in Jesus. The heavens are full of rich blessings, and it is our privilege to have the joy of Christ in us that our joy may be full. We have not because we ask not, or because we do not pray in faith, believing that we shall be blessed with the special influence of the Holy Spirit. To the true seeker through the mediation of Christ the gracious influences of the Holy Spirit are imparted in order that the receiver may impart a knowledge of saving truth. Why do we not believe the plain "Thus saith the Lord"? Do not cease to pray under any circumstances. The spirit may be willing but the flesh may be weak, but Jesus knows all about that. In your weakness you are not to be anxious; for anxiety means doubt and distrust. You are simply to believe that Christ is able to save unto the uttermost all who come unto God by him, seeing he ever liveth to make intercession for us. What does intercession comprehend?--It is the golden chain which binds finite man to the throne of the infinite God. The human agent whom Christ has died to save importunes the throne of God, and his petition is taken up by Jesus, who has purchased him with his own blood. Our great High Priest places his righteousness on the side of the sincere suppliant, and the prayer of Christ blends with that of the human petitioner. Christ has urged that his people pray without ceasing. This does not mean that we should always be upon our knees, but that prayer is to be as the breath of the soul. Our silent requests, wherever we may be, are to be ascending unto God, and Jesus, our Advocate, pleads in our behalf, bearing up with the incense of his righteousness our requests to the Father. The Lord Jesus loves his people, and when they put their trust in him, depending wholly upon him, he strengthens them. He will live through them, giving them the inspiration of his sanctifying Spirit, imparting to the soul a vital transfusion of himself. He acts through their faculties, and causes them to choose his will and to act out his character. With the apostle

Paul they then may say. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Christ impresses upon the mind of believers the fact that they are to have the glory which the Father has given him, in order that all who love and serve him may be one with God. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send 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. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory [character], which thou hast given me; for thou lovedst me before the foundation of the world." [Cf: Sabbath School Worker 02-01-96 para. 03] p. 528, Para. 4, [1896MS].

Oh, what a request! He asked not that which was impossible for the members of the human race who believe on him to receive. He asks that the Father shall love those who believe in him, who love and serve him, as he loves his Son. Is this not sufficient to fill our mind with profoundest awe and love? Where is our faith? Oh, let it be strengthened in contemplation of the thought of the possibility of God loving finite men, even as he loved his only begotten Son! Let our faith be strengthened in contemplating the thought that as followers of Christ we may be complete in him. Oh, how far short is our faith! Let us talk faith, live faith, and give to the world an example of the faith which works by love and purifies the soul. By Mrs. E. G. White. [Cf: Sabbath School Worker 02-01-96 para. 04] p. 529, Para. 1, [1896MS].

Our great adversary is constantly working with power to allure the youth to self-indulgence, pride, and extravagance, that their minds and hearts may be so fully taken up with these things that there will be no place for God in their affections. He is by these means warping the character and dwarfing the intellect of the youth of this generation. It is the duty of parents to counteract his working. Every influence brought to bear upon the young people to preserve in their hearts true, unaffected humility, and the knowledge of the divine will, will aid in holding them back from being corrupted with the vices of this age. [Cf: Sabbath School Worker 07-01-96 para. 01] p. 529, Para. 2, [1896MS].

One of the most effective barricades against the incoming tide of evil is the cultivation of habits of self-denial and benevolence. Children should be educated to look with disgust upon habits of selfishness and covetousness. God has sacred claims upon them, and they need to be instructed, line upon line, precept upon precept, to recognize and conscientiously regard these claims. [Cf: Sabbath School Worker 07-01-96 para. 02] p. 529, Para. 3, [1896MS].

It should be kept before the young and tender minds that God is constantly giving his blessing to his dependent children in the sunshine and showers, which cause vegetation to flourish, and the earth to yield her bounties for the service of man. These blessings are not bestowed upon us to encourage our selfish natures, by retaining the treasures of God's bounty, and fixing our affections on them, but that

we may render back to the Giver gifts and offerings. This is the least expression of gratitude and love that we can return to our benevolent Creator. [Cf: Sabbath School Worker 07-01-96 para. 03] p. 529, Para. 4, [1896MS].

There has been a great neglect on the part of parents in not seeking to interest their children in the workings of the cause of God. In many families the children seem to be left out of the question, as if they were irresponsible beings. Some parents even rob God of his just claims in tithes and offerings that they may save wealth for their children, not thinking that in so doing they are opening to their loved ones a door of temptation which will generally prove their ruin. They remove from the children the necessity of personal exertion, and with it an incentive to noble achievement. [Cf: Sabbath School Worker 07-01-96 para. 04] p. 529, Para. 5, [1896MS].

If they were encouraged to do so, the children would earn means to devote to benevolent purposes, and to the advancement of the cause of God; and their interest would be increased by the fact that they had invested something in these enterprises. Their small donations would be a material aid, and the children themselves would be far better, physically, mentally, and morally, for the effort they had made. Through their diligence and self-denial they would gain a valuable experience, which would help them in making a success of this life as well as in securing the life to come. By Mrs. E. G. White. [Cf: Sabbath School Worker 07-01-96 para. 05] p. 529, Para. 6, [1896MS].

Christ passed no human being by as worthless and hopeless, but sought to apply the saving remedy to every soul who needed help. Wherever he was found, he had a lesson to present that was the right one for the time and circumstance. He sought to inspire with hope the most rough and unpromising, setting before them the idea that they might become blameless and harmless, and attain a character that would be Christlike. They could be the children of God, and shine as lights in the world, even though they lived among evil people. This was the reason that so many heard him gladly. From his very childhood he worked for others, letting his light shine amid the moral darkness of the world. In bearing burdens in his home life, and in laboring in more public fields, he showed men what the character of God is. He encouraged everything that had a bearing on the real interests of life; but he did not encourage the youth in dreaming of what would be in the future. He taught them by his words and by his example that the future would be decided by the way in which they spent the present. Our destiny is marked out by our own course of action. Those who cherish that which is right, who work out God's plan though it be in a narrow sphere of action, and who do right because it is right, will find wider fields of usefulness. Those who are true to God's holy commandments in a humble place, are fitting themselves to do service in some higher position. The Lord will bless them with views of eternity, will help them to purify and elevate their characters. They may be as conscious of the favor of God as was Christ. [Cf: The Youth's Instructor 01-02-96 para. 01] p. 530, Para. 1, [1896MS].

The Jews thought themselves better than other people, and held themselves aloof from other nations; but Jesus mingled with all classes of people. He had come to seek and to save that which was lost. The brethren of Christ were angry because he did not feel the same

prejudice they felt against the poor and the outcast. They did not understand Jesus. Through childhood, youth, and manhood, Christ walked alone. In his purity, in his faithfulness, he trod the winepress alone; and of the people there was none with him. [Cf: The Youth's Instructor 01-02-96 para. 02] p. 530, Para. 2, [1896MS].

It is our privilege now to act a part in the work and mission of Christ. We may be laborers together with him. In whatever work we are called to engage, we may work with Christ. He is doing all that he can to set us free, to make our lives that seem so cramped and narrow, reach out to bless and help others. He would have us understand that we are held responsible to do good, and have us realize that in shunning our work we are bringing loss upon ourselves. In his day he saw many that were falling far below what they might be in becoming useful. To those who were doing nothing, he said, "Why stand ye here all the day idle?" We are to work while it is called today; for the night cometh in which no man can work. [Cf: The Youth's Instructor 01-02-96 para. 03] p. 530, Para. 3, [1896MS].

Jesus carried the burden of the salvation of the human family upon his heart. He knew that unless men would receive him, and become changed in purpose and life, they would be eternally lost. This was the burden of his soul, and he was alone in carrying this load. No one knew how heavy was the weight that rested upon his heart; but from his youth he was filled with a deep longing to be a lamp in the world, and he purposed that his life should be "the light of the world." This he was, and that light still shines to all who are in darkness. Let us walk in the light which he has given. Mrs. E. G. White. [Cf: The Youth's Instructor 01-02-96 para. 04] p. 530, Para. 4, [1896MS].

"Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God." Those who would compose the family of God in heaven must be merciful and pure in heart. The compassionate spirit of Christ must abide in their hearts. He left his royal throne, laid aside his kingly crown, and clothed his divinity with humanity, in order to show mercy to fallen men, and make manifest his compassion, pity, and care. He says: "Ye have not chosen me, but I have chosen you." It was while we were yet sinners that Christ died for us, while we were yet his enemies that he manifested his great love toward us. He has given unto us "exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: The Youth's Instructor 01-09-96 para. 01] p. 531, Para. 1, [1896MS].

In order to be compassionate like our Saviour, we shall need to study the divine pattern. Those who study nothing but their own inclinations, whose hearts are not affected by the necessities of others, will not manifest a Christlike character. If their path is crossed, if their wills are thwarted, they will be vindictive and hard. The merciful spirit must be within the heart, or it will not be developed in the life. But where this spirit is cultivated, kindness will be manifested not only to the human beings that are about us, but to the dumb creatures which God has given to serve us. Jesus says, "Blessed are the merciful." Those who possess this attribute are blessed here; a sweet spirit of satisfaction is the reward of the soul who possesses compassion and love. They realize the fulfilment of the promise that "they shall obtain mercy." The God of heaven sends the angels to encamp

around such ones, and to move upon the hard hearts of those with whom they associate. By the manifestation of mercy, they confess to all the world that they are on the Lord's side. [Cf: The Youth's Instructor 01-09-96 para. 02] p. 531, Para. 2, [1896MS].

"Blessed are the pure in heart: for they shall see God." If we are pure in heart, our words will be pure, our actions will be holy. Unless our hearts are pure and our hands clean, we cannot discern the beauty of God's character, nor hold communion with the Holy One. It is now that our hearts should be pure and holy. We have no promise that we shall be transformed in character when Christ appears. If we would offer an offering unto the Lord in righteousness, we should put away everything that is sinful in thought, in word, and in deed. If we cherish iniquity, we cannot offer acceptable petitions; our praise cannot arise to God as sweet incense! O how much we need purity of heart! Let every one that names the name of Christ depart from all iniquity. Let no one think that Christ can be satisfied with one little corner of our hearts, while we allow Satan to erect his throne within, and fill our moral atmosphere with defilement. Christ will abide in the soul only when the whole heart is given up to him, and then the character will develop after the divine similitude. We cannot hide that which is in the heart. That which occupies the soul will be made manifest. If we are pure in heart, we shall see God; we shall gather more light and power, and become more like Jesus. [Cf: The Youth's Instructor 01-09-96 para. 03] p. 531, Para. 3, [1896MS].

We may multiply forms and ceremonies, and heap resolution upon resolution, and be nothing better for all these things. What we need is purity of heart; and God can give us this as a free gift of his grace. Many blame circumstances for their defective characters. They say, "I could do so much better if things were only different; but this one tries me, and that one vexes me, and that is the reason that I am not a better Christian." But this is a deception. There is grace with God to enable you to serve him just where you are, and excuses of this order have no weight with him. Do not charge your circumstances with your failure. The Lord knows where you are, and he would have you practise those things which make for godliness. You need not be an element of strife, no matter what arises to try to vex you. You may be a peacemaker, whatever may be your circumstances. Jesus says, "Blessed are the peacemakers: for they shall be called the children of God." What a shame it is that Satan is allowed to work so successfully among us! Why do we permit gossips to pour into our ears complaints and reproaches concerning our brethren and our friends? Why do we take up a reproach and stir up strife, instead of making peace? This grieves God's Holy Spirit, and causes love to leak out of the heart as water out of a leaky vessel. Let us have a practical religion. Look to Christ by faith, and behold his purity, his mercy, and his love, and bring our actions into harmony with the divine Spirit. Let us have the Spirit of Jesus in our homes. Let us sing and make melody unto the Lord in our hearts. If the praise of God is in our household, there will be no danger of discord in the church. Where there are peacemakers, there is the ministry of holy angels. Be converted; repent; realize what religion is. Open your hearts, and let the Lord Jesus in. We cannot be halfhearted in the service of God, and be prepared to stand in the judgment. We must have Christ in the inward parts, and his sacred presence will create a pure atmosphere in the home and in the church. If he abides with us, sweet music will come from our hearts, and our

prayer and praise circle will be enlarged. Have little Bible classes among yourselves, and make them interesting. Go out and behold God in nature, and when you glorify God, he will honor you. Unless we give ourselves entirely to Christ, Satan will take control. Let us run with patience the race that is set before us, keeping our eyes fixed upon the Author and Finisher of our faith. Take your stand fully under the bloodstained banner of the cross. Look to Christ by faith, and light and joy and melody will spring up in your heart. Cultivate the faith that works by love and purifies the soul, and you will be among the blessed, and shall see God, and praise him through the endless ages of eternity. Mrs. E. G. White. [Cf: The Youth's Instructor 01-09-96 para. 04] p. 531, Para. 4, [1896MS].

"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. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 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. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." [Cf: The Youth's Instructor 01-16-96 para. 01] p. 532, Para. 1, [1896MS].

We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now is the time to put on the righteousness of Christ, the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis. It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character through the hours of probation; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility. It is impossible to impart the fragrance of love, to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity. [Cf: The Youth's Instructor 01-16-96 para. 02] p. 532, Para. 2, [1896MS].

But the day is coming, and it is close upon us, when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation, and have formed characters after the likeness of Christ. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character building, and frame their characters after the divine model. [Cf: The Youth's Instructor 01-16-96 para. 03] p. 532, Para. 3, [1896MS].

Our precious Redeemer is standing before the Father as our intercessor, and is preparing mansions for all those who believe in him as their personal Saviour. Let those who would meet the divine standard, search the Scriptures for themselves, that they may have a knowledge of the life of Christ, and understand his mission and work. Let them behold him as their Advocate, standing within the veil, having in his hand the golden censer, from which the holy incense of the merits of his righteousness ascends to God in behalf of those who pray to him. Could they thus behold him, they would feel an assurance that they have a powerful, influential Advocate in the heavenly courts, and that their suit is gained at the throne of God. What an experience may be attained at the footstool of mercy, which is the only place of sure refuge! You may discern the fact that God is back of his promises, and not dread the issue of your prayers, or doubt that Jesus is standing as your surety and substitute. As you confess your sins, as you repent of your iniquity, Christ takes your guilt upon himself, and imputes to you his own righteousness and power. To those who are contrite in spirit, he gives the golden oil of love, and the rich treasures of his grace. It is then that you may see that the sacrifice of self to God through the merits of Christ, makes you of infinite value; for clothed in the robe of Christ's righteousness, you become the sons and daughters of God. Those who approach the Father, recognizing the bow of promise, and ask forgiveness in the name of Jesus, will receive their request. At the very first expression of penitence, Christ presents the humble suppliant's petition before the throne as his own desire in the sinner's behalf. He says, "I will pray the Father for you." [Cf: The Youth's Instructor 01-16-96 para. 04] p. 533, Para. 1, [1896MS].

Jesus, our precious Saviour, could not see us exposed to the fatal snares of Satan, and forbear making an infinite sacrifice on our behalf. He interposes himself between Satan and the tempted soul, and says, "'Get thee behind me, Satan.' Let me come close to this tempted soul." He pities and loves every humble, trembling suppliant. He revives the spirit of the humble and the 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. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I

wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners." "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." (To be concluded.) Mrs. E. G. White. [Cf: The Youth's Instructor 01-16-96 para. 05] p. 533, Para. 2, [1896MS].

The disciples of Christ, who were with him from day to day, did not comprehend his mission. They loved him as their great Teacher, but their minds were clouded so that they did not always discern his divine character. They were unacquainted with his unlimited resources and power. Although they had witnessed his miracles, they did not discern his relationship to the Father. Just before his death he said to them, "Hitherto have ye asked nothing in my name." In simple language Jesus explained to them that the secret of their success would be in asking the Father for strength and grace in his name. He would be present before the face of the Father, to make request in their behalf, and said further: "Whatsoever ye shall ask the Father in my name, he will give it you. . . . Ask, and ye shall receive, that your joy may be full." "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." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. . . . 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." [Cf: The Youth's Instructor 01-30-96 para. 01] p. 533, Para. 3, [1896MS].

How important it is that we understand our privileges, that we know that the Holy Spirit will work in our behalf, and that we gladly receive the golden oil from heaven, which is the grace of our Lord Jesus Christ. Jesus will communicate his grace to every repenting, believing soul. We need to become better acquainted with the terms upon which salvation will be ours, and better understand the relation which Christ sustains to us and to the Father. He has pledged himself to honor his Son's name as we present it at the throne of grace. We should consider the great sacrifice that was made in our behalf, to purchase for us the robe of righteousness, woven in the loom of heaven. He has invited us to the wedding feast, and has provided for every one of us the wedding garment. The robe of righteousness has been purchased at infinite cost; and how daring is the insult to Heaven when one presents himself as a candidate for entrance at the wedding feast, when wearing his own citizen's dress of self-righteousness! How greatly he dishonors God, openly showing contempt for the sacrifice made on Calvary! Of such a one it is written, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." No one will taste of the marriage supper of the Lamb who has not on a wedding garment. But John writes, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his

name out of the book of life, but I will confess his name before my Father, and before his angels." Then before it is eternally too late, let each one go to the heavenly Merchantman for the white raiment, the eyesalve, the gold tried in the fire, and the oil of heavenly grace. Let no one put off the day of preparation, lest the call be made, "Go forth to meet the bridegroom," and you be found as were the foolish virgins, with no oil in your vessels with your lamps. Mrs. E. G. White. [Cf: The Youth's Instructor 01-30-96 para. 02] p. 534, Para. 1, [1896MS].

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway he took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. After a long time the Lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His Lord said unto him, 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. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Cf: The Youth's Instructor 02-06-96 para. 01] p. 534, Para. 2, [1896MS].

This parable brings to mind the great day when every individual will have to give an account of the use to which he has put the talents entrusted to him. Christ likens his return for the investigation of every case to the return of a man from a long journey. The faithfulness of his servants during his absence is judged by the use to which every talent has been put. Every gift of mind, every physical capability, is God's entrusted talent, and let no one lightly regard his endowments of mind or body. We are to appreciate them as the gift of God, to cultivate and improve them, and place them at the service of God. This was the purpose for which talents were committed to us according to our ability to trade upon and cultivate these gifts. As we use our powers, we shall increase our ability to use them, and thus be enabled to do the highest kind of service. We shall be able to put our talents to a wise use; but if we do not use those qualifications of mind and body that God has given, however precious they may be, they will become valueless. The money that is locked up in worldly investments is no blessing, even to the one who claims to be its owner. The true owner of all our gifts is keeping a reckoning, estimating the good that might be done to suffering humanity if they were wisely used in the service of God, to build up his kingdom in the world. Money wisely invested in the enterprise of saving souls would yield a large return in the end. Not only would men have increased ability to gain wealth, but they would be laying up treasure in heaven. [Cf: The Youth's Instructor 02-06-96 para. 02] p. 534, Para. 3, [1896MS].

There is a great dearth of men and women of solid experience and moral worth in this our day. How many do not appreciate the value of their blood bought privileges, and do not improve the opportunity that has been purchased by the price of the life of the Son of God! They do not estimate the worth of every precious endowment by the light reflected from the cross of Calvary, or they would make use of every capability by consecrating it to the service of Jesus Christ. A large revenue might be brought into the treasury of God if people made a right use of their money. These matters require our thoughtful study. [Cf: The Youth's Instructor 02-06-96 para. 03] p. 535, Para. 1, [1896MS].

Many of our youth need to take themselves in hand, and examine themselves to see whether they are true to the name they bear. To be a Christian means to be Christlike. Are you seeking to gather all the wisdom possible from the words of Christ? The parable of the talents reveals the need of the consecration of every entrusted capability. Some make a diligent use of everything that God has entrusted to them; and by so doing they are continually increasing their abilities, and acquiring more and more useful knowledge. When God sees that the human agent recognizes the value of every power of mind and body, and esteems it as the gift of God, he is satisfied that it is safe to entrust to the human agent greater measures of power; for he will make profitable returns. We should study how we may make the best use of our Master's capital. [Cf: The Youth's Instructor 02-06-96 para. 04] p. 535, Para. 2, [1896MS].

But while some trade upon the talents that God has given them, others seem to think that they are placed in the world to please themselves, and they are dissatisfied when others do not help them to get all possible selfish enjoyment out of the world. They spend their money, they spend their precious time, they employ their influence, in teaching, by precept and example, that the chief end of life is selfish amusement. They do not grow in grace or in the knowledge of Jesus Christ. They make no advancement. They have but limited knowledge, and are dwarfed in the Christian life; when if they had used their influence and employed the talents entrusted them of God for wise improvement, they would have increased in power and usefulness. The apostle adds: "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." All praise and glory are to be rendered to God; and we are so to employ every entrusted capability that praise may be ascribed to God. Mrs. E. G. White. [Cf: The Youth's Instructor 02-06-96 para. 05] p. 535, Para. 3, [1896MS].

Nothing entrusted to us is our own. When we feed our pride by dwelling upon what we consider our superior points, when we regard our talents as of our own creating, and look upon ourselves as better than our neighbors, we make a wrong use of our advantages. We act as though we had a perfect right to honor and glorify ourselves, and were justified in doing as our inclinations lead. [Cf: The Youth's Instructor 02-20-96 para. 01] p. 535, Para. 4, [1896MS].

We should recognize the fact that in employing our talents, we are dealing with the Lord's goods, and must render to him a strict account. Have we lived for self? Have we studied our convenience, our inclination, our will, or way? Have we been slothful servants? If we

have, our portion will be with hypocrites and unbelievers. There is no place for idle dreamers in the kingdom of God. There is great need that everyone shall do his best. Time and opportunity have been lost through self-service. Talents have been wrapped in a napkin and buried in the earth, when the talent was the entrusted gift of God, to be used in the Master's service. We are individually responsible, and shall have to render an account for the cultivation of every gift that was to have been used decidedly for the interests of God. O that your youth would not disappoint and dishonor God by being selfish and slothful, and by not putting to use the talents which God has given them! [Cf: The Youth's Instructor 02-20-96 para. 02] p. 535, Para. 5, [1896MS].

Those who love Christ will love those for whom he has died. They will interest themselves not alone in the most promising human subjects, but in the most needy, the most commonplace and unattractive. By faith they will see that if these can be won to love Christ, they will be workers for others, they will echo the words of Christ, and point to him who said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" They will repeat the invitation, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." [Cf: The Youth's Instructor 02-20-96 para. 03] p. 536, Para. 1, [1896MS].

This is a work that is neglected, and even untouched, in many portions of the Lord's vineyard, because so many who claim to believe the truth do not consecrate themselves to the work of the Master. They do not work close by and far off. If they did this, they would drink of the living water, and would not be longing for some chance to go to some place of amusement, or be eager for some change in their lives. They would see the necessity of yoking up with Christ, and of being faithful stewards of his grace. They would receive grace and impart grace. Self would be forgotten in earnest work to do others good. [Cf: The Youth's Instructor 02-20-96 para. 04] p. 536, Para. 2, [1896MS].

Why should we not perfect a Christlike character? Why should we not manifest his indwelling by corresponding works? The Master's vineyard comprises the whole world. There is a large field for our efforts. We should study the word of God, not in a stupid, sleepy, indifferent way, but with zeal and earnestness, longing for a knowledge of the truth. We should keep the mind pure by avoiding the reading of novels. He who allows himself to become infatuated with fiction, will have no genuine interest in the study of the word of God; for the mind becomes diseased by contact with evil imaginations. [Cf: The Youth's Instructor 02-20-96 para. 05] p. 536, Para. 3, [1896MS].

While searching for hidden treasures of truth, rich jewels will be discovered, and the more you contemplate them, the more valuable they will appear. You will say, in comparing the word of God to the

factitious, light reading that you have loved in the past. "What is the chaff to the wheat?" The word of God provides rich food for the intellect, and provides nourishment for the spiritual faculties of the humblest learner in the school of Christ. Those who study the word of God, and practise the piety that is revealed in clear lines, will testify to the complete nothingness of the human agent when Christ is not abiding in the soul. When Christ dwells in the heart by faith, we have all that is essential to constitute the human agent an active, cheerful, happy, obedient laborer together with God. The heart is filled with thankfulness, with praise, joy, and love. The sunshine of Christ's righteousness is in the soul, and Christ's love abounding in the heart flows out in beneficent works to others. [Cf: The Youth's Instructor 02-20-96 para. 06] p. 536, Para. 4, [1896MS].

Christ has withdrawn his personal, human presence from the world; but he has told us that if we ask anything in his name, he will speak to the Father as our Advocate, and we shall have the request of our hearts. If our youth will place entire dependence upon Christ, if they will enter his ranks as faithful soldiers, realizing that they must render an account to God for the time and talents entrusted to them, they will have works corresponding to their faith, and will receive the approval of God. On the day of final accounts, they will hear the benediction, "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." Mrs. E. G. White. [Cf: The Youth's Instructor 02-20-96 para. 07] p. 537, Para. 1, [1896MS].

Christ says: "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." Bread cannot benefit us unless we eat it, unless it becomes a part of our being. A knowledge of Christ will avail nothing unless we become like him in character, bearing the same likeness, and representing his spirit to the world. Christ is of no value to us unless he is formed within, the hope of glory. If we do not know him as our personal Saviour, a theoretical knowledge will do us no good. Water will not quench thirst unless we drink it. Bread will not satisfy hunger unless we eat it. If we are feeding spiritually upon Christ, we are partakers of his nature, we are eating of his flesh and drinking of his blood. [Cf: The Youth's Instructor 03-12-96 para. 01] p. 537, Para. 2, [1896MS].

When Christ uttered these words, many of his disciples were in doubt as to what he meant, and he explained his words, saying: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: The Youth's Instructor 03-12-96 para. 02] p. 537, Para. 3, [1896MS].

If Christ is to you as a valuable treasure, if you find in him your greatest satisfaction, if he is prized and cherished above all others, if you regard everything else as loss that you may win him, you are eating of his flesh and drinking of his blood, and are becoming conformed to his image. Those who hunger and thirst after righteousness will be filled. The invitation is: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that

which satisfieth not? hearken diligently unto me; and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." [Cf: The Youth's Instructor 03-12-96 para. 03] p. 537, Para. 4, [1896MS].

Those who have found the pearl of great price, those who have discovered the hidden treasure, are to impart their knowledge to those with whom they come in contact. Many really desire to find the heavenly treasure, but know not where to look or how to prosecute their search. Let every soul who has found Jesus reveal that fact that he is a present help in every time of need. Whenever we gather for worship, there are souls who are seeking for the treasure. To all appearance they are living careless, heedless lives. But those who have found the world's hope, those who talk of the precious truth, those who unfold the heavenly treasure, will be as lights to these stumbling souls. Fainting, discouraged, almost hopeless, they may be put in possession of every essential truth, and may accept Christ as their teacher. They will then comprehend the far-reaching principles of truth, and the plan of salvation will appear in a new aspect to them. The natural man cannot see the beauty of loveliness of the truth which rewards the search of him who has been illuminated by the truth as it is in Jesus. But those who have had the light may impart light to those who are in darkness. [Cf: The Youth's Instructor 03-12-96 para. 04] p. 537, Para. 5, [1896MS].

The followers of Christ are to imitate his example, and scatter broadcast the seeds of divine truth. They are to tell all with whom they come in contact, that Jesus Christ came into our world and assumed our nature, in order that God might be glorified in humanity, in order that humanity might be uplifted and glorified in Christ. All heaven rejoices at the redemption of the lost race. Christ rejoiced in the secret consciousness of what he purposed to do for man. He desires to do far more abundantly than we are able to ask or think. The fountain of his inexpressible love is inexhaustible, and it flows toward all those who believe in him, who are willing to practise self-denial and to suffer reproach for his name. When we submit to truth, we submit to its Author. The Holy Spirit works within us, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ. Through sin the heart and the mind have been defiled and enfeebled, but Jesus came to impart moral power, to reshape moral taste, to fashion man after the divine similitude, and to elevate humanity in the scale of moral value with God. If we would learn of Christ, we must have the faith which works by love and purifies the soul. Faith is valueless if it does not work by love and expel from the soul all selfishness, all pride and self-righteousness. Assent to the truth will never win heaven; but those who tremble at the word of the Lord, who desire to know and do his will, will not be disappointed in their hope of heaven. Those who make room in their hearts for Jesus, who know by experience what it is to have him as a present Saviour, will realize that he loves and pities them, and with gladness and earnestness they will labor to set forth Christ crucified and risen again, and will draw souls to him. Blessing others, they will be richly blessed themselves. They will seek for largeness of heart, will have enlarged opportunities and abundance of thanksgiving. They will pray as did Moses that the presence of God may be with them continually, and they will seek for the godly pearl

of great price, sacrificing all that they may obtain it. Mrs. E. G. White. [Cf: The Youth's Instructor 03-12-96 para. 05] p. 538, Para. 1, [1896MS].

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads." [Cf: The Youth's Instructor 08-20-96 para. 01] p. 538, Para. 2, [1896MS].

When Moses pleaded with God, saying, "I beseech thee, show me thy glory," God said: "Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." Moses could not behold the revelation of the glory of the face of God, and live; but there is a promise given to us, "They shall see his face." [Cf: The Youth's Instructor 08-20-96 para. 02] p. 538, Para. 3, [1896MS].

When Moses came down from the mount where he had been given a view of the glory of God, his face was so lighted up that Aaron and all the children of Israel "were afraid to come nigh him." "And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. . . . And till Moses had done speaking with them, he put a veil on his face." They could not bear even the reflection of the glory of God. [Cf: The Youth's Instructor 08-20-96 para. 03] p. 538, Para. 4, [1896MS].

We cannot now see the glory of God; but it is only by receiving him here that we shall be able by and by to see him face to face. God would have us keep our eyes fixed on him, that we may lose sight of the things of this world. We have but a little time in which to work; there is no time for slothfulness, no time for any of us to delay that preparation which will enable us to see the face of God. We must become Christlike here, and know him as a present and personal Saviour. All things earthly which would interpose themselves between our souls and God, must be severed from us, even though it be like cutting off the right hand or plucking out the right eye. And as we draw nigh to God, he will draw nigh to us, and will encourage and strengthen us for our conflict. [Cf: The Youth's Instructor 08-20-96 para. 04] p. 539, Para. 1, [1896MS].

Today by our associations, by our life, by our character, we are choosing whom we will have as our king. Heavenly intelligences are seeking to draw us to Christ. Will we respond to their drawing, saying, I will follow on to know the Lord, that I may know that "his going forth is prepared as the morning"? God would have us fight manfully the battles of the Lord, wrestling for the victory day by day. Though we are transgressors of the law of God, if we repent in faith, God can work through us the works of Christ. To the promise, "If ye ask

anything in my name, I will do it," he adds, "If ye love me, keep my commandments." [Cf: The Youth's Instructor 08-20-96 para. 05] p. 539, Para. 2, [1896MS].

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The presence of God in the heart is worth more than all else in the world. [Cf: The Youth's Instructor 08-20-96 para. 06] p. 539, Para. 3, [1896MS].

When Christ ascended on high, he sent his representative as a Comforter. This representative is by our side wherever we may be, a watcher and a witness to all that is said and done, standing ready to protect us from the assaults of the enemy if we will but place ourselves under his protection. But we must act our part, and then God will act his part. When we are brought into trial and affliction for his sake, the Comforter will stand by our side, bringing to our remembrance the words and teachings of Christ. [Cf: The Youth's Instructor 08-20-96 para. 07] p. 539, Para. 4, [1896MS].

Is your name written in the book of life? Only by looking to Jesus, the Lamb of God, and following in his steps, can you prepare to meet God. Follow him, and you will one day walk the golden streets of the city of God, you will see him who laid aside his royal garments and his kingly crown, and, disguising himself with humanity, came to our world and bore our sins, that he might lift us up, and give us a revelation of his glory and majesty. We shall see him face to face if we now give ourselves up to be molded and fashioned by him, and prepared for a place in the kingdom of God. [Cf: The Youth's Instructor 08-20-96 para. 08] p. 539, Para. 5, [1896MS].

Those who consecrate their lives to the service of God will live with him through the ceaseless ages of eternity. "God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light." [Cf: The Youth's Instructor 08-20-96 para. 09] p. 539, Para. 6, [1896MS].

"And they shall see his face; and his name shall be in their foreheads." Their minds were given to God in this world; they served him with their heart and intellect, and now he can put his name in their foreheads. "And there shall be no night there; . . . for the Lord God giveth them light: and they shall reign forever and ever." They do not go in as those that beg a place there; for Christ says to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He takes them as his children, saying, Enter ye into the joy of your Lord. The crown of immortality is placed on the brow of the overcomers. They take their crowns and cast them at the feet of Jesus, and touching their golden harps, they fill all heaven with rich music in songs of praise to the Lamb. Then "they shall see his face; and his name shall be in their foreheads." Mrs. E. G. White. [Cf: The Youth's Instructor 08-20-96 para. 10] p. 540, Para. 1, [1896MS].

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." [Cf: The Youth's Instructor 08-27-96 para. 01] p. 540, Para. 2, [1896MS].

Jesus presented these parables to the assembled multitudes, both open sinners and professed worshipers of God, that he might impress their minds with a sense of the mercy and compassion of God for the unfortunate, and also to teach them that if they truly loved God, they would also love their fellow men, according to the commandment: "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." [Cf: The Youth's Instructor 08-27-96 para. 02] p. 540, Para. 3, [1896MS].

The kingdom of God is a dispensation of divine mercy, not of rigid justice. The Jewish people had transformed that which God had given them as a blessing into a system of formal ceremonies and hard exactions, which, like a pall of death, they had drawn around themselves, shutting out the rays of the Sun of righteousness. [Cf: The Youth's Instructor 08-27-96 para. 03] p. 540, Para. 4, [1896MS].

The work of Christ was in direct contrast. He announced his mission in Nazareth, when he stood up in the synagogue to read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Here the world's Redeemer presents scriptures which the rulers claimed to understand and teach the people; but in their pride and selfishness, their haughtiness and self-esteem because of their high office and their position as a nation, they had separated themselves from God. Their ideas and interpretation of the prophecies were never of such a character as to make the fear and love of God seem a pleasant and desirable possession. [Cf: The Youth's Instructor 08-27-96 para. 04] p. 540, Para. 5, [1896MS].

If Christ had called the attention of the people to these self-conceited Pharisees, and extolled their piety and learning, they would have hailed him with joy; but the kingdom of heaven as a dispensation of mercy and kindness to be practised toward all, was the very phase of religion they would not tolerate. It stirred up the worst passions of their proud hearts. But the words and works of Christ did not sustain

them in their traditions and position. [Cf: The Youth's Instructor 08-27-96 para. 05] p. 541, Para. 1, [1896MS].

They saw publicans and sinners flocking to him, and receiving from him words and deeds of mercy, of sympathy, and of tenderness. He was doing the very things that prophets had for long ages foretold, things that they had failed to do. The character of Christ was so pure, unselfish, and free from pride, and in such marked contrast to their exhibitions of ostentation, self-flattery, and self-exaltation, that they were mortified and chagrined. [Cf: The Youth's Instructor 08-27-96 para. 06] p. 541, Para. 2, [1896MS].

As they saw the Saviour of the world giving attention to the very ones they repulsed, and hated, and even treated with supreme contempt, it stirred them to such hatred and prejudice that they plotted to take his life. They saw sinners listening with rapt attention to the words that fell from his lips. His earnestness and assurances stirred the souls of the people as these teachers had never done. And as the Pharisees heard the exclamations, "Never man spake like this man," they were not aroused to investigate the matter, and discover, if possible, wherein they themselves had failed where Christ succeeded. Reform was not thought essential for them, the authorized teachers of the people. In place of changing their methods of teaching, and bringing true sympathy and love into their association with the people, they strongly objected to Christ's ways. [Cf: The Youth's Instructor 08-27-96 para. 07] p. 541, Para. 3, [1896MS].

With a sneer they said, "This man receiveth sinners, and eateth with them." In this charge they meant very much. In order to shield themselves and condemn Christ, they misled the minds of the people, implying that he associated with this objectionable class because he chose their society, and was in harmony with their character. They sought to impress upon the minds of the people the fact that their sanctity and piety would not permit them to condescend to any such associations. Jesus, on the contrary, who was so popular, mingled with sinners as one of them. [Cf: The Youth's Instructor 08-27-96 para. 08] p. 541, Para. 4, [1896MS].

The Saviour met their reproaches with three parables, recorded in the fifteenth chapter of Luke, the lost sheep, the lost piece of silver, and the prodigal son. Each of these parables showed God's mercy toward man, and illustrated the great truth that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." All are lost through Adam. Our only hope is a transformation of character through repentance and faith in Christ as our personal Saviour. [Cf: The Youth's Instructor 08-27-96 para. 09] p. 541, Para. 5, [1896MS].

The natural excellencies that men may imagine they possess are not to be considered. Natural religion, so-called, does not weigh in the scales with God, because all have sinned and come short of his glory. Those who are wise in their own estimation must see their need of heavenly wisdom. This fact is to stand out in clear lines: Man is a lost sheep, and can never, without divine aid, recover himself, or come back to the fold. There is only One who can reclaim him, and restore him to holiness and divine favor, Jesus Christ our Redeemer. But, degraded by sin as he is, blind and wretched, man may be redeemed if he

will accept Christ as his personal Saviour, and come back to his loyalty to God. Mrs. E. G. White. [Cf: The Youth's Instructor 08-27-96 para. 10] p. 541, Para. 6, [1896MS].

The curse pronounced by the Saviour on the fruitless fig tree is a sermon to all who, while having a form of godliness, do not in their lives bring forth "fruits meet for repentance." The religion of such persons is formal; they stand before the world in pretentious leaves, but they are destitute of fruit. [Cf: The Youth's Instructor 09-24-96 para. 01] p. 542, Para. 1, [1896MS].

Christ is crossing from Bethany to Jerusalem, and he sees in a fig orchard a fig tree in full foliage, standing among the other trees that are destitute of leaves. He approaches it, if haply he may find fruit thereon to appease his hunger. He was the world's Redeemer, yet he was hungry; for he had taken our human nature, and shared our human needs. The pretentious, flourishing foliage of the fig tree gave the impression that there was fruit fit for gathering; but though he searched from the topmost bough to the lowest branches, he found nothing but leaves. [Cf: The Youth's Instructor 09-24-96 para. 02] p. 542, Para. 2, [1896MS].

In order to give a lesson in regard to the spiritual condition of Jerusalem, he for the time clothed the fig tree with moral qualities, making it the expositor of spiritual truth. That fig tree was a symbol of the Israelitish nation; and the time had come for a representation to be made of their spiritual standing, so full of pretension and sentiment, but entirely destitute of the fruits of righteousness. [Cf: The Youth's Instructor 09-24-96 para. 03] p. 542, Para. 3, [1896MS].

The nation of Israel had received great light from heaven, and had enjoyed precious opportunities. They had been taught by the Son of God, enshrouded in the pillar of cloud. The word of inspiration thus sums up their blessings: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." This, then, was great honor. To them was committed a sacred trust. They had been the recipients of the word of God. They, in turn, were to communicate to others the light they had received. [Cf: The Youth's Instructor 09-24-96 para. 04] p. 542, Para. 4, [1896MS].

God had waited long for a response to his mercies, for the bearing of fruit; but they had not answered his expectations. They were proud, self-confident, seeking the preeminence, neglectful of the obligations that the light imposed upon them. [Cf: The Youth's Instructor 09-24-96 para. 05] p. 542, Para. 5, [1896MS].

The curse of God was pronounced upon the tree because it bore no fruit. The other trees in the same orchard were fruitless. Those trees represented the Gentile world, the heathen nations that made no boastful pretensions to good works. Their day had not yet come. The testing message had not been brought to them. They were still hungering and thirsting for a soul dependence, for something to satisfy the craving of heart and mind; for the time for fruit from them was not yet. [Cf: The Youth's Instructor 09-24-96 para. 06] p. 542, Para. 6, [1896MS].

Christ's denunciation of the Jews is a lesson for us. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28,29 "And if ye be Christ's, then are ye Abraham's seed." The things that happened unto them were "for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." [Cf: The Youth's Instructor 09-24-96 para. 07] p. 542, Para. 7, [1896MS].

The compassionate Saviour, who treated with tenderness the very chief of sinners, who never spurned true meekness and penitence, however great the guilt, uttered the most scathing denunciations against those who did not appreciate the light from heaven; who neither walked in the light themselves, nor extended its cheering influence to those in darkness. Will he be better pleased with us if we neglect our Heaven-sent blessings and responsibilities? Mrs. E. G. White. [Cf: The Youth's Instructor 09-24-96 para. 08] p. 543, Para. 1, [1896MS].

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." There is a change to take place in the sinner. He is to be born again, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." [Cf: The Youth's Instructor 10-22-96 para. 01] p. 543, Para. 2, [1896MS].

There are great blessings in store for every one who will press to the feet of Jesus, and learn how to practise his kindness, his courtesy and love. If we draw daily supplies from the fountain of life, the love of Jesus will flow out in our every action. We shall receive of that wisdom which is from above, which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" for the "fruit of righteousness is sown in peace of them that make peace." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [Cf: The Youth's Instructor 10-22-96 para. 02] p. 543, Para. 3, [1896MS].

In Jude we read: "But ye, beloved, building up yourselves 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. 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." Here is specified the work which we each have to do, but not in our own strength. The apostle encourages all to understand that there is One who is able to keep us from falling, and to present us before the presence of his glory with exceeding joy. God has not left us, then, without the power to work out our own salvation; but he tells us, "It is God which worketh in you both to will and to do of his good pleasure." [Cf: The Youth's Instructor 10-22-96 para. 03] p. 543, Para. 4, [1896MS].

When we were disloyal to the commandments of God, he did not leave us without hope, and shun us in our weakness and degradation. It is only human beings who do this, those whose hearts are untouched and unsoftened by the love of God. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Please read the whole of the second chapter of 1 John carefully and prayerfully. If there were no other appeal made to children and youth and persons of mature age than is here recorded, this is sufficient light to teach every soul how to obtain sanctification through Jesus Christ. [Cf: The Youth's Instructor 10-22-96 para. 04] p. 543, Para. 5, [1896MS].

God wants us to build securely upon the eternal Rock, the word of God. We have been only hearers long enough. Let us now put the important lessons of Christ into practise. He who is a hearer and not a doer of the word, Christ compares to the man who built his house upon the sand. It needs only the storm of temptation to break upon such, and the foundation they supposed so secure is swept away. How great is the loss to these souls! They might have had eternal life--a life that measures with the life of God--had they built upon the firm foundation. Mrs. E. G. White. [Cf: The Youth's Instructor 10-22-96 para. 05] p. 544, Para. 1, [1896MS].

It is your privilege, dear young friends, to glorify God upon the earth. In order to do this, you must direct your minds away from things that are superficial, frivolous, and unimportant, to those that are of eternal worth. [Cf: The Youth's Instructor 10-08-96 para. 01] p. 544, Para. 2, [1896MS].

We are living in an age when all should especially give heed to the injunction of the Saviour, "Watch and pray, that ye enter not into temptation." One of your strong temptations is to irreverence. God is high and holy; and to the humble, believing soul, his house on earth, the place where his people meet for worship, is as the gate of heaven. The song of praise, the words spoken by Christ's ministers, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that is impure, unholy. [Cf: The Youth's Instructor 10-08-96 para. 02] p. 544, Para. 3, [1896MS].

From the sacredness that was attached to the earthly sanctuary among the children of Israel, Christians may learn how they should regard the place where the Lord meets with his people. God himself gave rules of order, perfect and exact, to be observed in his worship. But there has been a change, not for the better but for the worse, in habits in reference to religious worship. The spirit of reverence has largely passed away. [Cf: The Youth's Instructor 10-08-96 para. 03] p. 544, Para. 4, [1896MS].

Reverence is greatly needed in the youth of this age. I am alarmed as I see children and youth of religious parents so heedless of the order and propriety that should be observed in the house of God. While God's servants are presenting the words of life to the people, some will be reading, others whispering and laughing. Their eyes are sinning by diverting the attention of those around them. This habit, if allowed to remain unchecked, will grow and influence others. [Cf: The Youth's

Instructor 10-08-96 para. 04] p. 544, Para. 5, [1896MS].

Children and youth should never feel that it is something to be proud of to be indifferent and careless in meetings where God is worshiped. God sees every irreverent thought or action, and it is registered in the books of heaven. He says, "I know thy works." Nothing is hid from his all-searching eye. If you have formed in any degree the habit of inattention and indifference in the house of God, exercise the powers you have to correct it, and show that you have self-respect. Practise reverence until it becomes a part of yourself. [Cf: The Youth's Instructor 10-08-96 para. 05] p. 544, Para. 6, [1896MS].

Do not have so little reverence for the house and worship of God as to communicate with one another during the sermon. If those who commit this fault could see the angels of God looking upon them and marking their doings, they would be filled with shame and abhorrence of themselves. God wants attentive hearers. It was while men slept, that the enemy sowed tares. [Cf: The Youth's Instructor 10-08-96 para. 06] p. 544, Para. 7, [1896MS].

Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness and indifference. When the word of life is spoken, you should remember that you are listening to the voice of God through his delegated servant. Do not lose these words through inattention; if heeded, they may keep your feet from straying into wrong paths. [Cf: The Youth's Instructor 10-08-96 para. 07] p. 545, Para. 1, [1896MS].

I am sorry to see that many youth who profess religion do not have any knowledge of a change of heart. There is no transformation of character. They do not realize that it is a solemn thing to profess to be a Christian. Their life is entirely inconsistent with a religious frame of mind. If they were of that number who are indeed the sons and daughters of God, they would not be filled with nonsense and pleasantries and trifling; neither would the foolish remarks and conduct of others awaken the same in them. A mind that is intent upon having the prize, upon securing heaven, will reject with firm, determined purpose every attempt at wit and jest concerning religious things. [Cf: The Youth's Instructor 10-08-96 para. 08] p. 545, Para. 2, [1896MS].

There is great danger in indifference upon this subject; no folly is so subtle as thoughtlessness and levity. On every hand we see youth of a frivolous character. All young people of this class should be avoided; for they are dangerous. If they profess to be Christians, they are the more to be dreaded. Their minds have been cast in an inferior mold; and it will be far easier for them to bring you down to their level than for you to bring them up to elevated and ennobling thoughts and a correct course of action. Let your companions be those who observe decorum in words and deportment. [Cf: The Youth's Instructor 10-08-96 para. 09] p. 545, Para. 3, [1896MS].

In order to do your best in showing forth the praises of God, your associations must be such as to keep in your minds the sacred distinct from the common. If you would have broad views, noble thoughts and aspirations, choose associations that will strengthen right principles. Let every thought and the purpose of every action bend to the securing of the future life, with eternal happiness. Mrs. E. G. White. [Cf: The

Youth's Instructor 10-08-96 para. 10] p. 545, Para. 4, [1896MS].

The Lord through the psalmist says, "The fear of the Lord is the beginning of wisdom;" but with many, propriety of conduct and self-respect are sacrificed to the smallest temptation. One act of irreverence removes the barrier for the next step in this direction. Each succeeding step will be easier to take. [Cf: The Youth's Instructor 10-15-96 para. 01] p. 545, Para. 5, [1896MS].

Mocking and ridicule during religious service can be expressed by the eye and gesture. The Lord's name is profaned in this way, and the ministration of his word is to such a savor of death unto death. Every word, every act, and every thought given up to flow in this wrong channel, is registered in the books of heaven. A sneer will do much to efface religious impressions; it is difficult to answer, and often causes great unpleasantness. This is one of Satan's most successful weapons; but the only safe way to meet this class of opposition is to fix the eye on Jesus, the author and finisher of our faith. Then your faith will remain untarnished. Jesus invites you to "Look and live." Behold your Redeemer; think of him; talk of his love. If you do this, you will be safe. You will do a good work in reflecting the light of Bible truth, and will bear much fruit to the glory of God. And in the day of Christ's appearing, you will gain the overcomer's reward, a crown of life. Mrs. E. G. White. [Cf: The Youth's Instructor 10-15-96 para. 02] p. 545, Para. 6, [1896MS].

It is important that children and youth should be trained to guard their words and deeds; for their course of action causes sunshine or shadow, not only in their own home, but also with all with whom they come in contact. But before the youth can be careful and thoughtful and refrain from every appearance of evil, they must have that wisdom which comes from above, and the strength which Jesus alone can impart. [Cf: The Youth's Instructor 11-05-96 para. 01] p. 546, Para. 1, [1896MS].

"Cease to do evil; learn to do well." If this rule were followed, how many mothers would see in their children attractions which they do not now see. And how many hearts, outside the home circle, would be cheered by the presence of those who, instead of trying to please themselves, were seeking to follow the meek and lowly Saviour. [Cf: The Youth's Instructor 11-05-96 para. 02] p. 546, Para. 2, [1896MS].

Many deceive themselves in thinking that good looks and a gay attire will gain for them consideration in the world. But the charms that consist only in the outward apparel are shallow and changeable; no dependence can be placed upon them. The adorning which Christ enjoins upon his followers will never fade. He says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." If half the time spent by the youth in making themselves attractive in outward appearance were given to soul-culture, to the inward adorning, what a difference would be seen in their deportment, words, and actions. Those who are truly seeking to follow Christ will have conscientious scruples in regard to the dress they wear; they will strive to meet the requirements of this injunction so plainly given by the Lord. The money now expended in extravagances in dress will be used for the advancement

of the cause of God and in storing their minds with useful knowledge, thus qualifying themselves for positions of trust. They will seek to meet the expectations of Jesus, who has bought them at an infinite price. [Cf: The Youth's Instructor 11-05-96 para. 03] p. 546, Para. 3, [1896MS].

Dear children and youth, Jesus has done all in his power to give you a home in the mansions that are prepared for them that love and serve him here. He left his heavenly home, and came to a world marred by sin, came to a people who did not appreciate him, who did not love his purity and holiness, who slighted his teachings, and finally put him to a most cruel death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: The Youth's Instructor 11-05-96 para. 04] p. 546, Para. 4, [1896MS].

God wants something in return for this great sacrifice he has made in your behalf. He wants you to be Christians, not in name alone, but also in dress and conversation. He would have you be content to dress in modest apparel, not in ruffles and feathers and unnecessary trimmings. He wants you to make your manners attractive, such as heaven can approve. Will you disappoint his expectations, dear youth? [Cf: The Youth's Instructor 11-05-96 para. 05] p. 546, Para. 5, [1896MS].

The outside appearance is frequently an index to the mind, and we should be careful what signs we hang out for the world to judge of our faith. We want you to follow Jesus as dear children, obedient to his expressed will in all things. We want you to please your Redeemer by seeking earnestly that inward adorning. Thus day by day, with the help of Jesus, you may overcome self. Pride and love of display will be discarded from your hearts and lives. Meekness and love of simplicity will be encouraged. Thus the youth may become an army of faithful soldiers for Christ. [Cf: The Youth's Instructor 11-05-96 para. 06] p. 546, Para. 6, [1896MS].

We are living in perilous times, when those who profess to love and obey God deny him in their daily lives. "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." God does not want you to be found among this class, dear youth. In his word you may learn how to shun these evils, and in the end be overcomers. "And they overcame him by the blood of the Lamb, and by the word of their testimony." "Then they that feared the Lord spake often one to another; and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." It is not enough for you to avoid the appearance of evil; you must go farther than this; you must "learn to do well." You must represent Christ to the world. It must be your daily study how you can learn to work the works of God. His followers are to be living epistles, "known and read of all men." You can never secure a good character by merely wishing for it. It can be gained only by labor. Your desires in this direction must be expressed in earnest, honest endeavor and patient toil. By taking advance steps each day up the ladder of progress, you will find yourself at last at the top, a

conqueror, yes, more than a conqueror, through Him who has loved you. Mrs. E. G. White. [Cf: The Youth's Instructor 11-05-96 para. 07] p. 547, Para. 1, [1896MS].

Very many who profess to be children of God, and advocate the binding claims of his law, do not have the word of God abiding in them; they do not meet the high standard which has been set before them. In the day of judgment, when they are weighed in the scales of heaven, the sentence will be passed upon them, "Thou art weighed in the balances, and art found wanting." All the sufficiency of heaven was at their command, had they used their time as a God given favor; but failing to appreciate the gracious provision, they will lose heaven with all its joys. Then shall we not learn the lesson that Christ would have us learn? Shall we not become doers of the word, and seek to become complete in him? This is to be the work of every one who would enter the pearly gates of the city of God. [Cf: The Youth's Instructor 11-05-96 para. 01] p. 547, Para. 2, [1896MS].

We can do nothing without God. However intelligent, whatever our endowments, we cannot use these powers to accomplish good unless we are daily under the molding influence of the Spirit. Our minds have become so darkened by sin that we cannot discern between truth and error without the help of the Holy Spirit. Those sins which we would look upon as small are not so in the sight of a holy God. Even the very thought of foolishness is sin in his eyes. He wants us to put away from our lives the wrong words and unholy thoughts. Mind and heart, lips and pen, must be consecrated to God, for the service of those around us. God has given us the privilege of being coworkers with him in the work of saving souls. In this work we shall reflect the image of God, we shall grow up into the wholeness of Christ's perfect character. Mrs. E. G. White. [Cf: The Youth's Instructor 11-05-96 para. 02] p. 547, Para. 3, [1896MS].

"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. . . . 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." [Cf: The Youth's Instructor 11-12-96 para. 01] p. 547, Para. 4, [1896MS].

The followers of Christ must aim to reach a high standard, and God has promised them help in this work. In his word are many promises of his love and care. The youth who desire to be faithful followers of Christ will not place themselves on doubtful ground. They will not associate with those of a trifling character, but, daily depending on God for strength, watching unto prayer, they will keep their morals pure. They will withdraw from every circle that would lead them to be careless and dishonor God. They will write "forbidden" against the temptation to indulge in the use of tobacco in any form, to take the wine cup, or to use any kind of intoxicating beverage. Such youth will stand as under the shield of Omnipotence; they will be secure, defended as by an impregnable wall. Because they thus cooperate with the will of God, and obey the "thus saith the Lord," the Holy Spirit is their constant safeguard. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. In the books of heaven it

will be recorded of them that they are overcomers through the blood of the Lamb and by the word of their testimony. [Cf: The Youth's Instructor 11-12-96 para. 02] p. 548, Para. 1, [1896MS].

