

If one-half of the sermonizing were done, and double the amount of personal labor given to souls in their homes and in the congregations, a result would be seen that would be surprising. *Ms 139, 1897, p. 8.* ("The Work Before God's People," n. d.) [Cf: 1MR14.03] p. 1, Para. 1, [1897MS].

There were some things that made the reform dress a decided blessing. With it the ridiculous hoops, which were then the fashion, could not possibly be worn. The long dress skirts, trailing on the ground and sweeping up the filth of the streets, could not be patronized. But a more sensible style of dress has now been adopted, which does not embrace these objectionable features. The fashionable style of dress may be discarded, and should be by all who will read the Word of God. The time spent in advocating the dress reform should be devoted to the study of the Word of God. [Cf: 1MR32.02] p. 2, Para. 1, [1897MS].

The dress of our people should be made most simple. The skirt and sacque I have mentioned, may be used,--not just that pattern and nothing else should be established; but a simple style, as was represented in that dress. [Cf: 1MR33.01] p. 2, Para. 2, [1897MS].

Some have supposed that the very pattern given was the pattern that all were to adopt. This is not so. But something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as the exact rule to guide all in their dress. . . .The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. Simple dresses should be worn. Try your talent, my sisters, in this essential reform. *Letter 19, 1897, pp. 2, 3.* (To Brother J. H. Haughey, July 4, 1897.) [Cf: 1MR33.02] p. 2, Para. 3, [1897MS].

Overlooked Truths to Appear --The Lord designs that in the revelation of truth in all ages, the doctrine of grace shall be gradually unfolded to the comprehension of man. If we follow on to know the Lord, we shall know His going forth is prepared as the morning. His truth unfolds as the obscurity of dawn brightens into the radiance of noonday. We have been fully convinced of this fact in these meetings. [Cf: 1MR37.02] p. 2, Para. 4, [1897MS].

I have received a blessing in hearing from human lips the presentation of rich truth indited by the Holy Spirit of God, presenting the requirements of God,--a holy and perfect obedience; showing that complete satisfaction has been given the Father in His only begotten Son as a Lamb without blemish and without spot; and that through the merits and virtue of Christ's character, all who will believe in Him may become complete in Him. [Cf: 1MR37.03] p. 2, Para. 5, [1897MS].

The kingdom of heaven, in the sense of celestial truth, is like 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 digs over every part of it that he may come into possession of its treasures. [Cf: 1MR37.04] p. 2, Para. 6, [1897MS].

So in searching the field and digging for the precious jewels of truth, hidden treasures are discerned. Unexpectedly we find precious ore that is to be gathered and treasured. And the search is to be

continued. Hitherto very much of the treasure found has lain near the surface, and was easily obtained. When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search. *Ms. 75, 1897, p. 3.* ("The Position God's People Should Occupy," 1897.) [Cf: 1MR37.05] p. 3, Para. 1, [1897MS].

We now Discern only Shadow of Important Truth --All who have misconceived opinions and principles because they have entertained them, hold them fast as too precious to yield in order to obtain the most precious knowledge of the true bearing of the Word of God upon all the movements of their daily life. These will lose much which they might have obtained, and that loss will prevent them from advancing in the light which God has given them opportunities to obtain. They have not mental or spiritual appetite to eat and digest; therefore the second advance steps could not be made in following the Lamb whithersoever He goeth. [Cf: 1MR41.01] p. 3, Para. 2, [1897MS].

The more closely and studiously we search for the truth as for hidden treasure,--for there are bright and important truths of which we now only discern the shadows,--the more surely shall we advance in the light as He is in the light. We shall discern the brightness and value of truth to be as precious jewels. The voice of God is heard, but we may be so far away from Him, that we can only hear the echo. There are words of instruction coming from God day by day, and in an hour that we know not He may give words to His chosen messengers for us which we lose for want of discernment and appreciation. Then we go stumbling along in the uncertainty of night, and know not at what we stumble. There is a brightening glory for us as we advance, but which we shall never see unless we do advance. We may catch a few sparks, but that is all. The brightness of the heavenly glory we do not see. *Letter 147, 1897, pp. 6, 7.* (To James Edson White, September 12, 1897.) [Cf: 1MR41.02] p. 3, Para. 3, [1897MS].