When a youth thus arms himself with the high resolve to take the Bible as his guide, to form a pure and holy character, temptations will come. But if his mind is stored with the instruction that God's word affords, if he will take heed to the lessons that fell from the lips of Christ, he will not be overcome. When he asks for the aid of the Holy Spirit, he will not seek in vain. It will take of the things of God and show them unto him. [Cf: The Youth's Instructor 11-12-96 para. 03] p. 548, Para. 2, [1896MS].

It is the holy endeavor, the persevering resistance of the powers of evil, through faith in the Redeemer, that will cause our names to be retained in the book of life. The Lord would have us seek him with the whole heart, always placing ourselves on his side. In so doing we shall overcome, and shall sit down with Christ on his throne. [Cf: The Youth's Instructor 11-12-96 para. 04] p. 548, Para. 3, [1896MS].

Your companions may sneer at you for being so particular. They may refuse to see any danger in indulgence in eating and drinking. They may term your strict temperance cowardice, and pride themselves on their own manliness, which will not permit them to sign away their liberty by putting their name to a temperance pledge. These do not know the dangers that lie before them. They boast that they have strength of will, and know just how far to go; but they have one over them who is stronger than they, one who is armed with deceptions of every kind. They do not realize their weakness; and when temptations come, they fall into the net which Satan has laid for their unwary feet. In their own strength, these poor souls attempt to gather up their abused forces; but it is only to go over the same ground again, until "drunkard" is written upon every feature. These things are daily transacted around us, and it behooves the followers of Christ to make every effort in their power, with the help which God supplies, to watch for souls as they that must give an account. [Cf: The Youth's Instructor 11-12-96 para. 05] p. 548, Para. 4, [1896MS].

Every effort made to break away from the power of a bad habit is manly. It is God's will that we should, by determined effort, rise to the dignity of a pure life, gaining in spiritual strength, and obtaining moral power through the exercise of the faculties which God has given us. There is joy in the presence of the heavenly angels when the youth gain decided victories in the name of Jesus. [Cf: The Youth's Instructor 11-12-96 para. 06] p. 548, Para. 5, [1896MS].

It is not the will of the Lord that any of his children should spend their time of probation in idleness. When he placed Adam and Eve in the beautiful garden of Eden, he told them to dress it and keep it. He did this for their good, deeming employment essential to their happiness. And in all the heavenly universe there is no such thing as an indolent being. Each one has his special work to do. The angels are commissioned of God to guard, to encourage, and to bless humanity, to help us in every way possible to resist the temptations of Satan. They cannot but rejoice when they see the youth respond to their care, and work in harmony with them in the struggle against Satanic agencies; when they permit themselves to be uplifted from the depths of sin into which they

have fallen. Yet there are some who, in spite of all this loving ministration, resolve that they will not change their course of action. They slight all these offers of mercy. There is sadness with the angels as they return to heaven with the record, They will not come to Christ that they might have life. [Cf: The Youth's Instructor 11-12-96 para. 07] p. 549, Para. 1, [1896MS].

The youth can learn from the book of nature wonderful things in regard to God's law in the natural world. God would have a comparison drawn between spiritual and earthly things, and the youth can grasp these things by studying the works of his hand. The tares have a lesson to impart. If the mind will be impressed, lessons may be learned as to the daily life of these objects in nature, that will be of more benefit than any discourse from human lips. If the heart and mind are not perverted by depraved associations, light from heaven will illuminate the mind, and there imprint its lessons of instruction concerning divine things. Who made the seed to spring up? Who tends it day and night, that it may not die? Who gives it strength to develop and grow? It is the Author of our being, the King of heaven. And he exercises still greater care and interest in behalf of his children. Mrs. E. G. White. [Cf: The Youth's Instructor 11-12-96 para. 08] p. 549, Para. 2, [1896MS].

"Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." The word of God gives rules--living principles--to govern in all human affairs. Christ, the wisest teacher the world has ever known, by his life and teaching has explained these rules. The youth need to seek him, to make him their counselor and guide. The religion of Christ will weed out from the life and character all practises that are injurious to the health of the soul. Genuine love to God and our fellow men will expel all selfishness from the heart; but without the grace of Christ we shall be overcome, and life and character will be spoiled. [Cf: The Youth's Instructor 11-26-96 para. 01] p. 549, Para. 3, [1896MS].

Young friends, learn to cast all your care upon Jesus, imploring that guidance, restraint, and support which you must have in order to live a trustworthy, honorable life. Christ is your pattern; and while you keep him before your eyes, you will not place yourselves where you will be slaves to the power of temptation. Come under the will of Jesus; bring your thoughts into captivity to him. [Cf: The Youth's Instructor 11-26-96 para. 02] p. 549, Para. 4, [1896MS].

But do not for a moment suppose that by taking this course, by accepting Christ as your personal Saviour, you will become incompetent for business transactions. The example of Daniel is before us in Bible history. He purposed in his heart that he would obey God at any cost to himself. Like Abraham, he kept the way of the Lord. And he was a noble statesman; his fidelity was manifest to all with whom he associated. The record concerning Daniel and his fellows is: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." The principles of Christ must

be woven and interwoven into every occupation, however humble it may be. Present yourself and your business before God; both are precious in his sight. He will receive you, and will sanctify and ennoble you. [Cf: The Youth's Instructor 11-26-96 para. 03] p. 549, Para. 5, [1896MS].

Man is dependent upon his fellow men, and by social intercourse a broad field is opened before him where he may exercise the prerogatives given him of God for the benefit of others. Man is a free moral agent, not a machine; he may do good, or he may do evil. But all his powers are God's property, his by creation and by redemption, and it is robbery of God to misuse or abuse any power of the mind or organ of the body by injurious habits or practises. [Cf: The Youth's Instructor 11-26-96 para. 04] p. 550, Para. 1, [1896MS].

The word of God declares: "Ye are not your own; . . . ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." He demands that the social powers shall be sanctified and employed for good, to secure the progress and triumph of God's kingdom, not to serve the purposes of Satan. [Cf: The Youth's Instructor 11-26-96 para. 05] p. 550, Para. 2, [1896MS].

But those who would be the most useful and active in the work of God are the very ones who feel the power of temptation the strongest. The prince of darkness will bring all his agencies to bear to lead such to misapply and pervert their God given abilities. [Cf: The Youth's Instructor 11-26-96 para. 06] p. 550, Para. 3, [1896MS].

In order to fight the good fight of faith, we need to be on our guard every moment. The will, if placed on the side of the will of God, will make us strong to fight the battle for the right. But if men discard Christ and the divine influences whereby he would reveal his life and character from their lives, they will pattern after Satan, the author of all sin, all immorality. Thus they will bind themselves in slavery to habits and practises which will be antagonistic to Christ, and will reproduce the Satanic attributes in place of the divine. [Cf: The Youth's Instructor 11-26-96 para. 07] p. 550, Para. 4, [1896MS].

Every soul for whom Christ has died is accountable for the influence he exerts. Christ has made every provision that those who are subject to temptation may not be overcome. He gave his life a sacrifice that he might restore the moral image of God in men. All the treasures of heaven are within their reach. He shows them eternal realities, which they had lost from their reckoning. He brings them to see the courts of heaven, flushed with living glories, and tells them that all its treasures will be theirs if they will live by "every word that proceedeth out of the mouth of God." [Cf: The Youth's Instructor 11-26-96 para. 08] p. 550, Para. 5, [1896MS].

Not many years hence there is to be a grand and just review of all characters. The harvest is not far ahead. Therefore sow pure seed, not a crop of tares; for "whatsoever a man soweth, that shall he also reap." Mrs. E. G. White. [Cf: The Youth's Instructor 11-26-96 para. 09] p. 550, Para. 6, [1896MS].

"But what think ye? A certain man had two sons,; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to

the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." [Cf: The Youth's Instructor 12-03-96 para. 01] p. 550, Para. 7, [1896MS].

The sin of the Jews was a false pretension to godliness. While claiming to be obedient to the law of God, observing his institutions and requirements, they separated themselves from him by their wicked works. To the divine command, "Go work today in my vineyard," they said, "I go, sir; but they went not. They chose rather to follow their own impulses. While professing to be God's people, they were not disposed to obey his requirements. By their works they showed that they did not mean what they said. How many today are saying in words that which they deny by their works! The Lord Jesus is saying to every one, "Go work today in my vineyard." Will you, like these, say, "I go, sir;" and then, notwithstanding your promise, follow your own inclinations? [Cf: The Youth's Instructor 12-03-96 para. 02] p. 551, Para. 1, [1896MS].

The Lord would not have us constantly anxious and worried, and praying that he shall love us. He has told us in his word, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Our life of obedience will testify of the love we bear him. [Cf: The Youth's Instructor 12-03-96 para. 03] p. 551, Para. 2, [1896MS].

The question Christ asks his disciples is not, What profession do you make? What are your words and sayings more than others? but, "What do ye more than others?" Words of profession are valued only as they are made true. Without sincerity and a determination on your part to do exactly as you have said, your promise of service is a falsehood. John said, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who would do the will of God must be, in spirit and practise, obedient to all his requirements. By such obedience we make it manifest that we are doers of the word-- that we are the children of God. [Cf: The Youth's Instructor 12-03-96 para. 04] p. 551, Para. 3, [1896MS].

He says to us, "Go work today in my vineyard." He requires each to act his part in the careful cultivation of his vineyard. It is the purchased possession of Jesus Christ; he gave his precious life for it. All are required to qualify themselves for work, earnest, solemn, important work, to be living agencies in the Lord's hands to teach and help others to see and understand the commandments of God. He would have us seek to enlighten others, that they may not offend God by showing disrespect to any of his requirements. God does not excuse any one from this work. He wants each one to labor today, not tomorrow. If we go at once in obedience to his call, tomorrow also will be spent in earnest work for him. [Cf: The Youth's Instructor 12-03-96 para. 05] p. 551, Para. 4, [1896MS].

Many will not say in words, "I will not;" but their attitude says this, and thus it is registered in the books of heaven. There is danger

in delay. That soul whom you might have saved, that soul to whom you might have opened the Scriptures, passes beyond your reach. Satan has prepared some net for his feet, and tomorrow he may be working out the plans of the archenemy of God. Why delay one day? Why not go to work at once? [Cf: The Youth's Instructor 12-03-96 para. 06] p. 551, Para. 5, [1896MS].

"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." Mrs. E. G. White. [Cf: The Youth's Instructor 12-03-96 para. 07] p. 551, Para. 6, [1896MS].

God has stamped his image upon every work of his hand. In every object in nature, we see evidences of his mighty power. The fields of waving grain bow their heads in acknowledgment of the God who gives to man his bread in due season. The trees, bending beneath their weight of precious fruit, bear unmistakable evidence of the love of a beneficent Creator. Every tree and shrub declares the work of infinite power. Upon every blade of grass God's name is written. The opening buds and blooming flowers, with their varied tints, outvying even the glory of Solomon, show forth the skill of the divine Artist. The cattle upon a thousand hills, all with their distinctive characteristics, express the wonders of their Maker, and declare that he is God indeed. [Cf: The Youth's Instructor 12-24-96 para. 01] p. 552, Para. 1, [1896MS].

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Who can behold the wonders of God in the starry heavens, and yet deny that an infinite Power gave these jeweled lights their place, and upholds them there by his omnipotent arm? God has left his own witness upon the canvas of heaven and upon nature everywhere. [Cf: The Youth's Instructor 12-24-96 para. 02] p. 552, Para. 2, [1896MS].

The story is told of an astronomer whose friend denied the existence of God. In order to show him the folly of his unbelief, the astronomer obtained a globe of the starry heavens, and placed it in the room where they were seated. On seeing it, his friend inquired where he got so beautiful a globe, and who was the maker. [Cf: The Youth's Instructor 12-24-96 para. 03] p. 552, Para. 3, [1896MS].

"It was not made." answered the astronomer, "it came into existence of itself." [Cf: The Youth's Instructor 12-24-96 para. 04] p. 552, Para. 4, [1896MS].

"You are jesting," said his friend; "that is impossible." [Cf: The Youth's Instructor 12-24-96 para. 05] p. 552, Para. 5, [1896MS].

The astronomer answered: "My dear sir, you will not accept my word for it that this small body originated of itself, or came by chance, and yet you contend that those heavenly bodies of which this is but an inferior representation, came into existence without a Master-power of design." As he pursued this line of reasoning, the atheist saw and acknowledged the absurdity of his own position. [Cf: The Youth's Instructor 12-24-96 para. 06] p. 552, Para. 6, [1896MS].

"The fool hath said in his heart, There is no God," but he can advance no evidence to sustain his claims; he can only take the position of an objector to the purposes of an all-wise God. Atheism can shed no ray of light into the grave. It cannot restrain crime or quicken the moral energies. It has no power to elevate the character or purify the soul. On the contrary, it always tends to degenerate the human race; it leads away from purity and peace. An instance of this is given in the history of the French Revolution. That period, when the existence of God was denied, and his commandments were abolished, was the most revolting that is recorded on the pages of human history. [Cf: The Youth's Instructor 12-24-96 para. 07] p. 552, Para. 7, [1896MS].

Was there ever an instance known where a dying Christian left to his watching friends the testimony that he had been deceived, that there is no God, no reality in the religion of Christ? But how many of those who have drawn about them the dark robes of atheism have let them fall before the grim messenger of death. We might call to mind many instances where learned men have gloried in their unbelief, and have thought it a virtue to parade their infidelity upon every occasion. But when death claimed them, they have looked with horror into the starless future, and their dying words have been, "I have tried to believe that there is no God, no reward for the faithful, no punishment for the wicked. But how vain has been the attempt. Now I know that I shall meet the doom of the lost soul." Sir Thomas Scott in his last moments cried, "Until this moment I believed that there was neither a God nor a hell. Now I know and feel that there are both, and that I am doomed to perdition by the just judgment of God." [Cf: The Youth's Instructor 12-24-96 para. 08] p. 553, Para. 1, [1896MS].

Thus many testimonies have been borne. Men may think that they have succeeded in tearing the image of God from their minds and hearts; but when they are brought face to face with the king of terrors, the image of God remains, and the confession is wrung from unwilling lips that the boasted faith of a lifetime has been a delusion. Mrs. E. G. White. [Cf: The Youth's Instructor 12-24-96 para. 09] p. 553, Para. 2, [1896MS].

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." [Cf: The Youth's Instructor 12-31-96 para. 01] p. 553, Para. 3, [1896MS].

But it is not alone in denying the existence of God, or in bowing down to idols of wood and stone, that this first commandment is broken. By many who profess to be followers of Christ, its principles are infringed; but the Lord of heaven does not acknowledge those as his children who are cherishing in their hearts anything that takes the place which God alone should hold. With many the gratification of appetite holds sway, while with others dress and love of the world are given the first place in the heart. But in his word, God has shown us that these things must not hold the first place. He says, "Whose

adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: The Youth's Instructor 12-31-96 para. 02] p. 553, Para. 4, [1896MS].

God has given us many things in this life upon which to bestow our affections; but when we carry to excess that which in itself is lawful, we become idolaters. The law of God requires that every son and daughter of Adam shall love him supremely, and anything that separates our affections from God, and lessens our interest in eternal things, is an idol. Those who use the precious time given them by God--time that has been purchased at an infinite cost--in embellishing their homes for display, in following the fashions and customs of the world, are not only robbing their own souls of spiritual food, but are failing to give God his due. The time thus spent in the gratification of selfish desires might be employed in obtaining a knowledge of the word of God, in cultivating our talents, that we might render intelligent service to our Creator. [Cf: The Youth's Instructor 12-31-96 para. 03] p. 553, Para. 5, [1896MS].

Can we look into the mirror of God's law, and feel no condemnation in this respect? Let each look over his past experience, and inquire of his own heart, How much of the precious time granted me by God might I have saved and used in doing good, in learning of God, in seeking to become a pillar in his house, and a light and blessing to the world? [Cf: The Youth's Instructor 12-31-96 para. 04] p. 554, Para. 1, [1896MS].

"Thou shalt worship the Lord thy God, and him only shalt thou serve." God will not share a divided heart. If the world absorbs our attention, he cannot reign supreme. If this diminishes our devotion for God, it is idolatry in his eyes. God will not excuse the transgressor in this respect. He is "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation" of them that hate him; and "showing mercy unto thousands" of them that love him, and keep his commandments. Just as surely as a life of devotion, of respect and reverence for him, will redound in blessings to ourselves, so surely will indifference to his requirements result in the ruin of our souls. [Cf: The Youth's Instructor 12-31-96 para. 05] p. 554, Para. 2, [1896MS].

"God is a Spirit: and they that worship him must worship him in spirit and in truth." When our hearts are tuned to praise our Maker, not only in psalms and hymns and spiritual songs, but also in our lives, we shall live in communion with Heaven. Our offering of grateful thanks will not be spasmodic, or reserved for special occasions; there will be gratitude in the heart and in the home, in private as well as in public devotion. This constitutes the true worship of God. Mrs. E. G. White. [Cf: The Youth's Instructor 12-31-96 para. 06] p. 554, Para. 3, [1896MS].

"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. 5:26]. [Cf: Sermons and Talks, Volume 1 p. 272 para. 01] p. 554, Para. 4, [1896MS].

Many are deceiving their own souls, because that while they assent to the truth they fail to become sanctified through the truth. To have a right religious experience it is essential not only to have an intelligent idea as to what is the theory of truth, but the heart and mind must be trained, and the habits must be in harmony with the expressed will of God. The Word, the requirements of God, must be studied; for if we weave into our experience incorrect principles, we shall cherish false ideas as to what constitutes a Christian, and shall not be found obeying the voice of God. We cannot spiritually discern the character of God, or accept of Jesus Christ by faith, unless our life and character are marked by purity, by the casting down of imaginations and of every high thing that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ. [Cf: Sermons and Talks, Volume 1 p. 272 para. 02] p. 554, Para. 5, [1896MS].

It is sin that has dragged down and degraded the faculties of the soul; but through faith in Jesus Christ as our Redeemer we may be restored to holiness and truth. All who would learn of Christ must be emptied of human wisdom. The soul must be cleansed from all vanity and pride, and vacated by all that has held it in prepossession, and Christ must be enthroned in the heart. The constant strife in the soul that results from selfishness and self-sufficiency must be rebuked, and humility and meekness must take the place of our natural self-esteem. [Cf: Sermons and Talks, Volume 1 p. 272 para. 03] p. 554, Para. 6, [1896MS].

I am pained beyond measure when I see men and women professing the name of Christ yet manifesting not the spirit of Christ, for I know that they are dwelling in fatal delusion. Many are satisfied with a mere semblance of religion, and they have no experimental knowledge of the virtues of Christ, no vital connection with Jesus. They listen to the most searching presentation of truth, but make no application of the truth to their own souls, because they are clothed with a garment of self-righteousness. Every salutary impression is warded off with the thought that they are Christians, and that the close, searching appeals are not meant for them. [Cf: Sermons and Talks, Volume 1 p. 273 para. 01] p. 555, Para. 1, [1896MS].

The most solemn message from the great Teacher through His delegated servants is lost upon them, because they do not see the need of any such warning or appeal. They have not come to the point of realizing that they are sick and in need of a physician. Christ said, "They that are whole need not a physician, but they that are sick." [Cf: Sermons and Talks, Volume 1 p. 273 para. 02] p. 555, Para. 2, [1896MS].

Solemn conviction of sin will lead individuals to tremble at the word of God, and surrender their ways, their ideas, and their will to God. I tremble when I see so many who feel perfectly contented. They will admit that they have little experience in religious things, and when given an opportunity to gain an experience they do not advance, because they do not feel their need; and so the matter ends where it began, for they do not seek divine enlightenment with true contrition of soul. [Cf: Sermons and Talks, Volume 1 p. 273 para. 03] p. 555, Para. 3, [1896MS].

It is only at the altar of God that we kindle the taper with holy fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability, and give clear, distinct views of the perfection and purity of Jesus Christ. It is only as we view His righteousness that we hunger and thirst to possess it, and ask in earnest prayer, in humility and simplicity, as a little child asks an earthly parent for some good thing, that God will grant unto us our heart's desire. Such prayer is heard and answered. The Lord is more willing to give the Holy Spirit to them that earnestly desire it than are earthly parents to give good gifts to their children. Christ has promised the Holy Spirit to guide us into all truth and righteousness and holiness. The Holy Spirit is not given by measure to those who earnestly seek for it, who by faith stand upon the promises of God. They plead the pledged word of God, saying, "Thou hast said it. I take Thee at Thy word." [Cf: Sermons and Talks, Volume 1 p. 274 para. 01] p. 555, Para. 4, [1896MS].

The Comforter is given that He may take of the things of Christ and show them unto us, that He may present in their rich assurance the words that fell from His lips, and convey them with living power to the soul who is obedient, who is emptied of self. It is then that the soul receives the image and superscription of the divine. Then Jesus Christ is formed within, the hope of glory. [Cf: Sermons and Talks, Volume 1 p. 274 para. 02] p. 555, Para. 5, [1896MS].

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" [Acts 20:28]. Those who are called to be shepherds of the flock of God are called to be laborers together with God. The Lord Jesus is the great Worker, and He prayed to His Father that His followers might be sanctified through the truth. If we are doers of the word of God, we shall understand that we cannot retain any sinful habit, or indulge in any crooked or guileful way. His truth, His word, must be brought with divine power into our hearts, and we must purify our hearts by obeying the truth. We must renounce all the hidden things of dishonesty, all craftiness and satanic wiles. We must be where we shall be enabled to discern the snares of him who lieth in wait to deceive. Sin must be sensed in its true, hateful character, and expelled from the soul. [Cf: Sermons and Talks, Volume 1 p. 274 para. 03] p. 555, Para. 6, [1896MS].

All who preach the word in verity and truth can afford to be fair in its presentation. We are not to be deceitful in any way, not handling the word of God deceitfully. We are to let the cross of Christ stand in prominence in all our teaching. We are not to hide the gospel, or cover the cross of Christ with ornamental roses, and thus make the preaching of it of no effect. Let no one shun the cross of self-denial. [Cf: Sermons and Talks, Volume 1 p. 275 para. 01] p. 556, Para. 1, [1896MS].

Make the instruction plain as to what it means to be a Christian. "If any man will come after Me," said Jesus, "let him deny himself, and take up his cross daily, and follow Me." "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." Food is the substance of which we partake that our bodies may be strengthened and built up. In like manner we are to feed upon that which will build up spiritual nature. Jesus said, "It is the spirit that quickeneth; the flesh

profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Cf: Sermons and Talks, Volume 1 p. 275 para. 02] p. 556, Para. 2, [1896MS].

Our bodies are composed of that upon which we feed, so our spiritual life will be composed of that upon which we feed. If we feed on Christ by thinking of Him, by obeying His words, we are built up in Him, and grow in grace and in the knowledge of the truth unto the full stature of men and women in Christ Jesus. "Receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" [Heb. 12:28]. [Cf: Sermons and Talks, Volume 1 p. 275 para. 03] p. 556, Para. 3, [1896MS].

As God works in us to will, we are to cooperate with God, manifesting a determination like that of Daniel to do the will of God. Teachers of the word of God are not to keep back any part of the counsel of God, lest the people shall be ignorant of their duty, and not understand what is the will of God concerning them, and stumble and fall into perdition. But while the teacher of truth should be faithful in presenting the gospel, let him never pour out a mass of matter which the people cannot comprehend because it is new to them and hard to understand. Take one point at a time, and make that one point plain, speaking slowly and in distinct voice. Speak in such a way that the people shall see what is the relation of that one point to other truths of vital importance. [Cf: Sermons and Talks, Volume 1 p. 276 para. 01] p. 556, Para. 4, [1896MS].

Every man who becomes a teacher must also become a learner, and daily sit at the feet of Jesus. It is impossible for anyone to rightly divide the word of truth unless he earnestly seeks wisdom from on high that he may understand what is taught in the Scriptures. The Holy Spirit must attend the word spoken to the heart. It will be difficult to create prejudice in the hearts of those who are seeking for truth as for hidden treasure if the speaker will hide himself in Christ, for he will then reveal Christ, not himself. [Cf: Sermons and Talks, Volume 1 p. 276 para. 02] p. 556, Para. 5, [1896MS].

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" [Eph. 4:11-13]. But though God has set these different laborers in the church, there is to be no neglect on the part of one in the performance of duty. [Cf: Sermons and Talks, Volume 1 p. 277 para. 01] p. 556, Para. 6, [1896MS].

Let no one neglect to give faithful and plain instruction upon tithing. Let there be instruction as to giving to the Lord that which He claims as His own, for the commendation of the Lord will not rest upon a people who rob Him in tithes and offerings. There will be need of often setting before the people their duty on this matter, that they may render unto God His own. Let the one who first presents the truth be faithful in presenting this matter, and let him who follows up the interest also make plain the requirement of God on tithing, that the people may see that in all points the laborers are teaching the same truth, and are of one mind in urging them to yield obedience to all the

requirements of God. [Cf: Sermons and Talks, Volume 1 p. 277 para. 02] p. 557, Para. 1, [1896MS].

But let laborers have discretion, and not give strong meat to those who are as babes; feed them with the sincere milk of the Word. In no case mingle your own spirit and ideas with the truth and cover up the precepts of God by traditions or suppositions. Let the people have the truth as it is in Jesus, and do not mingle it with decoctions of your own devising; for your presentation of truth will taste so strongly of self that it will disgust the hearers. [Cf: Sermons and Talks, Volume 1 p. 277 para. 03] p. 557, Para. 2, [1896MS].

Be able to say with Paul, "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. . . . I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" [Acts 20:20, 21, 26, 27]. There is most earnest work to be done, in order that you may so search the Scriptures that you may be able to declare unto those with whom you meet the whole counsel of God.--Ms. 39, 1895. (MR 900.46) [Cf: Sermons and Talks, Volume 1 p. 278 para. 01] p. 557, Para. 3, [1896MS].

In the night season some things were opened before me in reference to the work and the school that will soon be opened in this locality. The light given me was that we must not pattern after the similitude of any school that has been established in the past. We must study the Word of God critically as the great lesson book, in order to know what the school may become under the receiving and doing of the Word of God. Unless we are guarded, we shall experience those hindrances to the spiritual education that have retarded the work of our schools in America by misapplication and miscalculation of the work most essential. [Cf: Sermons and Talks, Volume 1 p. 279 para. 01] p. 557, Para. 4, [1896MS].

When Christ was working in our world, He had but few followers, and those whom He called His disciples were, by the maxims and customs of the scribes and Pharisees, constantly kept back from the advancement they might have made in supplying their great want and becoming efficient in usefulness. Through the rabbis, customs had come down from generation to generation, and these were made all-essential, even of more force than the Ten Commandments. Thus the precepts of men were taught and dwelt upon as of more value than a "Thus saith the Lord." [Cf: Sermons and Talks, Volume 1 p. 279 para. 02] p. 557, Para. 5, [1896MS].

I have been warned that the teachers in our school should not travel over the ground that many of the Battle Creek teachers have gone over in their experience. Will ministers and teachers bear this in mind? Popular amusements for students were brought in there under a deceptive garb. Satan approached as an angel of light, and he worked most actively. If he could obtain the sanction of the teachers in the school at the great heart of the work, every school established would follow in its tread. The leaven of evil introduced and sanctioned at Battle Creek would spread the properties introduced to all with whom it had any connection. [Cf: Sermons and Talks, Volume 1 p. 279 para. 03] p.

557, Para. 6, [1896MS].

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many things in regard to the management of schools among Seventh-day Adventists. All the light that has been given must be carefully heeded. No man or woman should be connected with our schools as educators who have not had an experience in obeying the Word of God. That which the Lord has spoken in the instruction given to our schools is to be strictly regarded, for if there is not, in some respects, an education of altogether a different character in our schools than has been given in Battle Creek, then we need not go to the expense of purchasing land and erecting school buildings. [Cf: Sermons and Talks, Volume 1 p. 280 para. 01] p. 558, Para. 1, [1896MS].

In every school Satan has tried to make himself the guide of the teachers who instruct the students. It is he who has introduced the idea that selfish amusements are a necessity. Students sent to school for the purpose of receiving an education to become evangelists, ministers, and missionaries to foreign countries should not have received the idea that amusements are essential to keep them in physical health, when the Lord has presented before them that the better way is to embrace in their education manual labor in the place of amusements. These amusements, if practiced, will soon develop a passion that gives disrelish to useful, healthful exercise of mind and body. Such exercise makes students useful to themselves and others. [Cf: Sermons and Talks, Volume 1 p. 280 para. 02] p. 558, Para. 2, [1896MS].

This education, in felling trees, tilling the soil, erecting buildings, as well as in literature, is the very education our youth should each seek to obtain. As soon as possible a printing press should be connected with our school, in order to educate in this line. Tent making also should be taken hold of. Buildings should be erected, and masonry should be learned. There are also many things which the lady students may be engaged in. There is cooking, dressmaking, and gardening to be done. Strawberries should be planted, plants and flowers cultivated. This the lady students may be called out of doors to do. Thus they may be educated to useful labor. Thoughtful, necessary work is essential for all to have to prepare them to be missionaries. Bookbinding also, and a variety of trades should be taken up. These will not only be putting into exercise brain, bone, and muscle, but will also be gaining knowledge. [Cf: Sermons and Talks, Volume 1 p. 281 para. 01] p. 558, Para. 3, [1896MS].

The greatest curse of our world in this our day is idleness. It leads to needless amusements merely to please and gratify self. The students have had a superabundance of this way of passing their time. They are now to have a different education, that they may be prepared to go forth from the school with an all-round education. We are to keep before the school the development of the useful arts, acquiring adaptability and talents to be employed to be co-laborers with God. This kind of knowledge will open to them doors of welcome for foreign fields, and the building of plain, simple homes will be essential. [Cf: Sermons and Talks, Volume 1 p. 281 para. 02] p. 558, Para. 4, [1896MS].

The proper cooking of food is a most essential acquirement, especially where meat is not made the staple article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared so that meat will not be desired. Culture on all points of practical life will make our youth useful after they shall leave school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them, or build their habitations. And they will be much more influential if they show that they can educate the ignorant how to labor with the best methods and to produce the best results. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching them how to labor. A much smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies, as essential acquirements in education. And wherever they may go, all that they have gained in this line will give them a welcome and standing room. If the light God has given were cherished, students would leave our schools free from the burden of debt, because they can be useful and their help is of value. [Cf: Sermons and Talks, Volume 1 p. 281 para. 03] p. 558, Para. 5, [1896MS].

It is also essential to understand the philosophy of medical missionary work. Wherever the students shall go, they need an education in the science of how to treat the sick, for this will give them a welcome in any place, because there is suffering of every kind in every part of the world. Sanitariums are to be established, and thus the body is to be brought into existence which is essential for health. [Cf: Sermons and Talks, Volume 1 p. 282 para. 01] p. 559, Para. 1, [1896MS].

The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The common branches of education should be fully and thoroughly taught. Bookkeeping should be looked upon as of equal importance with grammar. This line of study is one of the most important for use in practical life, but few leave our schools with a knowledge of how to keep books correctly. [Cf: Sermons and Talks, Volume 1 p. 282 para. 02] p. 559, Para. 2, [1896MS].

The reason that today so many mistakes are made in accounts is not because those in charge of them are dishonest but because they have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful, daily estimate of their outgo. These mistakes have placed them in the ranks of dishonest men when, designedly, they are not dishonest. Many a youth, because ignorant of how to keep accounts, has made mistakes which have caused him serious trouble. Those who have a living interest in the cause and work of God should not allow themselves to settle down with the idea that they are not required to know how to keep books. [Cf: Sermons and Talks, Volume 1 p. 283 para. 01] p. 559, Para. 3, [1896MS].

Education, true education, means much. The time devoted in school to learning how to eat with your fork in place of your knife, is not the most essential. These little matters of form and ceremony should not occupy time and strength. Those students who are at first somewhat coarse and awkward will soon overcome this. If the teachers are

themselves courteous and kind and attentive, if they are true in heart and soul, if they do their work as in the sight of the whole universe of heaven, if they have the mind of Christ and are molded and fashioned by the Holy Spirit, they will behave, not in a simpering, affected manner, but as ladies and gentlemen of solid worth. And if students have before them the teachers' example of propriety, they will day by day be educated in proper manners. [Cf: Sermons and Talks, Volume 1 p. 283 para. 02] p. 559, Para. 4, [1896MS].

To establish our school in Cooranbong, in this out-of-the-way place, seemed surprising to some. It has required some hard work to make a beginning. If the work is well begun, it will cost time and money. But a thing begun right is half done. It is the first steps that cost, but in holding what is already gained they will make a continual advance in the right direction. All are not wise to see this. (But children managed at home to receive the proper ideas that true education takes brain, bone and muscle.) [Cf: Sermons and Talks, Volume 1 p. 284 para. 01] p. 559, Para. 5, [1896MS].

By the blessing of the Lord the work has been started, and on these grounds now the help of everyone is needed. The students must be taught how to begin. The educators must be men and women who have had experience, can patiently instruct, and who will lead the students in the right way at every step they advance. Teach Bible manners; teach purity of thought and the strictest integrity. This is the most valuable instruction that can be given. Keep Jesus, the Pattern, ever before your students by your example. This will act a prominent part in restoring the moral image of God in those under your charge. Teachers, you have no time, no duty, to teach students the forms and ceremonies of worldly customs of this age of corruption, when everything is perverted to outward appearance and display. This must never find a place in our school. Good, wholesome, sensible words always spoken politely are essential. This reform is not to be brought in as non-essential. [Cf: Sermons and Talks, Volume 1 p. 284 para. 02] p. 559, Para. 6, [1896MS].

All religious exercises are to be treated with the greatest solemnity and reverence. The teaching given should be of a higher class, of a more sacred and religious character, than has been given in schools generally. Human nature is worth working for, and it is to be elevated and refined. There is a work which God alone can do for those who are deficient. They must be fitted with the inward adorning which is in the sight of God of great price. But the teachers can cooperate with God. Through the grace of God in Jesus Christ, which bringeth salvation and immortality to light, teachers may cooperate with God, and His heritage may be educated, not in the minuteness of etiquette, but in the science of salvation and godliness, and this will prepare the sons and daughters of God to be finally transformed by the finishing touch of immortality, and in heaven they will carry forward more thoroughly the education begun in the school here below. We shall be learners through all eternity. [Cf: Sermons and Talks, Volume 1 p. 285 para. 01] p. 560, Para. 1, [1896MS].

Every student should aspire to obtain a fitness by the inward adorning of a meek and quiet spirit, which is in the sight of God of great price. Therefore all should in this life make diligent use of every opportunity and privilege to obtain all the knowledge possible for a

qualification for that higher life in the future world. [Cf: Sermons and Talks, Volume 1 p. 285 para. 02] p. 560, Para. 2, [1896MS].

God requires of every youth the full development and cultivation of all his powers. Every faculty of mind, soul, and body, is to be taxed to the highest to understand the Word of God, and have a correct knowledge of the people and their manners, who are chosen the elect of God, and who will receive the "Well done" from the lips of their Master, and compose the family of God in heaven. This is work that everyone can do. Some are incapable of managing or organizing, but these can cooperate in this school below with those who have a talent for this important work. [Cf: Sermons and Talks, Volume 1 p. 285 para. 03] p. 560, Para. 3, [1896MS].

The teachers are to educate the youth to realize that if they receive Christ and believe on Him, they will be brought into close relationship with God. He gives them power to become the sons of God, to associate with the highest dignitaries in the kingdom of heaven, and to unite with Gabriel, with cherubim and seraphim, with angels and the archangel. [Revelation 22: 1-5, quoted.] [Cf: Sermons and Talks, Volume 1 p. 286 para. 01] p. 560, Para. 4, [1896MS].

In His teaching our Saviour did not encourage any to attend the rabbinical schools of His day, for the reason that their minds would be corrupted with the continually repeated, "They say," or "It hath been said." The Lord can do more with minds that have no connection with schools where infidel authors are perused. These lesson books He reaches out His hand to remove, and in their stead places the Old and New Testament Scriptures. Those who will search the Scriptures for themselves, because it is the Word of God, who are willing to dig for the truth as for hidden treasures, will receive for their prize that wisdom which cometh alone from God. If they will not rely upon their own smartness, and not trust in their own inventions and their supposed fruitful minds, if they will give the working of the mind into the Lord's hands, and yoke up with Jesus Christ, they will not take steps where Jesus does not lead the way. [Cf: Sermons and Talks, Volume 1 p. 286 para. 02] p. 560, Para. 5, [1896MS].

The aim of life should be to obey the call of Christ, "Follow me." Those whose minds are kept pure and uncrowded with too many small items, who will let their mind give its strength to those things that will be received not from their standpoint but from the light that God has given, will be continually gaining in knowledge. And this knowledge will direct them in straightforward channels. By their aftersight they will be able to give thanks to God that they have studiously chosen to know and understand what saith the Lord to His servant. [Cf: Sermons and Talks, Volume 1 p. 286 para. 03] p. 561, Para. 1, [1896MS].

The Word of God is to be studied and taught. Converse with God through the medium of His Word. Thus our characters will be transformed. The ideas and habits once thought essential will be changed. God's Word is to be our lesson book. It is through the medium of this Word that we are to learn all about that better country, and the preparation essential for everyone to obtain an entrance into the kingdom of God, and come into possession of eternal life. That Word obeyed cheerfully and willingly, will ennoble your whole being in this life. [Cf: Sermons and Talks, Volume 1 p. 287 para. 01] p. 561, Para. 2, [1896MS].

[Galatians 4:6-10, quoted.] The observance of holidays in this country is a great evil. We want not to give sanction to the days and many traditions that are brought in. We need not pay any heed to them. [Cf: Sermons and Talks, Volume 1 p. 287 para. 02] p. 561, Para. 3, [1896MS].

We all need to understand more and still more perfectly the life of Christ. He was the perfect image of God. He came to our world the great Teacher, and He will educate all who will be educated. [Cf: Sermons and Talks, Volume 1 p. 287 para. 03] p. 561, Para. 4, [1896MS].

Whoever longs for honor and distinction will find that the standard of virtue and holiness, strictly, steadfastly, adhered to as revealed in the Word of God, will place him as a wise man among the most noble advisers and counselors; for God's Word will elevate a man. His Word, if obeyed, will sanctify and refine and ennoble the entire man. There will be no cheap timbers brought into the structure of character-building. The natural, inherited tendencies, if erratic, will be, by the obedient, corrected by the Word; they will not be cherished as virtues and imitated by learners who will, in their turn, educate others, thus transmitting and perpetuating faulty sentiments that should never see the light of day. We are to be impelled by pure, disinterested motives, having no prejudices or preferences to strengthen, no set notions or ideas that Christ has never taught. Truth sanctifies the hearer, the mind, the will, for they are, if obedient, partakers of the divine nature. [Cf: Sermons and Talks, Volume 1 p. 287 para. 04] p. 561, Para. 5, [1896MS].

The direction has been given to the students in the school of Christ: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" Peter 2:2 . This is indeed eating the flesh and drinking the blood of the Son of God. [John 6:54-66, quoted.] [Cf: Sermons and Talks, Volume 1 p. 288 para. 01] p. 561, Para. 6, [1896MS].

There are many who have no greater depth of faith and spiritual perception than had the disciples who forsook their Lord because their limited comprehension could not discern His words. The feeding upon the divine Word of God is the divine element which the soul needs in order to secure a healthy development of all its spiritual powers. In all our schools this Word is to be made the essence of education; it is this that will give sanctified strength, wisdom, integrity, and moral power, if it is brought into the experience. It is not the words of worldly wisdom, it is not the maxims of men, not the theory of human beings, but it is the Word of God. [Cf: Sermons and Talks, Volume 1 p. 288 para. 02] p. 561, Para. 7, [1896MS].

We shall have to guard against the steadfast holding to ideas and maxims that have been presented us as essential from a human standpoint. Every soul who would be successful in warring the good warfare can be so only on one condition--that he "receive with meekness the engrafted word, which is able to save your souls" [James 1:21]. Those who have dug deep for the hidden treasure will find their reward in the precious veins of valuable ore, and these will make them wise unto salvation. All the wiles and subtleties of Satanic agencies cannot beguile you from the position of steadfast self-denial if you are carefully following the example of your Saviour. You will meet the

enemy's treacherous advances with the words, "Get thee behind me, Satan" [Luke 4:8]. [Cf: Sermons and Talks, Volume 1 p. 289 para. 01] p. 562, Para. 1, [1896MS].

Our time is precious. We have but few, very few, days of probation left us in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to forms and ceremonies, or cheap, superficial education. Think deeply before you speak. God designs that we shall keep the mind in pursuit of something tangible, something that we will not leave behind in this world, but that we can take with us into the higher school. The minds of the youth need the Word of God for instruction, that they may be "thoroughly furnished unto all good works" Tim. 3:16, 17 . The teachers will need to be very simple when teaching from the Scriptures. The students must be given "precept upon precept; line upon line, line upon line; here a little, and there a little" [Isa. 28:10]. Do not leave the slightest impression on the minds of your students that they are restricted and forced to wear a yoke of restraint that is unnecessary. [Cf: Sermons and Talks, Volume 1 p. 289 para. 02] p. 562, Para. 2, [1896MS].

Strive to understand thoroughly every passage that you read. Fix one verse in mind, and after you have studied it prayerfully yourself, trying to understand thoroughly every word expressed, present that verse to the students. It is of little advantage to skim over the surface of the Scriptures. If we would understand fully the words of Christ, thought must be brought into the searching of the Scriptures. We should open the Scriptures with great reverence, and not in a slothful, lazy manner. The word of Christ is spirit and life to the receiver. The words of Christ to the Pharisees were, "[Ye] search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" [John 5:39]. They were searching the Scriptures for evidence of Christ's appearing, gathering up every evidence in regard to the manner in which they supposed He would come, while Christ was in their midst, and they did not discern Him by the use of faith. "Ye will not come to me, that ye might have life," He said. "I receive not honor from men," He said to the opposing Pharisees, [verses 40, 41; verses 42-47 quoted]. [Cf: Sermons and Talks, Volume 1 p. 290 para. 01] p. 562, Para. 3, [1896MS].

In this our day, as in Christ's day, there will be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful, humble hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner, of Christ's first appearing. They would not have ascribed the glories of the second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teaching of Moses; and here was Christ Himself in their midst, and still they were searching the Scriptures for evidence in regard to His coming. They were doing to Christ, at the same time, the very things that it had been prophesied they would do. They were so blinded that they knew not the time of His visitation, or what they were doing. Thus they were fulfilling the Scripture. [Cf: Sermons and Talks, Volume 1 p. 290 para. 02] p. 562, Para. 4, [1896MS].

Many are doing the same thing today, in 1897, because they have not had experience in the testing message comprehended in the first,

second, and third angels' messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about "higher education" which they suppose originates with finite men. They know not the signs of Christ's coming, or of the end of the world. [Cf: Sermons and Talks, Volume 1 p. 291 para. 01] p. 563, Para. 1, [1896MS].

The evidence of the soon coming of Christ is right upon us, and many of us are asleep. We do not half gather up the important truths that are for our admonition, upon whom the ends of the world are come. If we did receive and believe the Word of God, we should be farther in advance spiritually than we are today. Iniquity abounds everywhere, and the love of many has waxed cold. Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready a people to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of the night. Everything is now clothed with a solemnity that all who believe the truth should feel and sense. They should act in reference to the great day of God. The plagues of God are already just upon the world, and we need to be preparing for that great day. We have not time now to spend in speculative ideas, or in hap-hazard movements. We should fear to skim the surface of the Word of God. When the light shines in our hearts, we shall, by all our words and works, live in accordance with that light, understand the words of God, and make it our spiritual, daily food, as represented by Christ as eating His flesh and drinking His blood. Then we will be prepared to teach the Word of God as we never have done before. We must sink the shaft deeper in the mines of truth. All the little things of life are but a mote now. Those that pertain to eternity are of great consequence.--Ms. 41a, 1896. (Written Dec. 20, 1896, from "Sunnyside," Cooranbong, N.S.W.) (MR 900.24) [Cf: Sermons and Talks, Volume 1 p. 291 para. 02] p. 563, Para. 2, [1896MS].

Extracts from Letters Concerning Flesh Eating Extracts from a letter written to Dr. J. H. Kellogg from Stanmore, Sydney, N.S.W. July 26, 1896. The perfection of Christian character is attainable. As we approach the close of this earth's history, we will find that the whole world is becoming a lazar house of disease. The transgression of the law of God is bringing the sure result. [Cf: The Kress Collection p. 32 para. 01] p. 563, Para. 3, [1896MS].

I present the word of the Lord God of Israel. Because of transgression, the curse of God has come upon the earth itself, upon the cattle and upon all flesh. Human beings are suffering the result of their own course of action in departing from the commandments of God. The beasts also suffer from under the curse. [Cf: The Kress Collection p. 32 para. 02] p. 563, Para. 4, [1896MS].

Meat eating should not come into the prescriptions for any invalids from any physician from among those who understand these things. Disease in cattle is making meat eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon the fish of the

sea; and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market places, and disease among men is the sure result. [Cf: The Kress Collection p. 32 para. 03] p. 563, Para. 5, [1896MS].

The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. Then let not these things be prescribed by any physician who has a knowledge of the truth for this time. There is no safety in the eating of the flesh of dead animals, and in a short time the milk of cows will also be excluded from the diet of God's commandment keeping people. In a short time it will not be safe to eat anything that comes from the animal creation. Those who take God at His word, and obey His commands with their whole heart will be blessed. He will be their shield of protection. But the Lord will not be trifled with. Distrust, disobedience, and alienation from God's will and way will place the sinner in a position where the Lord cannot give him His divine favor. [Cf: The Kress Collection p. 32 para. 04] p. 564, Para. 1, [1896MS].

Again I refer to the diet question: We cannot now do as we have ventured to do in the past in regard to meat-eating. It has always been a curse to the human family, but now it is made particularly so in the curse which God has pronounced upon the herds of the field, because of man's transgression and sins. The disease upon animals is becoming more and more common, and our only safety now is in leaving meat entirely alone. The most aggravated diseases are now prevalent, and the very last thing that physicians who are enlightened should do, is to advise patients to eat meat. It is in eating meat so largely in the country that men and women are becoming demoralized, their blood corrupted and disease planted in their system. Because of meat-eating, many die, and they do not understand the cause. If the truth were known, it would bear the testimony it was the flesh of animals that passed through death. The thought of feeding upon dead flesh is repulsive, but there is something in meat-eating: we partake of diseased, dead flesh, and this sows its seed of corruption in the human organism. [Cf: The Kress Collection p. 32 para. 05] p. 564, Para. 2, [1896MS].

I write to you, my brother, that the giving of prescriptions for the eating of flesh of animals may no more be practiced in our sanitariums. There is no excuse for this. There is no safety in the after influence and results upon the human mind. Let us make known in our institutions that there is no longer a meat table, even for the boarders, and then the education given upon the discarding of a meat diet, will not only be saying, but doing. If patronage is less, so let it be. The principles will be of far greater value when they are understood, when it is known that the life of no living thing shall be taken to sustain the life of a Christian. [Cf: The Kress Collection p. 32 para. 06] p. 564, Para. 3, [1896MS].

In this country we see the necessity of our words and deeds harmonizing. I had a decided talk with the physicians at just the right time, and I think I know the question will be settled with them. I spoke Sabbath upon this subject, and the church was full of believers. Of course, there must be an abundance of fruit and well cooked grains. Ellen. G. White [Cf: The Kress Collection p. 33 para. 01] p. 564,

Para. 4, [1896MS].

"Sunnyside," Cooranbong, N. S. W., May 26, 1896 Elder O. A. Olsen -- Review And Herald Battle Creek, Michigan My Dear Brother Olsen: I received the American mail on Monday, the 25th, and today, Tuesday, Sister Maccenterfer read me a letter of which I send you a copy. Whether this particular case is correct or incorrect, just such scenes have been presented before me. [Cf: Paulson Collection p. 94 para. 01] p. 564, Para. 5, [1896MS].

I have written to Brother_____in reference to himself and his responsibilities. He was answered me in a good humble spirit; and I pray the Lord to strengthen him to resist temptation. [Cf: Paulson Collection p. 94 para. 02] p. 565, Para. 1, [1896MS].

Now, my brother, I want you to make it your first business to investigate, in company with some others of a different spiritual experience than that of_____, and every one of like influence, every man in that office, and that you will make it your special business to inquire of the youth who are employed there in regard to their work. Open your eyes wide to see what needs adjustment and correction. [Cf: Paulson Collection p. 94 para. 03] p. 565, Para. 2, [1896MS].

Less long, sweeping journeys across the continent, and more close investigation of the true inward working of the heart is essential. The rooms in the office need inspection, that the things you know not, you may discern and search out. The temple of God must be cleansed, that His name shall not be dishonored by men who are not connected with Him. My heart is pained as, in my dreams, I am visited, and appealed to by different ones, placing the corruptions in the office of publication before me. I awaken to find it a dream; but know it to be the truth. My dear brother, the spirit of severity, of lording it over the ignorant and helpless, is being opened before me. In the place of the office being an educating school to prepare the youth to give their hearts to the Lord, the teachers and overseers, by their course of action, drive them on to Satan's battleground. It is not a place where the Lord Jesus is entertained as a heavenly guest. Some of the overseers, and the workers under their supervision, give little time to thoughts of a high and holy order; the Lord is not glorified. [Cf: Paulson Collection p. 94 para. 04] p. 565, Para. 3, [1896MS].

I wrote some time since in reference to the Oakland office, and then my guide revealed to me that the same spirit, in a more decided manner, leavened the office at Battle Creek; and there were souls lost, eternally lost, through the influence of words of severity and of harshness. Things will transpire in our institutions that will need adjustment, and at once; but let the reformation be made with a spirit to restore, not to destroy. We are fearfully behind in the work of Christ for the saving of souls. We have not that sharp conception of duty required by the truth which we profess to love and to honor. We allow a freezing atmosphere to surround our souls; we withhold words that ought to be spoken from the Scriptures. In order to fulfil our duty as God's faithful watchmen, we should give words of correction in humility of mind, "considering thyself, lest thou also be tempted." Neglect not to bind up, with your reproof, words of encouragement. Be cheerful, but not light and trifling; pray for discernment, for a wholesome, Christ-like spirit. Paul, in his letter to the Philippians,

said, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that you may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God." (1:9-11) [Cf: Paulson Collection p. 94 para. 05] p. 565, Para. 4, [1896MS].

Sincerity means much more than many are inclined to suppose. It means being true to your brother; never allowing yourself to do him wrong, or suffer him to be unfaithful in the discharge of his duty. [Cf: Paulson Collection p. 95 para. 01] p. 566, Para. 1, [1896MS].

Those who are set to keep the rooms in a healthful condition, that the angel of God passing through may approve, must be sincere. There must be no haphazard work. Carry the Spirit of Christ in all your dealings. I would not, under any consideration, send a child of mine to learn the printer's trade under the present discipline and management of the several rooms. All are not managed in exactly the same objectionable manner; but all are much in need of the sanctifying grace of Jesus Christ. Are the men set over others, wise counsellors of youth? Are they sincere Christians, or make-believers? Is their submission to divine authority as perfect as that they require of the youth who are being educated under them? Overbearing, harsh words are unprofitable in professors of religion. A harsh, tyrannical spirit has come in, resulting in great and various evils. The temptations to sin come to every youth; and the overseers in every room need to be thoroughly converted men. What are the attributes most prized, and which bring greatest joy to the Saviour who died to save sinners? It is to have men and women cooperating with him to seek and to save the lost. Everyone who is self-denying, self-sacrificing, for the sake of helping poor souls that need help, will have his reward. If we are children of God, we should be, and will be, living channels of light. [Cf: Paulson Collection p. 95 para. 02] p. 566, Para. 2, [1896MS].

Those who have not received Christ as their personal Saviour should never be placed as directors of the youth. If they cannot submit themselves to the control of God, they are not qualified to teach order and law to those brought under them. Those who claim to be Christ's disciples, if they themselves under disciple to God, will make tender, loving, wise guides and instructors of the youth; for Christ says, "I will manifest myself unto them."(sic) [Cf: Paulson Collection p. 95 para. 03] p. 566, Para. 3, [1896MS].

If we love one another God dwelleth in us, and His love is perfected in us; and that love cannot be restrained. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Only by becoming a partaker of the divine nature can the law of God be fulfilled by men. Only he who loves God with all the heart, soul, mind, and strength, and his neighbor as himself, can give glory to God in the highest, and peace on earth, good will to men. This was the work of Christ; and when his work is appreciated and represented by his followers, the great result will be achieved in the "joy that was set before him" in the saving of the souls for whom He gave His life. [Cf: Paulson Collection p. 95 para. 04] p. 566, Para. 4, [1896MS].

The Lord has been laboring constantly from age to age to awaken in the souls of men a sense of their divine brotherhood, and thus to establish

an order and divine harmony proportionate to the great and eternal deliverance He has wrought out for everyone who will receive Him. The Lord calls upon all who profess to believe in Him to be co-workers with Him, and to use every God-given ability, opportunity, and privilege to lead perishing souls within the sphere of their influence, to Jesus Christ. Here is the only hope for transformation of character; this will give peace and joy in believing, and fit them for the society of the heavenly angels in the kingdom of God. O how earnest, persevering, and untiring should be the efforts of every sin-pardoned soul to seek to bring other souls to Jesus Christ, that their neighbor shall become joint-heirs with Jesus. Whoever is your neighbor is to be sought for, labored for. Is he ignorant? Let your communication, your association, make him more intelligent. The outcast, the youth, full of defects in character, are the very ones God enjoins upon us to help. "I came not to call the righteous," said Christ, "but sinners to repentance." [Cf: Paulson Collection p. 96 para. 01] p. 566, Para. 5, [1896MS].

See what sinners the colored people were, the downtrodden, the poor. These Christ died to save, and they can, through painstaking and judicious management, become trophies of His grace, heirs to God, and joint-heirs with Jesus Christ. Through faith in Jesus Christ they become purified, sanctified; for the religion of Jesus Christ never degrades the receiver, but works with transforming power, refining the taste, sanctifying the judgment, fitting the soul for the entrance of the word that giveth life, that giveth understanding even to the simple. Those who will be humble enough to learn, the very nobility of the world will consider it an honor to go to heaven in their company, and angels of God will cooperate with such as are workers together with God. We need to hunger and thirst after righteousness, that we may have Christ in us as a well of water, springing up into everlasting life. [Cf: Paulson Collection p. 96 para. 02] p. 567, Para. 1, [1896MS].

Right at the head of the work there must be deeper piety, more faithful taking heed to the word of God, a watching for souls as they that must give an account. Each worker should be moved by a living, abiding, converting principle. It is not large establishments where much money is invested to make them more convenient, that will obtain influence and win hearts. The school and the office should be an asylum for the sorely tempted youth. They are God's property. They have hearts to be won; they have souls to save. Instead of spending money in bicycles, in picture-making, in little and great idols to place upon your tables and on your walls, let the means be used to gather in the youth; teach them, and patiently watch over them, in wisdom dealing with their follies. Pray with them alone. Converse with them, with hearts filled with pity and that love which Christ has shown for you. Angels of God will give every true worker a rich experience in doing this work. We are to labor in earnest to break down every barrier that has been built up to keep Christ from entering the citadel of the heart. There is more joy in heaven over one sinner that repenteth than over ninety and nine persons that (think they) need no repentance. Let instructors do their duty patiently, and although they may be often tried, be assured they will not fail nor be discouraged. Be not weary in well-doing; the heavenly intelligences will work with your every effort. A word of love and encouragement will do more to subdue the hasty temper and wilfull disposition than all the fault-finding and severe censure that you can heap upon the erring ones. [Cf: Paulson Collection p. 96 para. 03] p. 567, Para. 2, [1896MS].

It is those who are in positions of trust, those who have great light, large opportunities, who are not forming characters and carrying into their life practice principles that will stand the test of trial. These need to be rebuked sharply for their influence over the young. The impetuous temper must be eradicated. When provoked do not pour out a torrent of words and commit sin; but talk with your Lord about it. Say to your soul, "Be still, and know that I am God." If the God-given responsibilities of saving souls ready to perish, were understood, old habits, traditional sentiments that clog and hinder reformatory action would be cut away from the heart and life, and a transformation would take place in character. Advice, reproof, and counsel should be given patiently, taking the bitterness of the self-mingling spirit out of it. The language should not be exaggerated, but should be gentle and humble, The stern, harsh spirit that humiliates and crushes the wrong-doer will seldom work a reformation. "Thy gentleness hath made me great." It sets before the wrong-doer his sins, and helps him to recover himself from the snares of Satan. [Cf: Paulson Collection p. 97 para. 01] p. 567, Para. 3, [1896MS].

God has not set any man on the judgment seat. "Judge not," He said, "that ye be not judged." The grace of humility should be cherished in the heart. It will modify and mold the words that fall from our lips, into expressions of Christ-like tenderness and care. The Master's work is not to be neglected; but it must be done in love, declaring the Master's message in the Master's Spirit. [Cf: Paulson Collection p. 97 para. 02] p. 568, Para. 1, [1896MS].

Wrongs are often in need of being met; and though firmness and decision may be required, it should not be done in an arbitrary overbearing, crushing manner. Not until the heart is cleansed and purified through obedience to the truth can we be laborers together with God, and work with the mind of Christ. (Signed) Ellen G. White p. 568, Para. 2, [1896MS].

[Cf: Paulson Collection p. 97 para. 03] p. 568, Para. 3, [1896MS].

O how little men, even presidents of conferences, know of the power and helpful strength that God gives to the earnest, humble seeker who puts his trust in God, and does not place men as counselors, in the place where God alone should be. There are thousands upon thousands and ten thousand times ten thousand angels that minister unto those who shall be heirs of salvation. - *A. O. Tait, August 27, 1896, From Doctor Paulson's Collection.* - [Cf: Paulson Collection p. 140 para. 01] p. 568, Para. 4, [1896MS].

Forwardness and Consolidation Sunnyside, Cooranbong, N. S. W., MAY 31, 1896 Elder O. A. Olsen Battle Creek, Michigan, U. S. A. My dear Brother: Scenes that were a shame to Christians, have been presented to me, as taking place in the council meetings held after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians were met for prayer and counsel. These meetings should have been dismissed as an insult to heaven. The Lord was not revered as an honored guest by those assembled in council, and how could they expect divine light to shine upon them; how could they feel that the presence of Jesus was molding and fashioning their plans? The place of meeting was not held

as sacred, but was looked upon as a common business place. Then how could those assembled receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master? [Cf: Paulson Collection p. 350 para. 02] p. 568, Para. 5, [1896MS].

In your council meetings and committee meetings, decisions are made, plans devised and matured, which, when put into practice, leave an impression on the work at large; and no vestige of a spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings, there is a heavenly Watcher. Do not allow one word of vanity to be spoken; for you are legislating for God, and he says to you, "Be still, and know that I am God." [Cf: Paulson Collection p. 350 para. 03] p. 568, Para. 6, [1896MS].

If your committee meetings and council meetings are not under the direct supervision of the Spirit of God, your conclusions will be earth-born, and worthy of no more consideration than are any man's expressions. Christ says, "Without me ye can do nothing." If he is not honored in your assemblies as chief counsellor, your planning comes from no higher source than the human mind. [Cf: Paulson Collection p. 351 para. 01] p. 569, Para. 1, [1896MS].

Brother Olsen, you speak of my return to America. For three years I stood in Battle Creek as a witness for the truth. Those who then refused to receive the testimony given me by God for them, and rejected the evidences attending these testimonies, would not be benefited should I return. [Cf: Paulson Collection p. 351 para. 02] p. 569, Para. 2, [1896MS].

I shall write to you; but should I return to Battle Creek, and bear my testimony to those who love not the truth, the ever ready words would rise from unbelieving hearts, "Somebody has told her." Even now unbelief is expressed by the words, "Who has written these things to Sister White?" But I know of no one who knows them as they are, and no one could write that which he does not suppose has an existence. Someone has told me, He who does not falsify, misjudge, or exaggerate any case. While at Minneapolis he bade me follow him from room to room that I might hear what was spoken in the bed chamber. The enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticising way. [Cf: Paulson Collection p. 351 para. 03] p. 569, Para. 3, [1896MS].

I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people, we heard ridicule, criticism, jeeting, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took part in them, his brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance. [Cf: Paulson Collection p. 351 para. 04] p. 569,

Para. 4, [1896MS].

The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance, but every time the same spirit wakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God, and must answer for them at his judgment throne. The same spirit that actuated the rejectors of Christ, rankles in their hearts and had they lived in the days of Christ, they would have acted toward him in a manner similar to that of the godless and unbelieving Jews. [Cf: Paulson Collection p. 351 para. 05] p. 569, Para. 5, [1896MS].

God's servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been literally bestowing upon us, rejects Christ; and for him there is no other Saviour. [Cf: Paulson Collection p. 352 para. 01] p. 570, Para. 1, [1896MS].

The Work at Battle Creek The spirit of the Lord has outlined the condition of things at the Review and Herald Office. Speaking through Isaiah God says, "I will not contend forever, neither will I be always wroth, and he went on frowardly in the way of his heart." [Cf: Paulson Collection p. 352 para. 02] p. 570, Para. 2, [1896MS].

This is precisely what has been done in the office of publication at Battle Creek. Covetousness has been woven into nearly all the business transactions of the institution, and has been practiced by individuals. This influence has spread like the leprosy, until it has tainted and corrupted the whole. As the publishing house has become corrupted, the General Conference Association has stepped in, and proposed to take the diseased child off its hands, and care for it. But it is a snare for the General Conference Association to take the publishing work on its shoulders. This puts no special sanctity upon the work, but upon the General Conference Association a burden which will weigh it down, cripple it, and weaken its efficiency unless men who have firm principle, mingled with love, shall conduct the business lines. [Cf: Paulson Collection p. 352 para. 03] p. 570, Para. 3, [1896MS].

In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been in the past will be carried forward under the guise of the General Conference Association. The sacred character of this association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect? There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God. [Cf: Paulson Collection p. 352 para. 04] p. 570, Para. 4, [1896MS].

To a large degree the General Conference Association has lost its sacred character, because some connected with it have not changed their sentiments in any particular since the Conference held at Minneapolis. Some in responsible positions go on "Frowardly" in the way of their own hearts. Some who came from South Africa and from other places to receive an education which would qualify them for the work, have imbibed this spirit, carried it with them to their homes, and their work has not borne the right kind of fruit. The opinions of men which

were received by them, still cleave to them like the leprosy; and it is a very solemn question whether the souls who became imbued with the spiritual leprosy in Battle Creek, will ever be able to distinguish the principles of heaven from the methods and plans of men. The influences and impressions received in Battle Creek have done much to retard the work in South Africa. [Cf: Paulson Collection p. 352 para. 05] p. 570, Para. 5, [1896MS].

As things now exist in Battle Creek, the work of God can not be carried forward on a correct basis. How long will these things be? When will the perceptions of men be made clear and sharp by the ministration of the Holy Spirit? Some there do not detect the injurious effects of the plans which for years have been working in an underhanded manner. Some of the managers at the present time are walking in the light they have received, and are doing the best they can, but their fellow workers are making things so oppressive for them that they can do but little. The enslaving of the souls of men by their fellow men are deepening the darkness which already envelopes them. Who can now feel sure that they are safe in respect the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand. Where is the voice, from whence will it come, to whom the people may listen, knowing that it comes from the true Shepherd? I am called upon by the Spirit of God to present these things before you, and they are correct to the life, according to the practice of the past few years. . . . [Cf: Paulson Collection p. 353 para. 01] p. 571, Para. 1, [1896MS].

Consolidation of the Publishing Work The Lord has presented before me matters that cause me to tremble for the institutions at Battle Creek. He has laid these things before me, and I shall not be consistent if I do not seek to repress the spirit in Battle Creek, which reaches out for more power, when for years there have not been men who were qualified to preside, with Christian faithfulness, over the charge they already have. [Cf: Paulson Collection p. 353 para. 02] p. 571, Para. 2, [1896MS].

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and if any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored. [Cf: Paulson Collection p. 353 para. 03] p. 571, Para. 3, [1896MS].

Twenty years ago, I was surprised at the cautions and warnings given me in reference to the publishing house on the Pacific Coast, that it was ever to remain independent of all other institutions; that it was to be controlled by no other institution, but it was to do the Lord's work under his guidance and protection. The Lord says, "All ye are

brethren;" and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent and manage it. [Cf: Paulson Collection p. 354 para. 01] p. 571, Para. 4, [1896MS].

At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say in answer to this proposition, that the Lord had not planned any such action. He who knows the end from the beginning, understands the matter better than erring man. [Cf: Paulson Collection p. 354 para. 02] p. 572, Para. 1, [1896MS].

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers would keep his honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand in its own independence, working out God's plan under the control of none other but God. [Cf: Paulson Collection p. 354 para. 03] p. 572, Para. 2, [1896MS].

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press, but that if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things, and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a consolidation. Every branch should be allowed to live, and do its own work. [Cf: Paulson Collection p. 354 para. 04] p. 572, Para. 3, [1896MS].

Mistakes will occur in every institution, but if the managers will learn the lessons that all must learn to move guardedly, these errors will not be repeated, and God will preside over the work. Every worker in our insittutions needs to make the Word of God his rule of action. Then the blessing of God will rest on him. He can not with safety dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy, word, as guide book. The truth must take control of the conscience and the understanding in all the work that is done. It is to direct in all temporal and spiritual actions. [Cf: Paulson Collection p. 354 para. 05] p. 572, Para. 4, [1896MS].

It is well pleasing to God that we have praise and prayer, and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become men's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed, for they form the standard of character. No one can swerve from the first principles of righteousness without sining. But our religion is misinterpreted and despised by unbelievers because so many who profess

to hold the truth, do not practice its principles in dealing with their fellow men. [Cf: Paulson Collection p. 355 para. 01] p. 572, Para. 5, [1896MS].

To my brethren at Battle Creek, I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek the management of all the work, far and near. God's work cannot be carried forward successfully by men who, by their resistance to light, have placed themselves where nothing will influence them to repent or change their course of action. There are men connected with the work at Battle Creek whose hearts are not sanctified and controlled by God. [Cf: Paulson Collection p. 355 para. 02] p. 573, Para. 1, [1896MS].

If those connected with the work of God will not hear his voice and do his will, they should be separated entirely from the work. God does not need the influence of such men. I speak plainly, for it is time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God, should themselves be separated from the work of God, which is so solemn and so important. E.G. White See Appendix: Authority of the General Conference [Cf: Paulson Collection p. 355 para. 03] p. 573, Para. 2, [1896MS].

Criticising, Condemning and All Evil Speaking to be Put Away It is the duty of God's servants to work constantly with an eye single to his honor and glory. No man's person is to be respected or looked upon with admiration if his heart and soul is not enlisted in the work of God, unless he seeks to carry forward that work with self-sacrificing efforts. There are those who think more highly of themselves than they ought to think. They speak evil of their brethren because after a thing is done, they can look back and tell how differently they would have done it. But their forethought would not have been any better than that of their brethren had they been in their place. God sees that faults and imperfections have characterized the lives of the very ones who speak evil of their brethren. [Cf: Paulson Collection p. 356 para. 01] p. 573, Para. 3, [1896MS].

Keep yourselves off the judgment seat. All judgment is committed unto the Son of God. Your words and your works will not be judged according to the light in which you view them, but according to God's unerring standard. By uniting and talking with those who have grievances, by emptying your heart of all the hard feelings and wounds and bruises you have sustained, you have made great blunders. God will hold you accountable for every seed of that kind which you have sown in human hearts. Satan will water that seed, and inspire you with all the bitterness and evil speaking and wrath and malice that he can. [Cf: Paulson Collection p. 356 para. 02] p. 573, Para. 4, [1896MS].

O how can anyone suppose that he can be in harmony with Christ and indulge in this cruel and wicked work? All who do so are departing from the word of God, disregarding that word, and failing to act out the lessons of Jesus Christ. Talking with solemn earnestness the Counsellor has said: "There are many who, when their own ideas and will is crossed, reveal a bitterness of spirit. They cherish the same feelings as an unconverted man. They watch for an opportunity to complain, and thus set a wrong example for others. In that day, declares the word of

God, "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek shall also increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." [Cf: Paulson Collection p. 356 para. 03] p. 574, Para. 1, [1896MS].

Here is one man professing to be a Bible Christian. But if everything does not harmonise with his ideas, he looks upon himself as abused. He feels justified in making a great fire out of a spark. Another brother in connection with the work of God thinks that he has been treated unjustly. What if he has? Does not the Lord know all about that? It would not be surprising if the human agent did not know himself; for the heart is deceitful above all things, and desperately wicked; who can know it? [Cf: Paulson Collection p. 356 para. 04] p. 574, Para. 2, [1896MS].

A condition of things has been coming into existence that is not after the order of Christ. Those who look for evil, who are ready to charge those who do not meet all their expectations by accommodating them and carrying out their ideas with evil, who feel at liberty to judge their brethren and misconstrue their motives, are not Christians. Those who encourage and sustain persons who are not walking in the ways of the Lord, are aiding Satan by doing his work. They are not feeding on Christ, the bread from heaven. They have ever lived for self. Self has been their centre. As long as they can be first, all goes well. [Cf: Paulson Collection p. 357 para. 01] p. 574, Para. 3, [1896MS].

I wish all my brethren who shall read the words I am placing on paper to carefully consider that which I present before them. No man liveth for himself. Whatever course of action the human agent may pursue, others are influenced. God alone knows the extent of this individual responsibility. Apparent influence may be deceiving; real influence requires all that there is of a man. Whatever the position of surroundings of old or young, they carry with them an influence. Their responsibility is great. No one can be lax, self-indulgent, self-serving, and be counted worthy of eternal life. [Cf: Paulson Collection p. 357 para. 02] p. 574, Para. 4, [1896MS].

Never let your tongue and voice be employed in discovering and dilating upon the defects of your brethren; for the record of heaven identifies Christ's interests with those he has purchased with his own blood. "Inasmuch as ye have done it unto one of the least of these my brethren," he says "ye have done it unto me." We are to learn to be loyal to one another, to be true as steel in the defence of our brethren. Look to your own defects. You had better discover one of your own faults than ten of your brother's. Remember that Christ has prayed for these, his brethren, that they all might be one as he is one with the father. Seek to the uttermost of your capabilities to be in harmony with your brethren to the extent of Christ's measurement, as he is one with the Father. Then your evil thinking and evil speaking will cease. You will not become bitter and hard against them because they do not make enough of your merits and show special partiality to you. Those who are missionaries for the Master will have the spirit of truth

and righteousness. [Cf: Paulson Collection p. 357 para. 03] p. 575, Para. 1, [1896MS].

"Love as brethren; be pitiful; be courteous." True moral worth does not seek to have a place for itself by evil thinking and evil speaking, by demeriting others. All envy, all jealousy, all evil speaking, with all unbelief, must be put away from God's children. [Cf: Paulson Collection p. 357 para. 04] p. 575, Para. 2, [1896MS].

Satan works zealously to cause men to offend on this point. Those whose tongues are so free to utter words of criticism, the adroit questioner, who draws out expressions and opinions which have been put into the minds by sowing seeds of alienation, are his missionaries. They may repeat the expressions they draw from others as originating with the ones they so slyly led on to forbidden ground. These persons seem always to see something to criticise and condemn. They treasure up everything of a disagreeable nature, and then leaven others. Their tongues are ready to exaggerate everything evil. What a great matter a little fire kindleth. They scatter their fire brands, putting doubts and mistrust into other minds, falsifying because they view everything in a false light. Thus neighbors and churches are leavened. [Cf: Paulson Collection p. 358 para. 01] p. 575, Para. 3, [1896MS].

Jesus said to his disciples, "Take heed and beware of the leaven of the Pharisees and Saducees." His voice comes sounding down the lines of our time, "Beware of that misrepresenting tongue, which is not content unless leagued with the disaffected, with those who are tempted to think that they have been misused.' Self, self, self is their theme. They have become envious and jealous, and Satan has helped them, putting his magnifying glass before their eyes, until a mote looks to them like a mountain, and they thing themselves the most abused persons in the world. With a beam on their own eye, they are very mucy interested in pulling the mote out of their brother's eye. [Cf: Paulson Collection p. 358 para. 02] p. 575, Para. 4, [1896MS].

It is Satanic to be an accuser of the brethren, to delight to tell of the imperfections and wrongs of others. Those who suppose themselves to be God's missionaries and yet work upon the minds of those who are weak and inexperienced in the faith, may see the time, if they are converted, when they will wish to counteract their past work. But it is not an easy matter to do this. Eternity alone will reveal on whose side everyone has beenworking, and the good or ill they have wrought. [Cf: Paulson Collection p. 358 para. 03] p. 576, Para. 1, [1896MS].

Shall the attributes of the enemy be revealed in the life practice of professed Christians? Shall men who put on the armour and stand as faithful sentinels for God, refusing to favor any man, and seeking to do the work God has given them to do with humble faith and sincerety, be despised by men who know not that they have given themselves to do the work of Satan? O how much better it would be if those who thus judge others would themselves feed on the flesh and blood of the Son of God, studying and practicing the word of God. [Cf: Paulson Collection p. 358 para. 04] p. 576, Para. 2, [1896MS].

Men who have large opinions of themselves are often in error, but they will not confess this. Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in Paradise.

After he had started on the track of apostasy, he could see many things that were objectionable. After he fell he envied Adam and Eve in their innocency. He tempted them to sin, and to become like himself, disloyal to God. Those who accept of his attributes will demerit others, misrepresent and falsify in order to build up themselves. These persons are generally incurable, and as nothing that defileth can enter heaven, they will not be there. They would criticise the angels. They would covet another's crown. They would not know what to do, or what subjects to converse upon unless they could be finding some errors, some imperfections, in others. O that such ones would be changed by following Christ. O that they would become meek and lowly of heart by learning in the school of Christ. Then they would go forth, not as missionaries for Satan, to cause disunion and alienation, but as missionaries for Christ, to be peacemakers to work with Christ in restoring, not to bruise and mangle character. Let the Holy Spirit of God come in and expel this unholy passion, which cannot in the slightest degree survive in Heaven. Let it die. Let it be crucified. Open the heart to the attributes of Christ, who was pure, holy, undefiled, without guilt. [Cf: Paulson Collection p. 358 para. 05] p. 576, Para. 3, [1896MS].

"Keep thy heart with all diligence; for out of it are the issue of life." The word of God tells us that the heart is to be kept as a temple holy unto God. The unconverted heart is represented as a habitation for the evil one, who brings in a whole brood of unholy thoughts, and stirs up the natural passions. But the Spirit of God must cleanse the soul from its defilement. Every room must be purified. The conscience must be quickened by the Holy Spirit. Truth must take hold of the thoughts and actions. Holy vigilance must keep guard to spy out the approach of the enemy. Woe unto that man who falls asleep and lets the enemy take possession of his house. [Cf: Paulson Collection p. 359 para. 01] p. 576, Para. 4, [1896MS].

Genuine conversion is needed, not once in years, but daily. This conversion brings a man into new relation with God. Old things, his natural temper, natural passions, and hereditary traits of character pass away, and the man is renewed, converted, sanctified. But this work needs to be continued, or else the heart will become estranged from God; for just as long as Satan lives, he will make an effort to carry out his will. The human agent will constantly encounter a strong current undercurrent. His heart needs to be barricaded by faithful watchfulness and unceasing prayer, else the embankment will give way, and like a mill stream, the undercurrent of natural and cultivated tendencies will sweep away the safeguard. Then the old objectionable traits of character will assert their sway. No renewed heart can keep in a condition of sweetness and grace without the application of the salt of the word. Divine grace must be applied daily, else no man will stay converted. [Cf: Paulson Collection p. 359 para. 02] p. 577, Para. 1, [1896MS].

It is the sufferings of our Redeemer in his life and death that makes it possible for fallen man to become refined and elevating. As the divine substitute and surety, he elevates the fallen race in character, and brings their minds into healthful sympathy with the divine mind. Those who are partakers of the divine nature see that true heartedness means continual humiliation, self-denial, and self sacrifice. Those who have spiritual eyesight will discern that God does not honor those who

are honored by the world, but those who are true to principle. December 26, 1896 L.E.H. [Cf: Paulson Collection p. 360 para. 01] p. 577, Para. 2, [1896MS].

Qualifications Essential For the Work of God In his word the Lord enumerates the gifts and graces that are indispensable for all who connect with his work. He does not teach us to ignore learning or despise education, for when controlled by the love and fear of God, intellectual culture is a blessing; yet this is not presented as the most important qualification for the service of God. Jesus passed by the wise men of his time, the men of education and position, because they were so proud and self sufficient in their boasted superiority, that they could not sympathize with suffering humanity, and become collaborators with the Man of Nazareth. In their bigotry they scorned to be taught by Christ. The Lord Jesus would have men connected with his work who appreciate that work as sacred; then they can cooperate with God. They will be unobstructed channels through which his grace can flow. The attributes of the character of Christ can be imparted to those only who distrust themselves. The highest scientific education cannot in itself develop a Christlike character. The fruits of true wisdom come from Christ alone. [Cf: Paulson Collection p. 395 para. 01] p. 577, Para. 3, [1896MS].

Every worker should test his own qualifications by the word of God. Have the men who are handling sacred things a clear understanding, a right perception of things of eternal interest? Will they consent to yield to the working of the Holy Spirit, or do they permit themselves to be controlled by their own hereditary and cultivated tendencies? It becomes all to examine themselves, whether they be in the faith. [Cf: Paulson Collection p. 395 para. 02] p. 578, Para. 1, [1896MS].

Those who occupy positions of trust in the work of God should ever bear in mind that these positions involve great responsibility. The right performance of the solemn work for this time, and the salvation of the souls connected with us in any way, depend in a great degree upon our own spiritual condition. All should cultivate a vivid sense of their responsibility; for their own present, well being, and their eternal destiny will be decided by the spirit they cherish. If self is woven into the work, it is as the offering of strange fire in the place of the sacred. Such workers incur the displeasure of the Word. Brethren, remove your hands from the work, unless you can distinguish the sacred fire from the common. [Cf: Paulson Collection p. 395 para. 03] p. 578, Para. 2, [1896MS].

Those who have stood as representative men are not all Christian gentlemen. There is prevalent a spirit that seeks the mastery over others. Men regard themselves as authority, they express their opinions, and pass resolutions about matters of which they have no experimental knowledge. Some who are connected the the publishing house at _____, pass through the office, speaking with different ones, giving directions which they suppose it proper for them to give, when they do not understand what they are talking about. [Cf: Paulson Collection p. 396 para. 01] p. 578, Para. 3, [1896MS].

Great injustice and even dishonesty have been committed in the board meetings, in bringing matters before those who have not an experience that will enable them to be competent judges. Manuscripts have been

placed in the hands of men for criticisms, when the eyes of their understanding were so blinded that they could not discern the spiritual import of the subject with which they were dealing. More than this, they had no real knowledge of bookmaking. They had had neither study nor practise in the line of literary productions. Men have sat in judgment upon books and manuscripts unwisely placed in their hands, when they should have declined to serve in any such capacity. It would have been only honest for them to say, "I have had no experience in this line of work, and should ectanly do injustice to myself and to others, in giving my opinion. Excuse me, brethren; instead of instructing others, I need that some one should teach me." But this was far from their thoughts. They expressed themselves freely in regard to subjects of which they knew nothing. Conclusions have been accepted as the opinions of wise men, when they were simply the opinions of novices. [Cf: Paulson Collection p. 396 para. 02] p. 578, Para. 4, [1896MS].

The time has come when, in the name and strength of God, the church must act for the good of souls and for the honor of God. A lack of firm faith and of discernment in sacred things should be regarded as sufficient to bar any man from connection with the work of God. So also the indulgence of a quick temper, a harsh, overbearing spirit, reveals that its possessor should not be placed where he will be called to decide weighty questions that affect God's heritage. A passionate man should have no part to act in dealing with human minds. He cannot be trusted to shape matters which have a relation to those whom Christ has purchased at an infinite price. If he undertakes to manage man, he will hurt and bruise their souls; for he has not the fine touch, the delicate sensibility which the grace of Christ imparts. His own heart needs to be softened, subdued by the Spirit of God; the heart of stone has not become a heart of flesh. [Cf: Paulson Collection p. 396 para. 03] p. 579, Para. 1, [1896MS].

Those who are thus misrepresenting Christ, are placing a wrong mold upon the work; for they encourage all who are connected with them to do as they do. For their souls' sake, for the sake of those who are in danger from their influence, they should resign their position; for the record will appear in heaven that the wrongdoer has the blood of many souls upon his garments. He has caused some to become exasperated, so that they have given up the faith; others have been imbued with his own Satanic attributes, and the evil done, it is impossible to estimate. Those only who make it manifest that their hearts are being sanctified through the truth, should be retained in positions of trust in the Lord's work. [Cf: Paulson Collection p. 396 para. 04] p. 579, Para. 2, [1896MS].

Let all consider that whatever their employment, they are to represent Christ, with steadfast purpose, let every man seek to have the mind of Christ. Especially should those who have accepted the position of directors or counselors feel that they are required to be in every respect Christian gentlemen. While in dealing with others we are always to be faithful, we should not be rude. The souls with whom we have to do are the Lord's purchased possession, and we are to permit no hasty, overbearing expression to escape the lips. Brethren, treat men as men, not as servants, to be ordered about at your pleasure. He who indulges a harsh, overbearing spirit, might better become a tender of sheep, as did Moses, and thus learn what it means to be a true shepherd. Moses

gained in Egypt an experience as a mighty statesman, and as a leader of the armies, but he did not there learn the lessons essential for true greatness. He needed an experience in more humble duties, that he might become a caretaker, tender toward every living thing. In keeping the flocks of Jethro, his sympathies were called out to the sheep and lambs, and he learned to guard these creatures of God with the gentlest care. Although their voice could never complain of mistreatment, yet their attitude might show much. God cares for all the creatures he has made. In working for God in this lowly station, Moses learned to be a tender shepherd for Israel. [Cf: Paulson Collection p. 397 para. 01] p. 579, Para. 3, [1896MS].

The Lord would have us learn a lessons also from the experience of Daniel. There are many who might become mighty men, if, like this faithful Hebrew, they would depend upon God for grace to be overcomers, and for strength and efficiency in their labors. Daniel manifested the most perfect courtesy, both toward his elders and toward the youth. He stood as a witness for God, and sought to take such a course that he might not be ashamed for heaven to hear his word of to behold his works. When Daniel was required to partake of the luxuries of the king's table, he did not fly into a passion, neither did he express a determination to eat and drink as he pleased. Without speaking one word of defiance, he took the matter to God. He and his companions sought wisdom from the Lord, and when they came forth from earnest prayer, their decision was made. With true courage and Christian courtesy, Daniel presented the case to the officer who had them in charge, asking that they might be granted a simple diet. These youth felt that their religious principles were at stake, and they relied upon God whom they loved and served. Their request was granted, for they had obtained favor with God and with men. [Cf: Paulson Collection p. 397 para. 02] p. 580, Para. 1, [1896MS].

Men in every position of trust need to take their place in the school of Christ, and heed the injunction of the Great Teacher; "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We have no excuse for manifesting one wrong trait of character. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." In your dealing with others, whatever you see or hear that needs to be corrected, first seek the Lord for wisdom and grace, that in trying to be faithful, you may not be rude. Ask him to give you the gentleness of Christ; then you will be true to your duty, true to your position of trust, and true to God, a faithful steward, overcoming natural and acquired tendencies to evil. [Cf: Paulson Collection p. 398 para. 01] p. 580, Para. 2, [1896MS].

None but a whole hearted Christian can be a perfect gentleman, but if Christ is abiding in the soul, his Spirit will be revealed in the manner, the words, and the actions. Gentleness and love cherished in the heart, will appear in self denial, in true courtesy. Such workers will be the light of the world. [Cf: Paulson Collection p. 398 para. 02] (Signed) Ellen G. White (April 23, 1896) p. 580, Para. 3, [1896MS].

General Interests of the Cause Dear Brother: At half past two in the morning, while the house is locked in slumber, I commence penning these lines to you. I think of the large church at Battle Creek, and of the

important interests centered there, which makes it a missionary field in the highest sense. People are coming from all parts of the world to the Sanitarium, and many youth from the different States are attending the College. That field requires the very best methods of labor, that the strongest religious influence may be constantly exerted upon all. God would have men cultivate their abilities, that they may have broader ideas in planning and executing his work. When this is done, the saving power of the grace of Christ will be manifested by those who believe present truth. [Cf: Paulson Collection p. 401 para. 01] p. 580, Para. 4, [1896MS].

As the work grows, if the workers will rely firmly upon the wisdom and power of God, their minds will expand to keep pace with his opening providence. Those who possess piety and ability should be encouraged to obtain the necessary education, that they may assist in the great work of spreading the light of truth. Progress will then be seen in the great closing message for these last days. [Cf: Paulson Collection p. 401 para. 02] p. 581, Para. 1, [1896MS].

God has different sets of work men for the different branches of his cause. When those whom he has called to do a certain work, have carried that work along as far as they can with the ability he has given them, the Lord in his providence will call and qualify other men to come in and work with them, still making advance moves, that together they may carry it still farther, and lift the standard higher. He will never allow his work to diminish in strength for efficiency, if those to whom he has given their work will act their part with unswerving fidelity. There must be no (belittling) the men whom God has accepted as his workmen. [Cf: Paulson Collection p. 401 para. 03] p. 581, Para. 2, [1896MS].

This great and solemn work is not to be carried to its completion by a few men who have been selected as opportunity has offered, to bear responsibility. There are some minds which do not grow with the work, but allow the work to grow far beyond them, and they find themselves tired and worn before they comprehend the circumstances. Then when those whom God is qualifying to assist in the work, take hold of it in a little different way from that in which these responsible men have tried to do it, they should be very careful not to hinder these helpers, or to circumscribe the work. Since they did not see the work in all its bearings, and did not have the burden which God has specially laid upon others, why should they say just how that work should be done? Those who do not discern and adapt themselves to the increasing demands of the work, should not stand blocking the wheels, and thus hindering the advancement of others. [Cf: Paulson Collection p. 401 para. 04] p. 581, Para. 3, [1896MS].

The case of David is to the point. He made large provisions for building a temple for the Lord; but the Lord told him that he was not the one to do that work; it must devolve on Solomon, because of his large experience; but the younger man must do the work. [Cf: Paulson Collection p. 402 para. 01] p. 581, Para. 4, [1896MS].

The weary, worn minds of all the older brethren do not take in the greatness of the work in all its bearings, and are not inclined to keep pace with the opening providences of God. Therefore, the responsibilities of the work should not rest wholly with them, as they

would not bring into it all the elements essential for its advancement, and thus the work would be retarded. [Cf: Paulson Collection p. 402 para. 02] p. 581, Para. 5, [1896MS].

The work in Battle Creek, and in the State of Michigan is far, far behind. For several years there has been on the part of the Conference Committee and the laborers, a want of wise planning and discreet management in regard to it. While the President of the General Conference was willing to do much work he did not see the necessity of training the powers of mind and qualifying himself to plan to discern the talents of young men and set them to work, associating with himself those who could help him. It is well to see and understand the situation, and the needs of foreign missions, so as not to neglect them, we should also be able to comprehend the needs of the work at our very doors. Home missions should not be neglected. There has been an oversight in doing this. [Cf: Paulson Collection p. 402 para. 03] p. 582, Para. 1, [1896MS].

There is a sad neglect at Battle Creek in not using the many advantages right at hand, to keep the heart of the work in a healthy condition. Vigorous heart beats from the center should be felt in all parts of the body of believers. But if the heart is sickly and weak in its action, its inefficiency affects all branches of the work. A sound, healthy, working power at the center of the work, is positively essential, in order that the truth may be carried to the world. It must be diffused through families and communities. This will require wise generalship in devising plans, and educating others to assist in the work. Persons of talent must be sought out, and encouraged to labor in various places, according to the capabilities God has given them. Let every instrumentality of God that is brought within the reach of those older in experience, be encouraged by them to find a place in the work, and these to be educated with the advancing work. [Cf: Paulson Collection p. 402 para. 04] p. 582, Para. 2, [1896MS].

Much ability has been lost to the cause of God; because many in responsible positions were so narrow in their ideas, that they did not discern the increasing responsibilities. They did not have extended vision to see that the work was becoming altogether too large to be carried forward by the workers then engaged in it. The work had outgrown them. Much, very much is now left undone which should have been done because men have held things in their own finite hands, instead of proportioning the work to a larger number of workers and trusting that God would help them. They have tried to take all branches of the work upon themselves, fearing others would not prove as efficient. Their wills have therefore controlled in everything, and through some unwise decisions, made because of their inability to grasp all the wants of the cause in its various parts, and as the result, great losses have been sustained. The work has been bound about, not from design, but from not discerning the necessity of a different order of things to meet the demands for the time. This is largely due to the feeling of Elder Butler that position gave unlimited authority. Greater responsibilities were pressed upon him and accepted, than one person could carry; and the consequence was a demoralized condition of affairs, notwithstanding he may have done the very best he himself could do under the circumstances. But the infinite God saw there was different kind of qualifications needed to place a different mold on the work. On the part of his brethren there was a fear that others

desired Brother's place, which has caused suspicions, and has resulted in keeping in the background those men whom God would have used, could they have had sufficient encouragement, and an opportunity to work. God has not wrought as he would, because of surmisings and suspicions, and because there was not discernment and planning to let every man do the work that God is fitting him to perform, in an understanding, intelligent manner. The lesson must be learned, that when God appoints means for a certain work, we are not to neglect these means, put them aside, and then pray and expect that he will work miracles to supply our neglect. To every man God has appointed his work, according to his capacities and capabilities. Wise planning is needed to place each one in his proper sphere in the work, in order that he may obtain an experience which will fit him to bear increased responsibility. [Cf: Paulson Collection p. 402 para. 05] p. 582, Para. 3, [1896MS].

In God's dealings, in temporal as well as spiritual things, blessings come to man through the use of means. If the husbandman neglects to till his ground, God works no miracle to make up for his neglect; and when the harvest time comes, he has no crops to gather. As in the natural world, so in the spiritual; God always honors the use of the means he has ordained to do his work. It is by practise that men must be qualified for any emergency that may arise. Men need to become better acquainted with themselves and be discerning in regard to their own weak points of character, and then make every effort to strengthen these points, for God makes this their duty. [Cf: Paulson Collection p. 403 para. 01] p. 583, Para. 1, [1896MS].

No one should lean wholly upon another's mind; but as God's free agent, each should ask wisdom of him. When the learner depends in a large degree upon another man's thoughts and goes no farther than to accept his plans, he sees only through that man's eyes, and is so far only an echo of the other. God will, by his own Spirit, work directly through the mind he has put in man, if the man will only give him a chance to work, and will recognize his dealings with him. God designs that men shall use their minds and consciences for themselves. He never designed that one man should become the shadow of another, and utter only another's sentiments. But this error has been coming in among us, that a very few are to be mind, conscience, and judgment for all God's workers. The foundation of Christianity is "Christ, our Righteousness." Men are individually responsible to God and must act as God acts upon them, not as another human mind acts upon their mind; for if this method of indirect influence is kept up, souls cannot be impressed and directed by the great I Am. They will, on the other hand, have their experience blended with another, and will be kept under a moral restraint, which allows no freedom of action or of choice. [Cf: Paulson Collection p. 403 para. 02] p. 583, Para. 2, [1896MS].

God deals with his creatures as with responsible beings. He has issued no command that the leaders of the Battle Creek church shall remain anchored, until by some mighty miracle-working power the church is sent forward and upward to the harbor God has appointed. If we would be wise, and use diligently, prayerfully, and thankfully the means whereby light and blessings are to come to his people, then no voice nor power upon earth would have authority over us to say, "This shall not be." [Cf: Paulson Collection p. 404 para. 01] p. 583, Para. 3, [1896MS].

The Lord has presented before me that men in responsible positions are

standing directly in the way of the workings of God upon his people, because they think that the work must be done and the blessings must come in a certain way they have marked out, and they will not recognize that which comes in any other way. "We are laborers together with God." Copy the ways of the Lord Jesus. He was a perfect character. [Cf: Paulson Collection p. 404 para. 02] p. 583, Para. 4, [1896MS].

May the Lord place this matter before you as it is. God works, not as men plan, nor as men wish, but "in a mysterious way, his wonders to perform." Why treat God's ways as worthless, because they do not coincide with our private ideas? God has appointed channels of light, but these are not necessarily through the minds of any particular man or set of men. When all shall take their appointed places in God's work, and not allow others to mold them at will, then one great advance will have been made toward letting the light shine upon the world. [Cf: Paulson Collection p. 404 para. 03] p. 584, Para. 1, [1896MS].

The efforts made here to close every avenue to light and truth which is supposed to disagree with the opinions of some leading men, are very unreasonable. Are these men infallible? Has God appointed them supreme judges of how light shall come to his people? I answer, No. [Cf: Paulson Collection p. 404 para. 04] p. 584, Para. 2, [1896MS].

During the Conference at Battle Creek, when the question of the law in Galatians was being examined, I was taken to a number of houses, and heard the unchristian remarks and criticisms made by delegates. Then these words were spoken: "They must have the truth as it is in Jesus, else it will not be a saving truth to them." "Without me," says Christ, "ye can do nothing." When finite men shall cease to put themselves in the way, to hinder, then God will work in our midst as never before. [Cf: Paulson Collection p. 404 para. 05] p. 584, Para. 3, [1896MS].

It was shown me that broader plans should be laid but at the same time the work in each branch of the cause should be harmoniously united with that in every other branch, all making a perfect whole; but now, selfish ideas and principles are interwoven with the plans of the workers, which makes the work defective. One man, who has the oversight of a certain line of work, magnifies his responsibilities until that one branch, in his mind, is above every other branch, when in reality all are equally important. When this narrow, selfish idea is received, all his energies are set to imbue the people with the same idea. This is human nature, but not after Christ's order. Just in proportion as this policy is followed, Christ is pushed aside, and self appears prominent. When the Saviour is allowed his part in the work, none will become entirely absorbed in any one branch of it, but all will have broad ideas, and will attribute to all parts of the work their due importance. [Cf: Paulson Collection p. 405 para. 01] p. 584, Para. 4, [1896MS].

The Jews, in Christ's day, in the exercise of their own spirit of self exaltation, brought in rigid rules and exactions, and so took away all chance for God to work upon minds, until mercy and the love of God were entirely lost sight of in their work. It was this which caused rulers to lay upon the people the heavy burdens of which they justly complained, which our Saviour condemned. Do not follow in their track. Leave God a chance to do something for those who love him, and do not impose upon them rules and regulations, which, if followed, will leave

them as destitute of the grace of God as were the hills of Gilboa, without dew or rain. Your very many resolutions need to be reduced to one third their number, and great care should be taken as to what resolutions are framed. Ours is missionary ground, having many advantages; and if wisely improved, a much larger number of workers would be fitted to go out into the field, as pastors and evangelists; but shortness of vision, and the narrowness of mind in some, have circumscribed the work. There is need of having vigorous efforts put forth in the churches in every conference. A living message, showing the living features of our times should be presented to them, not in a tame, lifeless style, but in the demonstration of the Spirit, and in the power of God. Responsibilities must be laid upon individual *members* of the *church*. A missionary spirit should be awakened, and wise workers appointed as they are needed, who will be *active pastors*, making personal efforts to bring the church up to that condition where spiritual death will not be seen in all her borders. [Cf: Paulson Collection p. 405 para. 02] p. 584, Para. 5, [1896MS].

There was much said to me in reference to other departments of the work, which I will not at this time write. When I came to know where I was, I was sitting up in bed, weary, and my heart very, very sad. I arose and prayed, and tried to write. The knowledge, Brother, communicated to me at that time and since then in regard to your positions and feelings, has distressed me beyond measure. The positions and ideas also which are entertained by Elder - are of that character to lead you both to occupy incorrect positions, where it would be impossible for me to stand with you; and if you maintain these positions, I shall be compelled, not only to differ with you in some things, but to withstand your ideas and your influence. I was never more conscious of this than during the experience I have had here at this meeting. I have not the least hesitancy in saying that a spirit has been brought into this meeting, not of seeking to obtain light, but to stand barricading the way, lest a ray should come into the hearts and minds of the people, through some other channel than that which you had decided to be the proper one. [Cf: Paulson Collection p. 406 para. 01] p. 585, Para. 1, [1896MS].

Personal Appeal God calls upon you who are connected with his instrumentalities, to do his work according to his plans, not your own. He calls for an entire consecration of yourselves to him. If you heed the requirement, it will be a blessing to you in this life and the inheritance of life eternal. There is now a precious period, though short, allotted to you for repentance and improvement. [Cf: Paulson Collection p. 407 para. 01] p. 585, Para. 2, [1896MS].

Brethren A. R. Henry and Harmon Lindsay, God is in earnest with you. Your duty is plain and imperative. Your minds need cultivation, that you may discern heavenly things, and choose them above the common and the earthly. Let not the present opportunity pass unimproved. Unless the warnings that God in his mercy is sending to you, are heeded, before a long time shall elapse you will make shipwreck of faith. You have sown the seeds of unbelief all along the line. And you have so long refused the evidence of the operation of the Holy Spirit that it is questionable whether you will ever again recognize the light from heaven. It may even appear as darkness to you, until the time shall come when every knee shall bow, and every tongue shall confess to God. Instead of regarding it as your imperative duty to cultivate personal

piety, with a zeal proportionate to the preciousness of the holy faith you profess and the responsibility of your position, you have suffered yourselves to drift along, your impulses controlled by unholy imaginations and prejudices, until your course is an offense to God. What wonder that you lead the minds of others into the same channels? What wonder that some, following you, turn away from the rock foundation of eternal truth, to build, as you are building, upon the sand? It is a grievous robbery of God to become so blinded as you are today because you have refused heaven's light, slighted the appeals that God has sent you, and have done your best to prove them inconsistent, and have declared them untrue. Your assertions have not made them untrue, but by your resistance against God your hearts have become hard and stubborn. [Cf: Paulson Collection p. 407 para. 02] p. 585, Para. 3, [1896MS].

Again I appeal to you: Will you now be zealous and repent? You have shown your zeal in strong words and oppressive measures towards your brethren. Now I beseech you to give evidence of earnest repentance before it shall be forever too late. [Cf: Paulson Collection p. 407 para. 03] p. 586, Para. 1, [1896MS].

Those who, notwithstanding the light given, have yoked up with you as men imbued with the Spirit of God, and actuated by a self denying interest in his cause, make yourselves responsible for the influence you have exerted and will exert contrary to the truth. Guilt will rest upon those who have placed increasing responsibilities upon you, when you have no living connection with God. [Cf: Paulson Collection p. 407 para. 04] p. 586, Para. 2, [1896MS].

A condition of things has been brought about that, unless God in mercy shall interpose, will work disaster to his cause. Inexperienced minds are being troubled at the outlook. For reasons that you can give, God is not moving upon the hearts of his people to supply the treasury. When you shall receive the Holy Spirit's unction by returning unto the Lord with full purpose of heart, you will see yourselves in a new light altogether. You who are finite, erring, and unsanctified, have supposed that God's children were put under your jurisdiction, for you to plan for them, and bring them to your terms. The policy you have labored so hard to establish in your connection with the work is an offense to God. He has never justified any arrangement, through organization, discipline, or laws, whereby men who have evidenced that they are not susceptible to the Holy Spirit's moving, shall use their power to sustain others in a like disregard of the Spirit's work. But such has been the arrangement that has prevailed. You have made it hard for those whom you do not especially like, while others who are self serving have been favored and exalted. Partiality and hypocrisy have excluded the Spirit of God from many hearts, and left them as destitute of his grace as the hills of Gilboa were destitute of dew or rain. Let it no longer be regarded as your privilege to control God's heritage. [Cf: Paulson Collection p. 408 para. 01] p. 586, Para. 3, [1896MS].

The Lord himself will turn and overturn, and set things in order. He has the responsibility of his own work, and he has not entrusted the management of his people to unsanctified human minds. [Cf: Paulson Collection p. 408 para. 02] p. 586, Para. 4, [1896MS].

It is hard for men to learn their real weakness and ignorance and

inefficiency. It is hard for the ambitious heart to receive God's ideas and plans with unquestioning faith and obedience. Some have very high ideas of the importance of their own individuality, and by their headstrong course are saying, We want not God's way, but our own way. [Cf: Paulson Collection p. 408 para. 03] p. 586, Para. 5, [1896MS].

The time is near when God by his providence will make manifest what principles have been cherished by the men connected with the management of his work. Unless these men are converted, they will be separated from the work. But the appeals and warnings given have had no more effect upon their hearts than the messages of Christ had upon the Pharisees, and I greatly fear in their behalf, lest they shall continue to walk in the same path, manifesting the same exacting and intolerant spirit, as did the ruling Pharisees. I fear that the same judgments will fall upon them because they have rejected the Lord's reproof, and have set the stumbling block of their iniquity before their eyes. [Cf: Paulson Collection p. 408 para. 04] p. 587, Para. 1, [1896MS].

My brethren, in the name of the Lord I counsel you to seek him by repentance and confession. Let your sins of omission and commission go beforehand to judgment, that pardon may be written against your names, that you may be accounted worthy to stand before him when he shall appear. (Signed) Ellen G. White (Written May 30, 1895; copies May 6, 1896.) [Cf: Paulson Collection p. 408 para. 05] p. 587, Para. 2, [1896MS].

Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand - Special Instruction Relating To The Review And Herald Office And The Work In Battle Creek, pp. 19, 20 (1896) [Cf: Paulson Collection p. 422 para. 08] p. 587, Para. 3, [1896MS].

In ours, as in Christ's day, there may be a misreading or misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to his first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teaching of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to his coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing. [Cf: Paulson Collection p. 423 para. 04] p. 587, Para. 4, [1896MS].

And many are doing the same things today, in 1897, because they have not had experience in the testing messages comprehended in the first, second and third angels' messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to

give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread; but the supposed wise and great men are prating about "Higher Education." They know not the signs of Christ's coming, or the end of the world - Testimony dated December 20, 1896 [Cf: Paulson Collection p. 423 para. 04] p. 588, Para. 1, [1896MS].

Diet for Workers and Sick.--"Sunnyside," Cooranbong, July 10, 1896. Dr. J. H. Kellogg, Battle Creek, Michigan. Dear Brother:--There are those associated with you that should ever have kept before them their aptness and inclination to use poisonous drugs, that kill if they do not relieve. The light that God has given upon the subject of disease and its causes, needs to be dwelt upon largely for it is the wrong habit of indulgence of appetite and careless, reckless inattention to properly care for the body that tells upon the people. Habits of cleanliness, care in regard to that which is introduced into the mouth, should be observed. [Cf: Spaulding-Magan Collection p. 30 para. 01] p. 588, Para. 2, [1896MS].

You are to make no prescription that no flesh meats shall never be used, but you are to educate the mind, and let the light shine in. Let the individual conscience be awakened in regard to self-preservation and self-purity from every perverted appetite. The variety of food at one meal causes unpleasantness, and destroys the good which each article, if taken alone, would do the system. This practice causes constant suffering, and often death. [Cf: Spaulding-Magan Collection p. 31 para. 01] p. 588, Para. 3, [1896MS].

You have too little care and feel too lightly the burden of providing an orderly, ample repast for your workers. They are the ones who need an abundance of fresh, wholesome provision. They are constantly taxed: their vitality must be preserved. Their principles should be educated. They, of all in the Sanitarium should be abundantly furnished with the best and most wholesome strength-giving food. The table of your helpers should be furnished not with meat, but with an abundant supply of good fruit, grains, and vegetables, prepared in a nice, wholesome way. Your neglect to do this has increased your income at altogether an expense to the strength and souls of your workers. This has not pleased the Lord. The influence of the entire fare does not recommend your principles to those that sit at the helpers' tables. If they are worthy to compose your family, they are worthy of the very best and most strength-giving diet, that seeds may not be planted in their breasts which will germinate and bring forth a harvest to the dishonor of God. But this has been done: and this must have attention. Equality must be practiced as well as talked. [Cf: Spaulding-Magan Collection p. 31 para. 02] p. 588, Para. 4, [1896MS].

The God that gave His only begotten Son to die for the redemption of the sinful race, will not approve the management of the table for workers at the Sanitarium. The money saved by limiting the table supplies, by not providing fresh, wholesome food, and not taking pains to get a right preparation in food, but to provide odds and ends, is a loss. The ones who give the treatment and care for the sick are taxed in their labor, and must have greater privileges than have been given them, if their hearts are to be kept from temptation and corruption.

This line of work has been neglected. Let the education be given line upon line, precept upon precept, that we all are servants. All work done in serving ministers of the gospel. (?) [Cf: Spaulding-Magan Collection p. 31 para. 03] p. 589, Para. 1, [1896MS].

All the servants of God are to be respected, loved, cared for. There are servants who work in caring for the sick, who need to have vital force to do their work intelligently and thoroughly, and go on with cheer in their hearts. All the time they are to feel that their labors are appreciated, and that they must be kind, cheerful, hopeful, full of faith, having words they can speak to poor suffering ones. . . . [Cf: Spaulding-Magan Collection p. 31 para. 04] p. 589, Para. 2, [1896MS].

There are many things that need to be corrected and made wholesome and beautiful, so that the angels of God may not see preference for one and dishonor for another. While the eating of flesh of dead animals is deleterious to the health of the body, while all who use meat diet are increasing their animal passions and are lessening the susceptibility of the soul to realize the force of truth and the necessity of its being brought into their practical life, this meat-eating question needs to be guarded. When one changes from the stimulating diet of meat-eating to the fruit and vegetable diet, there will always be a sense of weakness and a lack of vitality, and many urge this as an argument for the necessity of a meat diet. [Cf: Spaulding-Magan Collection p. 31 para. 05] p. 589, Para. 3, [1896MS].

The change should not be urged to be made too abruptly, especially for those who are taxed with continuous labor. Let the conscience be educated, the will energized, and the change can be made much more readily and willingly. [Cf: Spaulding-Magan Collection p. 32 para. 01] p. 589, Para. 4, [1896MS].

The consumptives who are going steadily down to the grave should not make particular changes in this respect, but care should be exercised to obtain the most of healthy animals (that) can be found. [Cf: Spaulding-Magan Collection p. 32 para. 02] p. 589, Para. 5, [1896MS].

Persons with tumors ruining their life away should not be burdened with the question as to whether they should leave meat eating or not. Be careful to make no stringent resolutions in regard to this matter. It will not help the case to force changes, but will do injury to the non-meat-eating principles. Give lectures in the parlor. Educate the mind, but force no one: for such reformation made under pressure is worthless, and they will surely go back to meat-eating diet. Enlighten the mind, that God would be pleased to have the body free from disease. The greatest cause of disease is in the food taken into the system in large meat-eating. When you remove the meat from the table, you have a work to do to substitute articles of food tasteful and appetizing in fruits and grains. Meat will soon be forgotten in arousing the conscience and the determined will brought into action. There is to be no forcing the mind, but educating it to view the subject from a right standpoint. [Cf: Spaulding-Magan Collection p. 32 para. 03] p. 589, Para. 6, [1896MS].

There needs to be presented to all students and physicians, and by them to others, that the whole animal creation is more or less diseased. Diseased meat is not rare, but common. Every phase of disease

is brought into the human system through subsisting upon the flesh of dead animals. That feebleness and weakness in consequence of change from meat diet will soon be overcome, and physicians ought to understand that they should not make the stimulus of meat-eating essential for health and strength. All who leave it alone intelligently will have, after becoming accustomed to the change, health of sinews and muscles. More again. Ellen G. White [Cf: Spaulding-Magan Collection p. 32 para. 04] p. 590, Para. 1, [1896MS].

Forwardness and Consolidation, Sunnyside, Cooranbong, N.S.W., May 31, 1896. Elder O. A. Olsen, Battle Creek, Michigan, U.S.A. My dear Brother;-- Scenes that were a shame to Christians, have been presented to me, as taking place in the council meetings held after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians were met for prayer and counsel. These meetings should have been dismissed as an insult to heaven. The Lord was not revered as an honored guest by those assembled in council, and how could they expect divine light to shine upon them; how could they feel that the presence of Jesus was molding and fashioning their plans? The place of meeting was not held as sacred, but was looked upon as a common business place. Then how could those assembled receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master? [Cf: Spaulding-Magan Collection p. 33 para. 01] p. 590, Para. 2, [1896MS].

In your council meetings and committee meetings, decisions are made, plans devised and matured, which, when put into practice, leave an impression on the work at large; and no vestige of a spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings there is a heavenly Watcher. Do not allow one word of vanity to be spoken: for you are legislating for God, and He says to you, "Be still, and know that I am God." [Cf: Spaulding-Magan Collection p. 33 para. 02] p. 590, Para. 3, [1896MS].