Three Messages Are Inseparable --The message the Lord has for His people is the proclamation of the angels flying in the midst of heaven. [Revelation 14:6-12 quoted.] These messages are connected and bound together. One cannot be carried without the other. *Letter 65, 1897, p. 2.* (To Brother and Sister Hawkins, April 6, 1897.) [Cf: 1MR56.03] p. 3, Para. 4, [1897MS].

Work of Manager to Stand by Itself --The position which Dr. A insisted upon holding was that of Superintendent or Manager. Here the mistake was made. This office should never have been given him. His time and labor, devoted to his patients, is all that one physician is capable of carrying. He has thought that he should stand as Dr. Kellogg has had to stand in the [Battle Creek] Sanitarium. But if he does his work faithfully in instructing and educating the workers, in treating the sick, and in answering the calls which will certainly be made upon him from outside patients, and which it is the duty of every physician to attend to, if he ministers to the suffering ones, this is all that he can manage. The business and financial management should not come upon him; for things will be neglected that ought to be done, and others devised and entered into which should be left alone. The superintendency is a work that should stand by itself. A judicious

superintendent should be secured, who will have the supervision over everything in business lines. He should have power, after consulting with the board of directors, to scrutinize the business management in the bills made out for the guests. [Cf: 1MR69.01] p. 3, Para. 5, [1897MS].

There has been a mistake made in this line. Strange movements have been made in these matters. There has not been altogether wise dealing in this respect, and the institution has had to suffer in consequence. There should be a complete understanding of the outgoes and incomes. A bookkeeper, one who is not a physician, should be engaged to keep the books. [Cf: 1MR69.02] p. 4, Para. 1, [1897MS].

Experienced Men Needed --The wages offered should be such as will secure the best kind of help. Nothing will be saved in narrowing in this line. Loss will be sustained if inexperienced men become superintendents or managers in the business lines of the institution. It would have been wisdom if there had been an all-round man in business matters to work in the Health Retreat, one who would be prepared to do outside work, and answer the calls made. Then Drs. B and C could have filled their proper positions as physicians, and leave the work of managing to those better calculated to do that class of work. Thus thousands of dollars that have been expended, might have been saved. This devising and planning of men, and running the institution after their own ideas, has increased the enormous debts upon the institution. . . . [Cf: 1MR70.01] p. 4, Para. 2, [1897MS].

Let one take hold of that institution who has had an experience in business lines, one who conscientiously loves God, and who can give time to consider the various propositions made by physicians to eat up the means which should go to lessen the great debt under which the institution is a reproach. Let all who have a burning desire to ape the institutions at Battle Creek, to build, build, make the most of what they have already. . . . [Cf: 1MR70.02] p. 4, Para. 3, [1897MS].

He [Dr. Kellogg] could serve in several lines. But he has been warned that he should not carry the responsibilities that he has carried in the past, not because he has not capabilities to do this, but because the work is so large, because it is increasing in importance, and the delicate and responsible business of dealing with suffering humanity is overwhelmingly large. For him to thus occupy his mind and his time so largely in common businesslines is heavy work for a man who is already burdened too heavily. Yet he has not seen how he could withhold from making plans that would advance the work, and his counsel is sought largely in lines that another should have wisdom to carry forward. *Ms.* 31, 1897, pp. 1-4. ("Managers of Sanitariums," April 6, 1897.) [Cf: 1MR70.03] p. 4, Para. 4, [1897MS].

The men who have lately apostatized say that the Sabbath does not amount to much. It makes no difference whether we keep it, or do not keep it. They say they are preaching sanctification, but where does their sanctification come in? They began the work of disaffection by their criticism. Here is where they fell, and here is where many will fall. To complain of our brethren in the ministry, to be suspicious of the gifts the Lord has set in the church, to always be finding spot and stain in something said or done is to follow the enemy. If one chooses to obtain this class of education, Satan will help him in a masterly

manner. After the criticizers tell all that appears to them to be out of joint, they go into the manufacturing business, and commence to weave webs of falsehood. They abuse the confidence that has been reposed in them, and strive to destroy the reputation of the very ones that have ever been their truest friends. *Letter 126, 1897, p. 5.* (To Brother and Sister John Wessels, May 18, 1897. [Cf: 1MR101.02] p. 4, Para. 5, [1897MS]).

When the test and trial comes to every soul, there will be apostasies. Traitors, heady, highminded, and self-sufficient men will turn away from the truth, making shipwreck of the faith. Why?--Because they did not dig deep and make their foundation sure. *Ms. 68, 1897, p. 8.* (To Melbourne Teachers, June 21, 1897.) [Cf: 1MR102.01] p. 5, Para. 1, [1897MS].

The Covenant Completed --God's people are justified through the administration of the "better covenant," through Christ's righteousness. A covenant is an agreement by which parties bind themselves and each other to the fulfillment of certain conditions. Thus the human agent enters into agreement with God to comply with the conditions specified in His Word. His conduct shows whether or not He respects these conditions. [Cf: 1MR110.02] p. 5, Para. 2, [1897MS].

Man gains everything by the covenant keeping with God. God's attributes are imparted to man, enabling him to exercise mercy and compassion. God's covenant assures us of His unchangeable character. Why then are those who claim to believe in God changeable, fickle, untrustworthy? Why do they not do service heartily, as under obligation to please and glorify God? [Cf: 1MR111.01] p. 5, Para. 3, [1897MS].

It is not enough for us to have a general idea of God's requirements. We must know for ourselves what His requirements and our obligations are. The terms of God's covenant are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). These are the conditions of life. "This do," Christ said, "and thou shalt live" (Luke 10:28). [Cf: 1MR111.02] p. 5, Para. 4, [1897MS].

Christ's death and resurrection completed His covenant. Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world's Redeemer, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was made that the Seed of the woman should bruise the serpent's head, and it should bruise His heel. Christ's sacrifice is the glorious fulfillment of the whole Jewish economy. The Sun of Righteousness has risen. Christ our Righteousness is shining in brightness upon us. [Cf: 1MR111.03] p. 5, Para. 5, [1897MS].

God did not lessen His claim upon men in order to save them. When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the veil of the temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest or ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour. *Ms. 148,*

1897, pp. 7, 8. ("The Christian Life," December 5, 1897.) [Cf: 1MR111.04] p. 5, Para. 6, [1897MS].

We cannot exert a correct influence when we are under a cloud of anxiety and depression. We must reach out the hand of faith, and grasp the hand of our Redeemer. We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isaiah 61:11). *Letter 151*, 1897, pp. 1, 2. (To James Edson and Emma White, August 29, 1897. [Cf: 1MR177.02] p. 5, Para. 7, [1897MS].

Not for Common Necessities of the House of God-- Letters have come to me from Oakland and Battle Creek, making inquiries as to the disposition made of the tithe. The writers supposed that they were authorized to use the tithe money in meeting the expenses of the church, as these expenses were quite heavy. From that which has been shown me, the tithe is not to be withdrawn from the treasury. Every penny of this money is the Lord's own sacred treasure, to be appropriated for a special use. . . . [Cf: 1MR182.02] p. 6, Para. 1, [1897MS].

The light which the Lord has given me on this subject, is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage. . . . [Cf: 1MR182.03] p. 6, Para. 2, [1897MS].

The minister who labors should be sustained. But notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. They are withdrawing the tithe for other expenses,--to keep up the meeting house necessities or some charity. God is not glorified in any such work. We have to raise our voice against this kind of management. Let those who have comfortable homes, and are not called upon to leave their families, consider this matter. Gifts and offerings should be brought in by the people as they are privileged in having houses of worship, as in Battle Creek and Oakland, two of our largest churches. Let house-to-house labor be done in setting before the families in Battle Creek and Oakland their duty in acting a part in meeting these expenses, which may be called common or secular, and let not the treasury be robbed. There has not been money in the treasury to supply ministers for the service of God. . . . [Cf: 1MR182.04] p. 6, Para. 3, [1897MS].

Those who have used the tithe money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing His work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in His treasure house, that it may be full, to be used in His service. This work is something of which all who have taken a part in should be ashamed. They have used their influence to withdraw from God's treasury a fund that is

consecrated to a sacred purpose. From those who do this, the blessing of the Lord will be removed. The tithe money must be kept sacred. . . . [Cf: 1MR183.01] p. 6, Para. 4, [1897MS].