If your committee meetings and council meetings are not under the direct supervision of the spirit of God, your conclusions will be earth-born, and worthy of no more consideration than are any man's expressions. Christ says, "Without Me ye can do nothing." If He is not honored in your assemblies as chief Counsellor, your planning comes from no higher source than the human mind. [Cf: Spaulding-Magan Collection p. 33 para. 03] p. 590, Para. 4, [1896MS].

Brother Olsen, you speak of my return to America. For three years I stood in Battle Creek as a witness for the truth. Those who then refused to receive the testimony given me by God for them, and rejected the evidences attending these testimonies, would not be benefited should I return. [Cf: Spaulding-Magan Collection p. 33 para. 04] p. 590, Para. 5, [1896MS].

I shall write to you: but should I return to Battle Creek and bear my testimony to those who love not the truth, the ever ready words would rise from unbelieving hearts, "Somebody has told her." Even now unbelief is expressed by the words, "Who has written these things to Sister White?" But I know no one who knows them as they are, and no one could write that which he does not suppose has an existence. Some one has told me - He who does not falsify, misjudge, or exaggerate any

case. While at Minneapolis He bade me follow Him from room to room that I might hear what was spoken in the bed chamber. The enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticising way. [Cf: Spaulding-Magan Collection p. 33 para. 05] p. 590, Para. 6, [1896MS].

I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people, we heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of Heaven ashamed to call those who took part in them, His brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance. [Cf: Spaulding-Magan Collection p. 34 para. 01] p. 591, Para. 1, [1896MS].

The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance, but every time the same spirit wakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God, and must answer for them at His judgment throne. The same spirit that actuated the rejectors of Christ, rankles in their hearts, and had they lived in the days of Christ, they would have acted toward Him in a manner similar to that of the godless and unbelieving Jews. [Cf: Spaulding-Magan Collection p. 34 para. 02] p. 591, Para. 2, [1896MS].

God's servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been liberally bestowing upon us, rejects Christ: and for him there is no other Saviour. [Cf: Spaulding-Magan Collection p. 34 para. 03] p. 591, Para. 3, [1896MS].

The Work at Battle Creek. The spirit of the Lord has outlined the condition of things at the Review and Herald Office. Speaking through Isaiah God says, "I will not contend forever, either will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." [Cf: Spaulding-Magan Collection p. 34 para. 04] p. 591, Para. 4, [1896MS].

This is precisely what has been done in the Office of Publication at Battle Creek. Covetousness has been woven into nearly all the business transactions of the institution, and has been practiced by individuals. This influence has spread like the leprosy, until it has tarried and corrupted the whole. As the publishing house has become corrupted, the General Conference Association has stepped in, and proposed to take the diseased child off its hands, and care for it. But it is a snare for the General Conference Association to take the publishing work on its shoulders. This puts no special sanctity upon the work, but upon the General Conference Association a burden which will weigh it down, cripple it, and weaken its efficiency, unless men who have firm

principle, mingled with love, shall conduct the business lines. [Cf: Spaulding-Magan Collection p. 34 para. 05] p. 591, Para. 5, [1896MS].

In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been done in the past will be carried forward under the guise of the General Conference Association. The sacred character of this Association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect? There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God. [Cf: Spaulding-Magan Collection p. 35 para. 01] p. 591, Para. 6, [1896MS].

To a large degree the General Conference Association has lost its sacred character, because some connected with it have not changed their sentiments in any particular since the Conference held in Minneapolis. Some in responsible positions go on "frowardly" in the way of their own hearts. Some who came from South Africa and from other places to receive an education which would qualify them for the work, have imbibed this spirit, carried it with them to their homes, and their work has not borne the right kind of fruit. The opinions of men which were received by them, still cleave to them like the leprosy; and it is a very solemn question whether the souls who became imbued with the spiritual leprosy in Battle Creek, will ever be able to distinguish the impressions received in Battle Creek, have done much to retard the work in South Africa. [Cf: Spaulding-Magan Collection p. 35 para. 02] p. 592, Para. 1, [1896MS].

As things now exist in Battle Creek, the work of God can not be carried forward on a correct basis. How long will these things be? When will the perceptions of men be made clear and sharp by the ministration of the Holy Spirit? Some there do not detect the injurious effects of the plans which for years have been working in an underhanded manner. Some of the managers at the present time are walking in the light they have received and are doing the best they can, but their fellow workers are making things so oppressive for them that they can do but little. The enslaving of the souls of men by their fellow men is deepening the darkness which already envelopes them. Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand. Where is the voice, from whence will it come, to whom the people may listen, knowing that it comes from the true Shepherd? I am called upon by the Spirit of God to present these things before you, and they are correct to the life, according to the practice of the past few years. . . . [Cf: Spaulding-Magan Collection p. 35 para. 03] p. 592, Para. 2, [1896MS].

Consolidation of the Publishing Work. The Lord has presented before me matters that cause me to tremble for the institutions at Battle Creek. He has laid these things before me, and I shall not be consistent if I do not seek to repress the spirit in Battle Creek, which reaches out

for more power, when for years there have not been men who were qualified to preside, with Christian truthfulness, over the charge they already have. [Cf: Spaulding-Magan Collection p. 36 para. 01] p. 592, Para. 3, [1896MS].

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and in any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet, they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored. [Cf: Spaulding-Magan Collection p. 36 para. 02] p. 592, Para. 4, [1896MS].

Twenty years ago, I was surprised at the cautions and warnings given me in reference to the Publishing house on the Pacific Coast-- that it was ever to remain independent of all other institutions: that it was to be controlled by no other institutions but was to do the Lord's work under His guidance and protection. The Lord says, "All ye are brethren;" and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it. [Cf: Spaulding-Magan Collection p. 36 para. 03] p. 593, Para. 1, [1896MS].

At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what has been stated to me by the Lord. I told my husband to say in answer to this proposition, that the Lord had not planned any such action. He who knows the end from the beginning, understands the matter better than erring man. [Cf: Spaulding-Magan Collection p. 36 para. 04] p. 593, Para. 2, [1896MS].

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers should keep His honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand in its own independence, working out God's plans under the control of none other but God. [Cf: Spaulding-Magan Collection p. 36 para. 05] p. 593, Para. 3, [1896MS].

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press, but that if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things, and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a consolidation, Every branch should be allowed to live and do its own work. [Cf: Spaulding-Magan Collection p. 36 para. 06] p. 593, Para. 4, [1896MS].

Mistakes will occur in every institutions, but if the managers will learn the lessons all must learn - to move guardedly - these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the Word of God his rule of action. Then the blessing of God will rest on him. He can not with safety dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy Word, as guide book. The truth must take control of the conscience and the understanding in all the work that is done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions. [Cf: Spaulding-Magan Collection p. 37 para. 01] p. 593, Para. 5, [1896MS].

It is well pleasing to God that we have praise and prayer, and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become men's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed, for they form the standard of character. No one can swerve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by (un?) believers because so many who profess to hold the truth, do not practice its principles in dealing with their fellow men. [Cf: Spaulding-Magan Collection p. 37 para. 02] p. 593, Para. 6, [1896MS].

To my brethren at Battle Creek, I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek the management of all the work, far and near. God's work cannot be carried forward successfully by men, who, by their resistance to light, have placed themselves where nothing will influence them to repent or change their course of action. There are men connected with the work at Battle Creek whose hearts are not sanctified and controlled by God. [Cf: Spaulding-Magan Collection p. 37 para. 03] p. 594, Para. 1, [1896MS].

If those connected with the work of God will not hear His voice and do His will, they should be separated entirely from the work. God does not need the influence of such men. I speak plainly, for it is time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God, should themselves be separated from the work of God, which is so solemn and so important. E.G. White. [Cf: Spaulding-Magan Collection p. 37 para. 04] p. 594, Para. 2, [1896MS].

Temperance in Diet, Sunnyside, Cooranbong, N. S. W., Aug. 30. Dear Brother and Sister:-- You have the light which the Lord has given our people and kept before them for many years. The Lord does not say Yea and Nay to his people, but Yes and Amen. I will send you the testimonies given to others upon the subject of health reform. This is a large subject. I am now revising the book entitled. Christian Temperance." [Cf: Spaulding-Magan Collection p. 38 para. 01] p. 594, Para. 3, [1896MS].

I was somewhat surprised at your argument as to why a meat-eating diet kept you in strength, for if you put yourself out of the question, your

own reason will teach you that a meat diet is not of such advantage as you suppose. You know how you would answer the tobacco devotee if he urged as a plea for the use of tobacco, the arguments you have advanced as a reason why you should continue to use the flesh of dead animals for food. [Cf: Spaulding-Magan Collection p. 38 para. 02] p. 594, Para. 4, [1896MS].

In California there is an abundance for the table, in the shape of fresh fruit, vegetables, and grains, and there is no necessity that meat be used. The weakness you experience without the use of meat is one of the strongest arguments I could present to you as a reason why you should discontinue its use. Those who eat meat feel stimulated after eating this food, and they suppose they are made stronger. After he discontinues the use of meat, he may for a time feel a weakness but when his system is cleansed from the effect of this diet, he no longer feels the weakness, and will cease to wish for that which he has pleaded for as an essential to strengthen him. [Cf: Spaulding-Magan Collection p. 38 para. 03] p. 594, Para. 5, [1896MS].

I have a large family which often numbers sixteen. In it there are men who work at the plow, and who fell trees. These have most vigorous exercise, but not a particle of the flesh of animal is placed on our table. Meat has not been used by us since the Brighton Campmeeting. It was not my purpose to have it on my table at any time, but urgent pleas were made that such an one was unable to eat this or that, and that their stomach could take care of meat better than it could anything else. Then I was enticed to place it on my table. The use of cheese began to creep in, because some liked cheese; but I soon controlled that. But when the selfishness of taking lives of animals to gratify a perverted appetite was presented to me by a Catholic woman, kneeling at my feet, I felt ashamed and distressed. I saw it in a new light, and I said, I will no longer patronize the butcher; I will not have the flesh of corpses on my table. [Cf: Spaulding-Magan Collection p. 38 para. 04] p. 594, Para. 6, [1896MS].

You have told me what the advantage of a meat diet is to you. I must tell you what a non-flesh diet has done for me. Ever since the stone was thrown in my face, when I was nine years old, I have had difficulty. At that time I nearly lost my life through the loss of blood. Dropsy then set in, and since I have suffered very much from kidney affliction. [Cf: Spaulding-Magan Collection p. 38 para. 05] p. 595, Para. 1, [1896MS].

After a long sickness of eleven months of malarial fever and rheumatism, I was not able to ride without the most easy spring seat. Even when this was made as easy as possible, with soft cushions, it was a torture to my hip and lower part of my spine to ride. [Cf: Spaulding-Magan Collection p. 39 para. 01] p. 595, Para. 2, [1896MS].

I prayed much over this matter. I sought the Lord during the night hours, and He heard me. Some months ago a new spring seat was made for me. One day I said, "Take that spring seat and put it in the store room; I shall not need it any more." This was done by faith, and never since have I needed it. The difficulty which made it agony for me to sit in meeting or in the carriage, was taken away. After I had suffered for years, the Lord healed me. My hip continues to trouble me, but I think my health is better than it has been all through my lifetime. I

prayed much in regard to the affliction of the kidneys, and I am healed of that trouble also. Some four years I was dependent upon the use of a syringe in order to make a movement of the bowels, but after the lower part of my spine was healed, I have no need to resort to artificial means. [Cf: Spaulding-Magan Collection p. 39 para. 02] p. 595, Para. 3, [1896MS].

I eat only two meals, and can not eat vegetables or grains. I do not use meat: I can not go back on this. When tomatoes, raised on my land were placed on my table, I tried using them, uncooked and seasoned with a little salt or sugar. These I found agreed with me very well, and from last February until June they formed the greater part of my diet. With them I ate crackers, here called biscuits. I eat no dessert but plain pumpkin pie. I use a little boiled milk in my simple homemade coffee, but discard cream and butter and strictly adhere to a limited amount of food. I am scarcely ever hungry, and never know what it is to have a feverish, disagreeable feeling in my stomach. I have no bad taste in my mouth. [Cf: Spaulding-Magan Collection p. 39 para. 03] p. 595, Para. 4, [1896MS].

All who come to my table are welcome, but I place before them no meat. Grains, vegetables, and fresh and canned fruit constitute our table fare. At present we have plenty of the best oranges, also plenty of lemons. This is the only fresh fruit we can get at this season of the year, which is winter. We ride about five miles into the country to get this fruit, for which we pay three pence per dozen (six cents in American money). We enjoy picking the large golden fruit from the trees. Lemons in California, I should enjoy them far more than I do the oranges. I manage to keep a box of apples for my own use, but they are inferior to the apples we get in America. I pay \$1.75 at this season of the year for a box of apples, holding less than a bushel. [Cf: Spaulding-Magan Collection p. 39 para. 04] p. 595, Para. 5, [1896MS].

I have written this to give you some idea of how we live. I never enjoyed better health than at the present time, and never did more writing. I rise at three in the morning, and do not sleep any during the day. I am often up at one o'clock, and when my mind is especially burdened, I rise at twelve o'clock to write out matters that are urged upon my mind. I praise the Lord with heart and soul and voice for the great mercy toward me. [Cf: Spaulding-Magan Collection p. 39 para. 05] p. 595, Para. 6, [1896MS].

I have felt urged by the Spirit of God to set before several the fact that their suffering and ill health were caused by a disregard of the light given them upon the health reform. I have shown them that their meat diet, which was supposed to be essential, was not necessary, and that as they were composed of what they ate, brain, bone, and muscle were in an unwholesome condition because they lived on the flesh of dead animals. Their blood was being corrupted by this improper diet. The flesh which they ate was diseased, and their entire system was becoming gross and corrupted. More than this, I set before them the fact that by placing several kinds of food in the stomach at one meal, they were causing disease which was not attributed to the food eaten. I told them that they would realize much benefit if they would eat only two meals a day. [Cf: Spaulding-Magan Collection p. 40 para. 01] p. 596, Para. 1, [1896MS].

There is an alarming lethargy shown on the subject of unconscious sensualism. It is customary to eat the flesh of dead animals. The human family is under the despotism of custom and false education, of hereditary and cultivated habits. Appetite reigns as a king over the mind and reason. The animal propensities are allowed to become a controlling power. And proportionately as nature's laws are transgressed, physical suffering and disease of every stripe and type is seen; for every transgression of the laws of physical life is a transgression of the laws of God. [Cf: Spaulding-Magan Collection p. 40 para. 02] p. 596, Para. 2, [1896MS].

If appetite, which should be strictly guarded and controlled, is indulged to the injury of the body, the penalty of transgression will surely be the result. As nature's laws are transgressed, mind and soul become enfeebled. [Cf: Spaulding-Magan Collection p. 40 para. 03] p. 596, Para. 3, [1896MS].

Christians should regard a transgression of these laws as a sin against God, to be accounted for in the day of Judgment, when every case shall come in review before God. [Cf: Spaulding-Magan Collection p. 40 para. 04] p. 596, Para. 4, [1896MS].

The world today is full of pain and suffering and agony. But is it the will of God that such a condition shall exist? -- No. God, the Creator of our bodies, has arranged every fiber and nerve, and sinew and muscle, and has pledged himself to keep the machinery in order, if the human agent will cooperate with him, and refuse to work contrary to the laws which govern the physical system. [Cf: Spaulding-Magan Collection p. 40 para. 05] p. 596, Para. 5, [1896MS].

God's law is written by His own finger upon every nerve, every muscle, every faculty which has been entrusted to man. These gifts were bestowed upon him, not to be abused, corrupted and abased, but to be used to His honor and glory. Every misuse of any part of our organism is a violation of the law which God designs shall govern us in these matters, and by violating this law human beings corrupt themselves; sickness and disease of every kind, ruined constitutions, premature decay, untimely deaths, these are the results of a violation of nature's laws. [Cf: Spaulding-Magan Collection p. 40 para. 06] p. 596, Para. 6, [1896MS].

The living organism is God's property. It belongs to Him by creation and by redemption: and by a misuse of any of our powers we rob God of the honor due Him. [Cf: Spaulding-Magan Collection p. 40 para. 07] p. 597, Para. 1, [1896MS].

The need of healthful habits is a part of the gospel which must be presented to the people by those who hold forth the word of Life. The importance of the health of the body is to be taught as a Bible requirement. "I beseech you, brethren, therefore," writes Paul, "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but think soberly, according as God has dealt to every man the measure of faith. For as we

have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." [Cf: Spaulding-Magan Collection p. 40 para. 08] p. 597, Para. 2, [1896MS].

This is a sermon which needs to be presented to the people. The question of health reform is not agitated as it must and will be. A simple diet, and the entire absence of drugs, leaving nature free to recuperate the wasted energies of the body, would make our sanitariums far more effectual in restoring the sick to health. The intellectual and moral energies of Christians need to be awakened. Far less money and time should be given to the table, and more to the advancement of missionary work in our land. Cooks should be thought of, and their strength saved as much as possible, for they have souls to save. The many dishes usually prepared for dessert should be dispensed with. [Cf: Spaulding-Magan Collection p. 41 para. 01] p. 597, Para. 3, [1896MS].

Every minister who preaches the gospel to the people should study the laws of physical health. He should carefully consider what effect eating and drinking have upon the health of the soul. By precept and example, by a life of obedience to nature's laws, he can present the truth in a favorable manner. The teachers and workers in our sanitariums should not only preach, but practice, abstinence from food which stimulates fleshly lusts which war against the soul. [Cf: Spaulding-Magan Collection p. 41 para. 02] p. 597, Para. 4, [1896MS].

"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." Nearly all of the human family eat more than the system requires. This excess decays, and becomes a putrid mass. Catarrhal difficulties, kidney disease, headache, and heart troubles, are the result of immoderate eating. Even so-called health reform needs reforming upon this point. When men and women cease to indulge their appetites by eating too largely of food of a questionable quality, when they treat their stomach as respectfully as it deserves to be treated, when they relieve it of one-half to two-thirds of the laborious task they require it to perform, when nature is more respected than taste and perverted appetite, then there will be a change for the better in health and morals. [Cf: Spaulding-Magan Collection p. 41 para. 03] p. 597, Para. 5, [1896MS].

If more food, even of a simple quality, is placed in the stomach than the living machinery requires, this surplus becomes a burden. The system makes a desperate effort to dispose of it, and this extra work causes a tired, weary feeling. Some who are continually overeating call this all-gone feeling hunger, but it is caused by the overworked condition of the abused digestive organs. [Cf: Spaulding-Magan Collection p. 41 para. 04] p. 598, Para. 1, [1896MS].

At too many tables, when the stomach has received all that it requires to properly carry on its work of nourishing the system, another course, consisting of pies, puddings, and highly flavored sauces, is placed upon the table. Society has sought out many inventions and she has decreed that the food be placed upon the table in different courses. Not knowing what is coming next, one may partake of a sufficiency of food which perhaps is not the most suited to him. Then the last course is brought on. This may be composed of articles of food which, if they

had been placed on the table at the first, would have added much to his enjoyment of the food. Many, though they have already eaten enough, will overstep the bounds, and eat the tempting dessert, which, however, proves anything but good to them. [Cf: Spaulding-Magan Collection p. 41 para. 05] p. 598, Para. 2, [1896MS].

The custom of placing different courses of food upon the table would better never have been invented. Let that which is provided for the meal be placed upon the table at the beginning, and then let each one eat that which will be the most healthful for him. Let each have an opportunity to choose what shall compose his meal. If the extras which are provided for dessert were dispensed with altogether it would be a blessing. [Cf: Spaulding-Magan Collection p. 42 para. 01] p. 598, Para. 3, [1896MS].

Another custom which has been instituted is, that which requires all to keep their places at the table till the last one has finished. But this makes eating a burden to those who eat no more than they feel their stomachs can properly care for. Health reformers need not observe these inventions of fashion. If you are where those eating to excess continually pass the tempting dishes, it is well to break human rules and pass quietly from the table. [Cf: Spaulding-Magan Collection p. 42 para. 02] p. 598, Para. 4, [1896MS].

Eating merely to please the appetite is a transgression of nature's laws. Often this intemperance is felt at once in the form of headache and indigestion and colic. A load has been placed upon the stomach that it cannot care for, and a feeling of oppression comes. The head is confused, the stomach is in rebellion. But these results do not always follow overeating. In some cases the stomach is paralysed. No sensation of pain is felt, but the digestive organs lose their vital force, the foundation of the human machinery is gradually undermined, and life is rendered very unpleasant. [Cf: Spaulding-Magan Collection p. 42 para. 03] p. 598, Para. 5, [1896MS].

By indulging in a wrong course of action in eating and drinking, thousands upon thousands are ruining their health. And not only is health ruined, but their morals are corrupted, because diseased blood flows through their veins. [Cf: Spaulding-Magan Collection p. 42 para. 04] p. 598, Para. 6, [1896MS].

I have a suggestion to make to those who have moral courage and self-control enough to try it. If your work is sedentary, take exercise every day, and at each meal eat only two or three kinds of simple food, taking no more of these than will satisfy the demands of hunger. Make up your mind that this is all the food you will give your stomach. For some days perseveringly carry out your determination to eat less than you have in the past. See how this will work. Strong, hearty men, who are engaged in active physical labor, can eat food which those of sedentary habits can not eat without injury to their health. Those engaged in active physical labor are not compelled to be so careful as to the quantity or quality of their food. But even this class of people could have better health by practicing earnest self-control in eating and drinking. But one's stomach cannot be made the rule for measuring the diet of every one else. [Cf: Spaulding-Magan Collection p. 42 para. 05] p. 599, Para. 1, [1896MS].

It is the positive duty of physicians to educate, educate, educate, by pen and voice, all who have the responsibility of preparing food for the table. Teach them to bind about their ambitious desires to place before their family and before visitors a variety of tempting dishes. It would be much better to eat only two or three different kinds of food at each meal, than to overload the stomach with many varieties. [Cf: Spaulding-Magan Collection p. 43 para. 01] p. 599, Para. 2, [1896MS].

There are many kinds of intemperance in this world. Overeating is intemperance just as surely as liquor-drinking. Intemperate eating mars the system, producing a morbid appetite, which enslaves men and women. The stomach must have careful attention. It must not be kept in continual operation. Give this much used and much abused organ some peace and quiet and rest. After it has done its work for one meal, do not crowd more work upon it before it has had a chance to rest, and before a sufficient quantity of gastric juice is provided. Five hours at least should be given between each meal, and always bear in mind that if you would give it a trial, you would find that two meals would be better than three. [Cf: Spaulding-Magan Collection p. 43 para. 02] p. 599, Para. 3, [1896MS].

The sin of the Noetic world was intemperance, and today this sin, exhibited by intemperance in eating and drinking, is so marked that God will not always tolerate it. By eating and drinking we sustain life, and in themselves, if kept within the bound of temperance, they are of no harm, but a blessing. But when eating and drinking are carried to excess they come under the head of intemperance. Man carries to excess that which is lawful, and his whole being suffers the results of the violation of the laws which the Lord established. [Cf: Spaulding-Magan Collection p. 43 para. 03] p. 599, Para. 4, [1896MS].

Intemperance in eating and drinking is on the increase. Tables are spread with all kinds of food, with which to satisfy the epicurean appetite. Suffering must follow this course of action. The vital forces of the system can not bear up under the tax placed upon it, and it finally breaks down. [Cf: Spaulding-Magan Collection p. 43 para. 04] p. 599, Para. 5, [1896MS].

God is greatly dishonored by the way in which man treats his organs, and He will not work a miracle to counteract a perverse violation of the laws of health. The Lord Jesus purchased man, paying for him the infinite price of His own life. Man should estimate himself by the price which has been paid for him. When he places this value upon himself, he will not knowingly abuse one of his physical or mental faculties. It is an insult to the God of heaven for man to abuse his precious powers, by placing himself under the control of Satanic agencies, and besotting himself by indulging in that which is ruinous to health, to piety and spirituality. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." [Cf: Spaulding-Magan Collection p. 43 para. 05] p. 599, Para. 6, [1896MS].

When man educates the appetite to desire the flesh of dead animals and to love wine and strong drink he becomes a body of corruption. Oh, how little God is honored by them, how little He is brought into their

thoughts. Gluttony and strong drink degrade the beings who are God's property by creation, His property because He has given His only begotten Son for their redemption. Look at that party of judges, lawyers, and ministers, who claim to be the servants of God and co-workers with Jesus Christ, united at the festive board. Through the indulgence of perverted appetites, they have made themselves a set of driveling fools bereft of reason. And these are men for whom Christ died that it might be possible for them to have a life of usefulness, to wear Christ's yoke, and to show their loyalty to God. [Cf: Spaulding-Magan Collection p. 43 para. 06] p. 600, Para. 1, [1896MS].

Satan is the destroyer; and God is the restorer. He calls upon us to cooperate with Him by doing our utmost, by precept and example, to restore the moral image of God in man. It is our duty to engage in the work of helping our fellow men to stand in their God-given freedom, men of self-control, vessels unto honor. We can show ourselves of much value as colaborers with God by elevating the standard of temperance, by trying to raise our brethren from degradation, so that Christ shall not have died for them in vain. Thus we show our nobility as sons of God, and joint heirs with Jesus Christ, and manifest our fitness for the immortal inheritance, which Christ has gone to prepare for us. All this we may be and do if we submit to the control of God. [Cf: Spaulding-Magan Collection p. 44 para. 01] p. 600, Para. 2, [1896MS].

But oh, how fast the world is rushing on in their madness, hastening the day of retribution. "As the days of Noah were, so also shall the days of the coming of the Son of Man be." Each day man is forming his own destiny. Every day his account is passed by the heavenly Watcher into the record books of heaven. The time will come when each one must meet the history of his life. But how much of the money which God has given to man, the money which should be used to restore the obliterated image of Jesus, is used to gratify appetite and ambition, to prepare extravagant festivals, and to build and furnish grand houses. [Cf: Spaulding-Magan Collection p. 44 para. 02] p. 600, Para. 3, [1896MS].

One soul saved for Jesus Christ is of more value than the whole world. Then how God would be honored if He could see that the physical, mental, and moral powers of men and women were kept free from every unnatural appetite, every wrong practice, every species of intemperance, tobacco-using, liquor drinking, or gluttony. Let men and women obey the work of God and they will bring heaven very near to earth. [Cf: Spaulding-Magan Collection p. 44 para. 03] p. 600, Para. 4, [1896MS].

I feel deeply over the existing state of things. It is today "as it was in the days of Noah." Then they ate and drank and planted and builded, with an enthusiasm from beneath stirring them. This made them intensely active to follow the evil imaginations of their own heart, and that continually. There was violence in the land. What do we see now in 1896? Men work in the same manner as in Noah's day, forgetful of God, educating themselves in habits and practices which corrupt soul and body. We see terrible calamities coming upon our world because of iniquity. Thousands are being killed by floods, by terrible tornadoes, by earthquakes. Ships that are upon the great deep perish in the angry billows. Yet in spite of this men continue to act in opposition to God. [Cf: Spaulding-Magan Collection p. 44 para. 04] p. 600, Para. 5, [1896MS].

My brother, there is need that economy be practiced in every line of our work. There is need of prayer, earnest, heartfelt, sincere prayer. There is need that temperance in eating, drinking and building shall be practiced. There is need to educate the people in right habits of living. Put no confidence in drug medicine. If every particle of it were buried in the great ocean, I would say Amen. Our physicians are not working on the right plan. A reform is needed which will go deeper and be more thorough. Meat-eating is doing its work, for the meat is diseased. We may not long be able to use even milk. The very earth is groaning under the corrupted inhabitants. We need to consider closely our habits and practices, and banish our sinful, darling indulgences. I have had light from God on this subject, and I have been endeavoring to give this light to our people in this country. I could write you pages upon pages of this; but I feel so deeply over these things that I scarcely dare to take my pen in my hands. [Cf: Spaulding-Magan Collection p. 44 para. 05] p. 601, Para. 1, [1896MS].

I tell you, my brother and sister, we are living in the Laodicean state of the church. If any ever needed to fall upon the rock and be broken, it is the people of California and all through our church in America. We need to arouse and act as one man. We need to be earnest and alive. Horrors upon horrors are following upon the destruction of human life. Yet these things receive only a few remarks. The world will not be warned: but the day of the Lord is coming unawares, as a thief in the night. (Signed) E. G. White. [Cf: Spaulding-Magan Collection p. 45 para. 01] p. 601, Para. 2, [1896MS].

Meat Eating, Sunnyside, Cooranbong, Nov. 5, 1896. Dear Brother and Sister Maxson:--I have had the letter of August 12, written to you for a long time, but I decided to send that which I have already sent you, withholding that which I now send. You cannot understand how much more effectual your services in the religious interest would be, and how much more satisfactory to yourself, if you would follow the light which has been given you. But it is a phase of your character to strenuously hold to your own ideas, and if possible, carry them out. Every soul of us is in danger, and if we refuse the light, darkness will come upon all. We never proposed to establish sanitariums to have them run in nearly the same grooves as other institutions. If we do not have a sanitarium which is in many things decidedly contrary to other institutions, we can see nothing gained. Shall our appetites, habits, and practices be of that order that you will educate those who are connected with you to make excuses similar to those you have made for the indulgence of eating the flesh of animals? [Cf: Spaulding-Magan Collection p. 45 para. 02] p. 601, Para. 3, [1896MS].

The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains. He led the children of Israel into the wilderness where they could not get a flesh diet; and He gave them bread from heaven. Man did eat angel's food. But they craved the flesh pots of Egypt, and mourned and cried for flesh, notwithstanding that the Lord had proposed that if they would submit to His will, He would carry them into the land of Canaan, and establish them there, a pure, holy, happy people, and there would not be a feeble one in all their habitations, for He would take away all sickness from among them. But although they had a plain "thus saith the Lord," they mourned, and wept, and murmured, and complained, it displeased the Lord; and the

Lord burnt among them and consumed them that were in the uttermost part of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah, because the fire of the Lord burnt among them. And the mixed multitude that was among them fell a lusting and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish we did eat in Egypt so freely; and the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; and there is nothing at all besides this manna before our eyes." Because they were so determined to have the flesh of dead animals, He gave them the very diet He had withheld from them. [Cf: Spaulding-Magan Collection p. 45 para. 03] p. 601, Para. 4, [1896MS].

The Lord would have given them flesh had it been essential for their health, but He who created and redeemed them led them the long journey in the wilderness to educate, discipline, and train them in correct habits. The Lord understood what influence flesh-eating would have upon the human system. He would have a people that would, in their physical appearance, bear the divine credentials, notwithstanding their long journey. [Cf: Spaulding-Magan Collection p. 46 para. 01] p. 602, Para. 1, [1896MS].

When I read your letter, I was forcibly reminded of the complaining of the children of Israel because they were not favored with a meat diet. The diet of the animals is vegetables and grains. Must the vegetables be animalized, must they be incorporated in the systems of animals before we get them? Must we obtain our vegetable diet by eating the flesh of dead creatures? God provided fruit in its natural state for our first parents. He gave to Adam charge of the garden, to dress it and to care for it, saying, "To you it shall be for meat." One animal was not to destroy another animal for food. After the fall, the eating of flesh was suffered, in order to shorten the period of the existence of the long-lived race. It was allowed because of the hardness of the hearts of men. One of the great errors that many insist upon is that muscular strength is dependent upon animal food. But the simple grains, fruits of trees, and vegetables have all the nutrition necessary to make good blood. This a flesh diet can not do. [Cf: Spaulding-Magan Collection p. 46 para. 02] p. 602, Para. 2, [1896MS].

When a limb is broken, physicians recommend their patients not to eat meat, as there would be danger of inflammation setting in. Condiments and spices used in the preparation of food for the table, and in the digestion (cause indigestion?) in the same way that tea, coffee, and liquor are supposed to help a laboring man to prepare his tasks. After the immediate effects are gone, they drop as low correspondingly below par as they were elevated above par by those stimulating influences. The system is weakened, the blood is contaminated, and inflammation is the sure result. [Cf: Spaulding-Magan Collection p. 46 para. 03] p. 602, Para. 3, [1896MS].

The less condiments and desserts are placed on our tables the better it will be for all who partake of the food. All mixed and complicated foods are injurious to the health of human beings. Dumb animals would never eat such a mixture as is placed in the human stomach. Hot bread and biscuit, fresh from the oven, is not healthful. The heated gases need to be evaporated. Hot soda biscuits are often spread with butter

and eaten as a choice diet. But the enfeebled digestion can not but feel the abuse placed upon it. Unhealthful habits of eating are killing their thousands and ten thousands. Food should be thoroughly cooked, nicely prepared, and appetizing. My brother, after all the light that has been given on the diet question, your lamentations because you can not exercise freedom in meat-eating is apparently similar to the complaining lamentations and weeping children of Israel in the ears of the Lord. I tell you that from the light the Lord has been pleased to give me there is a continual taxing of the human stomach with a wrong quality of food, also with too large a quantity. The stomach is overloaded and worn out when it should be capable of performing good work. The amount of cooking done is not at all necessary, neither should there be any poverty-stricken diet, either in quality or quantity, but the richness of the food and complicated mixtures are destroying. Highly seasoned meats, followed by rich pastry, is wearing out the vital organs of digestion of children. Were they accustomed to plain, wholesome food, their appetites would not crave unnatural luxuries and mixed preparations. Education, habit, and custom make it difficult to reconstruct the family arrangements. Meat given to children is not the best thing to insure success. Make fruit the article of diet to be placed upon your table which shall constitute the bill of fare. The pieces of fruit mingled with the bread will be highly enjoyed. Good, ripe, undecayed fruit is the thing we should thank God for because it is beneficial to the health. Try it. To educate your children to subsist upon a meat diet would be hurtful to them. It is much easier to create an unnatural appetite than to correct and reform the taste after it has become second nature. [Cf: Spaulding-Magan Collection p. 46 para. 04] p. 602, Para. 4, [1896MS].

Our sanitarium should never be conducted after the fashion of a hotel, I am very sorry that it is such a difficult matter for you to deny your appetite and reform your habits of eating and drinking. A meat diet changes the disposition, and strengthens the animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat-eating, the intellectual diminish proportionately. A religious life can be more successfully gained and maintained if meat is discarded; for this diet stimulates into intense activity lustful propensities and enfeebles the moral and spiritual nature. The flesh warreth against the spirit and the spirit against the flesh. We need to greatly encourage and cultivate pure, chaste thoughts and to strengthen the moral powers, rather than the lower and carnal powers. God help us to wake from our self-indulgent appetites. [Cf: Spaulding-Magan Collection p. 47 para. 01] p. 603, Para. 1, [1896MS].

The idea of eating dead flesh is abhorrent to me. One living animal eating the flesh of another animal is shocking. There is no call for it. All your excuses made in regard to faintness is an argument why you should eat no more meat. Cancer, tumors, and all inflammatory diseases are largely caused by meat-eating. From the light which God has given me, the prevalence of cancers, and tumors is due to gross living on dead flesh. I sincerely and prayerfully hope that as a physician you will not forever be blind upon this subject. For blindness mingled with a want of moral courage to deny your appetite, to lift the cross, which means to take up the very duties that cut across the natural appetite and passion. Feeding on flesh the juices and fluids of what we eat

passes into the circulation of our blood, and as we are composed of what we eat, we become animalized. Thus a feverish condition is created because the animals are diseased and by partaking of their flesh we plant the seeds of disease in our own tissue and blood. Then when exposed to the changes in a malarious atmosphere, these are more sensibly felt. Also when we are exposed to prevailing epidemics and contagious diseases, the system is not in a condition to resist the disease. I have the subject presented to me in different aspects. The mortality caused by meat-eating is not discerned. If it were, we should hear no more arguments and excuses in favor of the indulgence of the appetite for dead flesh. We have plenty of good things to satisfy hunger without bringing corpses upon our tables to compose our bill of fare. I might go on to any length upon this subject, but I will forbear. [Cf: Spaulding-Magan Collection p. 47 para. 02] p. 603, Para. 2, [1896MS].

I do hope that you, as a physician, will come to your senses, and will not, by precept and example, counterwork that which the Lord has given to enlighten minds and bring in thorough reforms. I am working earnestly on these lines and shall never cease to work against the practice of meat-eating. I have had opened before me the stumbling blocks which this diet question has been to your spiritual advancement, and what a stumbling block you have placed in the way of others and all because your own sensibilities were blunted through selfish gratification of appetite. For Christ's sake look deeper; study deeper, and act in accordance with the light God has been pleased to give you and others on this subject. I forbear writing more. I love your souls, and I want you both to accept every ray of light that the Lord has been pleased to give, and then cooperate with the Great Teacher by giving that light to others. In love, E. G. White. [Cf: Spaulding-Magan Collection p. 48 para. 01] p. 603, Para. 3, [1896MS].

The Essential Education, "Sunnyside", Cooranbong, N. S. W., Dec. 20, 1896. In the night season some things were opened before me in reference to the work and the school that will soon be opened in this locality. The light given me was that we must not pattern after the similitude of any school that has been established in the past. We must study the Word of God critically as the great lesson book, in order to know what the school may become under the receiving and doing of the Word of God. Unless we are guarded, we shall experience those hindrances to the spiritual education that have retarded the work of our schools in America, by misapplication and miscalculation of the work most essential. [Cf: Spaulding-Magan Collection p. 48 para. 02] p. 604, Para. 1, [1896MS].

When Christ was working in our world, He had but few followers, and those whom He called His disciples were, by the maxims and customs of the scribes and Pharisees, constantly kept back from the advancement they might have made in supplying their great want and becoming efficient in usefulness. Through the rabbis, customs had come down from generation to generation and these were made all-essential, even of more force than the ten commandments. Thus the precepts of men were taught and dwelt upon as of more value than a "Thus saith the Lord." [Cf: Spaulding-Magan Collection p. 49 para. 01] p. 604, Para. 2, [1896MS].

I have been warned not to travel over the ground that many of the

Battle Creek teachers have gone over in their experience. The amusement question was brought in there under a deceptive garb. Satan approached as an angel of light, and he worked most actively. If he could obtain the sanction of the teachers in the school at the great heart of the work, every school established would follow in its tread. The leaven of evil, introduced and sanctioned by Battle Creek, would spread the properties introduced to all with whom it had any connection. [Cf: Spaulding-Magan Collection p. 49 para. 02] p. 604, Para. 3, [1896MS].

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many things in regard to the management of schools among Seventh-day Adventists. All the light that has been given must be carefully heeded. No man or woman should be connected with our schools as educators, who have not had an experience in obeying the Word of God. That which the Lord has spoken in the instruction given to our schools is to be strictly regarded: for if there is not, in some respects, an education of altogether a different character in our schools than has been given in Battle Creek, then we need not get to the expense of purchasing land, and erecting school buildings. [Cf: Spaulding-Magan Collection p. 49 para. 03] p. 604, Para. 4, [1896MS].

In every school Satan has tried to make himself the guide of the teachers who instruct the students. It is he who has introduced the idea that selfish amusements are a necessity. Students sent to school for the purpose of receiving an education to become evangelists, ministers and missionaries to foreign countries, have received the idea that amusements are essential to keep them in physical health, while the Lord has presented before them that the better way is to embrace in their education manual labor in the place of amusements. This amusement question, if practiced, will soon become a passion that gives disrelish to useful, healthful exercise of mind and body, which makes students useful to themselves and others. [Cf: Spaulding-Magan Collection p. 49 para. 04] p. 604, Para. 5, [1896MS].

This education, in felling trees, tilling soil, erecting buildings, as well as in literature, is the education our youth should each seek to obtain. Further on, a printing-press should be connected with our school, in order to educate in this line. Tent-making also should be taken hold of. Buildings should be erected, and masonry should be learned. There are also many things in which the lady students may be engaged. There is cooking, dressmaking, and gardening to be done. Strawberries should be planted, plants and flowers cultivated. This the lady students may be called out of doors to do. Thus they may be educated to useful labor. Bookbinding also, and a variety of trades should be taken up. These will not only be putting into exercise brain, bone, and muscle but will also be gaining knowledge. The greatest curse of our world in this our day is idleness. It leads to amusements merely to please and gratify self. The students have had a superabundance of this way of passing their time; they are now to have a different education, that they may be prepared to go forth from the school with an all-around education. [Cf: Spaulding-Magan Collection p. 49 para. 05] p. 605, Para. 1, [1896MS].

The proper cooking of food is a most essential acquirement, especially where meat is not made the staple article of diet. Something must be prepared to take the place of meat, and these foods must be well

prepared, so that meat will not be desired. Culture on all points of practical life will make our youth useful after they shall leave school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them, or build their habitations. They will be much more influential if they show that they can educate the ignorant how to labor with the best methods, and to produce the best results. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching them how to labor. A much smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies. And wherever they may go, all that they have gained in this line will give them standing room. If the light God has given were cherished, students would leave schools free from the burden of debt. [Cf: Spaulding-Magan Collection p. 50 para. 01] p. 605, Para. 2, [1896MS].

It is also essential to understand the philosophy of medical missionary work. Wherever the students shall go, they need an education in the science of how to treat the sick; for this will give them a welcome in any place, because there is suffering of every kind in every part of the world. [Cf: Spaulding-Magan Collection p. 50 para. 02] p. 605, Para. 3, [1896MS].

The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The common branches of education should be fully and thoroughly taught. Bookkeeping should be looked upon as of equal importance with grammar. This line of study is one of the most important for use in practical life; but few leave our schools with a knowledge of how to keep books correctly. The reason that today so many mistakes are made in accounts is not because those in charge of them are dishonest, but because they do not have a thorough knowledge of bookkeeping. They are not prompt in making a faithful, daily estimate of their outgo. These mistakes have placed them in the ranks of dishonest men, when designedly, they are not dishonest. Many a youth, because ignorant of how to keep accounts, has made mistakes which have caused him serious trouble. Those who have a living interest in the cause and work of God should not allow themselves to settle down with the idea that they are not required to know how to keep books. [Cf: Spaulding-Magan Collection p. 50 para. 03] p. 605, Para. 4, [1896MS].

Education, true education, means much. The time devoted in school to learning how to eat with your fork in place of your knife is not the most essential. These little matters of form and ceremony should not occupy time and strength. Those students who are at first coarse and awkward will soon overcome this. If the teachers are themselves courteous and kind and attentive, if they are true in heart and soul, if they do their work as in the sight of the whole universe of heaven, if they have the mind of Christ and are molded and fashioned by the Holy Spirit, they will behave not in a simpering, affected manner, but as ladies and gentlemen. And if students have before them the teachers' example of propriety, they will day by day be educated in proper manners. [Cf: Spaulding-Magan Collection p. 50 para. 04] p. 606, Para. 1, [1896MS].

To establish our school in this out-of-the-way place seemed to

surprise some. It has required some hard work to make a beginning. If the work is well begun, it will cost time and money. But a thing begun right is half done. It is the first steps that cost. But in holding what is already gained, we make a continual advance in the right direction. All are not wise to see this. [Cf: Spaulding-Magan Collection p. 51 para. 01] p. 606, Para. 2, [1896MS].

By the blessing of the Lord the work has been started, and now the help of every one is needed. The students must be taught how to begin. The educators must be men and women who have had experience, and who will lead the students in the right way at every step they advance. Teach Bible manners; teach purity of thought the strictest integrity. This is the most valuable instruction that can be given. Keep Jesus, the Pattern, ever before your students by your example. This will act a prominent part in restoring the moral image of God in those under your charge. Teachers, you have no time, no duty to teach students the forms and ceremonies of this age of corruption, when everything is perverted to outward appearance and display. This must never find a place in our school. This reform is not to be brought in as essential. [Cf: Spaulding-Magan Collection p. 51 para. 02] p. 606, Para. 3, [1896MS].

All religious exercises are to be treated with the greatest solemnity and reverence. The teaching given should be of a high class, of a more sacred and religious character, than has been given in schools generally. Human nature is worth working for, and it is to be elevated and refined. There is a work which God alone can do for those who are deficient. They must be fitted with the inward adorning which is in the sight of God of great price. But the teachers can cooperate with God. Through the grace of God in Jesus Christ, which bringeth salvation and immortality to light, teachers may cooperate with God, and His heritage may be educated, not in the minuteness of etiquette, but in the science of salvation and godliness; this will prepare the sons and daughters of God to be finally transformed by the finishing touch of immortality, and in heaven they will carry forward more thoroughly the education begun in the schools here below. We shall be learners through all eternity. [Cf: Spaulding-Magan Collection p. 51 para. 03] p. 606, Para. 4, [1896MS].

Every student should aspire to obtain a fitness by the inward adorning of a meek and quiet spirit which is in the sight of God of great price. Therefore he should in this life make diligent use of every opportunity and privilege to obtain all the knowledge possible for a qualification for that higher life in the future world. God requires of every youth the full development and cultivation of all his powers. Every faculty of mind, soul, and body is to be taxed to the highest to understand the Word of God, and have a correct knowledge of the people and their manners, who are chosen the elect of God, and who will receive the "Well done" from the lips of their Master, and compose the family of God in heaven. This is work that every one can do. Some are incapable of managing or organizing, but these can cooperate with those who have a talent for this. [Cf: Spaulding-Magan Collection p. 51 para. 04] p. 606, Para. 5, [1896MS].

The teachers are to educate the youth to realize that if they receive Christ and believe in Him, they will be brought into close relationship with God. He gives them power to become the sons of God, to associate with the highest dignitaries in the kingdom of heaven, to unite with

Gabriel, with cherubim and seraphim, with angels and the archangel. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." [Cf: Spaulding-Magan Collection p. 52 para. 01] p. 607, Para. 1, [1896MS].

In His teaching our Savior did not encourage any to attend the rabbinical schools of His day, for the reason that their minds would be corrupted with the continually repeated, "They say," or, "It hath been said." The Lord can do more with minds that have no connection with schools where infidel authors are perused. These lesson books He reaches out His hand to remove, and in their stead places the Old and New Testament Scriptures. Those who will search the Scriptures for themselves, because it is the Word of God, who are willing to dig for the truth as for hidden treasures, will receive for their prize that wisdom which cometh from God. If they will not rely upon their own smartness, not trust in their own inventions and fruitful minds, if they will give the working of the mind into the Lord's hands, and yoke up with Jesus Christ, they will not take steps where Jesus does not lead the way. [Cf: Spaulding-Magan Collection p. 52 para. 02] p. 607, Para. 2, [1896MS].

The aim of life should be to obey the call of Christ, "Follow me." Those whose minds are kept pure and uncrowded with too many small items, who will let their mind give its strength to those things that will be received not from their standpoint, but from the light that God has given, will be continually gaining in knowledge. And this knowledge will direct them in straightforward channels. By their aftersight they will be able to give thanks to God that they had studiously chosen to know and understand what saith the Lord to His servant. [Cf: Spaulding-Magan Collection p. 52 para. 03] p. 607, Para. 3, [1896MS].

The Word of God is to be studied and taught. Converse with God through the medium of His Word. Thus our characters will be transformed. The ideas and habits once thought essential, will be changed. God's Word is to be our lesson book. It is through the medium of this Word that we are to learn all about that better country, and the preparation essential for every one to obtain an entrance into the kingdom of God. That word obeyed cheerfully and willingly, will ennoble your whole being. . . . Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 52 para. 04] p. 607, Para. 4, [1896MS].

"My time for writing usually commences at three o'clock in the morning," she says, "when all in the house are asleep. Often I am awakened at half past twelve; one or two o'clock."-- *Letter 114-1896*. [Cf: Notebook Leaflets, Volume 2 p. 191 para. 04] p. 607, Para. 5, [1896MS].

We are one brotherhood. No matter what the gain or the loss, we must

act nobly and courageously in the sight of God and our Saviour. Let us as Christians who accept the principle that all men, white and black, are free and equal, adhere to this principle, and not be cowards in the face of the world, and in the face of the heavenly intelligences. We should treat the colored man just as respectfully as we would treat the white man. And we can now, by precept and example win others to this course. [Cf: Unpublished Manuscripts, Volume 1 p. 26 para. 2] p. 608, Para. 1, [1896MS].

But there is an objection to the marriage of the white race with the black. All should consider that they have no right to entail upon their offspring that which will place them at a disadvantage; they have no right to give them as a birthright a condition which would subject them to a life of humiliation. The children of these mixed marriages have a feeling of bitterness toward the parents who have given them this lifelong inheritance. For this reason, if there were no other, there should be no intermarriage between the white and the colored race.-- *Manuscript 7, 1896.* [Cf: Unpublished Manuscripts, Volume 1 p. 26 para. 3] p. 608, Para. 2, [1896MS].

If human beings would manifest such humility under injustice as this dumb creature, how many unhappy quarrels might be saved. [Cf: Unpublished Manuscripts, Volume 1 p. 28 para. 2] p. 608, Para. 3, [1896MS].

How little of the spirit of Christ has been manifested in the treatment given to the colored race in this so-called Christian country. The negro's color, the features that tell of his African descent, are a badge of humiliation to the whole race, because of the prejudice of the white people against them. They are often treated as if it were a disgrace to sit by their side, or even to worship in the same congregation. There is a large class with white blood in their veins, and bearing in their faces only the slightest trace of African descent, whose lives are embittered by the prejudice against them, being stigmatized as unworthy to associate with the whites, even in the worship of God. It is a shame for Christians who profess to be themselves redeemed by the blood of the Lamb, to take a position to make these men feel that the mark of a humiliated race is upon them,-- men standing in God's broad sunlight with mind and soul like other men, with as goodly a frame as has the best developed white man. There are keenly sensitive minds that brood long and intensely over the oppressions suffered and slights they are made to feel. Many become jealous, soured, embittered, because of these prejudices, which make them feel every day that they are not like other men, not entitled even to worship God except in a prescribed manner. Even commiseration is humiliating, because it calls the sensitive mind to the misfortune that excites pity. [Cf: Unpublished Manuscripts, Volume 1 p. 29 para. 1] p. 608, Para. 4, [1896MS].

Many who are not subdued and elevated and made strong in the love of the one Saviour, curse their fate, and curse the white man, and almost blaspheme God who made them. This need not be. They cannot help their color. [Cf: Unpublished Manuscripts, Volume 1 p. 29 para. 2] p. 608, Para. 5, [1896MS].

Cannot the children of God see that in conceding to the prejudice against the color of race, they are giving their influence to sanction

a long course of neglect, of insult, of oppression? Will not the Lord call those to account who have had a part in this work? [Cf: Unpublished Manuscripts, Volume 1 p. 30 para. 1] p. 609, Para. 1, [1896MS].

Is not it time for us to live so fully in the light of God's countenance, we who receive so many favors from him, that we may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the prevailing customs and practices of the world? Should not it be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the spirit of Christ, showing that we are one brotherhood. No matter what the gain or the loss, we must act nobly and courageously in the sight of God and our Saviour. Let us as Christians who accept the principle that all men, white and black, are free and equal, adhere to this principle, and not be cowards in the face of the world, and in the face of the heavenly intelligences. We should treat the colored man just as respectfully as we would treat the white man. And we can now, by precept and example, win others to this course. [Cf: Unpublished Manuscripts, Volume 1 p. 30 para. 2] p. 609, Para. 2, [1896MS].

But there is an objection to the marriage of the white race with the black. All should consider that they have no right to entail upon their offspring that which will place them at a disadvantage; they have no right to give them as a birthright a condition which would subject them to a life of humiliation. The children of these mixed marriages have a feeling of bitterness toward the parents who have given them this life-long inheritance. For this reason, if there were no other, there should be no intermarriage between the white and the colored race.--*E. G. White MS 7, Feb. 3, 1896.* [Cf: Unpublished Manuscripts, Volume 1 p. 30 para. 3] p. 609, Para. 3, [1896MS].

God. . .will not work a miracle to counteract a perverse violation of the laws of health and life. . . . Man should estimate himself by the price which has been paid for him. When he places this value upon himself, he will not knowingly abuse one of his physical or mental facilities. It is an insult to the God of heaven for man to abuse his precious powers by placing himself under the control of Satanic agencies, and besotting himself by indulging in that which is ruinous to health, to piety, and to spirituality.--*Letter 73a, 1896, pp. 12, 13.* [Cf: Unpublished Manuscripts, Volume 1 p. 99 para. 5] p. 609, Para. 4, [1896MS].

When they saw the beasts come from the forests to the door of the ark, and Noah take them in, they had so long resisted, so long denied the message that God had given them that . . . conscience had become unimpressible.--*Letter, 108, 1896, p. 3.* [Cf: Unpublished Manuscripts, Volume 1 p. 100 para. 4] p. 609, Para. 5, [1896MS].

Letter B. "Sunnyside," Cooranbong. September 2, 1896. Dear Brother_____: . . . I would be pleased to see you and your family, but do not expect that I shall enjoy this privilege. May the Lord give you increased faith and courage in Him. Do not depend on any man to be brains for you. Think and put every God-given ability to the tax.

Expect that the Lord will work in and by and through you. Do not lose your zeal. Do not submerge your identity in any human being. You may be safely one with God. You may hide your entire self in Him. Be no man's shadow. "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." The word and the Spirit agree. The instrument and the agent co-operate together. The truth is represented as the sword of the Spirit. No tame message must come from our lips. "The word of God is quick, and powerful, and sharper than any two-edged sword." This makes the Word a power. [Cf: Unpublished Manuscripts, Volume 2 p. 163 para. 1] p. 610, Para. 1, [1896MS].

Do not, I beg of you, sink down into a faithless position. Arise and shine, for the glory of the Lord is risen upon you. Believe, believe without a doubt that God hears your prayers. If you feel weak and unworthy, He is your strength. The Word is abundant in promises from God to us, and the Spirit helps our infirmities to plead these promises. The Word shows the way, the Spirit helps us to walk in it. You need to cling to the Lord with all your might. The word is the seed of the Spirit, and the Spirit is the quickening power. Be firm, and full of faith and trust in God. [Cf: Unpublished Manuscripts, Volume 2 p. 163 para. 2] p. 610, Para. 2, [1896MS].

I feel deeply in regard to the missionary work in South Africa. I do hope you will not look to men, nor trust in men, but look to God and trust in God. We may expect large things, even the deep movings of the Spirit of God, if we have faith in His promises. Our greatest sin is unbelief in God. Has He not shown us how precious we are in His sight, and with what value He regards our souls, by giving us Jesus? We are required to unite our souls with Jesus Christ, that we may have no tame, commonplace experience. [Cf: Unpublished Manuscripts, Volume 2 p. 163 para. 3] p. 610, Para. 3, [1896MS].