I know from the light given me of God that there should be many workers in California. There should be workers in Michigan, and yet men are questioning in regard to using the tithe for other purposes than that which the Lord specified. In California, in all our cities in America, in the highways and byways, men and women should go forth as consecrated workers, who will proclaim the message of warning. *Ms. 17, 1897*, pp. 1-8. ("The Use of the Tithe," March 14, 1897.) [Cf: 1MR183.02] p. 6, Para. 5, [1897MS].

A Solemn Warning-- We received your letter today. The question in regard to applying the tithes for incidental expenses connected with the church is referred to. You say that this has not been done in _____ for years. I am glad to hear this. I answer in accordance with the light recently given me of God, and which has led me to write so much on this matter, that it is a mistake for our churches to appropriate the tithe for any other purpose than to sustain the ministry. The Lord will not work in your favor if you do this. . . . [Cf: 1MR184.01] p. 6, Para. 6, [1897MS].

The tithe is not to be consumed in incidental expenses. That belongs to the work of the church members. They are to support their church by their gifts and offerings. When this matter is seen and realized in all its bearings, there will be no questions on this subject. Through His servant Malachi, the Lord gives a most solemn warning in reference to this matter. He says, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). [Cf: 1MR184.02] p. 7, Para. 1, [1897MS].

The Lord has revealed to me that when the members of the church in _____ shall learn to deny themselves, when they shall consecrate themselves to God, when they shall practice economy as truehearted sons and daughters of God; when they shall expend much less for outward display, and shall wear plain, simple clothing without unnecessary adornments; when their faith and works shall correspond, then they will be the Lord's true missionaries and will have clear discernment and spiritual understanding. They will have a sense of the sacredness of God's work. They will see the necessity of the tithe money being faithfully paid into the treasury, and reserved for the sacred work to which God designs that it shall be devoted,--to carry the last message of mercy to a fallen world. God's people are to lift the standard of truth in every place where the message of mercy has not been proclaimed. [Cf: 1MR185.01] p. 7, Para. 2, [1897MS].

Every soul who is honored in being a steward of God is to carefully guard the tithe money. This is sacred means. The Lord will not sanction your borrowing this money for any other work. It will create evils you cannot now discern. It is not to be meddled with by the _____ church; for there are missions to be sustained in other fields, where there are no churches and no tithes. When the men who, as God's messengers, have their work to do, will do it in a straightforward manner, the church of _____ will take care of the duties belonging to it individually. The

members will furnish the means to sustain these extra expenses. But by using the tithe for these expenses, or filling the gaps made in business lines, you lift from them a burden which they should as a church carry. [Cf: 1MR185.02] p. 7, Para. 3, [1897MS].

Time, precious time, is passing into eternity, and the work that should be done in saving perishing souls is left undone. Keep your hands off the Lord's reserve fund. That means is to do a great work before probation shall close. Not one-hundredth part of the work that should be done in California is being done. Missionary workers are few. It is most painful to me to see how little is being done in self-sacrificing effort, in bringing up the church to sense their individual responsibility and the necessity of self-denial. Look at the congregations coming into the houses of worship in _____ and _____, and see how much money is expended in dress that should go to the Lord's cause. But you cannot, as responsible men, be clear in the sight of God unless you shall practice more economy and self-denial yourselves, unless you shall bear a testimony that will cut its way to the heart of self-indulgence. [Cf: 1MR185.03] p. 7, Para. 4, [1897MS].

It makes me heartsick to see the most sacred, solemn truth ever given to our world have so little influence upon the life and character of many who profess to believe the Word of God. What is the matter?--the truth is not practiced. The life of the world's Redeemer is our example in all things. There is much more in the Word of God than many have discovered. There is practical godliness that must be brought into the life and character. There are heights and depths that we might reach if there were less self-indulgence and more consecration to God. . . . [Cf: 1MR186.01] p. 7, Para. 5, [1897MS].

The Lord has shown me that when those who are in office will do their appointed work, and bind about their many supposed wants; when they shall practice the self-denial that God enjoins, and encourage economy in every line as it is their duty to do by setting the example, there will be a solemn, straight-forward testimony, hearts and lips touched with holy fire coming forth from the great center in California, and _____ will have [an] influence on smaller churches. *Letter 81, 1897, pp. 1-5.* (To Brother Jones, May 27, 1897.) [Cf: 1MR186.02] p. 8, Para. 1, [1897MS].

A Letter to Elder Daniells-- I send you this morning a letter written for America, and sent there yesterday morning, which will show you how I regard the tithe money being used for other purposes. [See Special Testimonies, Series A, No. 10, pp. 16-24]. This is the Lord's special revenue fund, for a special purpose. I have never so fully understood this matter as I now understand it. Having had questions directed here to me to answer, I have had special instruction from the Lord that the tithe is for a special purpose, consecrated to God to sustain those who minister in the sacred work, as the Lord's chosen to do His work not only in sermonizing, but in ministering. They should understand all that his comprehends. There is to be meat in the house of God, who believe the truth, to give a faithful tithe to the Lord, and ministers should be encouraged and sustained by that tithe. *Letter 40, 1897, p. 1.* (To Elder A. G. Daniells, March 16, 1897.) [Cf: 1MR187.01] p. 8, Para. 2, [1897MS].

And if there is a surplus of means in the treasury, there are many

places where it may be used strictly in the appointed lines. In many places the dearth of means is so great that the workers cannot be employed to do missionary work. Every dollar of the money put into the treasury is not needed in _____. Let the Lord's money be donated to support the ministers in foreign countries where they are working to lift the standard in new fields. This is God's money, and He designs that it shall be used in sustaining the ministry, in educating a people to prepare to meet their God. . . . [Cf: 1MR189.05] p. 8, Para. 3, [1897MS].

If you have more means than you need to settle [with] your ministers in a fair, liberal, Christian manner, there are other places where you can help, where there are but few people and poor, and the tithe is limited. Send the Lord's money to them. This I have been repeatedly shown is the way to do. . . . [Cf: 1MR190.01] p. 8, Para. 4, [1897MS].

When the people will, as in the church in _____, excuse themselves from sustaining their own church demands, that church is in deep need of a ministry that is of a different order than that which it has had. The men who are handling sacred things will need to discern more clearly spiritual things, and if they will begin to rely upon the tithe money to use in the several places where there is a gap and where means are needed in Battle Creek and Oakland, the Lord will surely remove His blessing from these churches. [Cf: 1MR190.02] p. 8, Para. 5, [1897MS].

You know nothing experimentally of the poverty in foreign countries. We need some of your abundance here. When men shall be properly exercised to present to the people their duty as Christians to support their church expenses; when they shall themselves present more abundantly their gifts and offerings to carry forward the work, then God will bless the faithful messenger, and He will bless the members of the churches; for He says, "I know thy works" (Revelation 3:8). [Cf: 1MR190.03] p. 8, Para. 6, [1897MS].

Then who will be aroused to sense their duty in this respect, and act their part in the fear of God. Self-denial is to be presented to the people, and offerings called for in donations. Said the messenger of heaven, "It is not the Oakland church, the Battle Creek church, the Healdsburg church, or the San Francisco church who should draw from the treasury of God to supply their weekly incidental expenses, incurred in accommodating the people as they assemble together to worship God. Let every soul consider, and humble himself before God." *Letter 81, 1897*, pp. 1-6. (To Brother Jones, May 27, 1897.) [Cf: 1MR190.04] p. 9, Para. 1, [1897MS].

There are exceptional cases, where poverty is so deep that in order to secure the humblest place of worship, it may be necessary to appropriate the tithes. But that place is not Battle Creek or Oakland. Let those who assemble to worship God consider the self-denial and self-sacrifice of Jesus Christ. Let those brethren who profess to be children of God study how they can deny themselves, how they can part with some of their idols, and carefully economize in every line. In each house there should be a box for the church fund, to be used for the needs of the church. . . . [Cf: 1MR191.01] p. 9, Para. 2, [1897MS].

Let not those to whom are entrusted responsibilities, allow the

treasury that God has appointed to sustain the ministers in the field, to be robbed to supply the expenses incurred in keeping in order and making comfortable the house of God. Thousands upon thousands of dollars have been taken from the tithes and used for these purposes. This is not as it should be. The gifts and offerings that have cost some self-denial are to be brought in. A separate fund for the purpose of defraying the expenses which every church member should share according to his ability should be instituted in every place where there is a church. *Ms. 24, 1897, pp. 1, 2.* ("Tithing," March 15, 1897.) [Cf: 1MR191.02] p. 9, Para. 3, [1897MS].