Stand in God, work with full confidence in God. Daily a genuine conversion is needed. Unite your heart with God by clinging faith. He is the friend of sinners. You are invited to join your weakness to His strength, your ignorance to His wisdom, your nothingness to His merits, your frailty to His enduring might. Will you do this? [Cf: Unpublished Manuscripts, Volume 2 p. 164 para. 1] p. 610, Para. 4, [1896MS].

I beseech of you by the mercies of God that you lean wholly upon Jesus Christ. In the place of turning your eyes to Battle Creek, turn your eyes to heaven, and call upon God. It is a terrible education that our people have been receiving, to ask counsel of man instead of going to God, the source of all wisdom, grace, and efficiency. His church is married to Him, and is to become a sharer in His kingdom, a joint heir with Jesus Christ. The joint heir has the assurance that he shall be loved as God loves His Son. [Cf: Unpublished Manuscripts, Volume 2 p. 164 para. 2] p. 610, Para. 5, [1896MS].

Seek for the indwelling of the Holy Spirit. You must stand in your God-given personality before heaven. Your heart must be united with Christ's heart, your life knit with hidden links to His life. Because He lives, you shall live also. Your interests must be bound up with the interests of Jesus Christ. Then you will be kept by faith in the power of God. [Cf: Unpublished Manuscripts, Volume 2 p. 164 para. 3] p. 611, Para. 1, [1896MS].

Talk faith. Sow the seeds of faith. Reach up your hands heavenward for help. Arm yourself with the mind that was in Christ Jesus. You can place far more confidence in God, who gave His only begotten Son to die for your sins, if you will only pray to God, and not pray so much to Battle Creek, to human beings who are erring. Join yourself to the Lord in a perpetual covenant that will not be forgotten. The Lord is willing and anxious to teach you. Will you be taught by Him, or must your teaching come by way of Battle Creek? You have the privilege of becoming strong in God, or you may choose to depend upon the powers in Battle Creek, and grow weak and uncertain. [Cf: Unpublished Manuscripts, Volume 2 p. 164 para. 4] p. 611, Para. 2, [1896MS].

Look to God, and expect Him to guide you, bless you, and help you. He has a heaven full of rich blessings for all who seek them in faith. [Cf: Unpublished Manuscripts, Volume 2 p. 165 para. 1] p. 611, Para. 3, [1896MS].

When you find yourself depressed, and you have a sinking time, pray. Hold on by prayer to that arm that was stretched out to hold up a sinking Peter. It will give you courage, vital energy, and pure, unadulterated wisdom. Our people generally are to understand from whence their strength comes. Our reinforcements come from God. In your weakness, lay hold of infinite strength, and the people will see that you have the solid rock of God's promises beneath your feet. Your heart must turn away from human supports. If your heart goes out to Jesus in loving trust, you will be strong. You will say, Brethren, have courage in the Lord. But if the people see that you have a hesitance to venture out and take responsibilities, they will think, Well, he is weak, and cannot advise and counsel us. [Cf: Unpublished Manuscripts, Volume 2 p. 165 para. 2] p. 611, Para. 4, [1896MS].

Be strong, and talk hope. Press your way through obstacles. You are in spiritual wedlock with Jesus Christ. The Word is your assurance. Approach your Saviour with the full assurance of faith, joining your hands with His. Follow God where He leads the way. Whatsoever He says to you, do it. He will teach you just as willingly as He will teach somebody else for you. [Cf: Unpublished Manuscripts, Volume 2 p. 165 para. 3] p. 611, Para. 5, [1896MS].

My brother, your Christian experience has been too hesitating, too undecided. Change this attitude. Put on the Lord Jesus Christ. Talk as one who knows whereof he speaks, and you will have a testimony like Caleb's. We are well able to go up and possess the goodly land. Hold fast to Jesus, and offer your prayer to Him, and not to Battle Creek.-- *Letter 92, 1896.* [Cf: Unpublished Manuscripts, Volume 2 p. 165 para. 4] p. 611, Para. 6, [1896MS].

Letter C. "Sunnyside," Cooranbong. Sept. 30, 1896. Dear Brother: ... Those who claim to believe the truth in Africa, need to have decided, earnest efforts made in their behalf. The struggling little flock need a firm, decided testimony. Christ is the Way, the Truth, the Life. It is the power of the Holy Spirit that is needed. There is with you and with the flock of God a self-satisfied feeling that must be broken up. The Spirit of God is a convincing power. When this is breathed upon the church, there will be a decided change in their spiritual efficiency. The Lord God is ready to give, but many do not realize their necessity of receiving. They are weak, when they might be strong; powerless, when

they might be powerful through receiving the efficiency of the Holy Spirit. Their light is dim. Arouse them from their self-satisfied, self-righteous condition. [Cf: Unpublished Manuscripts, Volume 2 p. 166 para. 1] p. 612, Para. 1, [1896MS].

From those who see the light and truth the message must go forth with a power that they do not have, and do not feel it essential that they should have. When they do take hold upon the mighty One by living faith; when the truth is to them a living reality, then they will see a work done that at the present they do not dream of. There is a sleepy indifference upon the people who are right upon the borders of the eternal world. They have missionary work to do, decided testimonies to bear. The trumpet is to give a certain sound in warnings, in reproofs, in entreaties. All should put forth earnest labor in seeking to save perishing souls. [Cf: Unpublished Manuscripts, Volume 2 p. 166 para. 2] p. 612, Para. 2, [1896MS].

What means this deadness? What means this spirit of being self-centered? Time is passing! The end is near! Whom are you trying to save from the pit of destruction? Oh, that God would breathe in these worldly-minded souls. Oh, that they might feel to the very depths of their being that they must watch unto prayer, that they have entrusted talents to be used now, just now, whenever God calls for their gifts to advance His work in our world. Do they hear the voice of God saying, "Ye are the light of the world?" Imaginations and dreams and a knowledge of the truth are not enough. Every believer is to kindle his taper from the divine altar. All are to shine, because the light of the truth has come upon them, and they cannot help shining amid the moral darkness of the world. [Cf: Unpublished Manuscripts, Volume 2 p. 166 para. 3] p. 612, Para. 3, [1896MS].

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" Read Revelation, read from the beginning to the close. Not only read, but study most earnestly, determined to understand. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Read Chapter 2:1-5. There is to be a doing of the first work. "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." See also chapter 3:1-8. [Cf: Unpublished Manuscripts, Volume 2 p. 167 para. 1] p. 612, Para. 4, [1896MS].

I can write but little now. I have written so much for the last mail that I am too weary to write. In the night season I was speaking to you in the visions of my head upon my bed. I said that the company of believers were neglecting their God-given work. They have been in the condition which Christ represents by the salt without the savor. They need the Holy Spirit, and they will not have it unless they arouse themselves and do the works of Christ. They are to give to the world the light the Lord has given them. Unless they shall practice the truth, the truth will not sanctify their own souls nor the souls of others. With hearts full of earnestness and light they are to communicate to others the light given them. "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." [Cf: Unpublished Manuscripts, Volume 2 p. 167 para. 2] p. 613, Para. 1, [1896MS].

Here is your work--leading souls to the fountain of the water of life. All who have the truth in their own hearts as a living principle, an all-pervading influence, will have a living testimony to bear to those who are in the darkness of error. There is, thank God, an ever living Spirit to guide us into all truth. But it is to be communicated, not shut up to our own individual selves. This Spirit, who will guide us into all truth, must be made known to others, and will guide them. The Word, the precious Word, is to be eaten as the flesh of the Son of God. Let here be no listless, sleepy testimonies. [Cf: Unpublished Manuscripts, Volume 2 p. 168 para. 1] p. 613, Para. 2, [1896MS].

Instead of stimulating doubt, strengthen faith by every word, attitude, and practice. Make known that we have a living Saviour, a real, spiritual life, to receive and to impart. Guide others who are now on sliding sand to plant their feet on solid rock. There are souls to be revived, many to receive the joy of salvation into their own souls. They have erred, they have not been building a right character; but God has joy to restore to them, even the joy of His anointed. This will give efficiency and happiness and sanctified assurance, a living testimony. Tell the poor desponding ones who have gone astray from straight paths, tell them they need not despair. There is healing, cleansing for every soul who will come to Christ. There is a balm in Gilead, there is a physician there. [Cf: Unpublished Manuscripts, Volume 2 p. 168 para. 2] p. 613, Para. 3, [1896MS].

In hours when clouds encompass the soul, Christ is not far from every one of us. To whom shall we go if not the Sin-bearer, the great Healer of human woe? "Thou hast the words of eternal life." There is joy for all who put their trust in Him, and exercise the faith that works by love and purifies the soul. Jesus says, My joy shall be in you, and your joy shall be full. "Without faith it is impossible to please him." A paralysis has stolen upon the spiritual nerve and muscle of the children of God. Arouse now, just now, without delay. "Seek ye the Lord while he may be found, call ye upon him while he is near."--Letter 93, 1896. [Cf: Unpublished Manuscripts, Volume 2 p. 168 para. 3] p. 613, Para. 4, [1896MS].

[Manuscript 41a, 1896. (Written Dec. 20, 1896, from "Sunnyside," Cooranbong, N.S.W.)] CAMP MEETING MESSAGE On TRUE EDUCATION. In the night season some things were opened before me in reference to the work and the school that will soon be opened in this locality. The light given me was that we must not pattern after the similitude of any school that has been established in the past. We must study the Word of God critically as the great lesson book, in order to know what the school may become under the receiving and doing of the Word of God. Unless we are guarded, we shall experience those hindrances to the spiritual education that have retarded the work of our schools in America by misapplication and miscalculation of the work most essential. [Cf: Unpublished Manuscripts, Volume 4 p. 35 para. 1] p. 614, Para. 1, [1896MS].

When Christ was working in our world, He had but few followers, and

those whom He called His disciples were, by the maxims and customs of the scribes and Pharisees, constantly kept back from the advancement they might have made in supplying their great want and becoming efficient in usefulness. Through the rabbis, customs had come down from generation to generation, and these were made all-essential, even of more force than the Ten Commandments. Thus the precepts of men were taught and dwelt upon as of more value than a "Thus saith the Lord." [Cf: Unpublished Manuscripts, Volume 4 p. 35 para. 2] p. 614, Para. 2, [1896MS].

I have been warned that the teachers in our school should not travel over the ground that many of the Battle Creek teachers have gone over in their experience. Will ministers and teachers bear this in mind? Popular amusements for students were brought in there under a deceptive garb. Satan approached as an angel of light, and he worked most actively. If he could obtain the sanction of the teachers in the school at the great heart of the work, every school established would follow in its tread. The leaven of evil introduced and sanctioned at Battle Creek would spread the properties introduced to all with whom it had any connection. [Cf: Unpublished Manuscripts, Volume 4 p. 35 para. 3] p. 614, Para. 3, [1896MS].

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many things in regard to the management of schools among Seventh-day Adventists. All the light that has been given must be carefully heeded. No man or woman should be connected with our schools as educators who have not had an experience in obeying the Word of God. That which the Lord has spoken in the instruction given to our schools is to be strictly regarded, for if there is not, in some respects, an education of altogether a different character in our schools than has been given in Battle Creek, then we need not go to the expense of purchasing land and erecting school buildings. [Cf: Unpublished Manuscripts, Volume 4 p. 36 para. 1] p. 614, Para. 4, [1896MS].

In every school Satan has tried to make himself the guide of the teachers who instruct the students. It is he who has introduced the idea that selfish amusements are a necessity. Students sent to school for the purpose of receiving an education to become evangelists, ministers, and missionaries to foreign countries should not have received the idea that amusements are essential to keep them in physical health, when the Lord has presented before them that the better way is to embrace in their education manual labor in the place of amusements. These amusements, if practiced, will soon develop a passion that gives disrelish to useful, healthful exercise of mind and body. Such exercise makes students useful to themselves and others. This education, in felling trees, tilling the soil, erecting buildings, as well as in literature, is the very education our youth should each seek to obtain. As soon as possible a printing press should be connected with our school, in order to educate in this line. Tent making also should be taken hold of. Buildings should be erected, and masonry should be learned. There are also many things which the lady students may be engaged in. There is cooking dressmaking, and gardening to be done. Strawberries should be planted, plants and flowers cultivated. This the lady students may be called out of doors to do. Thus they may be educated to useful labor. Thoughtful, necessary work is essential for all to have to prepare them to be missionaries.

Bookbinding also, and a variety of trades should be taken up. These will not only be putting into exercise brain, bone, and muscle, but will also be gaining knowledge. [Cf: Unpublished Manuscripts, Volume 4 p. 36 para. 2] p. 614, Para. 5, [1896MS].

The greatest curse of our world in this our day is idleness. It leads to needless amusements merely to please and gratify self. The students have had a superabundance of this way of passing their time. They are now to have a different education, that they may be prepared to go forth from the school with an all-round education. We are to keep before the school the development of the useful arts, acquiring adaptability and talents to be employed to be co-laborers with God. This kind of knowledge will open to them doors of welcome for foreign fields, and the building of plain, simple homes will be essential. [Cf: Unpublished Manuscripts, Volume 4 p. 37 para. 1] p. 615, Para. 1, [1896MS].

The proper cooking of food is a most essential acquirement, especially where meat is not made the staple article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared so that meat will not be desired. Culture on all points of practical life will make our youth useful after they shall leave school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them, or build their habitations. And they will be much more influential if they show that they can educate the ignorant how to labor with the best methods and to produce the best results. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching them how to labor. A much smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies, as essential acquirements in education. And wherever they may go, all that they have gained in this line will give them a welcome and standing room. If the light God has given were cherished, students would leave our schools free from the burden of debt, because they can be useful and their help is of value. [Cf: Unpublished Manuscripts, Volume 4 p. 37 para. 2] p. 615, Para. 2, [1896MS].

It is also essential to understand the philosophy of medical missionary work. Wherever the students shall go, they need an education in the science of how to treat the sick, for this will give them a welcome in any place, because there is suffering of every kind in every part of the world. Sanitariums are to be established, and thus the body is to be brought into existence which is essential for health. [Cf: Unpublished Manuscripts, Volume 4 p. 38 para. 1] p. 615, Para. 3, [1896MS].

The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The common branches of education should be fully and thoroughly taught. Bookkeeping should be looked upon as of equal importance with grammar. This line of study is one of the most important for use in practical life, but few leave our schools with a knowledge of how to keep books correctly. [Cf: Unpublished Manuscripts, Volume 4 p. 38 para. 2] p. 615, Para. 4, [1896MS].

The reason that today so many mistakes are made in accounts is not because those in charge of them are dishonest but because they have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful, daily estimate of their outgo. These mistakes have placed them in the ranks of dishonest men when, designedly, they are not dishonest. Many a youth, because ignorant of how to keep accounts, has made mistakes which have caused him serious trouble. Those who have a living interest in the cause and work of God should not allow themselves to settle down with the idea that they are not required to know how to keep books. [Cf: Unpublished Manuscripts, Volume 4 p. 39 para. 1] p. 615, Para. 5, [1896MS].

Education, true education, means much. The time devoted in school to learning how to eat with your fork in place of your knife, is not the most essential. These little matters of form and ceremony should not occupy time and strength. Those students who are at first somewhat coarse and awkward will soon overcome this. If the teachers are themselves courteous and kind and attentive, if they are true in heart and soul, if they do their work as in the sight of the whole universe of heaven, if they have the mind of Christ and are molded and fashioned by the Holy Spirit, they will behave, not in a simpering, affected manner, but as ladies and gentlemen of solid worth. And if students have before them the teachers' example of propriety, they will day by day be educated in proper manners. To establish our school in Cooranbong, in this out-of-the-way place, seemed surprising to some. It has required some hard work to make a beginning. If the work is well begun, it will cost time and money. But a thing begun right is half done. It is the first steps that cost, but in holding what is already gained they will make a continual advance in the right direction. All are not wise to see this. (But children managed at home to receive the proper ideas that true education takes brain, bone and muscle.[Handwritten interlineation.]) [Cf: Unpublished Manuscripts, Volume 4 p. 39 para. 2] p. 616, Para. 1, [1896MS].

By the blessing of the Lord the work has been started, and on these grounds now the help of everyone is needed. The students must be taught how to begin. The educators must be men and women who have had experience, can patiently instruct, and who will lead the students in the right way at every step they advance. Teach Bible manners; teach purity of thought and the strictest integrity. This is the most valuable instruction that can be given. Keep Jesus, the Pattern, ever before your students by your example. This will act a prominent part in restoring the moral image of God in those under your charge. Teachers, you have no time, no duty, to teach students the forms and ceremonies of worldly customs of this age of corruption, when everything is perverted to outward appearance and display. This must never find a place in our school. Good, wholesome, sensible words always spoken politely are essential. This reform is not to be brought in as non-essential. All religious exercises are to be treated with the greatest solemnity and reverence. The teaching given should be of a higher class, of a more sacred and religious character, than has been given in schools generally. Human nature is worth working for, and it is to be elevated and refined. There is a work which God alone can do for those who are deficient. They must be fitted with the inward adorning which is in the sight of God of great price. But the teachers can cooperate with God. Through the grace of God in Jesus Christ, which bringeth salvation and immortality to light, teachers may cooperate with God,

and His heritage may be educated, not in the minuteness of etiquette, but in the science of salvation and godliness, and this will prepare the sons and daughters of God to be finally transformed by the finishing touch of immortality, and in heaven they will carry forward more thoroughly the education begun in the school here below. We shall be learners through all eternity. [Cf: Unpublished Manuscripts, Volume 4 p. 40 para. 1] p. 616, Para. 2, [1896MS].

Every student should aspire to obtain a fitness by the inward adorning of a meek and quiet spirit, which is in the sight of God of great price. Therefore all should in this life make diligent use of every opportunity and privilege to obtain all the knowledge possible for a qualification for that higher life in the future world. [Cf: Unpublished Manuscripts, Volume 4 p. 41 para. 1] p. 617, Para. 1, [1896MS].

God requires of every youth the full development and cultivation of all his powers. Every faculty of mind, soul, and body, is to be taxed to the highest to understand the Word of God, and have a correct knowledge of the people and their manners, who are chosen the elect of God, and who will receive the "Well done" from the lips of their Master, and compose the family of God in heaven. This is work that everyone can do. Some are incapable of managing or organizing, but these can cooperate in this school below with those who have a talent for this important work. [Cf: Unpublished Manuscripts, Volume 4 p. 41 para. 2] p. 617, Para. 2, [1896MS].

The teachers are to educate the youth to realize that if they receive Christ and believe on Him, they will be brought into close relationship with God. He gives them power to become the sons of God, to associate with the highest dignitaries in the kingdom of heaven, and to unite with Gabriel, with cherubim and seraphim, with angels and the archangel. [Revelation 22: 1-5, quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 42 para. 1] p. 617, Para. 3, [1896MS].

In His teaching our Saviour did not encourage any to attend the rabbinical schools of His day, for the reason that their minds would be corrupted with the continually repeated, "They say," or "It hath been said." The Lord can do more with minds that have no connection with schools where infidel authors are perused. These lesson books He reaches out His hand to remove, and in their stead places the Old and New Testament Scriptures. Those who will search the Scriptures for themselves, because it is the Word of God, who are willing to dig for the truth as for hidden treasures, will receive for their prize that wisdom which cometh alone from God. If they will not rely upon their own smartness, and not trust in their own inventions and their supposed fruitful minds, if they will give the working of the mind into the Lord's hands, and yoke up with Jesus Christ, they will not take steps where Jesus does not lead the way. [Cf: Unpublished Manuscripts, Volume 4 p. 42 para. 2] p. 617, Para. 4, [1896MS].

The aim of life should be to obey the call of Christ, "Follow me." Those whose minds are kept pure and uncrowded with too many small items, who will let their mind give its strength to those things that will be received not from their standpoint but from the light that God has given, will be continually gaining in knowledge. And this knowledge will direct them in straightforward channels. By their aftersight they

will be able to give thanks to God that they have studiously chosen to know and understand what saith the Lord to His servant. [Cf: Unpublished Manuscripts, Volume 4 p. 42 para. 3] p. 617, Para. 5, [1896MS].

The Word of God is to be studied and taught. Converse with God through the medium of His Word. Thus our characters will be transformed. The ideas and habits once thought essential will be changed. God's Word is to be our lesson book. It is through the medium of this Word that we are to learn all about that better country, and the preparation essential for everyone to obtain an entrance into the kingdom of God, and come into possession of eternal life. That Word obeyed cheerfully and willingly, will ennoble your whole being in this life. [Cf: Unpublished Manuscripts, Volume 4 p. 43 para. 1] p. 618, Para. 1, [1896MS].

[Galatians 4:6-10, quoted.] The observance of holidays in this country is a great evil. We want not to give sanction to the days and many traditions that are brought in. We need not pay any heed to them. [Cf: Unpublished Manuscripts, Volume 4 p. 43 para. 2] p. 618, Para. 2, [1896MS].

We all need to understand more and still more perfectly the life of Christ. He was the perfect image of God. He came to our world the great Teacher, and He will educate all who will be educated. [Cf: Unpublished Manuscripts, Volume 4 p. 43 para. 3] p. 618, Para. 3, [1896MS].

Whoever longs for honor and distinction will find that the standard of virtue and holiness, strictly, steadfastly, adhered to as revealed in the Word of God, will place him as a wise man among the most noble advisers and counselors; for God's Word will elevate a man. His Word, if obeyed, will sanctify and refine and ennoble the entire man. There will be no cheap timbers brought into the structure of character-building. The natural, inherited tendencies, if erratic, will be, by the obedient, corrected by the Word; they will not be cherished as virtues and imitated by learners who will, in their turn, educate others, thus transmitting and perpetuating faulty sentiments that should never see the light of day. We are to be impelled by pure, disinterested motives, having no prejudices or preferences to strengthen, no set notions or ideas that Christ has never taught. Truth sanctifies the hearer, the mind, the will, for they are, if obedient, partakers of the divine nature. [Cf: Unpublished Manuscripts, Volume 4 p. 43 para. 4] p. 618, Para. 4, [1896MS].

The direction has been given to the students in the school of Christ: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" Peter 2:2 . This is indeed eating the flesh and drinking the blood of the Son of God. [John 6:54-66, quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 44 para. 1] p. 618, Para. 5, [1896MS].

There are many who have no greater depth of faith and spiritual perception than had the disciples who forsook their Lord because their limited comprehension could not discern His words. The feeding upon the divine Word of God is the divine element which the soul needs in order to secure a healthy development of all its spiritual powers. In all our schools this Word is to be made the essence of education; it is this that will give sanctified strength, wisdom, integrity, and moral power,

if it is brought into the experience. It is not the words of worldly wisdom, it is not the maxims of men, not the theory of human beings, but it is the Word of God. We shall have to guard against the steadfast holding to ideas and maxims that have been presented us as essential from a human standpoint. Every soul who would be successful in warring the good warfare can be so only on one condition--that he "receive with meekness the engrafted word, which is able to save your souls" [James 1:21]. Those who have dug deep for the hidden treasure will find their reward in the precious veins of valuable ore, and these will make them wise unto salvation. All the wiles and subtleties of Satanic agencies cannot beguile you from the position of steadfast self-denial if you are carefully following the example of your Saviour. You will meet the enemy's treacherous advances with the words, "Get thee behind me, Satan" [Luke 4:8]. [Cf: Unpublished Manuscripts, Volume 4 p. 44 para. 2] p. 618, Para. 6, [1896MS].

Our time is precious. We have but few, very few, days of probation left us in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to forms and ceremonies, or cheap, superficial education. Think deeply before you speak. God designs that we shall keep the mind in pursuit of something tangible, something that we will not leave behind in this world, but that we can take with us into the higher school. The minds of the youth need the Word of God for instruction, that they may be "thoroughly furnished unto all good works" Tim. 3:16, 17 . The teachers will need to be very simple when teaching from the Scriptures. The students must be given "precept upon precept; line upon line, line upon line; here a little, and there a little" [Isa. 28:10]. Do not leave the slightest impression on the minds of your students that they are restricted and forced to wear a yoke of restraint that is unnecessary. Strive to understand thoroughly every passage that you read. Fix one verse in mind, and after you have studied it prayerfully yourself, trying to understand thoroughly every word expressed, present that verse to the students. It is of little advantage to skim over the surface of the Scriptures. If we would understand fully the words of Christ, thought must be brought into the searching of the Scriptures. We should open the Scriptures with great reverence, and not in a slothful, lazy manner. The word of Christ is spirit and life to the receiver. The words of Christ to the Pharisees were, "[Ye] search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" [John 5:39]. They were searching the Scriptures for evidence of Christ's appearing, gathering up every evidence in regard to the manner in which they supposed He would come, while Christ was in their midst, and they did not discern Him by the use of faith. "Ye will not come to me, that ye might have life," He said. "I receive not honor from men," He said to the opposing Pharisees, [verses 40, 41; verses 42-47 quoted]. [Cf: Unpublished Manuscripts, Volume 4 p. 45 para. 1] p. 619, Para. 1, [1896MS].

In this our day, as in Christ's day, there will be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful, humble hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner, of Christ's first appearing. They would not have ascribed the glories of the second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teaching of

Moses; and here was Christ Himself in their midst, and still they were searching the Scriptures for evidence in regard to His coming. They were doing to Christ, at the same time, the very things that it had been prophesied they would do. They were so blinded that they knew not the time of His visitation, or what they were doing. Thus they were fulfilling the Scripture. [Cf: Unpublished Manuscripts, Volume 4 p. 46 para. 1] p. 619, Para. 2, [1896MS].

Many are doing the same thing today, in 1897, because they have not had experience in the testing message comprehended in the first, second, and third angels' messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about "higher education" which they suppose originates with finite men. They know not the signs of Christ's coming, or of the end of the world. [Cf: Unpublished Manuscripts, Volume 4 p. 47 para. 1] p. 619, Para. 3, [1896MS].

The evidence of the soon coming of Christ is right upon us, and many of us are asleep. We do not half gather up the important truths that are for our admonition, upon whom the ends of the world are come. If we did receive and believe the Word of God, we should be farther in advance spiritually than we are today. Iniquity abounds everywhere, and the love of many has waxed cold. Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready a people to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of the night. Everything is now clothed with a solemnity that all who believe the truth should feel and sense. They should act in reference to the great day of God. The plagues of God are already just upon the world, and we need to be preparing for that great day. We have not time now to spend in speculative ideas, or in haphazard movements. We should fear to skim the surface of the Word of God. When the light shines in our hearts, we shall, by all our words and works, live in accordance with that light, understand the words of God, and make it our spiritual, daily food, as represented by Christ as eating His flesh and drinking His blood. Then we will be prepared to teach the Word of God as we never have done before. We must sink the shaft deeper in the mines of truth. All the little things of life are but a mote now. Those that pertain to eternity are of great consequence. [Cf: Unpublished Manuscripts, Volume 4 p. 47 para. 2] p. 620, Para. 1, [1896MS].

Manuscript 41a, 1896. Camp Meeting Message On True Education. In the night season some things were opened before me in reference to the work and the school that will soon be opened in this locality. The light given me was that we must not pattern after the similitude of any school that has been established in the past. We must study the Word of God critically as the great lesson book, in order to know what the school may become under the receiving and doing of the Word of God. Unless we are guarded, we shall experience those hindrances to the spiritual education that have retarded the work of our schools in America by misapplication and miscalculation of the work most essential. [Cf: Unpublished Manuscripts, Volume 5 p. 80 para. 1] p.

620, Para. 2, [1896MS].

When Christ was working in our world, He had but few followers, and those whom He called His disciples were, by the maxims and customs of the scribes and Pharisees, constantly kept back from the advancement they might have made in supplying their great want and becoming efficient in usefulness. Through the rabbis, customs had come down from generation to generation, and these were made all-essential, even of more force than the Ten Commandments. Thus the precepts of men were taught and dwelt upon as of more value than a "Thus saith the Lord." [Cf: Unpublished Manuscripts, Volume 5 p. 80 para. 2] p. 620, Para. 3, [1896MS].

I have been warned that the teachers in our school should not travel over the ground that many of the Battle Creek teachers have gone over in their experience. Will ministers and teachers bear this in mind? Popular amusements for students were brought in there under a deceptive garb. Satan approached as an angel of light, and he worked most actively. If he could obtain the sanction of the teachers in the school at the great heart of the work, every school established would follow in its tread. The leaven of evil introduced and sanctioned at Battle Creek would spread the properties introduced to all with whom it had any connection. [Cf: Unpublished Manuscripts, Volume 5 p. 80 para. 3] p. 620, Para. 4, [1896MS].

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many things in regard to the management of schools among Seventh-day Adventists. All the light that has been given must be carefully heeded. No man or woman should be connected with our schools as educators who have not had an experience in obeying the Word of God. That which the Lord has spoken in the instruction given to our schools is to be strictly regarded, for if there is not, in some respects, an education of altogether a different character in our schools than has been given in Battle Creek, then we need not go to the expense of purchasing land and erecting school buildings. [Cf: Unpublished Manuscripts, Volume 5 p. 81 para. 1] p. 621, Para. 1, [1896MS].

In every school Satan has tried to make himself the guide of the teachers who instruct the students. It is he who has introduced the idea that selfish amusements are a necessity. Students sent to school for the purpose of receiving an education to become evangelists, ministers, and missionaries to foreign countries should not have received the idea that amusements are essential to keep them in physical health, when the Lord has presented before them that the better way is to embrace in their education manual labor in the place of amusements. These amusements, if practiced, will soon develop a passion that gives disrelish to useful, healthful exercise of mind and body. Such exercise makes students useful to themselves and others. [Cf: Unpublished Manuscripts, Volume 5 p. 81 para. 2] p. 621, Para. 2, [1896MS].

This education, in felling trees, tilling the soil, erecting buildings, as well as in literature, is the very education our youth should each seek to obtain. As soon as possible a printing press should be connected with our school, in order to educate in this line. Tent making also should be taken hold of. Buildings should be erected, and

masonry should be learned. There are also many things which the lady students may be engaged in. There is cooking, dressmaking, and gardening to be done. Strawberries should be planted, plants and flowers cultivated. This the lady students may be called out of doors to do. Thus they may be educated to useful labor. Thoughtful, necessary work is essential for all to have to prepare them to be missionaries. Bookbinding also, and a variety of trades should be taken up. These will not only be putting into exercise brain, bone, and muscle, but will also be gaining knowledge. [Cf: Unpublished Manuscripts, Volume 5 p. 82 para. 1] p. 621, Para. 3, [1896MS].

The greatest curse of our world in this our day is idleness. It leads to needless amusements merely to please and gratify self. The students have had a superabundance of this way of passing their time. They are now to have a different education, that they may be prepared to go forth from the school with an all-round education. We are to keep before the school the development of the useful arts, acquiring adaptability and talents to be employed to be co-laborers with God. This kind of knowledge will open to them doors of welcome for foreign fields, and the building of plain, simple homes will be essential. [Cf: Unpublished Manuscripts, Volume 5 p. 82 para. 2] p. 621, Para. 4, [1896MS].

The proper cooking of food is a most essential acquirement, especially where meat is not made the staple article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared so that meat will not be desired. Culture on all points of practical life will make our youth useful after they shall leave school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them, or build their habitations. And they will be much more influential. If they show that they can educate the ignorant how to labor with the best methods and to produce the best results. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching them how to labor. A much smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies, as essential acquirements in education. And wherever they may go, all that they have gained in this line will give them a welcome and standing room. If the light God has given were cherished, students would leave our schools free from the burden of debt, because they can be useful and their help is of value. [Cf: Unpublished Manuscripts, Volume 5 p. 82 para. 3] p. 622, Para. 1, [1896MS].

It is also essential to understand the philosophy of medical missionary work. Wherever the students shall go, they need an education in the science of how to treat the sick, for this will give them a welcome in any place, because there is suffering of every kind in every part of the world. Sanitariums are to be established, and thus the body is to be brought into existence which is essential for health. [Cf: Unpublished Manuscripts, Volume 5 p. 83 para. 1] p. 622, Para. 2, [1896MS].

The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The common branches of education should be fully and thoroughly taught.

Bookkeeping should be looked upon as of equal importance with grammar. This line of study is one of the most important for use in practical life, but few leave our schools with a knowledge of how to keep books correctly. [Cf: Unpublished Manuscripts, Volume 5 p. 83 para. 2] p. 622, Para. 3, [1896MS].

The reason that today so many mistakes are made in accounts is not because those in charge of them are dishonest but because they have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful, daily estimate of their outgo. These mistakes have placed them in the ranks of dishonest men when, designedly, they are not dishonest. Many a youth, because ignorant of how to keep accounts, has made mistakes which have caused him serious trouble. Those who have a living interest in the cause and work of God should not allow themselves to settle down with the idea that they are not required to know how to keep books. [Cf: Unpublished Manuscripts, Volume 5 p. 84 para. 1] p. 622, Para. 4, [1896MS].

Education, true education, means much. The time devoted in school to learning how to eat with your fork in place of your knife, is not the most essential. These little matters of form and ceremony should not occupy time and strength. Those students who are at first somewhat coarse and awkward will soon overcome this. If the teachers are themselves courteous and kind and attentive, if they are true in heart and soul, if they do their work as in the sight of the whole universe of heaven, if they have the mind of Christ and are molded and fashioned by the Holy Spirit, they will behave, not in a simpering, affected manner, but as ladies and gentlemen of solid worth. And if students have before them the teachers' example of propriety, they will day by day be educated in proper manners. [Cf: Unpublished Manuscripts, Volume 5 p. 84 para. 2] p. 622, Para. 5, [1896MS].

To establish our school in Cooranbong, in this out-of-the-way place, seemed surprising to some. It has required some hard work to make a beginning. If the work is well begun, it will cost time and money. But a thing begun right is half done. It is the first steps that cost, but in holding what is already gained they will make a continual advance in the right direction. All are not wise to see this. (But children managed at home to receive the proper ideas that true education takes brain, bone and muscle.) [Cf: Unpublished Manuscripts, Volume 5 p. 85 para. 1] p. 623, Para. 1, [1896MS].

By the blessing of the Lord the work has been started, and on these grounds now the help of everyone is needed. The students must be taught how to begin. The educators must be men and women who have had experience, can patiently instruct, and who will lead the students in the right way at every step they advance. Teach Bible manners; teach purity of thought and the strictest integrity. This is the most valuable instruction that can be given. Keep Jesus, the Pattern, ever before your students by your example. This will act a prominent part in restoring the moral image of God in those under our charge. Teachers, you have no time, no duty, to teach students the forms and ceremonies of worldly customs of this age of corruption, when everything is perverted to outward appearance and display. This must never find a place in our school. Good, wholesome, sensible words always spoken politely are essential. This reform is not to be brought in as nonessential. [Cf: Unpublished Manuscripts, Volume 5 p. 85 para. 2] p.

623, Para. 2, [1896MS].

All religious exercises are to be treated with the greatest solemnity and reverence. The teaching given should be of a higher class, of a more sacred and religious character, than has been given in schools generally. Human nature is worth working for, and it is to be elevated and refined. There is a work which God alone can do for those who are deficient. They must be fitted with the inward adorning which is in the sight of God of great price. But the teachers can cooperate with God. Through the grace of God in Jesus Christ, which bringeth salvation and immortality to light, teachers may cooperate with God, and His heritage may be educated, not in the minuteness of etiquette, but in the science of salvation and godliness, and this will prepare the sons and daughters of God to be finally transformed by the finishing touch of immortality, and in heaven they will carry forward more thoroughly the education begun in the school here below. We shall be learners through all eternity. [Cf: Unpublished Manuscripts, Volume 5 p. 86 para. 1] p. 623, Para. 3, [1896MS].

Every student should aspire to obtain a fitness by the inward adorning of a meek and quiet spirit, which is in the sight of God of great price. Therefore all should in this life make diligent use of every opportunity and privilege to obtain all the knowledge possible for a qualification for that higher life in the future world. [Cf: Unpublished Manuscripts, Volume 5 p. 86 para. 2] p. 623, Para. 4, [1896MS].

God requires of every youth the full development and cultivation of all his powers. Every faculty of mind, soul, and body, is to be taxed to the highest to understand the Word of God, and have a correct knowledge of the people and their manners, who are chosen the elect of God, and who will receive the "Well done" from the lips of their Master, and compose the family of God in heaven. This is work that everyone can do. Some are incapable of managing or organizing, but these can cooperate in this school below with those who have a talent for this important work. [Cf: Unpublished Manuscripts, Volume 5 p. 86 para. 3] p. 623, Para. 5, [1896MS].

The teachers are to educate the youth to realize that if they receive Christ and believe on Him, they will be brought into close relationship with God. He gives them power to become the sons of God, to associate with the highest dignitaries in the kingdom of heaven, and to unite with Gabriel, with cherubim and seraphim, with angels and the archangel. [Revelation 22: 1-5, quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 87 para. 1] p. 624, Para. 1, [1896MS].

In His teaching our Saviour did not encourage any to attend the rabbinical schools of His day, for the reason that their minds would be corrupted with the continually repeated, "They say," or "It hath been said." The Lord can do more with minds that have no connection with schools where infidel authors are perused. These lesson books He reaches out His hand to remove, and in their stead places the Old and New Testament Scriptures. Those who will search the Scriptures for themselves, because it is the Word of God, who are willing to dig for the truth as for hidden treasures, will receive for their prize that wisdom which cometh alone from God. If they will not rely upon their own smartness, and not trust in their own inventions and their supposed

fruitful minds, if they will give the working of the mind into the Lord's hands, and yoke up with Jesus Christ, they will not take steps where Jesus does not lead the way. [Cf: Unpublished Manuscripts, Volume 5 p. 87 para. 2] p. 624, Para. 2, [1896MS].

The aim of life should be to obey the call of Christ, "Follow me." Those whose minds are kept pure and uncrowded with too many small items, who will let their mind give its strength to those things that will be received not from their standpoint but from the light that God has given, will be continually gaining in knowledge. And this knowledge will direct them in straightforward channels. By their aftersight they will be able to give thanks to God that they have studiously chosen to know and understand what saith the Lord to His servant. [Cf: Unpublished Manuscripts, Volume 5 p. 87 para. 3] p. 624, Para. 3, [1896MS].

The Word of God is to be studied and taught. Converse with God through the medium of His Word. Thus our characters will be transformed. The ideas and habits once thought essential will be changed. God's Word is to be our lesson book. It is through the medium of this Word that we are to learn all about that better country, and the preparation essential for everyone to obtain an entrance into the kingdom of God, and come into possession of eternal life. That Word obeyed cheerfully and willingly, will ennoble your whole being in this life. [Cf: Unpublished Manuscripts, Volume 5 p. 88 para. 1] p. 624, Para. 4, [1896MS].

[Galatians 9:6-10, quoted.] The observance of holidays in this country is a great evil. We want not to give sanction to the days and many traditions that are brought in. We need not pay any heed to them. [Cf: Unpublished Manuscripts, Volume 5 p. 88 para. 2] p. 624, Para. 5, [1896MS].

We all need to understand more and still more perfectly the life of Christ. He was the perfect image of God. He came to our world the great Teacher, and He will educate all who will be educated. [Cf: Unpublished Manuscripts, Volume 5 p. 88 para. 3] p. 624, Para. 6, [1896MS].

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grow thereby" Peter 2:2 . This is indeed eating the flesh and drinking the blood of the Son of God. [John 6:54-66, quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 89 para. 1] p. 625, Para. 2, [1896MS].

There are many who have no greater depth of faith and spiritual perception than had the disciples who forsook their Lord because their limited comprehension could not discern His words. The feeding upon the divine Word of God is the divine element which the soul needs in order to secure a healthy development of all its spiritual powers. In all our schools this Word is to be made the essence of education; it is this that will give sanctified strength, wisdom, integrity, and moral power, if it is brought into the experience. It is not the words of worldly wisdom, it is not the maxims of men, not the theory of human beings, but it is the Word of God. [Cf: Unpublished Manuscripts, Volume 5 p. 89 para. 2] p. 625, Para. 3, [1896MS].

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Scriptures for evidence of Christ's appearing, gathering up every evidence in regard to the manner in which they supposed He would come, while Christ was in their midst, and they did not discern Him by the use of faith. "Ye will not come to me, that ye might have life," He said. "I receive not honor from men," He said to the opposing Pharisees, [verses 40, 41; verses 42-47 quoted]. [Cf: Unpublished Manuscripts, Volume 5 p. 91 para. 1] p. 626, Para. 1, [1896MS].

In this our day, as in Christ's day, there will be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful, humble hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner, of Christ's first appearing. They would not have ascribed the glories of the second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teaching of Moses; and here was Christ Himself in their midst, and still they were searching the Scriptures for evidence in regard to His coming. They were doing to Christ, at the same time, the very things that it had been prophesied they would do. They were so blinded that they knew not the time of His visitation, or what they were doing. Thus they were fulfilling the Scripture. [Cf: Unpublished Manuscripts, Volume 5 p. 91 para. 2] p. 626, Para. 2, [1896MS].

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The evidence of the soon coming of Christ is right upon us, and many of us are asleep. We do not half gather up the important truths that are for our admonition, upon whom the ends of the world are come. If we did receive and believe the Word of God, we should be farther in advance spiritually than we are today. Iniquity abounds everywhere, and the love of many has waxed cold. Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready a people to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of the night. Everything is now clothed with a solemnity that all who believe the truth should feel and sense. They should act in reference to the great day of God. The plagues of God are already just upon the world, and we need to be preparing for that great day. We have not time now to spend in speculative ideas, or in haphazard movements. We should fear to skim the surface of the Word of God. When the light shines in our hearts, we shall, by all our words and works, live in accordance with that light, understand the words of God, and make it our spiritual, daily food, as represented by Christ as eating His flesh and drinking His blood. Then we will be prepared to teach the Word of

God as we never have done before. We must sink the shaft deeper in the mines of truth. All the little things of life are but a mote now. Those that pertain to eternity are of great consequence.--Ms 41a, 1896. (Written Dec. 20, 1896, from "Sunnyside," Cooranbong, [Cf: Unpublished Manuscripts, Volume 5 p. 92 para. 2] p. 626, Para. 4, [1896MS]).

An Appeal to Our Churches in Behalf of Home Missionary Work. p. 627, Para. 1, [1896MS].

By Mrs. E. G. White. p. 627, Para. 2, [1896MS].

It Is the Duty of the Church to Let Its Light Shine. -- Christ, the True Witness, addresses the church at Ephesus, saying: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: Pamphlet 007 p. 3 para. 01] p. 627, Para. 3, [1896MS].

Oh, how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance to-day; but how long will the angels of God continue to hold the winds, that they shall not blow? Among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of His sufferings. [Cf: Pamphlet 007 p. 3 para. 02] p. 627, Para. 4, [1896MS].

Dead in Trespasses and Sins. Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips--justification by faith, and the righteousness of Christ--do not bring forth from them a response of love and gratitude. Though the heavenly Merchantman displays before them the richest jewels of faith and love; though His voice invites them to buy of Him "gold tried in the fire," and "white raiment that they might be clothed," and "eyesalve that they may see," they steel their hearts against Him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time, is in no way acceptable to God. Awake, awake, before it is everlasting too late! [Cf: Pamphlet 007 p. 4 para. 01] p. 627, Para. 5, [1896MS].

No One Is to Be an Idler in the Vineyard. Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light? with your privileges? with

the opportunities granted of heaven? This is a serious question. Why is it there is so little faith? so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? *Why do persons have to be urged to take up their work for the Master?* Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through His professed followers as a light to the world? [Cf: Pamphlet 007 p. 5 para. 01] p. 628, Para. 1, [1896MS].

The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. *No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master.* [Cf: Pamphlet 007 p. 5 para. 02] p. 628, Para. 2, [1896MS].

Laborers Together with God. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing His love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church-members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness, when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become less discerning, lose their appreciation of the richness of the heavenly endowment, and, failing to value it themselves, they fail to present it to others. It is only as God sees His professed people eager to be laborers together with Him, that He can impart to them light and grace; for then they will make every interest secondary to the interest of His work and cause. With such workers the heavenly intelligences will cooperate. [Cf: Pamphlet 007 p. 5 para. 03] p. 628, Para. 3, [1896MS].

Diligence in the Master's Work. Are we endowed with the Holy Spirit, so that with heavenly wisdom we may meet the emergencies of this age, and counteract, as far as possible, the movements of this world? It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place; and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy. [Cf: Pamphlet 007 p. 6 para. 01] p. 629, Para. 1, [1896MS].

Winning Souls to Christ Our Chief Aim. God has given to every man a work to do in connection with His kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the minister; *every soul should take an active part in advancing the*

cause of God. But, instead of this, how many of our large churches come and go like a door on its hinges, feeling no responsibility for the progress of the work, no interest in the salvation of souls for whom Christ died. They do not dream of weaving their religion into their business. They say, Religion is religion, and business is business; they believe each has a proper sphere, but let them be separated. But in whatever calling a Christian is found, he has his work to do for the Lord in representing Christ to the world. Whatever may be our occupation, we are to be missionaries, having for our chief aim the winning of souls to Christ. If this is not our interest, we rob God of influence, of time, of money and effort. In withholding our heart's service from the Lord, we fail to benefit our fellowman, and thus rob God of the glory that would flow to Him through the conversion of others. [Cf: Pamphlet 007 p. 7 para. 01] p. 629, Para. 2, [1896MS].

Training the Children. What excuse can the professed followers of Christ offer for neglecting to train their children in such a way that they will, for the sake of advancing the work of Christ, bind about their wants in dress, and avoid all extravagance and display? The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. *They should be taught to be diligent in the missionary work;* and from their earliest years, principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God. [Cf: Pamphlet 007 p. 7 para. 02] p. 629, Para. 3, [1896MS].

Oh, that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves: Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence, in working against the truth? against Jesus Christ? Have we neglected our duty as parents, and *increased the subjects of Satan's kingdom?* [Cf: Pamphlet 007 p. 8 para. 01] p. 629, Para. 4, [1896MS].

A Transformation Needed. This home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed. If parents would see a different state of things in their family, let them consecrate themselves wholly to God, and the Lord will devise ways and means whereby *a transformation may take place in their households.* Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich as you practice the Christianity you profess. [Cf: Pamphlet 007 p. 8 para. 02] p. 630, Para. 1, [1896MS].

In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts and the advantages of present light, and feel the necessity of

rising to the urgent emergency that now presents itself before us? Oh, that all may arouse and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come! Let men see that we believe we are on the borders of the eternal world. [Cf: Pamphlet 007 p. 9 para. 01] p. 630, Para. 2, [1896MS].

It Is the Duty of the Ministers to Instruct the Churches in Practical Missionary Work. "Watchman, what of the night?" Are the watchmen to whom comes this cry able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ? A great work is to be done in the world, and what efforts are we putting forth that it may be accomplished? The people have listened to *too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died?* Has there been a line of work devised and laid out before the people in such a way that *each one saw the necessity of taking part in the work?* [Cf: Pamphlet 007 p. 9 para. 02] p. 630, Para. 3, [1896MS].

It is evident that all the sermons that have been preached have not brought up this kind of labor, and the churches are withering up because they have failed to use their talents in diffusing the light of truth to others. Careful instruction should be given that will be as lessons from the Master, that all may put their light to practical use in benefiting others. *Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others.* [Cf: Pamphlet 007 p. 10 para. 01] p. 630, Para. 4, [1896MS].

Years Behind. Every means should be used to get the knowledge of the truth before the thousands who will discern the evidence, who will appreciate the likeness of Christ in His people, if they can have an opportunity to see it. There are those among us who, if they should take time to consider, would regard their *do-nothing position as a sinful neglect to use the talents which God has given them.* [Cf: Pamphlet 007 p. 10 para. 02] p. 631, Para. 1, [1896MS].

God has given His messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by their catching the first rays of light, and diffusing the same. *Here is our great sin. We are years behind.* The ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth, but *not one one-hundredth part has been done or is being done by members of the church, that God requires of them.* They will, in that great day, be self-convicted, and self-condemned, for their slothfulness. May the Lord lead them to self-penitence, and to now see themselves and exclaim, "Lord, I am that fruitless fig tree." May the Lord forgive His people who are not doing the work in His vineyard that He has given them to do. [Cf: Pamphlet 007 p. 10 para. 03] p. 631, Para. 2, [1896MS].

Evils of Inaction. What can we expect but deterioration in religious life when the people listen to sermon after sermon, and do not put into

practice the instruction given? The ability God has given, if not exercised, will degenerate, and men and women unemployed will become as tools that rust from inaction. *Let the missionary meeting be turned to account in teaching the people how to do missionary work.* Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. [Cf: Pamphlet 007 p. 11 para. 01] p. 631, Para. 3, [1896MS].

The very simplest modes of work should be devised, and set in operation among the churches. If members will cooperate with such a plan, and perseveringly carry it out, they will reap a rich reward, for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts. But if, on the other hand, the churches are left to their inactivity, *Satan will see that they are employed.* He will pre-occupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church. [Cf: Pamphlet 007 p. 11 para. 02] p. 631, Para. 4, [1896MS].

Set the Members to Work. There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master. But let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers. [Cf: Pamphlet 007 p. 12 para. 01] p. 632, Para. 1, [1896MS].

The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and, according to their several ability, the Lord expects that His professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know that if they undertake to work for the Lord, they will have divine aid. [Cf: Pamphlet 007 p. 12 para. 02] p. 632, Para. 2, [1896MS].

Do not pass by the little things and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. *Whether you are rich or poor, great or humble, God calls you into active service for Him.* It will be by doing your might what your hands find to do that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord. [Cf: Pamphlet 007 p. 12 para. 03] p. 632, Para. 3, [1896MS].

Angels Waiting to Co-operate with Us. All heaven is in activity, and the angels of God are waiting to cooperate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. *Every soul has an influence for good or evil.* If the soul is sanctified to the service of God, and devoted to the work of Christ, the influence will be to gather with Christ. God depends upon the church for the forwarding of His work, and He expects that His

professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven. [Cf: Pamphlet 007 p. 13 para. 01] p. 632, Para. 4, [1896MS].

God expects His church to discipline and fit its members for the work of enlightening the world. *But let no one feel that because he is not educated he can not be expected to take part in the work.* God has a work for you to do. He has given to every man his work. You can search the Scriptures for yourself. "The entrance of Thy words giveth light; it giveth understanding unto the simple." The prayer of the sincere heart, offered in faith, will be heard in heaven. [Cf: Pamphlet 007 p. 13 para. 02] p. 632, Para. 5, [1896MS].

Ministering to Others. Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents entrusted for this very work; but they have bound them up in a napkin and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in market places that will arouse them to go and work in the Master's vineyard? What can we say to the slothful church-members to make him realize the necessity of unearthing his talent and putting it out to the exchangers? Oh, that God would set this matter in all its importance before the sleeping churches! Oh, that Zion would arouse and put on her beautiful garments! Oh, that she would shine! [Cf: Pamphlet 007 p. 13 para. 03] p. 633, Para. 1, [1896MS].

This work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. *We must teach the members of the church how they may effectually minister to others.* There are many who are ordained ministers, who have never yet exercised a shepherd's care over the flock of God, who have never yet watched for souls as they that must give an account. Were the kind of labor of which it stands in need, bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest field. *An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents,* whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master. [Cf: Pamphlet 007 p. 14 para. 01] p. 633, Para. 2, [1896MS].

Scores of Slothful Servants. But instead of thus developing, the church is left to be a weak, dependent, inefficient body. The members of the church are trained to rely upon preaching, and they do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, and depend on his efforts to keep alive their weak faith. *Because of the lack of proper instruction among the church-members by those whom God has placed as overseers, there is not one merely, but scores, who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children.* This condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen

their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them, to those in darkness, they will be confirmed in the faith. *A working church is a living church.* We are built up as living stones, and every stone is to emit light; for every one is compared to a precious stone that catches the glory of God and reflects it to others. [Cf: Pamphlet 007 p. 14 para. 02] p. 633, Para. 3, [1896MS].

The idea that the minister must carry all the burdens, and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when, had the burden been *shared* as the Lord designed, he might have lived. That the burden may be *distributed*, an education must be given to the church by those who can instruct the workers to follow Christ, and to work as He worked. [Cf: Pamphlet 007 p. 15 para. 01] p. 634, Para. 1, [1896MS].

Let the Overseers Devise Plans. Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their intrusted talents? Why do not the older members of the church seek to do good, earnest, compassionate work for the children and youth? Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God and thereby grow in spiritual muscle and sinew. Let the ministers put to use all their ingenuity, that plans may be devised whereby the youthful members of the church may be enlisted in the cause of God. Why should they not be interested in the great work that there is to be done? But do not imagine that this interest can be aroused by going to the missionary meeting and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and, through the grace of Christ, what success has been theirs. If the missionary meeting were a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious and uninteresting. It would be full of intense interest, and there would be no lack in attendance. [Cf: Pamphlet 007 p. 15 para. 02] p. 634, Para. 2, [1896MS].

In every church the members should be trained so that they will devote time to the work, and win souls to Christ. How can it be said of the church, "Ye are the light of the world," unless the members of the church actually impart light to others? In seeking to point sinners to the Lamb of God who taketh away the sins of the world, their own love will be kindled, and by beholding Him they, too, will become changed into His likeness. [Cf: Pamphlet 007 p. 16 para. 01] p. 634, Para. 3, [1896MS].

Will those who have charge of the flock of God awaken to their duty? [Cf: Pamphlet 007 p. 16 para. 02] p. 634, Para. 4, [1896MS].

The Need of Home Missionaries. Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands to take hold of work far off; but where is the evidence of their fitness for such a work? Wherein have they manifested a burden for souls? Let such begin the work at home, in their own household, in their own neighborhood, among

their own friends. Here they will find a favorable missionary field. This home missionary work is a test revealing their ability or inability for service in a wider field. [Cf: Pamphlet 007 p. 17 para. 01] p. 634, Para. 5, [1896MS].

An Example. In the case of Philip and Nathanael we have an example of true home missionary work. Philip had seen Jesus, and was convinced that He was the Messiah. The knowledge he had received was so blessed to him that he wished his friends, also, to know the good news. He was desirous that the light and truth which had brought him such comfort and joy should be shared by Nathanael. True grace in the heart will always reveal its existence by diffusing itself. Philip went in search of Nathanael, and as he called, Nathanael answered from his place of prayer under the fig tree. Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward Him in spirit. He longed for light and truth, and was at the moment sincerely praying for them. Philip with joy exclaimed, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." *This is the way light is to be communicated,--by private, personal effort.* In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Precious seed may thus be sown, that will spring up and bring forth fruit after many days. [Cf: Pamphlet 007 p. 17 para. 02] p. 635, Para. 1, [1896MS].