That there will always be a temptation to divert the tithe money to other channels, we know; but the Lord has guarded this, His own portion, to be sacredly used for the support of the gospel ministers. There may be such measures taken as shall reduce the working force that bears the message of truth, as is being done, and in America has been done to meet the measurement of the tithe in the treasury; but this is not the Lord's plan, and if entered upon and continued, will reduce God's blessing to the churches that work upon such a plan. There may be a great dearth of means if there is a departing from the Lord's plan. The Lord regards the tithe as His own, to be used for a certain purpose, and it is an easy matter, in the place of practicing the self-denial that we should, to help in educating students, or in the temporal matters, as providing conveniences for the church, which is necessary, to dip into the Lord's consecrated portion which should be used only to sustain the ministers in new fields as well as in other places. . . . [Cf: 1MR193.01] p. 9, Para. 4, [1897MS].

Now in regard to educating students in our schools. It is a good idea; it will have to be done; but God forbid that in the place of practicing self-denial and self-sacrifice our individual selves, to do this work, we should subtract from the Lord's portion, specially reserved to sustain the ministers in active labor in the field, and to [keep] at work those who are already ordained for the work. We can easily consider these matters, how much it requires to support our own families according to the members of that family. Then let those whose business it is, act in accordance with this rule. Look not upon our own things, but upon the things of others. Let us practice the golden rule, and do unto others as we would that they should do unto us, were we in like circumstances. [Cf: 1MR193.02] p. 9, Para. 5, [1897MS].

The fibrous roots of selfishness will root themselves wherever they are given a chance. We want to cut out and exterminate every fiber of the root of selfishness. . . . [Cf: 1MR194.01] p. 10, Para. 1, [1897MS].

All these things are to be done, as you propose, to help students to obtain an education, but I ask you, Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions. When you see a young man or a young woman who are promising subjects, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is returned, it can be used to educate others. But this money is not to be taken from the tithe, but from a separate fund secured for that purpose. This would exert a healthy uprightness and charity and patriotism among our people. There must be thoughtful consideration and a skillful adjustment of the work in the cause of God in all its

departments. But let there be no meager, stingy plans in using the consecrated portion for the sustaining of the ministry; for then the treasury would soon be empty. *Letter 40*, 1897, pp. 1-4. (To Elder A. G. Daniells, March 16, 1897.) [Cf: 1MR194.02] p. 10, Para. 2, [1897MS].

When sin strikes inwardly, it assails the most noble part of a man's being. It makes terrible confusion and havoc with man's Godlike faculties and powers. While physical disease prostrates the body, the disease of selfishness and covetousness blasts the soul. [Cf: 1MR269.01] p. 10, Para. 3, [1897MS].

The walls of protection that God has raised for His people's safety have been battered down. The lines of protection of individual rights and interests have been confused through human policy, and a host of satanic agencies have rushed in to make the most of their opportunity. [Cf: 1MR269.02] p. 10, Para. 4, [1897MS].

Every plan brought in to obtain advantage for self opened the door wide for dishonest practices. You know this just as well as did the men whom you condemn for taking from God's treasury higher wages than they earned by honest effort. [Cf: 1MR269.03] p. 10, Para. 5, [1897MS].

The Lord has shown me that this system of high wages is directly contrary to justice and righteousness. The plea is made that those who carry responsibility are always awarded higher wages than those under them. But those who were supposed to be doing important work in the Review and Herald office were being tried and tested, and every phase of their work was swinging the publishing house in false paths, contrary to the instruction given by Christ in the Old Testament and the New. [Cf: 1MR269.04] p. 10, Para. 6, [1897MS].

Such a masterly confederacy united to carry things its own way that a work entirely human has been mingled with the handling of sacred things. Each felt pledged to sustain and work for the interest of the other. A system of robbery toward God was brought in. "Shall I not judge for these things?" God asks. The Lord has opened the matter to me, and my heart has burned with indignation. Light has been given that the Lord would in His own time make these men a spectacle to the world, to angels, and to men. *Letter 26*, 1897, (To a Worker in the Publishing House, December 10, 1897.) [Cf: 1MR270.01] p. 10, Para. 7, [1897MS].