Loving Labor for the Master. Our Redeemer is to see of the travail of His soul, and be satisfied; how is it with those who profess to be His followers? Will they be satisfied when they see the fruit of their labors? What are the members of the church doing, to be designated "laborers together with God"? Where do we see travail of soul? Where do we see the members of the church absorbed in religious themes, self surrendered to the work and will of God? Where do we see Christians feeling their responsibility to make the church prosperous, a wide-awake, light-giving people? Where are those who do not stint or measure their loving labor for the Master? [Cf: Pamphlet 007 p. 18 para. 01] p. 635, Para. 2, [1896MS].

Jesus, your Redeemer, and all the holy angels are grieved at your hardness of heart. Jesus came to our world, and gave His own life to save these souls, and yet you who know the truth make so little effort to impart the blessings of His grace to those for whom He died. Such indifference and neglect of duty is an amazement to the angels. In the judgment you must meet the souls you have neglected. [Cf: Pamphlet 007 p. 18 para. 02] p. 635, Para. 3, [1896MS].

Neglected Opportunities. We see large churches gathered in different localities. Their members have a knowledge of the truth; but they are content to hear and partake of the word of life themselves, and do not seek to impart light to those who are without. Because of these neglected opportunities, this abuse of privileges, they themselves are not growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ." *Thus the members of our churches are weak in faith, deficient in knowledge, and children in experience.* They are not rooted and grounded in the truth. If they remain thus, the many delusions of the last days will surely deceive them; for they will have no spiritual eyesight to discern truth from error. [Cf: Pamphlet 007 p. 19 para. 01] p. 635, Para. 4, [1896MS].

The end is near! God calls upon the church to set in order the things that remain. Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be God's living agents, channels of light to the world, and round about you are angels of heaven with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls. [Cf: Pamphlet 007 p. 19 para. 02] p. 636, Para. 1, [1896MS].

I appeal to the churches in every conference: Stand out separate and distinct from the world,--in the world, but not of it,--reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and byways of the earth. To His church God has committed the work of diffusing light and bearing the message of His love. Our work is not to condemn, not to denounce, but to beseech men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to Jesus. [Cf: Pamphlet 007 p. 19 para. 03] p. 636, Para. 2, [1896MS].

Co-operation with God. The upbuilding of the kingdom of God is retarded or urged forward, according to the unfaithfulness or fidelity of human agencies. Unfaithfulness to the cause of Christ makes manifest that love is lacking in the human agent. It was the love of Christ that constrained Him to come and seek and save that which was lost; but the love of Christ does not seem to constrain those who profess His name; for a *death-like slumber is upon the human agents, and the work is hindered by failure of the human to cooperate with the divine.* Men may pray, "Thy kingdom come, Thy will be done in earth as it is in heaven," but they fail in acting upon this prayer in their lives. The living Christian is one who has not left his first love, and his candlestick is not removed out of its place. But those who do not maintain their consecration to God are blind, and cannot see afar off, and have forgotten that they were purged from their own sins. But though you may be weak, erring, frail, sinful, and imperfect, the Lord holds out to you the offer of partnership with Himself, inviting you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without Me," said Christ, "ye can do nothing." [Cf: Pamphlet 007 p. 20 para. 01] p. 636, Para. 3, [1896MS].

Isaiah says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy reward." This is the righteousness of Christ which goes before us, and the glory of the Lord is to be our reward. Ye churches of the living God study this promise, and consider how your lack of faith, of spirituality, of divine power, *is hindering the coming of the kingdom of God.* Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly, that you may understand your responsibilities. *Are you individually laborers together with God? If not why not? When do you mean to do your God-appointed work?* [Cf: Pamphlet 007 p. 20 para. 02] p. 636, Para. 4, [1896MS].

The Church Must Be Quickened. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This is a time when every member of the church should be waiting, and watching, and working. Through faith in Jesus Christ, we should be alive unto God;

and every man, woman, and child who has a knowledge of the truth, should be able to discern the signs for the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to cooperate with divine intelligences. The church to whom God has imparted his endowment of heavenly truth, must not remain dead in trespasses and sins. [Cf: Pamphlet 007 p. 21 para. 01] p. 637, Para. 1, [1896MS].

As Christ's witnesses, our commission is clear. "Go ye into all the world, and preach the gospel to every creature." We are to be waiting, watching, working; it is most inconsistent for the church to whom has been opened the treasuries of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise. [Cf: Pamphlet 007 p. 21 para. 02] p. 637, Para. 2, [1896MS].

There is a great work to do, and the Spirit of the living God must enter into the living messenger, that the truth may go with power. The people of God must be aroused from their moral deadness; they must be quickened with power from above. The Lord has promised: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son." [Cf: Pamphlet 007 p. 22 para. 01] p. 637, Para. 3, [1896MS].

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference, He can awaken their sympathies, He can soften their hearts, He can reveal to their souls the beauty and power of the truth. The master worker is God, and not finite man; and yet He calls upon men to be the agents through whom He can impart light to those in darkness. God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world, but in humility and love to present to all the truth as it is in Jesus. Let men see piety and devotion, let them behold Christ-likeness of character, and they will be drawn to the truth. He who loves God supremely, and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth, are to communicate the same. They are to lift up Jesus, the world's Redeemer; they are to hold forth the word of life. [Cf: Pamphlet 007 p. 22 para. 02] p. 637, Para. 4, [1896MS].

We are in nowise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception in those upon whom the word of God is brought to bear. *We are to preach the word of light to those whom we may judge to be as hopeless subjects as though they were in their graves.* Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part. [Cf: Pamphlet 007 p. 22 para. 03] p. 638, Para. 1, [1896MS].

God's People Are to Watch and Give the Trumpet a Certain Sound. We are pressing on to the final conflict, and this is no time to compromise; it is no time to hide your colors. When the battle rages sore, let no

one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare; but unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide awake. Call to your fellow watchmen, crying, "The morning cometh, and also the night." *It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God.* [Cf: Pamphlet 007 p. 23 para. 01] p. 638, Para. 2, [1896MS].

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth. He had an eye single to the glory of God. He says, "As the Father gave Me commandment, even so do I." Divinity and humanity were united in Christ, that He might reveal to us God's purpose, and bring man into close union with Himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power. [Cf: Pamphlet 007 p. 24 para. 01] p. 638, Para. 3, [1896MS].

Our numbers are increasing our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. *There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot.* [Cf: Pamphlet 007 p. 24 para. 02] p. 638, Para. 4, [1896MS].

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His word. Let His truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. [Cf: Pamphlet 007 p. 24 para. 03] p. 639, Para. 1, [1896MS].

Why Are the Churches So Indolent? As agents for Jesus Christ, men are to be laborers together with God. Why then are so many acting as did Meroz, doing nothing, while those sitting in darkness receive no light, no help from those who claim to be the children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven proclaiming the commandments of God and the faith of Jesus. Christ is saying to these idlers in the market place, "*Go work today in My vineyard.*" Angels who minister to those who shall be heirs of salvation, are saying to every true saint, *There is work for you to do. "Go, stand and speak . . . to the people the words of this life."* If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go. [Cf: Pamphlet 007 p. 24 para. 04] p. 639, Para. 2, [1896MS].

Why are the churches so indolent? Why have they no burden for the souls for whom Christ died? and how does heaven regard their inefficiency? The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord. Oh, how they rejoiced when they saw that through the word of Christ the world was brought back into favor and position with God, and again connected with heaven, to be benefited with all the treasures of light and knowledge emanating therefrom; and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ. [Cf: Pamphlet 007 p. 25 para. 01] p. 639, Para. 3, [1896MS].

Christ's church on earth is to be an agent for Him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God's order, and doing the work He has assigned them. The tidings of every successful effort on their part to dispel the darkness, and to diffuse the light and knowledge of God and Jesus Christ, whom He has sent, are borne upward. *The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings.* [Cf: Pamphlet 007 p. 25 para. 02] p. 639, Para. 4, [1896MS].

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as His agent you are to gather other agencies, and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ may be as many as possible. [Cf: Pamphlet 007 p. 26 para. 01] p. 640, Para. 1, [1896MS].

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of the church. *They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over souls that are lost in consequence of this neglect. They cannot take your place or discharge your duty. Could they do this, they would do it gladly; for they know that your eternal welfare depends upon the use you make of your intrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to cooperate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption.* [Cf: Pamphlet 007 p. 26 para. 02] p. 640, Para. 2, [1896MS].

It is the duty of every one who claims to believe on Jesus Christ to become a worker for God. Entire consecration and unity are demanded in the work which must be done to bring the grand results. I inquire, *How can any one be silent when they know what the Lord Jesus expects from every human being?* I implore you that name the name of Christ to no longer be selfishly and wickedly indifferent to your duty. Live unto Christ, who died for you, and rose again. [Cf: Pamphlet 007 p. 27 para. 01] p. 640, Para. 3, [1896MS].

Every Individual Member Should Be an Active Missionary Worker. The church of Christ has been organized on earth for missionary purposes,

and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his entrusted ability, to the saving of souls. Christ requires that every one who would be called by His name, should make His work the first and highest consideration, and disinterestedly cooperate with heavenly intelligences in saving the perishing, for whom Christ has died. [Cf: Pamphlet 007 p. 27 para. 02] p. 640, Para. 4, [1896MS].

The members of the church of Christ are to be faithful workers in the great harvest field. They are to be diligently working and earnestly praying, making progress, and diffusing light amid the moral darkness of the world; for are not the angels of heaven imparting to them divine inspiration? *They are never to think of, and much less to speak of, failure in their work.* They are to be filled with hope, knowing that they do not rely upon human ability, or upon finite resources, but upon the promised divine aid, the ministry of heavenly agencies, who are pledged to open the way before them. The promise is given them, "Thy righteousness shall go before them." We of ourselves have no righteousness; we have only that righteousness which is imparted from Christ, the Fountain of righteousness. He is "the Lord our righteousness." Angels of God will break the way before us, preparing hearts for the gospel message. [Cf: Pamphlet 007 p. 27 para. 03] p. 641, Para. 1, [1896MS].

The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration; and as we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted; for *the resources of the power of Jesus Christ are to be at our command.* We may draw upon his fullness, and receive of that grace which has no limit. [Cf: Pamphlet 007 p. 28 para. 01] p. 641, Para. 2, [1896MS].

Souls are to be gathered as sheaves to Jesus Christ; but where are the reapers? Christ has commanded, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Not only is there a need of reapers, but of other agencies that will work in various lines, according to their ability. *Every kind of labor is to be devised and set in operation.* Every follower of Christ is to do something in the work, and not to do what you can, is to manifest indifference to the claims of Christ. If you refuse to be a faithful steward, working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, "He that is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad." *If we are not active in the service of Christ, we are ranking with those who are in positive hostility against Him; for we are in the position of stumbling blocks.* Every means of influence that God has given you, should be employed to the utmost. [Cf: Pamphlet 007 p. 28 para. 02] p. 641, Para. 3, [1896MS].

Listen to the voice of Jesus, as it comes sounding down along the lines to our time, addressing the professed Christian who stands idle in the market place: "Why stand ye here all the day idle? . . . Go ye also into the vineyard." *Work while it is day; for the night cometh, in which no man can work.* [Cf: Pamphlet 007 p. 29 para. 01] p. 641, Para. 4, [1896MS].

Relation of Health Institutions to the Cause. My mind is much perplexed, my soul is burdened, because I discern many things which my brethren do not see in regard to the prosperity of our institutions. The medical branch of the work is the most difficult matter now before us. I have received letters from presidents of conferences and from men of property, and have also had interviews with these brethren, in reference to establishing health institutions in different States. I could not encourage this without a careful consideration of the wants of the cause of God in every branch. I have brought before their minds the difficulties that we have had to meet in the institutions already established, the discouragement which came in because there was such a lack of men of piety, of principle, of unswerving integrity, of well-balanced minds, of unselfish interests--men who were wholly consecrated to God. Men of this character are the only ones who should have a controlling power in our institutions. [Cf: Pamphlet 066 p. 3 para. 01] p. 642, Para. 1, [1896MS].

I have been shown that the matter of establishing and conducting additional health institutions should come under the supervision of the General Conference. Such institutions should be established only when, after careful and prayerful consultation, it is decided to be essential for the advancement of the work of Bible hygiene and temperance, for the good of suffering humanity. [Cf: Pamphlet 066 p. 3 para. 02] p. 642, Para. 2, [1896MS].

The establishment of a health institution is too important a matter to be left to the independent management of a few interested individuals. If the enterprise is under the control of the General Conference, the way is open for deliberate counsel and a careful consideration of the matter and its relation to the great whole; and if it is undertaken, there will be a united force to give it influence and standing. This will contribute largely to its success. Under such management, a class of workers could be enlisted that otherwise could not be secured, and thus the enterprise would prosper when it would prove a failure in ordinary hands. And furthermore, there must be an authority to guard such institutions, so that persons who are not qualified shall not be allowed to grasp responsibilities through selfish ambition in their professional line as physicians. [Cf: Pamphlet 066 p. 4 para. 01] p. 642, Para. 3, [1896MS].

The Christian physician can not maintain a supreme regard for his own individuality, acting in his profession without reference to his fellow physicians, and indifferent or careless in regard to his accountability to God, or the relation he sustains to the cause at large. He should not enter upon important enterprises, such as the establishment of a sanitarium, upon his own independent judgment, pleading his desire to serve the cause of God, but in his works serving himself. [Cf: Pamphlet 066 p. 4 para. 02] p. 643, Para. 1, [1896MS].

The physicians employed in our institutions should have a sacred regard for honor and loyalty. If they fail to walk uprightly and unselfishly; if they do not honor the principles that should control the followers of Christ in any and every branch of the work, then let the church take action in their case. Let the Bible rule be followed, just as the Master has taught. Be the physician great or small, if he refuses to submit to church discipline, after suitable time has been

given for patient labor according to Christ's direction, he should be separated from the church as unworthy of its fellowship. The fact that the physician occupies a position of influence is the very reason why, in the case of any unchristian practise on his part, there should be careful investigation by judicious persons. Let our health institutions be purged of every evil, that the blessing of God may rest upon these his instrumentalities. [Cf: Pamphlet 066 p. 4 para. 03] p. 643, Para. 2, [1896MS].

Written in 1890. [Cf: Pamphlet 066 p. 5 para. 01] p. 643, Para. 3, [1896MS].

[Since the above was written, the health, philanthropic, and medical missionary work has been organized by the creation of the International Medical Missionary and Benevolent Association, which has a supervision of the work.] [Cf: Pamphlet 066 p. 5 para. 02] p. 643, Para. 4, [1896MS].

It is as much required of God that his followers who are in the medical profession shall reveal the spirit of Christ in harmonizing their work as that the ministers of the gospel shall harmonize in their labors for the salvation of souls. This independence to do every man as seemeth good in his own eyes is after the satanic order, but not after Christ. One sets himself up in a certain place and begins to practise; another does the same in another place; and there is no more unity one with the other than between the strands of ropes of straw. This thing I have been shown is a disgrace to Seventh-day Adventists and a dishonor to the cause of God. [Cf: Pamphlet 066 p. 5 para. 03] p. 643, Para. 5, [1896MS].

There is need that men and women shall go forth in various places and act as missionaries in the capacity of Christian physicians, but they should be under the direction of the Conference. 1890. [Cf: Pamphlet 066 p. 5 para. 04] p. 644, Para. 1, [1896MS].

Every institution that bears the Seventh-day Adventist name is to be to the world as Joseph was in Egypt and as Daniel and his fellows were in Babylon. 1895. [Cf: Pamphlet 066 p. 6 para. 01] p. 644, Para. 2, [1896MS].

The Character of the Workers. God wants all who are connected with the Sanitarium, whether as physicians, superintendents, or those officiating in any department, to be just what the Bible requires,--exemplary Christians. All their business transactions, whether with believers or unbelievers, should be as transparent as sunlight. The fact that one is not likely to be detected in deception or fraud, or downright murder in malpractise, does not make him less guilty in the sight of God. That which God testifies of us when character is weighed in the golden scales of the sanctuary will stand fast forever, unless the sad decision, "Wanting," is changed because of soul repentance and transformation of character, and pardon is written, and the promise fulfilled, "A new heart will I give you." There is need of an entire change in the principles that control many physicians in regard to their example as Christians. They must meet a higher standard,--the Bible standard. [Cf: Pamphlet 066 p. 6 para. 02] p. 644, Para. 3, [1896MS].

Let every one who claims to be a disciple of Christ say, "By the grace of God I will hold fast my integrity. Get thee behind me, Satan. I will not, under any consideration, enter into a confederacy with your hellish powers." Such determination is uncommon in the market-place, uncommon in men of business; but let it not continue to be a rare thing in the medical profession; for above every other calling, this requires men of sterling integrity,--men who will not break their contracts, or be bought or sold. . . . [Cf: Pamphlet 066 p. 6 para. 03] p. 644, Para. 4, [1896MS].

With the invalid, much depends upon the influence you bring with you into the sick-room. If you are evil in heart, evil angels stand by your side to urge you in the wrong direction. If you preserve your fidelity, if you are walking in humility, constantly looking unto Jesus, he will impart to you knowledge and wisdom; his presence will give you comfort and peace and hope, and success that is truly marvelous. Christ will be at your right hand to guide you. [Cf: Pamphlet 066 p. 7 para. 01] p. 644, Para. 5, [1896MS].

The Christian physician is not to exercise his skill solely in studying disease and its treatment; but he is to be in the highest sense a missionary. In the sight of all heaven he is to work for Christ who has bought him with an infinite price. Let no base, groveling thoughts be entertained, but let your conversation be holy; be ready to speak a word in season. Speak of the value of the soul and of its peril out of Christ. Sow the seeds of truth, and the Lord Jesus will keep your heart and mind; his righteousness will go before you; heavenly angels will minister unto you; and the glory of the Lord will be your rereward. [Cf: Pamphlet 066 p. 7 para. 02] p. 645, Para. 1, [1896MS].

The Christian physician occupies a position as responsible as that of the gospel minister, and he should have no less consecration to God. Careless words and deportment do great harm. They are a savor of death unto death. But if in your daily life you practise the pure principles of the gospel, your example will be a savor of life unto life; Christ's holy maxims will ever be upon your lips, because they are cherished as a priceless treasure in the heart. [Cf: Pamphlet 066 p. 7 para. 03] p. 645, Para. 2, [1896MS].

Those who deal with human minds must cultivate self-control, patience, kindness, forbearance, and Christlike love. These souls connected with them may be their companions through the ceaseless ages of eternity. There is no respect of persons with God. All with whom we stand related in any capacity should see in us Christlike attributes, not satanic. Everything should be set in order, and everything guarded against that would cast a shadow over the religious life of the workers, so that they labor in discouragement. The same principles should govern your course toward the youth who have not accepted the truth. Any wrong treatment from you, by word or action, is making their salvation more difficult. [Cf: Pamphlet 066 p. 8 para. 01] p. 645, Para. 3, [1896MS].

Let all in the Sanitarium, whether high or low, take heed that not one soul with whom they are connected suffers from selfish, narrow notions. Be noble, be broad, be Christlike; and this comprehends all goodness and faithfulness. Let it be impressed upon every one that the moral tone in every department of the Sanitarium must be elevated. Time must be given to personal religious culture. All must learn their lessons in

the school of Christ,--learn to wear his yoke and to bear his burdens, not burdens of their own making. "Learn of me," says Jesus, "for I am meek and lowly in heart, and ye shall find rest unto your souls." Let those in command learn how to train others by first training themselves to do justice and love mercy. Do not excuse anything in yourselves that you would condemn in another. Never, never, seek to make the workers under you feel the hand of oppression. They are Christ's property. Be careful how you treat the purchase of his blood. You who are appointed as directors are yourselves to be under the direction of one master, even Christ. Take your orders from him. Work as he worked, in love. Give the workers cheerful, encouraging words, remembering that "all ye are brethren." [Cf: Pamphlet 066 p. 8 para. 02] p. 645, Para. 4, [1896MS].

We are reformers; we are not to accept a human standard, but to be governed by the principles of heaven. It does not become reformers to confine the work of reform to some special points which they may choose, to the neglect of others. If wealth is brought to the Sanitarium by the sacrifice of one Christlike attribute or principle, souls will be discouraged; and one soul is worth more than the whole world. Remember that Christ will deal with you just as you deal with those under your care. 1890. [Cf: Pamphlet 066 p. 9 para. 01] p. 646, Para. 1, [1896MS].

The soul's interest can not be trifled with. Avoid the first approach to danger. Do not see how close you can walk to the brink of a precipice. Your capital is your character. Cherish it as you would a golden treasure. [Cf: Pamphlet 066 p. 9 para. 02] p. 646, Para. 2, [1896MS].

A sanctified ambition to excel in imitating the character of Christ is a safe ambition to cherish; for it is not the will of God that physicians and workers should retrograde. It is his will that they should reach the highest development of the physical, mental, and moral natures. Striving to excel in what is excellent is lawful, and promises entire success. You are called to be laborers together with God, whether you are physicians, nurses, or workers in any other branch of the Sanitarium. You should ever remember that you are in holy partnership in the great work of God. Realizing this fact, you may be enabled to act your part faithfully according to your ability, training your souls and the souls of others for the future immortal life. A cloud of witnesses is around you. The heavenly intelligences look upon you; and the evil angels are also spectators of your actions. The Prince of Life is watching to see if those who have had such great light and so much knowledge will practise what they have been taught, and help those who have been connected with them in the work to walk in the light as Christ is in the light. [Cf: Pamphlet 066 p. 9 para. 03] p. 646, Para. 3, [1896MS].

O physicians and workers at the Sanitarium, how much you need the divine touch! and you may obtain this by believing the word of God. [Cf: Pamphlet 066 p. 10 para. 01] p. 646, Para. 4, [1896MS].

Young men are to toil and sacrifice at every step. God will make them his chief helpers in the work of saving souls if they will be partakers with Christ of self-denial and self-sacrifice. O that I could arouse the physicians and workers at the Sanitarium to realize their high

calling! *About 1891.* [Cf: Pamphlet 066 p. 10 para. 02] p. 646, Para. 5, [1896MS].

Influence is a power that we exert over others, and it is the result of our thoughts and actions. We can not be neutral; we can not live without exerting an influence either for good or for evil. We create an atmosphere about our own souls that sways the souls of others. Even after we are dead we still speak, for our works follow us. What we have done has blended with the thoughts and actions of others, and become an ever-living influence. What we have been and what we have said is the seed sown, and it will bear a harvest after its kind. The time to determine what will be our influence is while we live. You can not be what you should be until you are under the guidance of the Spirit of God; then you can be physicians of the soul as well as of the body. You can not do the work that God would have you, unless you have an experimental knowledge of Christ. [Cf: Pamphlet 066 p. 10 para. 03] p. 647, Para. 1, [1896MS].

The people have long been afflicted with unconsecrated men, who have acted independently of the church, and have followed their own unsanctified judgment, imperilling our institutions by their unsanctified independence. But our institutions need not accept unconsecrated men and women because they know not what better to do, for consecrated physicians will be raised up to take their place in the work. *1895.* [Cf: Pamphlet 066 p. 11 para. 01] p. 647, Para. 2, [1896MS].

God has work for every true believer in the Sanitarium. Every nurse of the sick should be a channel of light, receiving light from a divine source, and letting it shine forth to others. The workers are not to ape the customs or fashionable display brought into the Sanitarium, but to consecrate themselves to God,--to be humble, meek, and lowly in heart, pure and elevated in character. Let the atmosphere that surrounds the soul be a savor of life unto life. With some there is too great a desire to be exalted. In seeking self-exaltation they abase themselves. Let self be hid in Christ, and they will be exalted in due time. All who are engaged in the work of the Sanitarium can make themselves a blessing to others by revealing in their own character what a knowledge of the truth has done for them. Let every one feel that precious souls for whom Christ has died are perishing in ignorance and transgression of God's holy law. Let every unbeliever see that you are in God's service, that your faith is the truth that does something for you. [Cf: Pamphlet 066 p. 11 para. 02] p. 647, Para. 3, [1896MS].

Thus you will reveal the grace of God in your character. You need to feel that in your ministry to the sick you are representing Jesus. "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." Bear in mind that God is your Guide, your Comforter. What a vineyard you have in which to work! What a field for action! The Lord guides and cheers the humble, meek, and lowly workers as he cheered Moses in his work. In the commonest duties of life we may ask God for wisdom for the work to be done. If the worker receives his commission from God, he will be strengthened and blessed. Dangerous temptations will assail you one every side, but ask of God, as did Moses, for his presence and guidance. The Lord said to Moses, "Certainly I will be with thee." This same assurance is given

to every humble, consecrated worker. Let every student, every helper, bear in mind that he is to be daily a living epistle of truth and righteousness. Remember that you are not your own, but are bought with a price, even the precious blood of the Son of God. To all with whom you come in contact you are to reveal that you are the trophies of the grace of Christ, his living instruments to glorify his name. 1896. [Cf: Pamphlet 066 p. 12 para. 01] p. 648, Para. 1, [1896MS].

There are earnest, prudent, warm-hearted, God-fearing, God-loving workers at the Sanitarium, but there are many helpers who are not reliable. They are affected by the worldly spirit that pervades a large class of those who patronize the institution. They thirst for applause; they wish to be flattered; they want to invest their wages in dress. They may claim to be Christians, but they do not honor Christ. The lukewarm, selfish, covetous ones, who do not consider that they are making their record for eternity, will be no help to those worldly visitors. 1896. [Cf: Pamphlet 066 p. 13 para. 01] p. 648, Para. 2, [1896MS].

Need of Opportunity for Christian Culture. God is over all; but forgetting him, we forsake the pure snow of Lebanon for the turbid streams of the valley. No soul can prosper without time to pray, to search the Scriptures; and all should, as far as possible, have the privilege of attending public worship. All need to keep the oil of grace in their vessels with their lamps. Above all others, the workers who are thrown into the society of worldlings need to have Jesus held up before them, that they may behold the Lamb of God that taketh away the sin of the world. The godless element to which they are exposed makes it essential that personal labor should be bestowed upon them. Who could be closely related to these patients, and hear them talk, and breathe in the atmosphere that surrounds their souls, without running some risk? Counteracting influences should always be exerted, lest, through the tempting allurements of Satan, the worldly element shall steal away hearts from God. Never let the worldly class be honored and great deference be paid to them above those who love God and are seeking to do his will. Those who, from whatever cause, are obliged to work on the Sabbath, are always in peril; they feel the loss, and from doing works of necessity they fall into the habit of doing things on the Sabbath that are not necessary. The sense of its sacredness is lost, and the holy commandment is of no effect. A special effort should be made to bring about a reform in regard to Sabbath observance. The workers in the Sanitarium do not always do for themselves what is their privilege and duty. Often they feel so weary that they become demoralized. This should not be. No soul can be rich in grace only as it shall abide in the presence of God. [Cf: Pamphlet 066 p. 13 para. 02] p. 648, Para. 3, [1896MS].

God is the great proprietor of the Sanitarium, of the Review and Herald Office, of the Pacific Press, of our colleges. In all these institutions the managers must receive their directions from above. And wherever the temptations that come through association with the ungodly are strongest, there the greatest care must be exercised to place the workers in close connection with Christ, and the influences proceeding from him. His word must be our guide in all things; and if poverty comes because we abide by a plain, "Thus saith the Lord," we must still abide by it, even at the loss of all things else. Better have poverty in temporal things, and abide in Christ, and be nourished by his word,

which is spirit and life, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The world may smile as we repeat this to them, but it is the word of the Son of God. He says, "Whoso eateth my flesh [the word that Christ speaks us] . . . hath eternal life; and I will raise him up at the last day." [Cf: Pamphlet 066 p. 14 para. 01] p. 649, Para. 1, [1896MS].

We can not always be on our knees in prayer, but the way to the mercy-seat is always open. While engaged in active labor, we may ask for help; and we are promised by One who will not deceive us, "Ye shall receive." The Christian can and will find time to pray. Daniel was a statesman; heavy responsibilities rested upon him; yet three times a day he sought God, and the Lord gave him the Holy Spirit. So today men may resort to the sacred pavilion of the Most High and feel the assurance of his promise, "My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting-places." [Cf: Pamphlet 066 p. 15 para. 01] p. 649, Para. 2, [1896MS].

All who really desire it can find a place for communion with God, where no ear can hear but the one open to the cries of the helpless, distressed, and needy,--the One who notices even the fall of the little sparrows. He says, "Ye are of more value than many sparrows." [Cf: Pamphlet 066 p. 15 para. 02] p. 649, Para. 3, [1896MS].

If the rush of work is allowed to drive us from our purpose of seeking the Lord daily, we shall make the greatest mistakes; we shall incur losses, for the Lord is not with us; we have closed the door so that he can not find access to our souls. But if we pray even when our hands are employed, the Saviour's ear is open to our petitions. If we are determined not to be separated from the source of our strength, Jesus will be just as determined to be at our right hand to help us, that we may not be put to shame before our enemies. The grace of Christ can accomplish for us that which all our efforts fail to do. Those who love and fear God may be surrounded with a multitude of cares, and yet not falter or make crooked paths for their feet. God takes care of you in the place where it is your duty to be. But be sure, as often as possible, to go where prayer is wont to be made. The Saviour says, "Thou hast a few names even in Sardis that have not defiled their garments; and they shall walk with me in white; for they are worthy." These souls overcame by the blood of the Lamb and the word of their testimony. Amid the moral pollution that prevailed on every hand, they held fast their integrity. And why?--They were partakers of the divine nature, and thus they escaped the corruption that is in the world through lust. They became rich in faith, heirs to an inheritance of more value than the gold of Ophir. Only a life of constant dependence upon the Saviour is a life of holiness. 1890. [Cf: Pamphlet 066 p. 15 para. 03] p. 649, Para. 4, [1896MS].

The Sanitarium is a place which affords ample opportunity to backslide from God, to let self have the supremacy, and thus separate the soul from Christ and the holy angels. . . . [Cf: Pamphlet 066 p. 16 para. 01] p. 650, Para. 1, [1896MS].

Neither physicians nor helpers should attempt to perform their work without taking time to pray. 1879. [Cf: Pamphlet 066 p. 17 para. 01] p. 650, Para. 2, [1896MS].

Guard and guide those weak in the faith, lest they become connected with that class of Christians who consider getting together to have a happy time of amusement, the joy of their life. These parties of pleasure prove in the end a curse. There is work to be done. Meet in select companies to pray. Your own souls need the fortification and strength of prayer, and other souls need it, that they may be kept from yielding to temptations. If your life is fed with the bread and water of life, you will have words to speak to others that will refresh them. God bids us to care for one another, to love one another. 1895. [Cf: Pamphlet 066 p. 17 para. 02] p. 650, Para. 3, [1896MS].

Economy and Strict Honesty. There is a lack of care and economy in every department of this institution. Much is lost that might and should be saved. Many of these losses are caused by a neglect to look after little matters. The workers have thought it their duty to attend to the larger responsibilities, but there are hundreds of leaks daily that are not thought of or cared for; and the loss in a year is by no means small. Here is one of the special defects that exist at the Sanitarium. [Cf: Pamphlet 066 p. 17 para. 03] p. 650, Para. 4, [1896MS].

The helpers at the Sanitarium should not feel at liberty to appropriate to their own use articles of food provided for the patients. The temptation is especially strong to indulge in things allowed to newcomers, who must be induced gradually to correct their pernicious habits. Employees have no right to help themselves to crackers, nuts, raisins, dates, sugar, oranges, or fruit of any kind; for, in the first place, in eating these things between meals, as is generally done, they are injuring the digestive organs, and again, those who partake of these things are taking that which is not theirs. No food should pass the lips between the regular meals. Temptation is constantly before them to taste the food which they are handling; and here is an excellent opportunity for them to gain control of their appetite. But food seems to be very abundant, and they forget that it all represents so much money value. One and another thoughtlessly indulge in the habit of tasting and helping themselves, until they fancy there is no real sin in the practise. All should beware of cherishing this view of the matter, for conscience is thus losing its sensitiveness. One may reason, "The little that I have taken does not amount to much;" but the question comes home, Did the smallness of the amount lessen the sin of the act? Again, the little which one person takes may not amount to much; but when five act on the same plan, five littles are taken. Then ten, twenty, or even more may presume in the same way, until every day, the workers may, to their own injury, appropriate many little things that they have no right to touch. Many littles make much in the end. But the greatest loss is sustained by the ones who digress; for they are violating the principles of right, and learning to look upon transgression in small matters as no transgression at all. They forget the words of Christ, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." [Cf: Pamphlet 066 p. 17 para. 04] p. 650, Para. 5, [1896MS].

When an effort is made to correct these practises, it is generally received as an evidence of stinginess on the part of the managers; and some will make no change, but go on hardening the conscience until it becomes seared as with a hot iron. They rise up against any

restriction, and act and talk defiantly, as though their rights had been invaded. But God looks upon all these things as theft, and so the record is carried up to heaven. [Cf: Pamphlet 066 p. 19 para. 01] p. 651, Para. 1, [1896MS].

The angels in heaven have a wider and more elevated sphere of action than we; but right with them and right with us are one and the same thing. [Cf: Pamphlet 066 p. 19 para. 02] p. 651, Para. 2, [1896MS].

In such an institution as the Sanitarium, where many are laboring together, some will do what they would not think it honest to do were they separately employed. They would have more respect for their reputation than to be found faulty in any of the so-called little matters. A person employed in a private family would not dare to take such liberties with his employer's property as are taken at the Sanitarium. The helpers influence one another to do unlawful acts; and they do not realize that they are, through indulgence of self, wronging one of God's instrumentalities, and crippling its powers. The fact that several are doing the same thing does not lessen their guilt. It is the act itself that is wrong, whether performed by many or by few. [Cf: Pamphlet 066 p. 19 para. 03] p. 651, Para. 3, [1896MS].

Those who are employed at our Sanitarium have in many respects the best advantages for the formation of correct habits. None will be placed beyond the reach of temptation; for in every character there are weak points that are in danger when assailed. Those who begin to be careless of their steps will find that before they are aware of it their feet will be entangled in a web from which it is impossible for them to extricate themselves. It should be a fixed principle with all to be truthful and honest. Whether they are rich or poor, whether they have friends or are left alone, come what will, they should resolve, in the strength of God, that no influence shall lead them to commit the least wrong act. One and all should realize that upon them, individually, depends in a measure the prosperity of the Sanitarium. [Cf: Pamphlet 066 p. 19 para. 04] p. 651, Para. 4, [1896MS].

Christ resisted Satan in our behalf. We have the example of our Saviour to strengthen our weak purposes and resolves; but notwithstanding this, some will fall by Satan's temptations, and they will not fall alone. Every soul that fails to obtain the victory carries others down through his influence. Those who fail to connect with God, and to receive wisdom and grace to refine and elevate their own lives, will be judged for the good they might have done, but failed to perform because they were content with earthliness of mind and friendship with the unsanctified. [Cf: Pamphlet 066 p. 20 para. 01] p. 651, Para. 5, [1896MS].

As my guide conducted me through the different apartments, the lack of economy everywhere stirred my soul with grief; for I had a full sense of the debt hanging over the institution. The petty dishonesty, the selfish neglect of duty, were marked by the recording angel. The waste permitted here and there in the course of a year amounts to a considerable sum. Much of this might be saved by the helpers; but each will say, "It does not belong to me to look after these things." Would they pass these things so indifferently if the loss were to be sustained by themselves?--No; they would know exactly what to do, and how to do it; but it makes all the difference that it belongs to the

institution. This is the fruit of selfishness, and is registered against them under the heading of selfishness. [Cf: Pamphlet 066 p. 20 para. 02] p. 652, Para. 1, [1896MS].

Some have labored faithfully, while others have done their work mechanically, as though they had no interest in it, except to get through as quickly as possible. Order and thoroughness were neglected because no one was near to watch them and criticize their work. Unfaithfulness was written against their names. 1879. [Cf: Pamphlet 066 p. 21 para. 01] p. 652, Para. 2, [1896MS].

Faithfulness in the Work. The helpers should take Jesus with them in every department of their labor. Whatever is done should be done with that exactness and thoroughness which will bear inspection. The heart should be in the work. Faithfulness is as essential in washing dishes, sweeping the floors, and doing chamber work, as in caring for the sick or administering baths. Some may receive the idea that their work is not ennobling; but this is just as they choose to make it. They alone are capable of degrading or elevating their employment. Would that every drone might be compelled to toil for his daily bread; for work is a blessing, not a curse. Diligent labor will keep us from many of the snares of Satan, who ever finds some mischief for idle hands to do. [Cf: Pamphlet 066 p. 21 para. 02] p. 652, Para. 3, [1896MS].

None of us should be ashamed of work, however small and servile it may appear. Labor is ennobling. All who toil with head or hands are working men and women; and all are doing their duty and honoring their religion as much while working in the laundry or washing dishes, as they are in going to meeting. While the hands are engaged in the most common labor, the mind may be elevated and ennobled by pure and holy thoughts. When any of the workers manifest a lack of respect for religious things, they should be separated from the work. Let none feel that the institution is dependent upon them. [Cf: Pamphlet 066 p. 22 para. 01] p. 652, Para. 4, [1896MS].

Helpers who have been longest at our Sanitarium should now be responsible workers, reliable in every place, faithful to duty as the compass to the pole. Had they rightly improved their opportunities, they might now have had symmetrical characters and a deep, living experience in religious things. But many of these workers have separated from God. Religion is laid aside. It is not an inwrought principle, carefully cherished wherever they go, into whatever society they are thrown, proving as an anchor to the soul. I wish all the workers carefully to consider that success in this life, and success in gaining the future life, depends largely upon faithfulness in performing the duties just where God has placed them. [Cf: Pamphlet 066 p. 22 para. 02] p. 653, Para. 1, [1896MS].

The perfection of God's work is as clearly seen in the tiniest insect as in the king of beasts. The soul of the little child who believes in Christ is as precious in his sight as are the angels about his throne. "Be ye therefore perfect, even as your Father which is in heaven is perfect." As God is perfect in his sphere, so may man be perfect in his sphere. Whatever the hand finds to do should be done with thoroughness and despatch. Faithfulness and integrity in little things, the performance of little duties, and little deeds of kindness will cheer and gladden the pathway of life; and when our work on earth is ended,

every one of the little duties performed with fidelity will be treasured as a precious gem before God. 1879. [Cf: Pamphlet 066 p. 22 para. 03] p. 653, Para. 2, [1896MS].

If this institution is what God designed it should be, as his instrumentality it will not copy any institution in our land in its practises or moral standing. It will stand as a peculiar institution, governed and controlled after the Bible standard. No motive will be of sufficient force to move those engaged here from the straight line of duty. It will be reformatory in all its teachings and practise. There will be no uniting in closer harmony with the world in order to receive worldly patronage. If Jesus presides in the Sanitarium, there will be a greater and more distinct separation from the world. Pleasure can not entice from the way of justice. Those who are under the control of the Spirit of God will not be found seeking their own pleasure or amusement. They will answer the injunction, Come out from among them and be separate, touching not the unclean, and in no wise partaking of sin. They will aim to reach the high, pure, noble, elevated standard erected by our Lord Jesus Christ. The world, in its practises, and ways, and manners, will have no attractions to entice from duty. [Cf: Pamphlet 066 p. 23 para. 01] p. 653, Para. 3, [1896MS].

Criticizing and Faultfinding. Those visiting our institutions, and seeing where work is not done to the best advantage, should, if they have had larger experience, and know of a more successful way to manage, counsel with those who are in trust, and seek to help them to see the right way of action. Those who fail to do this neglect their duty, and are unfaithful to their God-given responsibility. Such a one, if he goes from that institution without saying anything to the proper persons, and states to parties not connected with it that he saw failures in the management there, that he saw places where expense was incurred without benefiting the institution, has failed to manifest a Christian spirit, and has been unfaithful to his brethren and to God. The Lord would have him diffuse light, if he has it to give; and if he has not a well-regulated plan to suggest, he does wrong to tell others of the mistakes which he has seen. If he fails to give the workers the benefit of his supposed superior wisdom; if he only finds fault without telling, in a right spirit, how to improve, he not only injures the reputation of the institution, but of the workers, who may be acting according to the very best light they have. [Cf: Pamphlet 066 p. 24 para. 01] p. 654, Para. 1, [1896MS].

These things need to be carefully considered. Let every man and woman inquire, "On whose side am I? Am I working to build up or to tear down one of God's instrumentalities?" [Cf: Pamphlet 066 p. 24 para. 02] p. 654, Para. 2, [1896MS].

One thing makes me feel very sad, and that is that there is not always harmony among the workers in our institutions. I have thought, Is it possible that there is any one who will find fault with those connected with them in the work? Is there any one who will suggest to patients or to visitors or fellow workers that there are many things which ought to be done that are not done, and many other things which are not done right? If they do this, they are not doing the work of Christians. Men who have been appointed to different positions of trust are to be respected. We do not expect to find men who are perfect in every respect. They may be seeking for perfection of character, but they are

finite, and liable to err. Those who are engaged in our institutions should feel it their duty jealously to guard both the work and the workers from unjust criticism. They should not readily accept or speak words of censure against any who are connected with the work of God; for in thus doing God himself may be reproached, and the work that he is doing through instrumentalities may be greatly hindered. The wheels of progress may be blocked when God says, "Go forward." [Cf: Pamphlet 066 p. 24 para. 03] p. 654, Para. 3, [1896MS].

It is a great evil, and one which exists among our people to a great extent, to give loose rein to the thoughts, to question and criticize everything another does, making mountains out of mole-hills, and thinking their own ways are right, whereas, if they were in the same place as their brother, they might not do half as well as he does. It is just as natural for some to find fault with what another does as it is for them to breathe. They have formed the habit of criticizing others, when they themselves are the ones who should be brought severely to task and their wicked speeches and hard feelings be burned out of their souls by the purifying fire of God's love. [Cf: Pamphlet 066 p. 25 para. 01] p. 655, Para. 1, [1896MS].

When the converting power of God is felt upon the heart, altogether different results will be seen. A person who will allow any degree of suspicion or censure to rest upon his fellow workers, while he neither rebukes the complainers nor faithfully presents the matter before the one condemned, is doing the work of the enemy. He is watering seeds of discord and of strife, the fruit of which he will have to meet in the day of God. He is backbiting; he is taking up a reproach against his neighbor; he is doing a work that will separate very friends. He is striking directly at the reputation of his brother; and envy, jealousy, and evil surmisings are awakened, which endanger the soul's salvation. He is hedging up his brother's way, binding his influence; and God will hold him accountable for this work. [Cf: Pamphlet 066 p. 26 para. 01] p. 655, Para. 2, [1896MS].

This disrespect for others, this disregard for right and justice, is not a rare thing. It is found to a greater or less extent in all our institutions. If one makes a mistake, there are some who make it their business to talk about it until it grows to large proportions. Instead of this, there should be in all engaged in our institutions a sacred principle to guard the interest and reputation of every one with whom they are associated, even as they would wish their own reputation guarded. May the Lord impress this upon the minds and hearts of all our workers. 1885. [Cf: Pamphlet 066 p. 26 para. 02] p. 655, Para. 3, [1896MS].

Sentimentalism. The guardians of the institution must ever maintain a high standard, and carefully watch over the youth entrusted to them by parents as learners or helpers in the various departments. When young men and women work together, a sympathy is created among them which frequently grows into sentimentalism. If the guardians are indifferent to this, lasting injury may be done to these souls, and the high moral tone of the institution will be compromised. If any, patients or helpers, continue their familiarity by deception after having had judicious instruction, they should not be retained in the institution, for their influence will affect those who are innocent and unsuspecting. Young girls will lose their maidenly modesty, and be led

to act deceptively because their affections have become entangled. . . . The young should be taught to be frank, yet modest, in their associations. They should be taught to respect just rules and authority. If they refuse to do this, let them be dismissed, no matter what position they occupy, for they will demoralize others. The forwardness of young girls in placing themselves in the company of young men, lingering around where they are at work, entering into conversation with them, talking common, idle talk, is belittling to womanhood. It lowers them, even in the estimation of those who themselves indulge in such things. . . . Let not those who profess the religion of Christ descend to trifling conversation, to unbecoming familiarity with women of any class, whether married or single. Let them keep their proper places with all dignity. At the same time they should be sociable, kind, and courteous to all. Young ladies should be reserved and modest. They should give no occasion for their good to be evil spoken of. . . . Those who give evidence that their thoughts run in a low channel, whose conversation tends to corrupt rather than to elevate, should be removed at once from any connection with the institution, for they will surely demoralize others. [Cf: Pamphlet 066 p. 26 para. 03] p. 655, Para. 4, [1896MS].

Ever bear in mind that our health institutions are missionary fields. . . . Will you excuse levity and careless acts by saying that it was the result of thoughtlessness on your part? Is it not the duty of the Christian to think soberly? If Jesus is enthroned in the heart, will the thoughts be running riot? . . . [Cf: Pamphlet 066 p. 28 para. 01] p. 656, Para. 1, [1896MS].

Christ's followers will be temperate in eating and drinking. They will not indulge appetite at the expense of health and spiritual growth. "They married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." We see the same infatuation now in regard to marriage. Youth, and even men and women, who ought to be wise and discerning, act as if bewitched upon this question. A satanic power seems to take possession of them. The most indiscreet marriages are formed. God is not consulted. Human feelings, desires, and passions bear down everything before them, until the die is cast. Untold misery is the result of this state of things, and God is dishonored. The marriage vow covers every kind of lustful abomination. Shall there not be a decided change in reference to this matter? [Cf: Pamphlet 066 p. 28 para. 02] p. 656, Para. 2, [1896MS].

Moral purity, self-respect, a strong power of resistance, must be firmly and constantly cherished. There should not be one departure from reserve. One act of familiarity, one indiscretion, may jeopardize the soul, by opening the door to temptation, and thus weaken the power of resistance. 1888. [Cf: Pamphlet 066 p. 28 para. 03] p. 656, Para. 3, [1896MS].

Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts. . . . [Cf: Pamphlet 066 p. 29 para. 01] p. 656, Para. 4, [1896MS].

As the condition of the Sanitarium was presented before me in vision, an angel of God seemed to conduct me from room to room in the different departments. The conversation I was made to hear in the rooms of the helpers was not of a character to elevate and strengthen mind or

morals. The frivolous talk, the foolish jesting, the meaningless laugh, fell painfully upon my ear. The young are in danger, but they are blind to discern the tendencies and results of the course they are pursuing. Young men and girls were engaged in flirtation. They seemed to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things; and while they may keep up a dry form of Christian duties, they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." 1879. [Cf: Pamphlet 066 p. 29 para. 02] p. 656, Para. 5, [1896MS].

The Sanitarium at Battle Creek has been built up under a pressure of difficulties. There have had to be decisive measures taken, contracts signed by those who were engaged as helpers that they would remain a certain number of years. This has been a positive necessity. After help has been secured, and by considerable painstaking efforts these have become efficient workers, wealthy patients have held out inducements of better wages to secure them as nurses for their own special benefit, at their own homes. And these helpers have often left the Sanitarium and gone with them, without taking into consideration the labor that had been put forth to qualify them as efficient workers. This had not been the case in merely one or two instances, but in many cases. Then people have come as patrons from other institutions, that are not conducted on religious principles, and in a most artful manner have led away the help by promising to give them higher wages. Physicians have apostatized from the faith and from the institution, and have left because they could not have their own way in everything. Some have been discharged; and after obtaining the sympathy of others of the helpers and patients, have led these away; and after being at great expense and trying their own ways and methods to the best of their ability, they have made a failure and closed up, incurring debts that they could not meet. This has been tried again and again. Justice and righteousness have had no part in the movements of such. "The way of the Lord" has not been chosen, but their own way. They beguiled the unwary, and made an easy conquest of those who love change. They were too much blinded to consider the right and wrong of this course, and too reckless to care. Thus it has been necessary in the Sanitarium at Battle Creek to make contracts binding those who connect with it as helpers, so that after they have been educated and trained as nurses and as bath hands, they shall not leave because others present inducements to them. Money has been advanced to some special ones that they might obtain a medical education, and be useful to the institution. Dr. Kellogg has placed hopes upon some of these, that they would relieve him of responsibilities that have rested most heavily upon him. Some have become uneasy and dissatisfied because those who have started institutions in other parts of the country have tried to flatter and induce them to come to their sanitariums, promising to do better by them. In this way the workers--some of them at least--have become uneasy, unsettled, self-sufficient, and unreliable, even if they did not disconnect with the Sanitarium, because they felt there were openings for them elsewhere. Those who were just beginning to practise

have felt ready to take large responsibilities which it would be unsafe to trust in their hands, because they have not proved faithful in that which is least. [Cf: Pamphlet 066 p. 30 para. 01] p. 657, Para. 1, [1896MS].

Now we wish all to look at this matter from a Christian standpoint. These tests reveal the true material that goes to make up the character. There is in the decalogue a commandment that says, "Thou shalt not steal." This commandment covers just such acts as these. Some have stolen the help that others have had the burden of bringing up and training for their own work. Any underhanded scheme, any influence brought to bear to try to secure help that others have engaged and trained is nothing less than downright stealing. [Cf: Pamphlet 066 p. 31 para. 01] p. 658, Para. 1, [1896MS].

There is another commandment that says, "Thou shalt not bear false witness against thy neighbor." There has been tampering with the help that has been secured and depended upon to do a certain kind of labor; efforts have been made to demerit the plans and find fault with the management of those who are conducting the institution. The course of the management has been questioned as regards those whose services they desired to secure. Their vanity has been flattered, and insinuations made that they are not advanced as rapidly as they should be; they ought to be in more responsible positions. [Cf: Pamphlet 066 p. 32 para. 01] p. 658, Para. 2, [1896MS].

The very gravest difficulty that the physicians and managers of our institutions have to meet is that men and women who have been led up step by step, educated and trained to fill positions of trust, have become self-inflated, self-sufficient, and placed altogether too high as estimate upon their own capabilities. If they have been entrusted with two talents, they feel perfectly capable of handling five. If they had wisely and judiciously used the two talents, coming up with faithfulness in the little things entrusted to them, thorough in everything they undertook, then they would be qualified to handle larger responsibilities. If they could climb every step of the ladder, round after round, showing faithfulness in that which is least, it would be an evidence that they were fitted to bear heavier burdens, and would be faithful in much. But many care only to skim the surface. They do not think deep, and become master of their duties. They feel ready to grasp the highest round of the ladder without the trouble of climbing up step after step. We are pained at heart as we compare the work coming forth from their hands with God's righteous standard of faithfulness which alone God can accept. There is a painful defect, a remissness, a superficial gloss, a wanting in solidity and in intelligent knowledge and carefulness and thoroughness. God can not say to such, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." [Cf: Pamphlet 066 p. 32 para. 02] p. 658, Para. 3, [1896MS].

Men must get hold conscientiously and feel that they are doing the work of God. They must have the trust in their heart to correct all the sophistries and delusions of Satan that would throw them off the right track, so that they will not choose the way of the Lord, but follow the impulses of their own undisciplined characters. If the heart is sanctified and guided by the Holy Spirit, they will run no risks, but will be sure in all they undertake to do good work for Jesus; and in

doing their work righteously they are standing securely in this life with a fast hold from above, and they will be guided into every good and holy way. They will be constant to principle. They will do their work, not to secure a great name or great wages, not for the purpose of weaving self into all their works, and of appearing to be somebody in the world, but to be right in everything in the sight of God. They will not be half as anxious to do a big work as to do whatever they have to do with fidelity, and with an eye single to the glory of God. Such men are great in the sight of God. Such names are registered in the Lamb's Book of Life as the faithful servants of the Most High God. These are the men who are "more precious in the sight of God than fine gold, even more precious than the golden wedge of Ophir." 1888. [Cf: Pamphlet 066 p. 33 para. 01] p. 659, Para. 1, [1896MS].

Medical Students. Let the students who go to obtain a medical education at the medical institutions of our land learn all they possibly can of the principles of life, but let them discard error, and not become bigots. 1888. [Cf: Pamphlet 066 p. 34 para. 01] p. 659, Para. 2, [1896MS].

Medical students, by studying the word of God diligently, are far better prepared for all other studies; for enlightenment always comes with an earnest study of the word of God. Let it be understood by medical missionaries that the better acquainted they become with the Bible history, the better qualified they will be to do their work. The students in the college at Battle Creek need to aspire to higher knowledge; and nothing can give them a knowledge of all lessons and a retentive memory like the searching of the Scriptures. Let there be genuine discipline in study. There should be a most humble, prayerful longing of the soul to know the truth. There should be faithful teachers, who will strive to make the students understand their lessons, not alone by explaining everything themselves, but by letting the students explain thoroughly every passage which they read. Let the inquiring minds of the students be respected. Dec. 1, 1895. [Cf: Pamphlet 066 p. 34 para. 02] p. 659, Para. 3, [1896MS].

Students may receive their diplomas, and yet their education has but just begun. But generally the student who knows nothing of what it is to bear responsibility anywhere, that has not taken the burden of thinking, the burden of caretaking, of studying complicated cases, feels that he is a ripe scholar. It is because such know so little that they think they know so much. If they knew considerable more, they would sense their inability. The one who best knows himself will work in all humility, He feels like making no proud boasts; he bears a weight of responsibility as he sees the woes of suffering humanity, and he will not take human life into his hands to deal with even the *bodies* of men, without connecting with the experienced physician, regarding him as a father and himself as a child to be instructed and nourished and corrected, if in error. Our medical students should get an experience by beginning at the lower round of the ladder, and by careful, earnest, thoughtful exertion, climbing round after round, religion--Bible religion--being the mainspring of action. [Cf: Pamphlet 066 p. 35 para. 01] p. 660, Para. 1, [1896MS].

Is the soon coming of Christ a reality to us? Let every student seek to reach the highest point of education, and be fitted for an inheritance with the saints in light. If he is educated in such a way

as to reach this, he will learn that which is to continue through eternal ages. The banner of the third angel has inscribed upon it, "The commandments of God and the faith of Jesus." Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given from heaven. 1895. [Cf: Pamphlet 066 p. 35 para. 02] p. 660, Para. 2, [1896MS].

The Responsibilities of the Physician. Neglect of prayer causes the Christian to become weak, to lose self-control, to give rein to impure thoughts and impulses. But in learning of Christ, in looking to Jesus, in depending upon his strength, the physician will be brought into sympathy with Christ; and in treating the sick he will seek God for wisdom. Then instead of placing his dependence upon drugs, and expecting that medicine will bring health to his patients, he will use nature's restoratives, and employ natural means whereby the sick may be aided to recovery. The Lord will hear and answer the prayer of the Christian physician, and he may reach an elevated standard if he will but lay hold upon the hand of Christ, and determine that he will not let go. Golden opportunities are open to the Christian physician; for he may exert a precious influence upon those with whom he is brought in contact. He may guide and mold and fashion the lives of his patients by holding before them heavenly principles. The physician should let men see that he does not regard his work as of a cheap order, but looks upon it as high, noble, elevated work, even that to which is attached the sacred accountability of dealing with both the souls and the bodies of those for whom Christ has paid the infinite price of his most precious blood. If the physician has the mind of Christ, he will be cheerful, hopeful, and happy, but not trifling. He will realize that heavenly angels accompany him to the sick-room, and will find words to speak readily, truthfully, to his patients, that will cheer and bless them. His faith will be full of simplicity, of childlike confidence in the Lord. He will be able to repeat to the repenting soul the gracious promises of God, and thus place the trembling hand of the afflicted ones in the hand of Christ, that they may find repose in God. Thus, through the grace imparted to him, the physician will fulfill his Heavenly Father's claims upon him. In delicate and perilous operations he may know that Jesus is by his side to counsel, to strengthen, to nerve him to act with precision and skill in his efforts to save human life. If the presence of God is not in the sick-room, Satan will be there to suggest perilous experiments, and will seek to unbalance the nerves, so that life will be destroyed rather than saved. [Cf: Pamphlet 066 p. 36 para. 01] p. 660, Para. 3, [1896MS].

A physician occupies a more important position because of dealing with morbid souls, diseased minds, and afflicted bodies, than does the minister of the gospel. The physician can present an elevated standard of Christian character, if he will be instant in season and out of season. He is thus a missionary for the Lord, doing the Master's work with fidelity, and will receive a reward by and by. Let the Christian keep his own counsel, and divulge no secret to unbelievers. Let him communicate no secret that will disparage God's people. Guard your thoughts; close the door to temptation. Do your work as in the sight of the Divine Watcher. Work patiently, expecting that, through the grace of Christ, you will make a success in your profession. Keep up the barriers which the Lord has erected for your safety. Keep your heart with all diligence, for out of it are the issues of life, or of death.

[Cf: Pamphlet 066 p. 37 para. 01] p. 661, Para. 1, [1896MS].

A physician should attend strictly to his professional work. He should not allow anything to come in to divert his mind from his business, or to take his attention from those who are looking to him for relief from suffering. An assuring and hopeful word spoken in season to the sufferer will often relieve his mind and win for the physician a place in his confidence. Kindness and courtesy should be manifested; but the common, cheap talk which is so customary even among some who claim to be Christians, should not be heard in our institutions. The only way for us to become truly courteous, without affectation, without undue familiarity, is to drink in the spirit of Christ, to heed the injunction, "Be ye holy; for I am holy." If we act upon the principles laid down in the word of God, we shall have no inclination to indulge in undue familiarity. [Cf: Pamphlet 066 p. 38 para. 01] p. 661, Para. 2, [1896MS].

The workers in our institutions should be living examples of what they desire those to be who are patients in the institutions. A right spirit and a holy life are a constant instruction to others. The hollow-hearted courtesy of the fashionable world is of no value in the sight of Him by whom actions are weighed. There should be no partiality and no hypocrisy. The physician should be ready for every good work. If his life is hid with Christ in God, he will be a missionary in the highest sense. When they are together, Christian physicians will conduct themselves as sons of God. They will realize that they are engaged to work in the same vineyard, and selfish barriers will be broken down. For each other they will feel a deep interest, untainted with selfishness. He who is himself a reformer can accomplish good in seeking to reform others. By precept and example he can be a savor of life unto life. Would that the curtain could be rolled back, and we could see how interestedly the angels of God are looking upon the institutions for the treatment of the sick. The work in which the physician is engaged--standing between the living and the dead--is of special importance. [Cf: Pamphlet 066 p. 38 para. 02] p. 661, Para. 3, [1896MS].

God has given a great work into the hands of physicians. The afflicted children of men are in a degree at their mercy. How the patient watches him who cares for his physical welfare! The actions and words, the very expressions of the physician's countenance, are matters of study. What gratitude springs up in the heart of the suffering one when his pain is relieved through the efforts of his faithful physician! The patient feels that his life is in the hands of him who thus ministers to him, and the physician or the nurse can then easily approach him on religious subjects. If the sufferer is under the control of divine influences, how gently can the Christian physician or nurse drop the precious seeds of truth into the garden of the heart. He can bring the promise of God before the soul of the helpless one. If the physician has religion, he can impart the fragrance of heavenly grace to the softened and subdued heart of the suffering one. He can direct the thoughts of his patient to the Great Physician. He can present Jesus to the sin-sick soul. [Cf: Pamphlet 066 p. 39 para. 01] p. 662, Para. 1, [1896MS].

How often the physician is made a confidant, and griefs and trials are laid open before him by the sick. At such a time what precious

opportunities are afforded to speak words of comfort and consolation in the fear and love of God, and to impart Christian counsel. Deep love for souls for whom Christ died should imbue the physician. In the fear of God I tell you that none but a Christian physician can rightly discharge the duties of this sacred profession, and there must be a decided transformation of character in the physicians employed at the Sanitarium. About 1891. [Cf: Pamphlet 066 p. 40 para. 01] p. 662, Para. 2, [1896MS].

This health institution has not been brought into favor simply because of the talent, skill, or wisdom of one man. It is because God has had faithful instrumentalities that have consented to be led by the Holy Spirit, and many influences have combined to bring about the prosperity of the Sanitarium. The time that has been spent in communing with God, in seeking his help before undertaking to relieve those who were in a critical condition, has brought angels to the side of the doctor and his assistants. You have succeeded according as you have trusted in God. He has been by your side just as verily as Christ was by the side of those who were suffering when he walked among them on earth. 1895. [Cf: Pamphlet 066 p. 40 para. 02] p. 662, Para. 3, [1896MS].

Physicians should be ambassadors for Christ in their specific work, and instead of giving prominence to a special theory of medicine which they advocate, by a godly life and conversation they should make prominent the fact that they are Christians. Not one of the schools of medicine highly lauded in the world is approved in the courts above, nor do they bear the heavenly superscription and endorsement. You are not justified in advocating one school above the others, as though it were the only one worthy of respect. Those who vindicate one school of medicine and bitterly condemn another are actuated by a zeal that is not according to knowledge. With what pharisaic pride some men look down upon others who have not received a diploma from the so-called standard school. All this proves that they can not see afar off, and have not been purged from their old sins. They need to humble themselves at the cross of Calvary. This spirit will never be acknowledged in heaven, nor will men who cherish it hear the "Well done." Some have been as zealous in exalting what their particular school advocated as though the Lord had specified that that method was the only one to be allowed. The use of drugs has resulted in far more harm than good; and should our physicians who claim to believe the truth almost entirely dispense with medicine, and faithfully practise along the lines of the principles of hygiene, using nature's remedies, far greater success would attend their efforts. [Cf: Pamphlet 066 p. 40 para. 03] p. 663, Para. 1, [1896MS].

The duties and qualifications of a physician are not small. The students need daily to lift responsibilities, that they may become burden-bearers. They may be inclined to undertake the duties of medical practitioners when they know nothing of their inability as far as experience is concerned. There is only one power that can make these students what they ought to be, and keep them steadfast. It is the grace of God and the power of the truth, exerting a saving influence upon the life and upon the character. The students, who intend to deal with suffering humanity, will find no graduating place this side of heaven. [Cf: Pamphlet 066 p. 41 para. 01] p. 663, Para. 2, [1896MS].

Sabbath Work. Physicians need to cultivate a spirit of self-denial and

self-sacrifice. It may be necessary to devote even the hours of the holy Sabbath to the relief of suffering humanity. But the fee for such labor should be put into the treasury of the Lord, to be used for the worthy poor who need medical skill but can not afford to pay for it. [Cf: Pamphlet 066 p. 42 para. 01] p. 663, Para. 3, [1896MS].

Health Reform at the Sanitarium. The managers and helpers in all our health institutions should have the true missionary spirit as a daily, abiding principle; for they are in a field which requires the highest kind of missionary work. Do not let your patients return to their homes poorly instructed; but educate them in the principles of health. . . . A responsibility to spread the knowledge of the principles of hygiene rests upon all who have enjoyed the benefits of health-reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and to a still greater degree by those who are connected with our health institutions. 1890. [Cf: Pamphlet 066 p. 42 para. 02] p. 664, Para. 1, [1896MS].

Among the greatest dangers to our health institutions is the influence of physicians, superintendents, and helpers who profess to believe the present truth, but who have never taken their stand fully upon health reform. Some have no conscientious scruples in regard to their eating, drinking, and dressing. How can the physician or any one else present the matter as it is when he himself is indulging in the use of harmful things? God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter; for God purposes to accomplish much through this agency. Drug medication, as it is generally practised, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies; then nature will respond to God's physician's--pure air, pure water, proper exercise, a clear conscience. Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. Drugs need seldom be used. [Cf: Pamphlet 066 p. 43 para. 01] p. 664, Para. 2, [1896MS].

If the heart is purified through obedience to the truth, there will be no selfish preferences, no corrupt motives: there will be no partiality. Love-sick sentimentalism, whose blighting influence has been felt in all our institutions, will not be developed. Strict guard should be kept that this curse shall not poison or corrupt our health institutions. 1890. [Cf: Pamphlet 066 p. 43 para. 02] p. 664, Para. 3, [1896MS].

If those connected with the Sanitarium are not in every respect correct representatives of the truths of health reform, decided reformation must make them what they should be, or they must be separated from the institution. 1879. [Cf: Pamphlet 066 p. 44 para. 01] p. 665, Para. 1, [1896MS].

Then what is the special work in all our institutions for health? Instead of educating the appetite to indulgence, which is the great cause of disease, knowledge must be imparted in regard to self-denial of appetite and control of the passions. The knowledge of salvation, the knowledge of sin, and of redemption from its fearful woes, its bondage, and its defilement must be plainly stated to all,--high or low, rich or poor,--in carefully prepared lectures. [Cf: Pamphlet 066

p. 44 para. 02] p. 665, Para. 2, [1896MS].

Passion grows with every indulgence. If evil thoughts and evil practises are in the ascendancy, the heart and mind become polluted. Are these things to go on, and the victims be unwarned? Are the youth to be unchecked by any message of enlightenment from Heaven? Are there to be no faithful ones who will present before all who are brought into these institutions, righteous habits in contrast with the defiling practises of this age? Are no lessons to be taught to the very ones who so much need them? Those who are intelligent in regard to these evils should be the ones to fill important positions at our health institutions. All who have knowledge in these things, who know the perils of this time, should feel a burden for the souls and bodies for whom Christ has died, and they should carry the burden day and night. [Cf: Pamphlet 066 p. 44 para. 03] p. 665, Para. 3, [1896MS].

Nothing but the truth of God can either make man savingly wise or keep him so. If there is an immortal life to be obtained; if a pure and holy character must be developed in order to gain entrance to the presence of the Lord and the society of the heavenly angels, then why do not teachers, physicians, and preachers act this in their example and by their teaching? Why are they not more zealous for the Master? Why do they not have more burning love for the souls for whom Christ died? If man is earnestly seeking for glory, honor, and immortality, his mind must naturally come into harmony with God's mind. The true disciple in the school of Christ, whose mind is in harmony with the mind of God, will be not only constantly learning, but also teaching,--constantly reflecting light, teaching upward and away from the common prevailing errors of this perverse and adulterous generation. Physicians, teachers, superintendents,--any one in office, and any helper, who shall neglect his solemn obligation in this matter, and persist in following selfish plans and ideas in precept and example, is a false guide,--a sign-board pointing in the wrong direction. 1888. [Cf: Pamphlet 066 p. 45 para. 01] p. 665, Para. 4, [1896MS].

The Sanitarium as a Missionary Field. Let the Christian physician remember that he has pledged himself to represent Christ to others in practise, in character. If he does not strictly guard himself, if he allows the barriers to be broken down, Satan will overcome him with his spacious temptations. There will be a blemish in his character which will tell in its evil workings upon other minds, and leave a molding influence upon others characters. [Cf: Pamphlet 066 p. 46 para. 01] p. 666, Para. 1, [1896MS].

The Lord will work with your efforts as you appropriate your gifts to his glory. You are to be missionaries in the highest sense of the word, knowing how to speak a word in season to him that is weary. You are to educate yourselves in such a way that you will have an appreciation of the spiritual necessities of those around you. [Cf: Pamphlet 066 p. 46 para. 02] p. 666, Para. 2, [1896MS].

The world looks favorably on some of our methods and ideas; but we must not let the flattery of the world seduce us. We must not depend upon human favor or patronage for success. Like a mighty cleaver, the truth has taken us out of the quarry of the world to be the peculiar people of God, and we can not afford to assimilate with the world. We must not compromise one principle of the truth, or yield one position,

to gain the favor of the world. O for a life consistent with our faith! *No portion of the Lord's vineyard has greater possibilities for doing good than the Sanitarium.* He has promised that if we follow Christ our Saviour, we shall walk in the light as he is in the light. He desires to show to the world those who will diffuse the light shining from the cross of Calvary. Above everything else in the institution, the spirit of mercy, compassion, human tenderness,--the gentleness of Christ,--is to be manifested. Worldly policy must not prevail, outward appearances must not be permitted to blind the judgment. *The poor must receive special attention,* because they have not the good things of this life. If the spirit of Christ is cherished and made manifest in the actions, impressions for good will be made upon those who have received a false education concerning life and its great responsibilities. [Cf: Pamphlet 066 p. 46 para. 03] p. 666, Para. 3, [1896MS].

The Sanitarium is to be a missionary institution in the fullest sense of the word; and its character in this respect must be preserved or it will not bear upon it the superscription of God. To keep it thus will require godliness of life and character in every worker. The success of this institution must be viewed in the light of God's word. True success will bear the heavenly credentials. The workers for God will rejoice in the Lord, and at the same time be dissatisfied with their own efforts. The moment of rejoicing in the Lord because of success will be the moment of self-abasement because of what has been left undone through neglect and unfaithfulness. [Cf: Pamphlet 066 p. 47 para. 01] p. 666, Para. 4, [1896MS].

Men who accept a position in any of our health institutions should do so with as full a realization of its responsibilities as possible. The Lord has promised to be a present help in every time of need, and there is no excuse for not doing more real missionary work at the Sanitarium. Far better attention should be paid to obtaining a fitness for every duty. Workers should seek to improve, that they may do their work in the best manner possible, and with fidelity, so as to meet the approval of God. Opportunities for doing good have always been far in advance of the workers, for they have failed to see and improve them because the enemy of right doing has had a controlling power over their minds. *About 1888.* [Cf: Pamphlet 066 p. 47 para. 02] p. 667, Para. 1, [1896MS].

It is a mistake to think that points of doctrine must first be presented to one who is in error. The first thing to be presented is the Lamb of God, who taketh away the sins of the world. By the bedside of the sick, the physician has abundant opportunity to call attention to the Saviour of mankind; and shall these precious opportunities be lost? Shall he hide his talents, and fail to bring salvation to the lost one? *Dec. 1, 1895.* [Cf: Pamphlet 066 p. 48 para. 01] p. 667, Para. 2, [1896MS].

As the subject of vital godliness is made essential for salvation, the peculiarities of our faith will appear, distinguishing us from the world and yet no tirade should be made against the doctrines held by others. In our associations with worldly people, the spirit of Christ shown in true modesty, and the true Christian principles lived by those who know the truth, will be a recommendation to our faith. The Sanitarium is indeed a broad missionary field. *1895.* [Cf: Pamphlet 066 p. 48 para. 02] p. 667, Para. 3, [1896MS].

I want to say that the third angel's message is the gospel, and that the health reform is the entering wedge for the truth. There are to be no abrupt declarations of any phase of our faith. Preach the truth as it is in Jesus, and bring all the brightness and special radiance from the bright beams of the Sun of Righteousness into the gospel. Those who speak of practical godliness should dwell upon the lessons of Christ. All should have the guidance of the Holy Spirit; and let none be satisfied without it. Let your words express your confidence and love for God. The most simple testimonies borne in a humble spirit, expressing the love of God will touch hearts. Even unbelievers will see that the doctors and nurses and workers are all combined to represent the truth in character. [Cf: Pamphlet 066 p. 48 para. 03] p. 667, Para. 4, [1896MS].

When the Lord specified that there should be a health and temperance institution at Battle Creek, he also specified what should be its object. It was not to be fashioned after the character of any other institution in the world. It was to stand as a Seventh-day Adventist institution, one that should give character to God's cause in the world. *It was also to be an asylum for those who should accept the truth, to which they might resort when sick.* It was to be a place where the truth should be made to shine out--not where it should be placed under a bushel. The truth should be the all-important thing in the institution. The Lord designed that it should be a place where he would be honored in word and in deed, where his law should be magnified, where the true faith of the Bible should ever be made prominent before the patrons. 1895. [Cf: Pamphlet 066 p. 49 para. 01] p. 668, Para. 1, [1896MS].

Medical Missionaries. God has said that if the men connected with this institution would walk humbly and obediently, in purity of life, doing the will of God, it would live and prosper; and from it would be sent forth missionaries to bless others with the light that God has given them. These will, in the spirit of Jesus, demolish the idols in high places; they will unveil superstition, and plant truth, purity, and holiness where now are cherished only error, self-indulgence, intemperance, and iniquity. *Before 1890.* [Cf: Pamphlet 066 p. 50 para. 01] p. 668, Para. 2, [1896MS].

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 make brief, earnest prayers. Let them learn to speak of the world's Redeemer, to lift up the Man of Calvary higher and still higher. Transplant trees out of your thickly planted nursery. God is not glorified in having such immense advantages centered in one place. We need wise nurserymen who will transplant trees in 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 of 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 can not have the advantage 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, We are encouraged as we see the work that is being

done in Chicago, and in a few other places. But the large responsibility that is now centered in Battle Creek should have been distributed years ago. 1895. [Cf: Pamphlet 066 p. 50 para. 02] p. 668, Para. 3, [1896MS].

The medical missionary field is open before us. We are beginning to comprehend better the light given years ago--that health reform principles would be as an entering wedge, to be followed by a religious influence. To voice the words of John, "Behold the Lamb of God that taketh away the sin of the world." Would that all might be so taught as to work intelligently as medical missionaries; for this would serve as credentials to them in finding access to homes and families where they could sow the seeds of truth. We want to feel as Christ felt,--that we can not abandon the souls who are in need of what we can do for them; we can not leave the helpless, suffering little ones to the evils of orphanage, and ignorance, and want, and sin, and crime. The Lord would have us to be health reformers in the true sense of the term. 1895. [Cf: Pamphlet 066 p. 51 para. 01] p. 669, Para. 1, [1896MS].

Prayer for the Sick. This is a very delicate question, and to many minds, I fear, will not be satisfactorily settled. I have tried to act upon the light the Lord has given me, in the fear of God. [Cf: Pamphlet 066 p. 52 para. 01] p. 669, Para. 2, [1896MS].

I have been troubled over these things, and years ago took the position that if I had any duty to pray for the sick, I would come before the Lord with a petition of this kind: "Lord we can not read the heart of this sick one; but thou knowest whether it is for the good of his soul, and for the glory of thy name to raise him to health. In thy great goodness, compassionate this case, and let healthy action take place in the system. The work must be entirely thine own. We have done all that human skill can do; now, Lord, we lay this case at thy feet; work thou as only God can work; and if it be for thy glory, arrest the progress of disease and heal this sufferer." [Cf: Pamphlet 066 p. 52 para. 02] p. 669, Para. 3, [1896MS].

After I have prayed earnestly for the sick, what then? Do I cease to do all that I can for their recovery?--No, I work all the more earnestly, that the Lord may bless the means which his own hand has provided, entreating that he may give a sanctified wisdom to co-operate with God in the recovery of the sick. [Cf: Pamphlet 066 p. 52 para. 03] p. 669, Para. 4, [1896MS].

In praying for the sick, it is essential to have faith; for it is in accordance with the word of God. "The fervent and effectual prayer of a righteous man availeth much." So we can not discard praying for the sick, and we should feel very sad if we could not have the privilege of approaching God, to lay before him all our weaknesses and our infirmities, to tell the compassionate Saviour all about these things, believing that he hears our petitions. Sometimes answers to our prayers come immediately: sometimes we have to wait patiently, and continue earnestly to plead for the things that we need, our cases being illustrated by the case of the importunate solicitor for bread. "Which of you shall have a friend, and shall go unto him at midnight," etc. This lesson means more than we can imagine. We are to keep on asking, even if we do not realize the immediate response to our prayers. "I say unto you, Ask and it shall be given unto you; seek, and ye shall find;

knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Cf: Pamphlet 066 p. 52 para. 04] p. 669, Para. 5, [1896MS].

We need grace, we need divine enlightenment, that through the Spirit we may know how to ask for such things as we need. If our petitions are indited by the Lord, they will be answered. [Cf: Pamphlet 066 p. 53 para. 01] p. 670, Para. 1, [1896MS].

There are precious promises in the Scriptures to those who wait upon the Lord. We all desire an immediate answer to our prayers, and are tempted to become discouraged if our prayer is not immediately answered. Now my experience has taught me that this is a great mistake. The delay is for our special benefit. We have a chance to see whether our faith is true and sincere, or changeable like the waves of the sea. We must bind ourselves upon the altar with the strong cords of faith and love, and let patience have her perfect work. Faith strengthens through continual exercise. This waiting does not mean that because we ask the Lord to heal there is nothing for us to do. On the contrary, we are to make the very best use of the means which the Lord in his goodness has provided for us in our necessities. [Cf: Pamphlet 066 p. 53 para. 02] p. 670, Para. 2, [1896MS].

I have seen so much of carrying matters to extremes, in praying for the sick, that I have felt that this part of our experience requires much solid, sanctified thinking, lest we shall make movements that we may call faith, but which are really nothing less than presumption. Persons worn down with affliction need to be counseled wisely, that they may move discretely; and while they place themselves before God to be prayed for that they may be healed, they are not to take the position that methods of restoration to health in accordance with nature's laws are to be neglected. [Cf: Pamphlet 066 p. 54 para. 01] p. 670, Para. 3, [1896MS].

If they take the position that in praying for healing they must not use the simple remedies provided by God to alleviate pain and to aid nature in her work, lest it be a denial of faith, they are taking an unwise position. This is not a denial of faith; it is in strict harmony with the plans of God. When Hezekiah was sick, the prophet of God brought him the message that he should die. He cried unto the Lord, and the Lord heard his servant, and worked a miracle in his behalf, sending him a message that fifteen years should be added to his life. Now one word from God, one touch of the divine finger, would have cured Hezekiah instantly, but special directions were given to take a fig and lay it upon the affected part, and Hezekiah was raised to life. In everything we need to move along the line of God's providence. [Cf: Pamphlet 066 p. 54 para. 02] p. 670, Para. 4, [1896MS].

Special Instruction Relating to The Review and Herald Office, and The Work in Battle Creek. "Sunnyside," Cooranbong, N.S.W., May 26, 1896.
Dear Brother Olsen:-- I received the American mail on Monday, the 25th. I have written a letter to you, and today, Tuesday, Sister ----- read me a letter of which I sent you a copy. Whether this particular case is correct or incorrect, just such scenes have been presented before me. [Cf: Pamphlet 080 p. 1 para. 01] p. 671, Para. 1, [1896MS].

I have written to Brother ----- in reference to himself and his responsibilities. He has answered me in a good, humble spirit; and I pray the Lord to strengthen him to resist temptation. [Cf: Pamphlet 080 p. 1 para. 02] p. 671, Para. 2, [1896MS].

Now, my brother, I want you to make it your first business to investigate, in company with some others of a different spiritual experience than that of -----, and every one of like influence, every man in that Office; and to make it your special business to inquire of the youth who are employed there, in regard to their work. Open your eyes wide to see what needs adjustment and correction. [Cf: Pamphlet 080 p. 1 para. 03] p. 671, Para. 3, [1896MS].

Less long, sweeping journeys across the continent, and more close investigation of the true inward working of the heart, is essential. The rooms in the Office need inspection, that the things you know not, you may discern and search out. The temple of God must be cleansed, that his name shall not be dishonored by men who are not connected with him. My heart is pained as, in my dreams, I am visited, and appealed to by different ones, placing the corruptions in the Office of publication before me. I awaken to find it a dream, but know it to be the truth. My dear brother, the spirit of severity, of lording it over the ignorant and helpless, is being opened before me. In the place of the Office being an educating school to prepare the youth to give their hearts to the Lord, the teachers and overseers, by their course of action, drive them onto Satan's battleground. It is not a place where the Lord Jesus is entertained as a Heavenly Guest. Some of the overseers, and the workers under their supervision, give little time to thoughts of a high and holy order; the Lord is not glorified. [Cf: Pamphlet 080 p. 1 para. 04] p. 671, Para. 4, [1896MS].

Need of Reformation. I wrote, some time since, in reference to the Oakland Office, and then my guide revealed to me that the same spirit, in a more decided manner leavened the Office at Battle Creek; and there were souls lost, eternally lost, through the influence of words of severity and of harshness. Things will transpire in our institutions that will need adjustment, and at once; but let the reformation be made with a spirit to restore, not to destroy. We are fearfully behind in the work of Christ for the saving of souls. We have not that sharp conception of duty required by the truth which we profess to love and honor. We allow a freezing atmosphere to surround our souls; we withhold words that ought to be spoken from the Scriptures. In order to fulfil our duty as God's faithful watchmen, we should give words of correction in humility of mind, "considering thyself, lest thou also be tempted." Neglect not to bind up, with your reproof, words of encouragement. Be cheerful, but not light and trifling; pray for discernment, for a wholesome Christlike spirit. Paul, in his letter to the Philippians, said, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [Cf: Pamphlet 080 p. 2 para. 01] p. 672, Para. 1, [1896MS].

Sincerity means much more than many are inclined to suppose. It means being true to your brother; never allowing yourself to do him wrong, or suffer him to be unfaithful in the discharge of his duty. [Cf: Pamphlet

080 p. 3 para. 01] p. 672, Para. 2, [1896MS].

Those who are set to keep the rooms in a healthful condition, that the angel of God passing through may approve, must be sincere. There must be no haphazard work; carry the Spirit of Christ in all your dealings. I would not, under any consideration, send a child of mine to learn the printer's trade under the present discipline and management in the several rooms. All are not managed in exactly the same objectionable manner; but all are much in need of the sanctifying grace of Christ Jesus. Are the men set over others, wise counselors of youth? Are they sincere Christians, or make-believes? Is their submission to divine authority as perfect as that which they require of the youth who are being educated under them? Overbearing, harsh words are unprofitable in professors of religion. A harsh, tyrannical spirit has come in, resulting in great and various evils. The temptations to sin come to every youth; and the overseers in every room need to be thoroughly converted men. What are the attributes most prized, and which bring greatest joy to the Saviour who died to save sinners?--It is to have men and women co-operating with him to seek and to save the lost. Every one who is self-denying, self-sacrificing, for the sake of poor souls that need help, will have his reward. If we are children of God, we should be, and will be living channels of light. [Cf: Pamphlet 080 p. 3 para. 02] p. 672, Para. 3, [1896MS].

Those who have not received Christ as their personal Saviour, should never be placed as directors of the youth. If they cannot submit themselves to the control of God, they are not qualified to manage and teach order and law to those brought under them. Those who claim to be Christ's disciples, if themselves under discipline to God, will make tender, loving, wise guides and instructors of the youth; for Christ says, "I will manifest myself unto them." [Cf: Pamphlet 080 p. 4 para. 01] p. 673, Para. 1, [1896MS].

God's Wondrous Love. "If we love one another, God dwelleth in us, and his love is perfected in us;" and that love cannot be restrained. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Only by becoming partakers of the divine nature, can the law of God be fulfilled by men. Only he who loves God with all his heart, soul, mind, and strength, and his neighbor as himself, can give glory to God in the highest, and peace on earth, good will to men. This was the work of Christ; and when his work is appreciated and represented by his followers, the great result will be achieved in the "joy that was set before him" in the saving of the souls for whom he gave his life. [Cf: Pamphlet 080 p. 4 para. 02] p. 673, Para. 2, [1896MS].

The Lord has been laboring constantly from age to age to awaken in the souls of men a sense of their divine brotherhood, and thus to establish an order and divine harmony proportionate to the great and eternal deliverance he has wrought out for every one who will receive him. The Lord calls upon all who profess to believe in him to be coworkers with him, to use every God-given ability, opportunity, and privilege to lead perishing souls within the sphere of their influence, to Jesus Christ. Here is the only hope for transformation of character; this will give peace and joy in believing, and fit them for the society of the heavenly angels in the kingdom of God. O how earnest, persevering, and untiring should be the efforts of every sin-pardoned soul to seek to bring other souls to Jesus Christ, that their neighbors shall become

joint-heirs with Jesus! Whoever is your neighbor is to be sought for, labored for. Is he ignorant? Let your communication, your association make him more intelligent. The outcast, the youth, full of defects in character, are the very ones God enjoins upon us to help. "I came not to call the righteous," said Christ, "but sinners to repentance." [Cf: Pamphlet 080 p. 5 para. 01] p. 673, Para. 3, [1896MS].

See what sinners the colored people were, the down-trodden, the poor! These Christ died to save; and they can, through painstaking and judicious management, become trophies of his grace, heirs of God, and joint-heirs with Jesus Christ. Through faith in Jesus Christ they become purified, sanctified: for the religion of Jesus Christ never degrades the receiver, but works with transforming power, refining the taste, sanctifying the judgment, fitting the soul for the entrance of the Word that giveth life, that giveth understanding even to the simple. Those who will be humble enough to learn, the very nobility of the world will consider it an honor to go to heaven in their company, and angels of God will co-operate with such as are workers together with God. We need to hunger and thirst after righteousness, that we may have Christ in us as a well of water, springing up into everlasting life. [Cf: Pamphlet 080 p. 5 para. 02] p. 674, Para. 1, [1896MS].

Deeper Piety Needed. Right at the head of the work there must be deeper piety, more faithful taking heed to the word of God, a watching for souls as they that must give an account. Each worker should be moved by a living, abiding, converting principle. It is not large establishments where much money is invested to make them more convenient, that will obtain influence and win hearts. The school and the Office should be an asylum for the sorely tempted youth. They are God's property. They have hearts to be won; they have souls to save. Instead of spending money in bicycles, in picture-making, in little and great idols to place upon your tables and on your walls, let the means be used to gather in the youth; teach them, and patiently watch over them, in wisdom dealing with their follies. Pray with them alone. Converse with them, with hearts filled with pity and that love which Christ has shown for you. Angels of God will give every true worker a rich experience in doing this work. We are to labor in earnest to break down every barrier that has been built up to keep Christ from entering the citadel of the heart. There is more joy in heaven over one sinner that repenteth than over ninety and nine persons that think they need no repentance. Let instructors do their duty patiently, and although they may be often tried, be assured they will not fail nor be discouraged. Be not weary in well-doing; the heavenly intelligences will work with your every effort. A word of love and encouragement will do more to subdue the hasty temper and wilful disposition than all the fault-finding and severe censure that you can heap upon the erring ones. [Cf: Pamphlet 080 p. 6 para. 01] p. 674, Para. 2, [1896MS].

It is those who are in positions of trust, those who have great light, large opportunities, who are not forming characters and carrying into their life-practise, principles that will stand the test of trial. These need to be rebuked sharply for their influence over the young. The impetuous temper must be eradicated. When provoked, do not pour out a torrent of words and commit sin; but talk with your Lord about it. He says to your soul, "Be still, and know that I am God." [Cf: Pamphlet 080 p. 7 para. 01] p. 675, Para. 1, [1896MS].

If the God-given responsibilities of saving souls ready to perish, were understood, old habits, traditionary sentiments that clog and hinder reformatory action, would be cut away from the heart and life, and a transformation would take place in character. Advice, reproof, and counsel should be given patiently, taking out the bitterness of the self-mingling spirit. The language should not be exaggerated, but should be gentle and humble. The stern, harsh spirit that humiliates and crushes the wrong-doer, will seldom work a reformation. "Thy gentleness hath made me great." It sets before the wrong-doer his sins, and helps him to recover himself from the snares of Satan. [Cf: Pamphlet 080 p. 7 para. 02] p. 675, Para. 2, [1896MS].

God has not set any man on the judgment-seat. "Judge not," he said, "that ye be not judged." The grace of humility should be cherished in the heart. It will modify and mold the words that fall from our lips, into expressions of Christlike tenderness and care. The Master's work is not to be neglected: but it must be done in love, declaring the Master's message in the Master's spirit. [Cf: Pamphlet 080 p. 8 para. 01] p. 675, Para. 3, [1896MS].

Wrongs are often in need of being met; and though firmness and decision may be required, we should not meet them in an arbitrary, overbearing, crushing manner. Not until the heart is cleansed and purified through obedience to the truth, can we be laborers together with God, and work with the mind of Christ. Mrs. E. G. White. [Cf: Pamphlet 080 p. 8 para. 02] p. 675, Para. 4, [1896MS].

"Sunnyside," Cooranbong, N. S. W., May 31, 1896. *Dear Brother Olsen*:-- The Lord intends that a great work shall be done by the institutions which have been established by his direction; and he is dishonored when human principles which find no sanction in the word of God, are allowed to rule, when self and pride of opinion press to the front, giving the enemy room to intrude. Thus the enemy tries to hinder the work, but God calls upon his people to co-operate with him. "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: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." [Cf: Pamphlet 080 p. 9 para. 01] p. 675, Para. 5, [1896MS].

Dangers in Our Institutions. In order that the work of the Lord may go

forward, our institutions need discreet, pure-minded, righteous managers. But some in positions of trust have been confirmed in a wrong course of action by being tolerated for years, by being allowed to make decisions, to advocate methods, to carry out plans, which are not of the Lord's devising. The enemy has been given an opportunity to control men, and to manage the work which God has shown should be kept pure and sacred, that it may be looked upon with reverence by all who claim to believe the truth. When men entrusted with responsibilities, neglect to cherish that which is sacred, and use common fire in God's service, God will despise their offering to him. This has been, and is still being done. [Cf: Pamphlet 080 p. 10 para. 01] p. 676, Para. 1, [1896MS].

For years a degree of pharisaism has been springing up among us, which has separated some from the Bible standard. If the preconceived ideas of those actuated by this spirit are crossed, they immediately assume a controversial, combative attitude, as a man puts on armor when preparing for battle. Much pride and loftiness, and a spirit which desires to rule, has been manifested; but very little of the spirit which leads men to sit at the feet of Jesus and learn of him, has been shown. Human inventions and human plans are eclipsing sacred things, and excluding divine instruction. Men are taking the place of God by seeking to assume authority over their fellow men. But they rule without a vestige of the authority of God, which alone can make their ruling a healthful element; and others are becoming leavened by this wrong influence. If the principles of truth had been enthroned in the hearts of these men, human passions and human affections would have been guided and controlled by the Spirit of Christ. The atmosphere surrounding the soul would not be deleterious and poisonous; for self would be hid in Jesus. [Cf: Pamphlet 080 p. 10 para. 02] p. 676, Para. 2, [1896MS].

Let those who desire to rule their fellow men, read God's declaration on this subject. He says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: Pamphlet 080 p. 11 para. 01] p. 676, Para. 3, [1896MS].

"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. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But 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. So when his fellow servants saw what was done, they were very sorry, and came and

told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." [Cf: Pamphlet 080 p. 11 para. 02] p. 677, Para. 1, [1896MS].

On one occasion the disciple John came to Jesus, saying, "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." [Cf: Pamphlet 080 p. 12 para. 01] p. 677, Para. 2, [1896MS].

The spirit that has been shown to others by some in positions of trust in our institutions, does not harmonize with these words. The wrong spirit they have manifested has been caught by others, and if zeal and wisdom were shown in setting the heads of our institutions right, so many would not be turned out of the way. "Beware of the leaven of the Pharisees," said Christ; guard against the influence which they exert. [Cf: Pamphlet 080 p. 12 para. 02] p. 677, Para. 3, [1896MS].

Example of Christ. Christ's life of humiliation should be a lesson to all who desire to exalt themselves above their fellow men. Though he had no taint of sin upon his character, yet he condescended to connect our fallen human nature with his divinity. By thus taking humanity, he honored humanity. Having taken our fallen nature, he showed what it might become, by accepting the ample provision he has made for it, and by becoming partaker of the divine nature. [Cf: Pamphlet 080 p. 13 para. 01] p. 678, Para. 1, [1896MS].

In humility Christ began his mighty work of lifting the fallen race from the degradation of sin, recovering them by his divine power, which he had linked with humanity. Passing by the grand cities, and the renowned places of learning and supposed wisdom, he made his home in the humble and obscure village of Nazareth. The greater part of his life was passed in this place, from which it was commonly believed that no good thing could come. In the path which the poor, the neglected, the suffering, and the sorrowing must tread, he walked while on earth, taking upon him all the woes which the afflicted must bear. His home was among the poor. His family was not distinguished by learning, riches, or position. For many years he worked at his trade as a carpenter. [Cf: Pamphlet 080 p. 13 para. 02] p. 678, Para. 2, [1896MS].

The Jews had proudly boasted that Christ was to come as a king, to conquer his enemies, and tread down the heathen in his wrath. But the humble, submissive life our Saviour led, which should have enshrined him in the hearts of his people, and given them confidence in his mission, offended and disappointed the Jews, and we all know of the treatment he received from them. If the angels of God had not been round about him to protect him, the people he came to save would have killed him. [Cf: Pamphlet 080 p. 14 para. 01] p. 678, Para. 3, [1896MS].

Christ did not exalt man by ministering to his pride. He humbled himself, and became obedient to death, even the death of the cross; and unless human pride is humbled and subdued, unless the stubborn heart is made tender by the Spirit of Christ, it is not possible for him to impress his divine similitude upon us. He, the humble Nazarene, might have poured contempt upon the world's pride, for he was commander in the heavenly courts; but he came to our world in humility, in order to show that it is not riches or position or authority or honorable titles, that the universe of heaven respects and honors, but those who will follow Christ, making any position or duty honorable by the virtue of their character, through the power of his grace. [Cf: Pamphlet 080 p. 14 para. 02] p. 678, Para. 4, [1896MS].

No human being is warranted to lift himself up in pride. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: Pamphlet 080 p. 14 para. 03] p. 679, Para. 1, [1896MS].

Council Meetings. Scenes that were a shame to Christians, have been presented to me, as taking place in the council meetings held after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians were met for prayer and counsel. These meetings should have been dismissed as an insult to heaven. The Lord was not revered as an honored guest by those assembled in council, and how could they expect divine light to shine upon them; how could they feel that the presence of Jesus was molding and fashioning their plans? The place of meeting was not held as sacred, but was looked upon as a common business place. Then how could those assembled receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master? [Cf: Pamphlet 080 p. 15 para. 01] p. 679, Para. 2, [1896MS].

In your council meetings and committee meetings, decisions are made, plans devised and matured which, when put into practice, leave an impression on the work at large; and no vestige of a spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings there is a heavenly Watcher. Do not allow one word of vanity to be spoken; for you are legislating for God, and he says to you, "Be still, and know that I am God." [Cf: Pamphlet 080 p. 15 para. 02] p. 679, Para. 3, [1896MS].

If your committee meetings and council meetings are not under the direct supervision of the Spirit of God, your conclusions will be earth-born, and worthy of no more consideration than are any man's expressions. Christ says, "Without me ye can do nothing." If he is not honored in your assemblies as chief Counselor, your planning comes from no higher source than the human mind. [Cf: Pamphlet 080 p. 15 para. 03] p. 679, Para. 4, [1896MS].

Brother Olsen, you speak of my return to America. For three years I stood in Battle Creek as a witness for the truth. Those who then refused to receive the testimony given me by God for them, and rejected the evidences attending these testimonies, would not be benefited

should I return. [Cf: Pamphlet 080 p. 16 para. 01] p. 679, Para. 5, [1896MS].

I shall write to you; but should I return to Battle Creek, and bear my testimony to those who love not the truth, the ever-ready words would rise from unbelieving hearts, "Somebody has told her." Even now unbelief is expressed by the words, "Who has written these things to Sister White?" But I know of no one who knows them as they are, and no one who could write that which he does not suppose has an existence. Some one has told me,--He who does not falsify, misjudge, or exaggerate any case. While in Minneapolis He bade me follow him from room to room, that I might hear what was spoken in the bedchamber. The enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticizing way. [Cf: Pamphlet 080 p. 16 para. 02] p. 680, Para. 1, [1896MS].

I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people, were heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures, as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took part in them, his brethren. All this the Heavenly Watcher noticed, and it is written in the book of God's remembrance. [Cf: Pamphlet 080 p. 16 para. 03] p. 680, Para. 2, [1896MS].

The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance; but every time the same spirit wakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God, and must answer for them at his judgment throne. The same spirit that actuated the rejecters of Christ, rankles in their hearts, and had they lived in the days of Christ, they would have acted toward him in a manner similar to that of the godless and unbelieving Jews. [Cf: Pamphlet 080 p. 17 para. 01] p. 680, Para. 3, [1896MS].

God's servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been liberally bestowing upon us, rejects Christ; and for him there is no other Saviour. [Cf: Pamphlet 080 p. 17 para. 02] p. 680, Para. 4, [1896MS].

The Work at Battle Creek. The Spirit of the Lord, has outlined the condition of things at the Review and Herald Office. Speaking through Isaiah, God says, "I will not contend forever, neither will be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." [Cf: Pamphlet 080 p. 17 para. 03] p. 681, Para. 1, [1896MS].

This is precisely what has been done in the Office of publication at Battle Creek. Covetousness has been woven into nearly all the business

transactions of the institution, and has been practised by individuals. This influence has spread like the leprosy, until it has tainted and corrupted the whole. As the publishing house has become corrupted, the General Conference Association has stepped in, and proposed to take the diseased child off its hands, and care for it. But it is a snare for the General Conference Association to take the publishing work on its shoulders. This puts no special sanctity upon the work, but upon the General Conference Association a burden which will weigh it down, cripple it, and weaken its efficiency, unless men who have firm principle, mingled with love, shall conduct the business lines. [Cf: Pamphlet 080 p. 18 para. 01] p. 681, Para. 2, [1896MS].

In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been done in the past, will be carried forward under the guise of the General Conference Association. The sacred character of this Association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect? There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God. [Cf: Pamphlet 080 p. 18 para. 02] p. 681, Para. 3, [1896MS].

To a large degree the General Conference Association has lost its sacred character, because some connected with it have not changed their sentiments in any particular since the Conference held at Minneapolis. Some in responsible positions go on "frowardly" in the way of their own hearts. Some who came from South Africa and from other places to receive an education which would qualify them for the work, have imbibed this spirit, carried it with them to their homes, and their work has not borne the right kind of fruit. The opinions of men, which were received by them, still cleave to them like the leprosy; and it is a very solemn question whether the souls who became imbued with the spiritual leprosy in Battle Creek, will ever be able to distinguish the principles of heaven from the methods and plans of men. The influences and impressions received in Battle Creek have done much to retard the work in South Africa. [Cf: Pamphlet 080 p. 19 para. 01] p. 681, Para. 4, [1896MS].

As things now exist in Battle Creek, the work of God cannot be carried forward on a correct basis. How long will these things be? When will be perceptions of men be made clear and sharp by the ministration of the Holy Spirit? Some there do not detect the injurious effects of the plans which for years have been working in an underhand manner. Some of the managers at the present time are walking in the light that they have received, and are doing the best they can, but their fellow workers are making things so oppressive for them that they can do but little. The enslaving of the souls of men by their fellow men in deepening the darkness which already envelops them. Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand. Where is the voice, from

whence will it come, to whom the people may listen, knowing that it comes from the True Shepherd? I am called upon by the Spirit of God to present these things before you, and they are correct to the life, according to the practice of the past few years. [Cf: Pamphlet 080 p. 19 para. 02] p. 682, Para. 1, [1896MS].

"I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness." "Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb." "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." [Cf: Pamphlet 080 p. 20 para. 01] p. 682, Para. 2, [1896MS].

Consolidation Of The Publishing Work. The Lord has presented matters before me that cause me to tremble for the institutions at Battle Creek. He has laid these things before me, and I shall not be consistent if I do not seek to repress the spirit in Battle Creek, which reaches out for more power, when for years there have not been sufficient men who were qualified to preside, with Christian faithfulness, over the charge they already have. [Cf: Pamphlet 080 p. 21 para. 01] p. 683, Para. 1, [1896MS].

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and if any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored. [Cf: Pamphlet 080 p. 21 para. 02] p. 683, Para. 2, [1896MS].

Twenty years ago, I was surprised at the cautions and warnings given me in reference to the publishing house on the Pacific Coast; that it was ever to remain independent of all other institutions; that it was to be controlled by no other institution, but was to do the Lord's work under his guidance and protection. The Lord says, "All ye are brethren;" and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it. [Cf: Pamphlet 080 p. 21 para. 03] p. 683, Para. 3, [1896MS].

At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say, in answer to this proposition, that the Lord had not planned any such action. He who knows the end from the beginning, understands these matters better than erring man. [Cf: Pamphlet 080 p. 22 para. 01] p. 683, Para. 4, [1896MS].

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers would keep his honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand in its own independence, working out God's plan, under the control of none other but God. [Cf: Pamphlet 080 p. 22 para. 02] p. 684, Para. 1, [1896MS].

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press; but that if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things, and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a consolidation. Every branch should be allowed to live, and do its own work. [Cf: Pamphlet 080 p. 22 para. 03] p. 684, Para. 2, [1896MS].

Mistakes will occur in every institution, but if the managers will learn the lesson all must learn,--to move guardedly,--these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the word of God his rule of action. Then the blessing of God will rest on him. He cannot with safety dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy word as guide book. The truth must take control of the conscience and the understanding in all the work that is done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions. [Cf: Pamphlet 080 p. 23 para. 01] p. 684, Para. 3, [1896MS].

It is well pleasing to God that we have praise and prayer and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become man's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed; for they form the standard of character. No one can swerve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by unbelievers, because so many who profess to hold the truth, do not practice its principles in dealing with their fellow men. [Cf: Pamphlet 080 p. 23 para. 02] p. 684, Para. 4, [1896MS].

To my brethren at Battle Creek, I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek, the management of all the work, far and near. God's work cannot be carried forward successfully by men, who, by

their resistance to light, have placed themselves where nothing will influence them to repent or change their course of action. There are men connected with the work in Battle Creek whose hearts are not sanctified and controlled by God. [Cf: Pamphlet 080 p. 23 para. 03] p. 685, Para. 1, [1896MS].

If those connected with the work of God will not hear his voice and do his will, they should be separated entirely from the work. God does not need the influence of such men. I speak plainly; for it is time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God, should themselves be separated from the work of God, which is so solemn and so important. Mrs. E. G. White. [Cf: Pamphlet 080 p. 24 para. 01] p. 685, Para. 2, [1896MS].

An Earnest Admonition. "Norfolk Villa," Prospect St., Granville, N. S. W., Sept. 19, 1895. *Dear Brother-----:--* 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 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 are being shaped so that every other institution is following in the same course. 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 at Battle Creek for a long time. [Cf: Pamphlet 080 p. 25 para. 01] p. 685, Para. 3, [1896MS].

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 waxed 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: Pamphlet 080 p. 25 para. 02] p. 685, Para. 4, [1896MS].

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practise. 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. [Cf: Pamphlet 080 p. 25 para. 03] p. 685, Para. 5, [1896MS].

So it is today. Men connected with the work of God have been dealing unjustly, and it is time to call a halt. The holy principles God has given are represented by the sacred fire: but common fire has been used in place of the sacred. False propositions have been assumed as truth and righteousness, and everything has been managed in such a way as to carry out these propositions, which are a misrepresentation of God's character. Plans contrary to truth and righteousness have been 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. Men have taken 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. This devising leads to oppression, injustice, and wickedness. There will be no material change for the better until a decided movement is made to bring in different

state of things. [Cf: Pamphlet 080 p. 26 para. 01] p. 686, Para. 1, [1896MS].

The plea some are so ready to urge, "The cause of God," or "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. Let men deal with men upon the principles of the ten commandments, bringing these principles into their business transactions; for the great and holy and merciful God will never be in league with dishonest practises; not a single touch of injustice will he vindicate. The cause of God is 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 practises are abhorrent to God. [Cf: Pamphlet 080 p. 26 para. 02] p. 686, Para. 2, [1896MS].

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 court of the Babylonish king, 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 on their own will and action. They knew that they were to bring all their ability to their work, and by close, severe taxation of their powers, make the most of their opportunities for study and labor. [Cf: Pamphlet 080 p. 27 para. 01] p. 686, Para. 3, [1896MS].

He who has created men, and has given them talent and intellect, seeks to bring their minds into association with the divine. When this is done, goodness, love for their fellow men, will be their natural instinct. He would have men 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: Pamphlet 080 p. 27 para. 02] p. 687, Para. 1, [1896MS].

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. [Cf: Pamphlet 080 p. 27 para. 03] p. 687, Para. 2, [1896MS].

And 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? We are all on trial during probationary time. Satan is playing the game of life for every soul; Christ is at work for every soul. 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. When we have so gracious an opportunity of working out our own salvation 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? [Cf: Pamphlet 080 p. 27 para. 04] p. 687, Para. 3, [1896MS].

The Lord Jesus himself has 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. "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." Infinite wisdom is revealed in Christ. He suffered in our stead, that men could have another test and trial to prove whether they would be safe subjects for his kingdom. His blood was our ransom, his death brings life and immortality within our reach. He has risen from the dead, and has ascended on high to intercede for the fallen race. He is now at the right hand of the throne of God,--our Representative before the Father. Whatever 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. In and through him we are complete in every grace. We share his throne. "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [Cf: Pamphlet 080 p. 28 para. 01] p. 687, Para. 4, [1896MS].

There is a heaven of bliss, free from all dissension, free from all selfishness, free from poverty, sickness, and oppression, for those that overcome. 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. [Cf: Pamphlet 080 p. 29 para. 01] p. 688, Para. 1, [1896MS].

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, will have eternal life. They will be one in character with Christ. His prayer for his followers will be fulfilled. "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." Shall we not strive to form characters after the divine similitude? Shall we not here be conformed to the image of Christ? O that God would give us 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 all the fulness of God! Then would man look upon his fellow men as God's own purchased possession. He would keep his own soul in the love of God, and would not undertake to lord it over God's heritage. [Cf: Pamphlet 080 p. 29 para. 02] p. 688, Para. 2, [1896MS].

It was a wonderful thing for God to create man, to make mind. He created him that every faculty might be the faculty of the divine 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. The Lord Jesus is the Author of our being, and he is also the Author of our redemption; and every one who will enter into 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 redeemed will be overcomers; they will be elevated, pure, one with Christ. [Cf: Pamphlet 080 p. 29 para. 03] p. 688, Para. 3, [1896MS].

The divine decrees are to be vindicated; it will be demonstrated that they are not accessory to sin. There was no withdrawal of divine influence from Lucifer. Not in the slightest particular was there 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 are to give no cause for disaffection. The principles that are according to heaven's order must be maintained. [Cf: Pamphlet 080 p. 30 para. 01] p. 688, Para. 4, [1896MS].

Everything in our world is in agitation. Coming events cast their shadows before. The signs of the times are ominous indeed. There is assurance in nothing human or earthly. There are but two parties in this world. Satan works with his crooked, deceiving power, and through strong delusion he catches all who do not abide in the truth, and have turned their ears away from the truth, and have turned unto fables. Satan himself abode not in the truth, and 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: Pamphlet 080 p. 30 para. 02] p. 689, Para. 1, [1896MS].

Rapidly men are ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. Some are watching and waiting and working for our Lord's appearing, but the greater part of the world 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; and humanity will be hailed as God. [Cf: Pamphlet 080 p. 31 para. 01] p. 689, Para. 2, [1896MS].

Satan's skill is exercised in devising plans and methods without number to accomplish his purpose. 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 practise is not as open as the day, belongs to the methods of the prince of evil. [Cf: Pamphlet 080 p. 31 para. 02] p. 689, Para. 3, [1896MS].

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. 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 practical, 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. [Cf: Pamphlet 080 p. 32 para. 01] p. 689, Para. 4, [1896MS].

If men resist the warnings the Lord sends them, they become even

leaders in evil practises; 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 men's conception of righteousness and equity and impartial judgment, any device 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: Pamphlet 080 p. 32 para. 02] p. 690, Para. 1, [1896MS].

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. [Cf: Pamphlet 080 p. 32 para. 03] p. 690, Para. 2, [1896MS].

God 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 Peter 1:17.) But the rules God has given have been disregarded, and strange fire has been offered before the Lord. The spirit of domination is extending to the presidents of our conferences. But 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." 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. [Cf: Pamphlet 080 p. 33 para. 01] p. 690, Para. 3, [1896MS].

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. The high-handed power that has been developed, as though position made men gods, makes me afraid, and ought to cause fear. It is a curse wherever, and by whomsoever 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 authority cannot be trusted to mold 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 apart from him. [Cf: Pamphlet 080 p. 33 para. 02] p. 690, Para. 4, [1896MS].

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 13-16. The whole chapter is an eye-opener, if men wish to open their eyes. [Cf: Pamphlet 080 p. 34 para. 01] p. 691, Para. 1, [1896MS].

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 Bible platform, and in their own human judgment devise rules and resolutions to force the will of others. But when men are forced to follow the prescriptions of other men, an order of things is instituted that overrides sympathy and tender compassion, blinding the eyes of men to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden under foot. [Cf: Pamphlet 080 p. 34 para. 02] p. 691, Para. 2, [1896MS].

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; and Satan has had an opportunity to represent himself through them. When one who professes to be a representative of Christ, engages in sharp dealing, and presses men into hard places, those who are thus oppressed will either break every fetter of restraint, or will be led to regard God as a hard master. They cherish hard feelings against God, and their souls are 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 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 have a heart of flesh or a heart of steel. Such men may think they are representing the justice of God, but 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, appear fair enough to the blinded eyes of men, because they are inherent in their nature. A lie, believed and practised, becomes truth to them. Thus the purpose of Satan, that men should reach these conclusions through the working of their own inventive minds, is accomplished. [Cf: Pamphlet 080 p. 34 para. 03] p. 691, Para. 3, [1896MS].