Be sure, my brother, that the testimonies of reproof that the Lord has given to Battle Creek are to be carefully considered. Avoid everything that in the past has made such reproofs necessary. Healdsburg College need not now have been loaded with debt if the expenses had been carefully considered, and the outlay made proportionate to the income. It will not answer to incur debt during the very first term of school [Avondale]. This warning was given to Battle Creek, but it was not heeded. Debts were piled up which should never have been incurred. Term after term the same mistake has been made, yet they continue to follow former arrangements. This is not wise management. Much more careful pioneering must be done here [Avondale] than was done at Healdsburg or at Battle Creek. It is an easy thing to place the expense of the students very low, but it is not so easy to make the outgo meet the income. Haphazard work cannot be done in this school. We have not the funds to draw that the schools in America have, and there is need for the greatest economy. Those who are traveling, in the place of favoring

themselves with a meal at an expensive hotel, should buy some bread and fruit, and thus save a shilling. *Letter 89*, 1897, pp. 8, 9. (To Brother and Sister Lacey, June 30, 1897.) [Cf: 1MR322.02] p. 11, Para. 1, [1897MS].

We greatly desire that at this time the Holy Spirit may show every professing Christian the fullness and perfection of Christ's atoning sacrifice. It was a whole and entire sacrifice that Christ made for the sins of the world. We are living and working and breathing in a low atmosphere. Now and then we get glimpses of Christ, but much selfishness is manifested. Our failure to appropriate the grace of Christ leaves us defective and faithless, unable correctly to represent Christ. By clinging to self, ministering to our selfish interests, we dishonor God, and the sacred word we minister is made to taste of the uncleansed vessel through which it is communicated. Self is so largely revealed that the sacredness of the truth is lost sight of.-- *Ms. 148*, 1897, pp. 1, 2. ("The Christian Life," Dec. 5, 1897.) [Cf: 2MR10.02] p. 11, Para. 2, [1897MS].

Those who place themselves under the control of the Holy Spirit can be doers of Christ's words. All such will be refreshed as with the dew of heaven. -- *Ms. 62*, 1897, p. 4. (To a Brother in California, June 3, 1897.) [Cf: 2MR10.03] p. 11, Para. 3, [1897MS].

We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11). The whole earth is to be filled with the glory of God.-- *Letter 151*, 1897, pp. 1, 2. (To "My Children," Aug. 29, 1897.) [Cf: 2MR18.01] p. 11, Para. 4, [1897MS].

"Greater works than these shall ye do because I go to My Father." He would intercede for them and would send them His own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ.-- *Ms. 70a*, 1897, p. 2. (No title, no date.) [Cf: 2MR25.02] p. 11, Para. 5, [1897MS].

The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to Him, but His Holy Spirit is just as near us in one place as another. It works in and through everyone who receives Christ. Those who know the indwelling of the Spirit reveal the fruit of the Spirit--love, joy, peace, long-suffering, gentleness, goodness, faith.-- *Ms. 41*, 1897, p. 12. ("Words of Comfort," no date.) [Cf: 2MR28.01] p. 12, Para. 1, [1897MS].

The lips of a speaker may move under the inspiration of the Holy Spirit. Thus the words of God find utterance in warnings, in appeals, in reproof, in correction in righteousness. This power is not in the speaker. It is a power put within him by God, that he may be enabled to reach those who are dead in trespasses and sins, and arouse them from their spiritual death to receive life from God. . . . [Cf: 2MR30.03] p. 12, Para. 2, [1897MS].

Man's capabilities and talents are all to be held in trust. They do not originate with the one who is commissioned to preach the gospel. These gifts are to be looked upon as coming from God. They are to be used as wholly His. They are to be consecrated to His service. To the one who does this, the Lord can give higher gifts. If he is called to do a work that demands self denial, the spirit of consecration and entire self-surrender leads him to deny self. [Cf: 2MR31.01] p. 12, Para. 3, [1897MS].

The humility that bears fruit, stirring the soul with a living sense of the love of God, will speak for the soul in that great day when everyone will be rewarded according to his works, whether they be good or evil. It will be wonderful commendation to hear the words, "The Spirit of God never stirred this man's soul in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He never thought of resting, but sought constantly to attain the wisdom and righteousness of Christ, pressing on toward the mark of the prize of the high calling of God in Christ Jesus. His thoughts were brought into captivity to Christ. He is one with Christ."--Letter 21, 1897, pp. 4, 6, 9, 10. (To "My Ministering Brethren," Dec. 19, 1897.) [Cf: 2MR31.02] p. 12, Para. 4, [1897MS].