A Common Source of Error. Men fall into error by starting with false premises, and then bringing everything to bear to make the error true. In some cases the first principles have a measure of truth interwoven with the errors, 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 profess to stand as representatives of God. These are false gods. [Cf: Pamphlet 080 p. 35 para. 01] p. 692, Para. 1, [1896MS].

Sinful men can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains a 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 that do this. [Cf: Pamphlet 080 p. 36 para. 01] p. 692, Para. 2, [1896MS].

"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 me shall be written in the earth, because they have forsaken the Lord, the fountain of living water." [Cf: Pamphlet 080 p. 36 para. 02] p. 692, Para. 3, [1896MS].

Let no plans or methods be brought into any of our institutions that will place mind or talent under the control of human judgment; for this is not in God's order. God has given to man, talents of influence which belong to him alone, and no greater dishonor can 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 agent is separated from God, and exposed to temptations. 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 his work, to purge from guilt and from every species of selfishness and hypocrisy. [Cf: Pamphlet 080 p. 36 para. 03] p. 692, Para. 4, [1896MS].

The Lord of heaven, who made our world, and who created man, guards the interests of every soul. To every man he has given this 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 the 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. Our talent, well used, will gain other talents, and these still others. The man with a few pence can serve God faithfully with his pence. If he does this, he is judged as faithful in the sight of God as the one who has improved pounds. [Cf: Pamphlet 080 p. 37 para. 01] p. 693, Para. 1, [1896MS].

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 as possible of these talents, 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 him, and faithfully trade upon them. No man is to merge his individuality into that of any other man. No man should be urged to make another man his steward. There are diversities of gifts, and a large work to be done in our world in the use of God's

entrusted goods. 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; it 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: Pamphlet 080 p. 38 para. 01] p. 693, Para. 2, [1896MS].

Principles Underlying Our Stewardship. 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 houses 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: Pamphlet 080 p. 38 para. 02] p. 693, Para. 3, [1896MS].

The efforts that have been made to turn all the profits derived 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. From the light given me by 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 make 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: Pamphlet 080 p. 39 para. 01] p. 694, Para. 1, [1896MS].

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 if he were not capable of managing the talents given him. The ideas which prevail, 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, are an error. [Cf: Pamphlet 080 p. 39 para. 02] p. 694, Para. 2, [1896MS].

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men took 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 their own appropriation. But the very persons whom God has entrusted with his goods, are held responsible to trade upon them, and thus develop talent. [Cf: Pamphlet 080 p. 40 para. 01] p. 694, Para. 3, [1896MS].

Every soul who has become the servant of God through the grace of Jesus Christ, has his own peculiar sphere of labor. He is not to be

bought or sold, but he is 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 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 at the very close of this earth's history? [Cf: Pamphlet 080 p. 40 para. 02] p. 694, Para. 4, [1896MS].

It is not our 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 given us, we shall invest this gain for the Master, praying for wisdom that we may be divested of all selfishness, and laboring most earnestly to advance the precious truth in our world. [Cf: Pamphlet 080 p. 40 para. 03] p. 695, Para. 1, [1896MS].

Individual Responsibility. 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: Pamphlet 080 p. 41 para. 01] p. 695, Para. 2, [1896MS].

By exercising your judgment, by 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: Pamphlet 080 p. 41 para. 02] p. 695, Para. 3, [1896MS].

While it is not your own 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 of men whether you shall use your means as you see fit to advance the work of God in destitute towns and cities, and impoverished localities. If the right plan had been followed, so much means would not have been 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 of judgment into any institution in our world. We are to

look to God for wisdom, as did Daniel. [Cf: Pamphlet 080 p. 42 para. 01] p. 695, Para. 4, [1896MS].

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 exercised their authority in controlling men according to their will. If men's wills were always submerged into God's will, this would be safe; but when men are separated from God, and their own wisdom is made a controlling power, the souls for whom Christ has given his life to free from the bondage of Satan, are brought under bondage to him in another form. [Cf: Pamphlet 080 p. 42 para. 02] p. 696, Para. 1, [1896MS].

Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship; but that before the heavenly universe we are to administer the truth committed to us by God? Our own hearts are to be sanctified, our hands are to have something to impart as occasion demands, of the income that God entrusts to us. The humblest of us have been entrusted with talents, and made agents for God, using our gifts for his name's glory. It is the duty of every one to realize his own responsibility, and to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it. He who improves his talents to the best of his ability, may present his offering to God as a consecrated gift, that will be as fragrant incense before him, a savor of life unto life. [Cf: Pamphlet 080 p. 42 para. 03] p. 696, Para. 2, [1896MS].

The Saviour's Interview With Nicodemus. The change which must come to 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 the kingdom of God." Nicodemus was a man in high position of trust, a man who was looked up to as one educated in Jewish customs, a man whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He had heard the teaching of Jesus, and his mind had been aroused by the wonderful works. He desired to hear more, but he would not go to Jesus by day; he was not prepared to meet the jealousy of the scribes and Pharisees; and it would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. He sought him at night, thinking, I will ascertain for myself the mission and claims of this teacher, and see whether he is indeed the Light to lighten the Gentiles, and the glory of Israel. "Rabbi," he said to Jesus, "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." [Cf: Pamphlet 080 p. 43 para. 01] p. 696, Para. 3, [1896MS].

Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." He virtually said to Nicodemus, It is not controversy that will help your case. Arguments will not bring light to your 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, until all things are made new, the strongest evidence 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: Pamphlet 080 p. 44 para. 01] p. 697, Para. 1, [1896MS].

To Nicodemus this was a very humiliating statement, and with a feeling of irritation he took up the words of Christ, saying, "How can a man be born when he is old?" He was not spiritually 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 pressed 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." [Cf: Pamphlet 080 p. 44 para. 02] p. 697, Para. 2, [1896MS].

Some gleams of truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the inquiry. "How can these things be?" With deep earnestness, Jesus answered, "Art thou a master of Israel, and knowest not these things?" 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. Christ's words conveyed the lesson, that instead of feeling irritated over the plain words of truth, and indulging in irony, Nicodemus 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, that Nicodemus was not offended as he realized his humiliating position. "Verily, verily, I say unto thee," continued Jesus, "we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, If I tell you of heavenly things?" [Cf: Pamphlet 080 p. 45 para. 01] p. 697, Para. 3, [1896MS].

I present this lesson to Nicodemus as highly applicable to those who today are in responsible positions as rulers in Israel, and whose voices are often heard in council, giving evidence of the spirit that Nicodemus possessed. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying responsible positions in our churches, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Will the lesson given to the chief ruler have the same influence on their hearts and lives as it had on his? [Cf: Pamphlet 080 p. 45 para. 02] p. 698, Para. 1, [1896MS].

Nicodemus was converted as the result of this interview. In that night conference with Jesus, the convicted man stood before the Saviour under the softening, subduing influence of the truth which was shining into the chambers of his mind, and impressing his heart. Jesus said to him, "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 told Nicodemus that he must have a new heart in order to see the kingdom of heaven, but he told him how to obtain this new heart. He read the inquiring mind of the seeker after truth, and presented 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. 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." Good news! good news! let it ring throughout the world! [Cf: Pamphlet 080 p. 46 para. 01] p. 698, Para. 2, [1896MS].

Nicodemus caught the meaning of Christ's words. He received his lesson, and became a true believer. He searched the Scriptures in a different way; he could say, "Old things are passed away; behold, all things are become new." He did begin to see the kingdom of heaven, because he submitted himself to the leading of the Holy Spirit. His voice was heard in the Sanhedrin council, opposing the measures for compassing the death of Christ. "Doth our law judge any man, before it hear him?" he asked. The scornful answer was returned, "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." [Cf: Pamphlet 080 p. 46 para. 02] p. 698, Para. 3, [1896MS].

The lesson given to Nicodemus 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 to the soul. Especially to every man who accepts responsibilities as a counselor, every one who is dealing with human minds, is this grand, beautiful truth to be a bright and shining light. It is no credit to the one who has the word of God in his possession, to say, "I have no experience. I do not understand these things." He never will be wiser until he becomes of much less consequence in his own estimation, and diligently searches the Word to obtain knowledge. [Cf: Pamphlet 080 p. 47 para. 01] p. 699, Para. 1, [1896MS].

The change of heart represented by the new birth, can be brought about only by the effectual working of the Holy Spirit. If it molds and fashions your heart daily, you will have divine insight to perceive the character of the kingdom of God. But pride and self-love have resisted the Spirit of God. Every natural inclination of the soul 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 co-operation 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 brought in contact. [Cf: Pamphlet 080 p. 47 para. 02] p. 699, Para. 2, [1896MS].

We are under contract to God, in his divine service, to work as Christ worked, not in accordance with natural inclinations, but in accordance with the Spirit of God. But 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. He must make it his first duty to understand the work of God in the regeneration of the soul. He must learn this lesson as a little child. This change should take place in every man before he accepts a position as leader or ruler in connection with the work of God. If he has not a vital connection with God, his own spirit and sentiments will prevail, and he will offer strange fire in the place of the sacred. [Cf: Pamphlet 080 p. 47 para. 03] p. 699, Para. 3, [1896MS].

Consider the incident which Christ presented 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 Jesus gave them a bitter lesson. He permitted them to be bitten by the fiery serpents, but in his great mercy he did not leave them to perish. Moses was bidden to make and 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 that there were meetings for discussion as to how the symbol of the brazen serpent could have any efficacy? Some hesitated, desiring a scientific explanation, but no light was given. They must accept the words given by Christ to Moses. It was proclaimed with the trumpet, and by the leading men of every tribe throughout the encampment. The word obeyed, would bring life and healing. [Cf: Pamphlet 080 p. 48 para. 01] p. 699, Para. 4, [1896MS].

What a strange symbol of Christ was that likeness of the serpent 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 cooperate with him in the saving of humanity. 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, was given in the most decided manner. [Cf: Pamphlet 080 p. 49 para. 01] p. 700, Para. 1, [1896MS].

The same healing, life-giving message is now sounding. It means hope, courage, faith, pardon, and life. It points to the Saviour, uplifted on the shameful tree. Those who have been bitten by the old serpent, the devil, are bidden to look and live. [Cf: Pamphlet 080 p. 49 para. 02] p. 700, Para. 2, [1896MS].

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 today 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 today be presented to men who act as rulers and counselors, 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? and what it means to cease from sin? what it means to have the righteousness of Christ, to bear the divine similitude? [Cf: Pamphlet 080 p. 49 para. 03] p. 700, Para. 3, [1896MS].

Look only 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 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 you by the Holy Spirit, because he loves you and is loath 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. Above all others, the men in responsible positions need the converting power of God daily. They need to sanctify themselves, that others may be sanctified. 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: Pamphlet 080 p. 50 para. 01] p. 700, Para. 4, [1896MS].

"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 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 is not willing that any shall perish, but that whosoever will, may come to him through Christ, and live. Mrs. E. G. White. [Cf: Pamphlet 080 p. 51 para. 01] p. 701, Para. 1, [1896MS].

Special Testimony to Battle Creek Church.-- Danger of Rejecting Truth.-- "Sunnyside," Cooranbong, N.S.W., May 30, 1896. Dear Brother [Cf: Pamphlet 154 p. 3 para. 1] p. 701, Para. 2, [1896MS].

God is not the author of anything sinful. None should fear to be singular if the fulfilment of duty requires it. If it makes us singular to avoid sin, then our singularity is merely the distinction between purity and impurity, righteousness and unrighteousness. Because the multitude prefer the path of transgression, shall we choose the same? We are plainly told by inspiration, "Thou shalt not follow a multitude to do evil." Our position should be clearly stated, "As for me and my house, we will serve the Lord." [Cf: Pamphlet 154 p. 3 para. 2] p. 701, Para. 3, [1896MS].

Power of the Holy Spirit. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Would that every one whose name is written in the church books could from the heart utter these words. The church-members need to know from experience what the Holy Spirit will do for them. It will bless the receiver, and make him a blessing. It is sad that every soul is not praying for the vital breathe of the Spirit; for we are ready to die if it breath not on us. [Cf: Pamphlet 154 p. 4 para. 1] p. 701, Para. 4, [1896MS].

We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed, our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism. When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for him, by calling upon the people to repent of their sins, and be converted, and be baptized. Christ's message was, "The kingdom of God is at hand: repent ye, and believe the gospel." The Jews refused to receive Christ, because he did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age. This is the danger to which the church is now exposed,--that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice. [Cf: Pamphlet 154 p. 4 para. 2] p. 701, Para. 5, [1896MS].

Manifest Working of the Holy Spirit with the Disciples. Just before he left them, Christ gave his disciples the promise, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." While these words were upon his lips, he ascended, a cloud of angels received him, and escorted him to the city of God. The disciples returned to Jerusalem, knowing now for a certainty that Jesus was the Son of God. Their faith was unclouded, and they waited, preparing themselves by prayer and by humbling their hearts before God, until the baptism of the Holy Spirit came. [Cf: Pamphlet 154 p. 6 para. 1] p. 702, Para. 1, [1896MS].

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy

Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In that assembly there were mockers, who did not recognize the work of the Holy Spirit, and they said, "These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." Read the history. The Lord was at work in his own way; but had there been such a manifestation among us, upon whom the ends of the world are come, would not some have mocked, as on that occasion? Those who did not come under the influence of the Holy Spirit, knew it not. To this class the disciples seemed like drunken men. [Cf: Pamphlet 154 p. 6 para. 2] p. 702, Para. 2, [1896MS].

After the outpouring of the Holy Spirit, the disciples, clothed with the divine panoply, went forth as witnesses, to tell the wonderful story of the manger and the cross. They were humble men, but they went forth with the truth. After the death of their Lord, they were a helpless, disappointed, discouraged company,--as sheep without a shepherd; but now they go forth as witnesses for the truth, with no weapons but the word and Spirit of God, to triumph over all opposition. [Cf: Pamphlet 154 p. 7 para. 1] p. 702, Para. 3, [1896MS].

Their Saviour had been rejected and condemned, and nailed to the ignominious cross. The Jewish priests and rulers had declared, in scorn, "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him." But that cross, that instrument of shame and torture, brought hope and salvation to the world. The believers rallied; their hopelessness and conscious helplessness had left them. They were transformed in character, and united in the bonds of Christian love. Although without wealth, though counted by the world as mere ignorant fishermen, they were made, by the Holy Spirit, witnesses for Christ. Without earthly honor or recognition, they were the heroes of faith. From their lips came words of divine eloquence and power that shook the world. [Cf: Pamphlet 154 p. 7 para. 2] p. 702, Para. 4, [1896MS].

The third, fourth and fifth chapters of Acts give an account of their witnessing. Those who had rejected and crucified the Saviour, expected to find his disciples discouraged, crestfallen, and ready to disown their Lord. With amazement they heard the clear, bold testimony given under the power of the Holy Spirit. The words and works of the disciples represented the words and works of their Teacher; and all who heard them, said, They have learned of Jesus, they talk as he talked. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." [Cf: Pamphlet 154 p. 8 para. 1] p. 703, Para. 1, [1896MS].

Arrest and Imprisonment of the Apostles. The chief priests and rulers thought themselves competent to decide what the apostles should do and teach. As they went forth preaching Jesus everywhere, the men who were worked by the Holy Spirit did many things that the Jews did not approve. There was danger that the ideas and doctrines of the rabbis would be brought into disrepute. The apostles were creating a wonderful excitement. The people were bringing their sick folk, and those that were vexed with unclean spirits, into the streets; crowds were

collecting around them, and those that had been healed were shouting the praises of God, and glorifying the name of Jesus, the very one whom the Jews had condemned, scorned, spit upon, crowned with thorns, and caused to be scourged and crucified. This Jesus was extolled above the priests and rulers. The apostles were even declaring that he had risen from the dead. The Jewish rulers decided that this work must and should be stopped; for it was proving them guilty of the blood of Jesus. They saw that converts to the faith were multiplying. "Believers were the more added to the Lord, multitudes both of men and women." [Cf: Pamphlet 154 p. 8 para. 2] p. 703, Para. 2, [1896MS].

"Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees)." who held that there would be no resurrection of the dead. The assertions made by the apostles that they had seen Jesus after his resurrection, and that he had ascended to heaven, were overthrowing the fundamental principles of the Sadducean doctrine. This was not to be allowed. The priests and rulers were filled with indignation, and laid their hands on the apostles, and put them in the common prison. The disciples were not intimidated or cast down. The words of Christ in his last lessons to them were brought to mind: "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." But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." [Cf: Pamphlet 154 p. 9 para. 1] p. 703, Para. 3, [1896MS].

Preaching Contrary to Established Doctrines. "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." We see here that the men in authority are not always to be obeyed, even though they may profess to be teachers of Bible doctrine. There are many to-day who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. Have they not long advocated their ideas as truth? So the priests and rabbis reasoned in apostolic days: What mean these men who are unlearned, some of them mere fishermen, who are presenting ideas contrary to the doctrines which the learned priests and rulers are teaching the people? They have no right to meddle with the fundamental principles of our faith. But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once the depositaries of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Sun of Righteousness, and would advocate truths that were not in accordance with the ideas of the religious leaders. And then these leaders, in the blindness of their minds, give full sway to what is supposed to be righteous indignation against the ones who have set aside cherished fables. They act like men who have lost their reason. They do not consider the possibility that they themselves have not rightly

understood the word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built up false theories, calling them fundamental doctrines of the faith. [Cf: Pamphlet 154 p. 10 para. 1] p. 704, Para. 1, [1896MS].

But the Holy Spirit will, from time to time, reveal the truth through its own chosen agencies; and no man, not even a priest or ruler, has a right to say, You shall not give publicity to your opinions, because I do not believe them. That wonderful "I" may attempt to put down the Holy Spirit's teaching. Men may for a time attempt to smother it and kill it; but that will not make error truth, or truth error. The inventive minds of men have advanced speculative opinions in various lines, and when the Holy Spirit lets light shine into human minds, it does not respect every point of man's application of the word. God impressed his servants to speak the truth, irrespective of what men had taken for granted as truth. [Cf: Pamphlet 154 p. 11 para. 1] p. 704, Para. 2, [1896MS].

Present Dangers. Even Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus, because if contradicts something which they have taken for granted as truth, but which the Holy Spirit teaches is not truth. Let all be very modest, and seek most earnestly to put self out of the question, and to exalt Jesus. In most of the religious controversies, the foundation of the trouble is, that self is striving for the supremacy. About what?--About matters which are not vital points at all, and which are regarded as such only because men have given importance to them. (See Matt. 12:31-37; Mark 14:56; Luke 5:21; Matt. 9:3.) [Cf: Pamphlet 154 p. 11 para. 2] p. 704, Para. 3, [1896MS].

Condemnation of the Work of the Apostles. But let us follow the history of the men whom the Jewish priests and rulers thought so dangerous, because they were bringing in new and strange teaching on almost every theological subject. The command given by the Holy Spirit, "Go, stand and speak in the temple to the people all the words of this life," was obeyed by the apostles; "they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying. The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned." If the priests and rulers had dared act out their own feelings toward the apostles, there would have been a different record; for the angel of God was a watcher on that occasion, to magnify his name if any violence had been offered to his servants. [Cf: Pamphlet 154 p. 12 para. 1] p. 704, Para. 4, [1896MS].

Answer of the Apostles. "And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we

straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." (See Matt. 23:34, 35.) "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." [Cf: Pamphlet 154 p. 13 para. 1] p. 705, Para. 1, [1896MS].

Then the Holy Spirit moved upon Gamaliel, a Pharisee, a doctor of the law, had in reputation among all the people. His advice was, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed." [Cf: Pamphlet 154 p. 13 para. 2] p. 705, Para. 2, [1896MS].

Prejudice of those in Authority. Yet the attributes of Satan so controlled their minds, that notwithstanding the wonderful miracles that had been wrought in healing the sick and in releasing God's servants from prison, the priests and rulers were so filled with prejudice and hatred that they could hardly be restrained. "When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." [Cf: Pamphlet 154 p. 13 para. 3] p. 705, Para. 3, [1896MS].

Mercy of God Exemplified. We can see what evidence was given the priests and rulers, and how firmly they resisted the Spirit of God. Those who claim superior wisdom and piety may make most terrible and (to themselves) fatal mistakes if they allow their minds to be molded by another power, and pursue a course in resistance to the Holy Spirit. The Lord Jesus, represented by the Holy Spirit, was in the presence of that assembly, but they did not discern him. For a moment they had felt the conviction of the Spirit, that Jesus was the Son of God, but they stifled conviction, and became more blind and hardened than before. Even after they had crucified the Saviour, God in his mercy had sent them additional evidence in the works wrought through the apostles. He was giving them another call to repentance, even in the terrible charge brought against them by the apostles, that they had killed the Prince of Life. [Cf: Pamphlet 154 p. 14 para. 1] p. 705, Para. 4, [1896MS].

It was not alone the sin of putting to death the Son of God that cut them off from salvation, but their persistence in rejecting light and the conviction of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was giving a testimony to them. The malignity of rebellion reappeared, and was intensified in every successive act of resistance against God's servants and the message he had given them to declare. [Cf: Pamphlet 154 p. 14 para. 2] p. 705, Para. 5, [1896MS].

Resistance of Truth. Every act of resistance makes it harder to yield.

Being the leaders of the people, the priests and rulers felt it incumbent on them to defend the course they had taken. They must prove that they had been in the right. Having committed themselves in opposition to Christ, every act of resistance became an additional incentive to persist in the same path. The events of their past career of opposition are as precious treasures to be jealously guarded. And the hatred and malignity that inspired those acts are concentrated against the apostles. [Cf: Pamphlet 154 p. 15 para. 1] p. 706, Para. 1, [1896MS].

The Spirit of God revealed its presence unto those who, irrespective of the fear or favor of men, declared the truth which had been committed to them. Under the demonstration of the Holy Spirit's power, the Jews saw their guilt in refusing the evidence that God had sent; but they would not yield their wicked resistance. Their obstinacy became more and more determined, and worked the ruin of their souls. It was not that they could not yield, for they could, yet would not. It was not alone that they had been guilty, and deserving of wrath, but that they armed themselves with the attributes of Satan, and determinedly continued to be opposed to God. Every day, in their refusal to repent, they took up their rebellion afresh. They were preparing to reap that which they had sown. The wrath of God is not declared against men merely because of the sins which they have committed, but for choosing to continue in a state of resistance, and, although they have light and knowledge, repeating their sins of the past. If they would submit, they would be pardoned; but they are determined not to yield. They defy God by their obstinacy. These souls have given themselves to Satan, and he controls them according to his will. [Cf: Pamphlet 154 p. 15 para. 2] p. 706, Para. 2, [1896MS].

How was it with the rebellious inhabitants of the antediluvian world? After rejecting the message of Noah, they plunged into sin with greater abandon than ever before, and doubled the enormity of their corrupting practises. Those who refuse to reform by accepting Christ, find nothing reformative in sin; their minds are set to carry their spirit of revolt, and they are not, and never will be, forced to submission. The judgment which God brought upon the antediluvian world, declared it incurable. The destruction of Sodom proclaimed the inhabitants of the most beautiful country in the world, incorrigible in sin. The fire and brimstone from heaven consumed everything except Lot, his wife, and two daughters. The wife, looking back in disregard of God's command, became a pillar of salt. [Cf: Pamphlet 154 p. 16 para. 1] p. 706, Para. 3, [1896MS].

How God bore with the Jewish nation while they were murmuring and rebellious, breaking the Sabbath and every other precept of the law! He repeatedly declared them worse than the heathen. Each generation surpassed the preceding in guilt. The Lord permitted them to go into captivity; but after their deliverance, his requirements were forgotten. Everything that he committed to that people to be kept sacred, was perverted or displaced by the inventions of rebellious men. Christ said to them in his day, "Did not Moses give you the law, and yet none of you keepeth the law?" And these were the men who set themselves up as judges and censors over those whom the Holy Spirit was moving to declare the word of God to the people. (See John 7:19-23, 27, 28; Luke 11: 37-52.) [Cf: Pamphlet 154 p. 16 para. 2] p. 706, Para. 4, [1896MS].

Holy Spirit to be Left Untrammelled. Read these scriptures to the people. Read carefully, solemnly, and the Holy Spirit will be by your side, to impress minds as you read them. But do not fail to read with the true sense of the word in your own heart. If God has ever spoken by me, these scriptures mean very much to those who shall hear them. [Cf: Pamphlet 154 p. 17 para. 1] p. 707, Para. 1, [1896MS].

Finite men should beware of seeking to control their fellow men, taking the place assigned to the Holy Spirit. Let not men feel that it is their prerogative to give to the world what they suppose to be truth, and refuse that anything should be given contrary to their ideas. This is not their work. Many things will appear distinctly as truth, which will not be acceptable to those who think their own interpretations of the Scripture always right. Most decided changes will have to be made in regard to ideas which some have accepted as without a flaw. These men give evidence of fallibility in very many ways; they work upon principles which the word of God condemns. That which makes me feel to the very depths of my being, and makes me know that their works are not the works of God, is that they suppose they have authority to rule their fellow men. The Lord has given them no more right to rule others than he has given others to rule them. Those who assume the control of their fellow men, take into their finite hands a work that devolves upon God alone. [Cf: Pamphlet 154 p. 17 para. 2] p. 707, Para. 2, [1896MS].

That men should keep alive the spirit which ran riot at Minneapolis, is an offense to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practised that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors, and in the name of the Lord, pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts, to put from them every vestige of their wicked, oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted. [Cf: Pamphlet 154 p. 18 para. 1] p. 707, Para. 3, [1896MS].

Christ's Love for the Church. The church of Christ, enfeebled, defective as she may appear, is the one object on earth upon which he bestows, in a special sense, his love and his regard. The church is the theater of his grace, in which he delights in making experiments of mercy on human hearts. The Holy Spirit is his representative, and it works to effect transformations so wonderful that angels look upon them with astonishment and joy. Heaven is full of rejoicing when the members of the human family are seen to be full of compassion for one another, loving one another as Christ has loved them. The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to him who has bought her with the precious blood of his only begotten Son. [Cf: Pamphlet 154 p. 18 para. 2] p. 707, Para. 4, [1896MS].

Christ speaks of the church over which Satan presides, as the synagogue of Satan. Its members are the children of disobedience. They are those who love to sin, and choose to sin, always laboring to make void the law of God, which is holy, just, and good. It is Satan's work to mingle evil with good, and to confuse the distinction between good

and evil. Christ would have a church that labors to separate the evil from good, whose members will not knowingly tolerate wrong-doing, but will expel it from their own hearts and lives. How careful should we be in passing judgment on the work of others, how careful lest we become guilty of ascribing to evil agencies the manifestation of the Holy Spirit. Mrs. E. G. White. [Cf: Pamphlet 154 p. 19 para. 1] p. 707, Para. 5, [1896MS].

A Faithful Message.-- Hobart, Tasmania, May 1, 1895. Many Outgrown their Advent Faith. 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 are beating their fellow servants. They do this for the same reason that Cain killed Abel. Abel was determined to worship God according to the directions 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 eldest, 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: Pamphlet 154 p. 20 para. 1] p. 708, Para. 1, [1896MS].

The Lord has a controversy with all men 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: Pamphlet 154 p. 21 para. 1] p. 708, Para. 2, [1896MS].

Result of Separation from God. 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 fellow men. 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 the workers to one another, but in 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 his 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: Pamphlet 154 p. 21 para. 2] p. 708, Para. 3, [1896MS].

Read the words of Christ in Matt. 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

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: Pamphlet 154 p. 21 para. 3] p. 708, Para. 4, [1896MS].

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 upon the earth. [Cf: Pamphlet 154 p. 22 para. 1] p. 709, Para. 1, [1896MS].

The perils of the last days are upon us. Read Matt. 25:14. Satan takes the 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. . . . [Cf: Pamphlet 154 p. 22 para. 2] p. 709, Para. 2, [1896MS].

Exhortation to Repentance. 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: Pamphlet 154 p. 23 para. 1] p. 709, Para. 3, [1896MS].

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 work 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, to-day, and forever. [Cf: Pamphlet 154 p. 23 para. 2] p. 709, Para. 4, [1896MS].

The True Inspiration to Enthusiasm. 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 on, and exalted. This is to be the theme of conversation,--the preciousness of Christ. [Cf: Pamphlet 154 p. 24 para. 1] p. 709, Para. 5, [1896MS].

Truth to be Enthroned in the Heart. 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: Pamphlet 154 p. 24 para. 2] p. 710, Para. 1, [1896MS].

Worldly Amusements.-- Parties of Pleasure. 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 fellow men. 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: Pamphlet 154 p. 25 para. 1] p. 710, Para. 2, [1896MS].

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. 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 participants 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: Pamphlet 154 p. 26 para. 1] p. 710, Para. 3, [1896MS].

Effect of Such Gatherings. 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 merry-making, they do their best to forget God. The scene of pleasure is their paradise. And Heaven is looking on, seeing and hearing all. [Cf: Pamphlet 154 p. 26 para. 2] p. 710, Para. 4, [1896MS].

Bicycle Sport. 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 the followers of Christ? Who would suppose that any of that party felt their need 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: Pamphlet 154 p. 27 para. 1] p. 711, Para. 1, [1896MS].

A Profanation of Religion. The once earnest Christian who enters into these sports is on the down-grade. 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 some humble believer is induced to join the 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: Pamphlet 154 p. 27 para. 2] p. 711, Para. 2, [1896MS].

Deceptive Working of Satan. 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: Pamphlet 154 p. 28 para. 1] p. 711, Para. 3, [1896MS].

Professed Christians as Decoys of Satan. 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 gatherings 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 had 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: they prevent them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what it 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: Pamphlet 154 p. 28 para. 2] p. 711, Para. 4, [1896MS].

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: Pamphlet 154 p. 29 para. 1] p. 712, Para. 1, [1896MS].

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: Pamphlet 154 p. 29 para. 2] p. 712, Para. 2, [1896MS].

Deplorable Conviction Gaining Ground in the World. 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 practised 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: Pamphlet 154 p. 30 para. 1] p. 712, Para. 3, [1896MS].

Dishonest Dealings in Business. Some of those who know the truth, but do not practise 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 secret; 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: Pamphlet 154 p. 30 para. 2] p. 712, Para. 4, [1896MS].

True Attitude of the Christian. 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: Pamphlet 154 p. 31 para. 1] p. 713, Para. 1, [1896MS].

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: Pamphlet 154 p. 31 para. 2] p. 713, Para. 2, [1896MS].

How few realize that Jesus, unseen, is walking by their side! How ashamed many would be to hear his voice speaking to them, and to know that he heard all their foolish, common talk! And how many hearts would burn with holy joy if they only knew that the Saviour was by their side, that the holy atmosphere of his presence was surrounding them, and they were feeding on the bread of life! How pleased the Saviour would be to hear his followers talking of his precious lessons of instruction, and to know that they had a relish for holy things! When the truth abidest 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: Pamphlet 154 p. 32 para. 1] p. 713, Para. 3, [1896MS].

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 shall 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: Pamphlet 154 p. 32 para. 2] p. 713, Para. 4, [1896MS].

Cleansing of the Heart Needed. 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 earth with its glory, has been despised by some who claim to believe the present truth. But careful how you treat it. 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 manifestation of the Holy Spirit. I know not but some have even now gone too far to return and to repent. [Cf: Pamphlet 154 p. 33 para. 1] p. 714, Para. 1, [1896MS].

Communication of Light. 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: Pamphlet 154 p. 33 para. 2] p. 714, Para. 2, [1896MS].

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 have duties to perform which they have 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: Pamphlet 154 p. 34 para. 1] p. 714, Para. 3, [1896MS].

Danger of Accepting Darkness. The Spirit of God is departing from many among his 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 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: Pamphlet 154 p. 34 para. 2] p. 714, Para. 4, [1896MS].

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 lose 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: Pamphlet 154 p. 35 para. 1] p. 715, Para. 1, [1896MS].

The Message of Justification by Faith. 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: Pamphlet 154 p. 35 para. 2] p. 715, Para. 2, [1896MS].

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 that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ. [Cf: Pamphlet 154 p. 36 para. 1] p. 715, Para. 3, [1896MS].

Faith in Christ's Atoning Blood the Life of the Church. The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon 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 our Saviour's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin, and 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 eternal life." [Cf: Pamphlet 154 p. 36 para. 2] p. 715, Para. 4, [1896MS].

Unless he makes it his life business to behold the uplifted Saviour, and by faith to 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 men 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. 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: Pamphlet 154 p. 37 para. 1] p. 716, Para. 1, [1896MS].

The Richest Gifts of God. 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 Rom. 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: Pamphlet 154 p. 38 para. 1] p. 716, Para. 2, [1896MS].

"He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love

one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." [Cf: Pamphlet 154 p. 38 para. 2] p. 716, Para. 3, [1896MS].

The Message Designed of God for the Present Time. 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 to 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 for evermore." "Because I live, ye shall live also." The blood of the spotless Lamb of God the believers apply to their own hearts. 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." 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: Pamphlet 154 p. 39 para. 1] p. 716, Para. 4, [1896MS].

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 Isa. 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: Pamphlet 154 p. 40 para. 1] p. 717, Para. 1, [1896MS].

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 Isa. 43.) These are prophecies that will be fulfilled. [Cf: Pamphlet 154 p. 40 para. 2] p. 717, Para. 2, [1896MS].

Solemn Warning Against Despising God's Message and Messengers. 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 such 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: Pamphlet 154 p. 41 para. 1] p. 717, Para. 3, [1896MS].

I have no smooth message to bear to those who have been for so long as false guide-posts, 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: Pamphlet 154 p. 42 para. 1] p. 718, Para. 1, [1896MS].

"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?" Mrs. E. G. White. [Cf: Pamphlet 154 p. 42 para. 2] p. 718, Para. 2, [1896MS].

"Let Him That Thinketh He Standeth Take Heed Lest He Fall."-- Idolatry of the Children of Israel. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." The experience of Israel, referred to in the above words

by the apostle, and as recorded in the 105th and 106th psalms, contains lessons of warning that the people of God in these last days especially need to study. I urge that these chapters be read at least once every week. [Cf: Pamphlet 154 p. 43 para. 1] p. 718, Para. 3, [1896MS].

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." [Cf: Pamphlet 154 p. 43 para. 2] p. 718, Para. 4, [1896MS].

In the hearing of all Israel, God had spoken in awful majesty upon Mount Sinai, declaring the precepts of his law. The people, overwhelmed with the sense of guilt, and fearing to be consumed by the glory of the presence of the Lord, had entreated Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." God called Moses up into the mount that he might communicate to him the laws for Israel, but how quickly the solemn impression made upon that people by the manifestation of God's presence, passed away. Even the leaders of the host seemed to have lost their reason. The memory of their covenant with God, their terror when, falling upon their faces, they had exceedingly feared and quaked, all had vanished like smoke. Although the glory of God was still like devouring fire upon the top of the mount, yet when the presence of Moses was withdrawn, the old habits of thought and feeling began to assert their power. The people wearied of waiting for the return of Moses, and began to clamor for some visible representation of God. [Cf: Pamphlet 154 p. 43 para. 3] p. 718, Para. 5, [1896MS].

Aaron, who had been left in charge of the camp, yielded to their clamors. Instead of exercising faith in God, trusting to divine power to sustain him, he was tempted to believe that if he resisted the demands of the people, they would take his life; and he did as they desired. He collected the golden ornaments, made the molten calf, and fashioned it with a graving tool. Then the leaders of the people declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." When Aaron saw that the image he had graven pleased the people, he was proud of his workmanship. He built an altar before the idol, "made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace-offerings; and the people sat down to eat and to drink, rose up to play." They drank and feasted, and gave themselves up to mirth and dancing, which ended in the shameful orgies that marked the heathen worship of false gods. [Cf: Pamphlet 154 p. 44 para. 1] p. 719, Para. 1, [1896MS].

God in heaven beheld it all, and warned Moses of what was taking place in the camp, saying, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them,

I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he had thought to do unto his people." [Cf: Pamphlet 154 p. 45 para. 1] p. 719, Para. 2, [1896MS].

As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people, and, as he came near, beheld the idol and the reveling multitude. Overwhelmed with horror and indignation that God had been dishonored, and that the people had broken their solemn covenant with him, he cast the two tables of stone upon the ground, and broke them beneath the mount. Though his love for Israel was so great that he was willing to lay down his own life for them, yet his zeal for the glory of God moved him to anger, which found expression in this act of such terrible significance. God did not rebuke him. The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had so recently made with God. It is a righteous indignation against sin, which springs from zeal for the glory of God, not that anger prompted by self-love or wounded ambition, which is referred to in the scripture, "Be ye angry and sin not." Such was the anger of Moses. [Cf: Pamphlet 154 p. 45 para. 2] p. 719, Para. 3, [1896MS].

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people do unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." And Moses "saw that the people were naked (for Aaron had made them naked unto their shame among their enemies)." [Cf: Pamphlet 154 p. 46 para. 1] p. 719, Para. 4, [1896MS].

Special Influence of Satan's Work. To us the warning is given, "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Mark the influence of their extremes and fanaticism in the service of the great master-worker, Satan. As soon as the wicked one had the people under his control, there were exhibitions of a Satanic character. The people ate and drank without a thought of God and his mercy, without a thought of the necessity of resisting the devil, who was leading them on to the most shameful deeds. The same spirit was manifested as at the sacrilegious feast of Belshazzar. There was glee and dancing, hilarity and singing, carried to an infatuation that beguiled the senses; then the indulgence in inordinate, lustful affections,--all this mingled in that disgraceful scene. God had been dishonored; his people had become a shame in the sight of the heathen. Judgments were about to fall on that infatuated, besotted multitude. Yet God in his mercy gave them opportunity to forsake their sins. [Cf: Pamphlet 154 p. 46 para. 2] p. 720, Para. 1, [1896MS].

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side?" The trumpeters caught up the words, and sounded them through the trumpet, Who is on the Lord's side? "let him come unto me.

And all the sons of Levi gathered themselves together unto him." All who were repentant had the privilege of taking their stand beside Moses. "And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." There was no partiality, no hypocrisy, no confederating to shield the guilty. For the terror of the Lord was upon the people. [Cf: Pamphlet 154 p. 47 para. 1] p. 720, Para. 2, [1896MS].

Those who had shown so little sense of the presence and the greatness of God, and who, after the exhibition of his majesty, were ready to depart from the Lord, would be a continual snare to Israel. They were slain, as a rebuke to sin, and to put a fear upon the people to dishonor God. [Cf: Pamphlet 154 p. 48 para. 1] p. 720, Para. 3, [1896MS].

Danger of Self-Pleasing. I cannot now consider this history further, but I ask you in every city, in every town, in every household, I ask every individual, to study the lesson of this scripture, bearing in mind the words of inspiration, "Let him that thinketh he standeth take heed lest he fall." Here is presented the only election that is brought to view in the word of God. It is those who take heed lest they fall that will be accepted at last. There can be no presumption more fatal than that which leads men to venture upon a course of self-pleasing. In view of this solemn warning from God, should not fathers and mothers take heed? Should they not faithfully point out to the youth the dangers that are constantly arising to lead them away from God? Many allow the youth to attend parties of pleasure, thinking that amusement is essential for health and happiness; but what dangers are in that path! The more the desire for pleasure is gratified, the more it is cultivated and the stronger it becomes. The life-experience is largely made up of self-gratification in amusement. God bids us to beware. "Let him that thinketh he standeth take heed lest he fall." [Cf: Pamphlet 154 p. 48 para. 2] p. 720, Para. 4, [1896MS].

Appeal to Teachers in our Schools. I ask you who are living in the very heart of the work to review the experience of years, and see if the "well done" can truthfully be spoken to you. I ask the teachers in the school to consider carefully, prayerfully, Have you individually watched for your own soul as one who is co-operating with God for its purification from all sin, and for its entire sanctification unto God? Can you by precept and example teach the youth, sanctification, not devotion to the arch-deceiver, but sanctification through the truth, unto holiness, obedience to God? [Cf: Pamphlet 154 p. 49 para. 1] p. 721, Para. 1, [1896MS].

Have you not been afraid of the Holy Spirit? At times it has come with all-pervading influence into the school at Battle Creek, and into the schools at other localities. Did you recognize it? Did you accord it the honor due to a heavenly messenger? When the Spirit seemed to be striving with the youth, did you say, Let us put away all study; for it is evident that we have among us a heavenly guest. Let us give praise and honor to God. Did you, with contrite hearts, bow in prayer with your students, pleading that you might receive the blessing which God

was presenting to you? The Great Teacher himself was among you. How did you honor him? Was he a stranger to some of the educators? Was there need to send for some one of supposed authority to welcome or repel this messenger from heaven? Though unseen, his presence was among you. But was not the thought expressed that in school the time was to be given to study, and that there was a time for everything, as if the hours devoted to common study were too precious to be given up for the working of the heavenly messenger? [Cf: Pamphlet 154 p. 49 para. 2] p. 721, Para. 2, [1896MS].

If you have in this way restricted and repulsed the Holy Spirit of God, I entreat you to repent of it as quickly as possible. If any of the educators have not opened the door of their own hearts to the Spirit of God, but closed and padlocked it, I urge them to unlock the door, and pray with earnestness. "Abide with me." When the Holy Spirit reveals his presence in your schoolrooms, tell your students, The Lord signifies that he has for us to-day a lesson of heavenly import, of more value than our lessons in ordinary lines, Let us listen; let us bow before God, and seek him with the whole heart. [Cf: Pamphlet 154 p. 50 para. 1] p. 721, Para. 3, [1896MS].

Let me tell you what I know of this heavenly guest. The Holy Spirit was brooding over the youth in the school hours; but some hearts were so cold and dark that they had no desire for the Spirit's presence, and the light of God was withdrawn. That heavenly visitant would have opened the understanding, would have given wisdom and knowledge in all lines of study, that would have been employed to the glory of God. The Lord's messenger came to convince of sin, and to soften the heart hardened by long estrangement from God. He came to reveal the great love wherewith God has loved those youth. They are God's heritage, and educators should possess the "higher education " before they are qualified to be instructors and guides of youth. [Cf: Pamphlet 154 p. 50 para. 2] p. 721, Para. 4, [1896MS].

The True Education. The teacher may understand many things in regard to the physical universe; he may know all about the structure of living things, the inventions of mechanical art, the discoveries of natural science; but he cannot be called educated unless he has a knowledge of the only true God and Jesus Christ whom he has sent. A principle of divine origin must pervade our conduct, and bind us to God. This will not be in any way a hindrance to the study of true science. The fear of the Lord is the beginning of wisdom, and the man who consents to be molded and fashioned after the divine similitude, is the noblest specimen of the work of God. All who live in communion with our Creator, will have an understanding of his design in their creation, and they will have a sense of their own accountability to God to employ their faculties to the very best purpose. They will seek neither to glorify nor to depreciate themselves. [Cf: Pamphlet 154 p. 50 para. 3] p. 721, Para. 5, [1896MS].

The knowledge of God is obtained from his word. The experimental knowledge of true godliness, in daily consecration and service to God, insures the highest culture of mind, soul, and body; and this consecration of all our powers to God prevents self-exaltation. The impartation of divine power honors our sincere striving after wisdom for the conscientious use of our highest faculties to honor God and bless our fellow men. As these faculties are derived from God, and not

self-created, they should be appreciated as talents from God, to be employed in his service. [Cf: Pamphlet 154 p. 51 para. 1] p. 722, Para. 1, [1896MS].

The heaven-entrusted faculties of the mind are to be treated as the higher powers, to rule the kingdom of the body. The natural appetites and passions are to be brought under control of the conscience and the spiritual affections. [Cf: Pamphlet 154 p. 51 para. 2] p. 722, Para. 2, [1896MS].

The word of God is to be the foundation of all study; and the words of revelation, carefully studied, appeal to and strengthen the intellect as well as the heart. The culture of the intellect is required, that we may understand the revelation of the will of God to us. It cannot be neglected by those who are obedient to his commandment. God has not given us the faculties of the mind to be devoted to cheap and frivolous pursuits. [Cf: Pamphlet 154 p. 51 para. 3] p. 722, Para. 3, [1896MS].

Daniel's Temperate Course a Lesson. The case of Daniel is an instructive one. Daniel was taught by God, and he co-operated with God. He exercised all his powers to work out his own salvation, and God worked in him to will and to do according to his good pleasure. Of Daniel and his companions it is written: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." These youth were sincere, faithful Christians. True education must be all-sided, not one-sided. Such an education Daniel and his fellows were determined to have. They sought to acquire knowledge for a purpose,--to honor and glorify God. They must perfect a Christian character, and have a clear intellect, in order to stand as the representatives of the true religion amid the false religions of heathenism. To them the will of God was the supreme law of life. They practised temperance in eating and drinking, that they might not enfeeble brain or muscle. In order to preserve health, they felt that they must avoid the luxuries of the king's table, and they would not partake of wine or any stimulating drink. Under God they were in perfect training, that all their faculties might do highest service for him. God required these youth to keep themselves from idols. [Cf: Pamphlet 154 p. 52 para. 1] p. 722, Para. 4, [1896MS].

Ideal of Christian Character. The Religion of Jesus Christ never degrades the receiver, it never makes him coarse or rough, discourteous or self-important, passionate or hard-hearted. On the contrary, it refines the taste, sanctifies the judgment, purifies and ennobles the thoughts, by bringing them into captivity to Jesus Christ. God's ideal for his children is higher than the highest human thought can reach. The living God has given in his holy law a transcript of his character. The greatest teacher the world has ever known is Jesus Christ. And what is the standard he has given for all who believe in him, to reach?--"Be ye therefore perfect, even as your Father which is in heaven is perfect." As God is perfect in his high sphere of action, so man may be perfect in his human sphere. The ideal of Christian character is Christlikeness. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character, (See 2 Tim. 3:14-17; Rom. 15:4; Col. 2:8-10.)

[Cf: Pamphlet 154 p. 53 para. 1] p. 722, Para. 5, [1896MS].

This is the will of God concerning every human being, "even your sanctification." In urging your way upward, heavenward, every faculty must be kept in the most healthy condition to do the most faithful service. The powers with which God has endowed men, are to be put to the stretch. "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." Man cannot possibly do this of himself; he must have divine power. What shall the human agent do in the great work?--"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [Cf: Pamphlet 154 p. 53 para. 2] p. 723, Para. 1, [1896MS].

Without the divine working, man could do no good thing. God calls every man to repentance. Yet man cannot even repent unless the Holy Spirit works upon his heart. But the Lord wants no man to wait until he thinks he has repented before he takes his step toward Jesus. The Savior is continually drawing men to repentance; they need only to submit to be drawn, and their hearts will be melted in penitence. [Cf: Pamphlet 154 p. 54 para. 1] p. 723, Para. 2, [1896MS].

Man's Co-operation Necessary. Man is allotted apart in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency. No human being can be saved in indolence. The Lord bids us "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Cf: Pamphlet 154 p. 54 para. 2] p. 723, Para. 3, [1896MS].

Exhortation to the Young -- I entreat the students in our schools to be soberminded. The frivolity of the young is not pleasing to God. Their sports and games open the door to a flood of temptations. You are in possession of God's heavenly endowment in your intellectual faculties, and you should not allow your thought to be cheap and low. A character formed in accordance with the precepts of God's word will reveal steadfast principles, pure, noble aspirations. The Holy Spirit co-operates with the powers of the human mind, and high and holy impulses are the sure result. [Cf: Pamphlet 154 p. 55 para. 1] p. 723, Para. 4, [1896MS].

Example of Daniel and His Associates. Daniel and his companions had a conscience void of offense toward God. But this is not preserved without a struggle. What a test was brought on the three associates of Daniel, when they were required to worship the great image set up by king Nebuchadnezzar in the plain of Dura. Their principles forbade them to pay homage to the idol; for it was a rival of the God of Heaven. They knew that they owed to God every faculty they possessed; and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves entirely loyal to their God. To

meet the appeals of the king and his counselors that they should comply with the royal edict, they had a store of arguments set forth most eloquently. The demand appeared contemptible to them. With Daniel as their companion, they had prayed and fasted, that they might understand the dream which God gave the king. The Lord had heard their cries, and he had given to Daniel wisdom to interpret the dream. Thus their own lives and the lives of the astrologers and soothsayers had been saved. Now the very men who had escaped death through the mercy of God to his servants, were led by envy and jealousy to secure the decree in regard to the worshiping of the golden image. [Cf: Pamphlet 154 p. 55 para. 2] p. 723, Para. 5, [1896MS].

The king declared to the three Hebrew youth, If "ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?" These youth said to the king. "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated." These faithful youth were cast into the fire, but God manifested his power for the deliverance of his servants. One like unto the Son of God walked with them in the midst of the flame, and when they were brought forth, not even the smell of fire had passed on them. "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." [Cf: Pamphlet 154 p. 56 para. 1] p. 724, Para. 1, [1896MS].

Thus these youth, imbued with the Holy Spirit, declared to the whole nation their faith; that he whom they worshiped was the only true and living God. This demonstration of their own faith was the most eloquent presentation of their principles. In order to impress idolaters with the power and greatness of the living God, his servants must reveal their own reverence for God. They must make it manifest that he is the only object of their honor and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry. [Cf: Pamphlet 154 p. 57 para. 1] p. 724, Para. 2, [1896MS].

These lessons have a direct and vital bearing upon our experience in these last days. My soul is deeply stirred at the things that have been presented to me. I feel indignation of spirit, that in our institutions so little honor has been given to the living God, and so much honor to what is supposed to be human talent, but with which the Holy Spirit has no connection. The Spirit of God is not acknowledged and respected; men have passed judgment upon it, its operations have been condemned as fanaticism, enthusiasm, undue excitement. [Cf: Pamphlet 154 p. 57 para. 2] p. 724, Para. 3, [1896MS].

Dangers of Self-Gratification. God sees that which the blind eyes of

the educators cannot discern, that immorality of every kind and degree is striving for the mastery, working against the manifestations of the power of the Holy Spirit. The commonness of conversation and the low, perverted ideas are woven into the texture of character, and defile the soul. [Cf: Pamphlet 154 p. 57 para. 3] p. 724, Para. 4, [1896MS].

The low, common pleasure parties, gatherings for eating and drinking, singing, and playing on instruments of music, are inspired by a spirit that is from beneath. They are an oblation unto Satan. The exhibitions in the bicycle craze are an offense to God. His wrath is kindled against those that do such things. For in these gratifications the mind becomes besotted, even as in liquor-drinking. The door is opened to vulgar associations. The thoughts, allowed to run in a low channel, soon pervert all the powers of the being. Like Israel of old, the pleasure-lovers eat and drink, and rise up to play. There is mirth and carousing, hilarity and glee. In all this the youth follow the example of the authors of books that are placed in their hands for study. The greatest evil of it all is the permanent effect these things have upon the character. [Cf: Pamphlet 154 p. 58 para. 1] p. 724, Para. 5, [1896MS].

Those who take the lead in these things bring upon the cause a stain not easily effaced. They wound their own souls, and will carry the scars through their lifetime. The evil-doer may see his sins and repent; God may pardon the transgressor; but the power of discernment, which ought ever to be kept keen and sensitive to distinguish between the sacred and the common, is in a great measure destroyed. Too often human devices and imaginations are accepted as divine. Some souls will remain in blindness and insensibility, ready to grasp cheap, common, even infidel sentiments, while they turn against the demonstrations of the Holy Spirit. [Cf: Pamphlet 154 p. 58 para. 2] p. 725, Para. 1, [1896MS].

Solemn Admonition. It is a fearful thing for any soul to place himself on Satan's side of the question; for as soon as he does this, a change passes over him, as it is said of the king of Babylon, that his visage changed toward the three faithful Hebrews. Past history will be repeated. Men will reject the Holy Spirit's working, and open the door of the mind to Satanic attributes that separate them from God. They will turn against the very messengers through whom God sends the messages of warning. Even now I fear that the very things I am seeking to make plain will be misapplied, misinterpreted, and falsified; some have felt it a virtue to educate themselves in this line, and by their misapplication they make of no effect the messages God sends. [Cf: Pamphlet 154 p. 59 para. 1] p. 725, Para. 2, [1896MS].

I urge upon all to whom these words shall come: Review your own course of action, 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." Mrs. E. G. White. [Cf: Pamphlet 154 p. 59 para. 2] p. 725, Para. 3, [1896MS].

Extracts From a Communication Entitled Missionary Work at Home and Abroad.-- "Norfolk Villa," Granville, N. S. W., July 24, 1895. (Recopied Sept. 10, 1896.) God's field is the world. Jesus said to his disciples, "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 that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Peter said to the believers, "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 the Lord said, "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." "And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." [Cf: Pamphlet 154 p. 60 para. 1] p. 725, Para. 4, [1896MS].

God has poured out richly of his Holy Spirit upon the believers in Battle Creek. What use have you made of these blessings? Have you done as did the men upon whom the Holy Spirit came on the day of Pentecost? Then "they that were scattered abroad went everywhere preaching the word." Has this fruit been seen in Battle Creek? Have the church been taught of God to know their duty, and to reflect the light which they have received? [Cf: Pamphlet 154 p. 61 para. 1] p. 725, Para. 5, [1896MS].

"When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." The Spirit of God was waiting to enlighten souls, and convert them to the truth. Notice how much effort was put forth even for one man, an Ethiopian. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (See Acts 8.) [Cf: Pamphlet 154 p. 61 para. 2] p. 726, Para. 1, [1896MS].

In this account of Philip and the Ethiopian is presented the work which the Lord calls his people to do. This one man represents a large class of human beings that need missionaries like Philip, who will hear the voice of God, and go where he shall send them. There is a class who are reading the Scriptures, and cannot understand their import. Those who have a knowledge of God are needed to explain his word to these souls. [Cf: Pamphlet 154 p. 61 para. 3] p. 726, Para. 2, [1896MS].

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 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 represented 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 good. [Cf: Pamphlet 154 p. 62 para. 1] p. 726, Para. 3, [1896MS].

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 held 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 would 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 responsibilities in Battle Creek; but the vision needs to be extended. These interests should be broken up into 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 filled with the knowledge of the glory of the Lord, as the waters cover the sea." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: Pamphlet 154 p. 62 para. 2] p. 726, Para. 4, [1896MS].

The salvation of the heathen has long been deemed a matter that should engage the interest of Christians; and it is not 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 doors. Idolatrous ignorance is in the very shadow of our homes. Something is being done for the colored people, but next to nothing compared with what 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 the character. [Cf: Pamphlet 154 p. 63 para. 1] p. 727, Para. 1, [1896MS].

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. Mrs. E. G. White. [Cf: Pamphlet 154 p. 64 para. 1] p. 727, Para. 2, [1896MS].