The words spoken to Christ's disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the present outlook seems dark and the future perplexing, and souls feel helpless and alone. These are the times when the Comforter will be sent in answer to the prayer of faith. There is no more encouraging promise than this: "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: 2MR31.03] p. 12, Para. 5, [1897MS].

Earthly comforters may do their best. They speak to the ear, but there is no comfort like Christ's, so tender and so true. He is touched with the feelings of our infirmities. His Spirit speaks to the heart. Circumstances may separate friends; the wide, broad sea may roll its restless waters between us and them. Their words and sincere wishes may still exist, and yet they be unable to demonstrate them and do for us that which would be pleasant and gratefully received. But no distance, no circumstances can separate us from "the Comforter." Wherever we are, wherever we may go, He is there, always a Presence, a Person connected with heaven, One given us in Christ's place, to act in His stead. He is always at our right hand, to speak to us soothing, gentle words, to support, sustain, uphold, and cheer.--Letter 89b, 1897, pp. 1, 2. (To Mr. & Mrs. Herbert Lacey, March 22, 1897.) [Cf: 2MR32.01] p. 12, Para. 6, [1897MS].

The soul who yields his heart to be worked by the Holy Spirit will be a living channel of light in the inculcation of the precepts and truth of the Word of God, winning others to obedience of the commandments of God. Those who are beholding us must first reverence the law of God as pure and binding upon every soul that lives on the face of the earth, and all will not obey the drawing of the Holy Spirit. [Cf: 2MR38.04] p. 13, Para. 1, [1897MS].

There must be in those who see, a walking in that light, living in reverence to the commandments of God, which are the expression of the character of God, which character they must accept if they would become members of the royal family, children of the Heavenly King. The truth, the light, the righteousness of Christ must shine forth from them in distinct lines. There is nothing that God will accept as a substitute here. To walk away from conviction to avoid the cross is not only to impair but to extinguish the inward striving of the Spirit of God in its power on the mind and will.--Ms. 166, 1897, pp. 2, 3. ("Hopeful Words for Stanmore," Dec. 1897.) [Cf: 2MR39.01] p. 13, Para. 2, [1897MS].

The ordinance of feet washing is an ordinance of service. This is the lesson the Lord would have all learn and practice. When this ordinance is rightly celebrated, the children of God are brought into holy relationship with each other, to help and bless each other. [Cf: 2MR59.02] p. 13, Para. 3, [1897MS].

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set us an example of humility. He would not leave this great subject in man's charge. Of so much consequence did He regard it that He Himself, One equal with God, washed the feet of His disciples. (John 13:13-17, quoted.) [Cf: 2MR59.03] p. 13, Para. 4, [1897MS].

This ceremony means much to us. God would have us take in the whole scene, not only the single act of outward cleansing. This lesson does not merely refer to the one act. It is to reveal the great truth that Christ is an example of what we through His grace are to be in our intercourse with each other. It shows that the entire life should be one of humble, faithful ministry. [Cf: 2MR59.04] p. 13, Para. 5, [1897MS].

In His life and lessons Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. But Satan misrepresented God to the world, as he did to Adam and Eve. Selfishness has its origin in Satan, and just as far as it is indulged, so far are Satan's attributes cherished. But Satan charged God with his own attributes, and belief in his principles was becoming more and more widespread. [Cf: 2MR59.05] p. 13, Para. 6, [1897MS].

By the Son of God these principles must be demonstrated as false and God's character shown to be one of love. By Him the Father must be represented. God committed His ideal to His Son. He sent Christ into the world, invested with divinity, yet bearing humanity. [Cf: 2MR60.01] p. 13, Para. 7, [1897MS].

And with clearness and power did Christ set forth the attributes of God. He is "the brightness of His glory, and the express image of His person," even "the image of the invisible God." Yet He humbled Himself, taking the form of a servant. Our Redeemer is a perfect revelation of the Godhead; and it is of importance that as His disciples, we understand through Him God's relation to us. He is the world's great Teacher. And what we know of God through Him is the measure of our acquaintance with a practical knowledge of the truth as it is in

Jesus.--Ms 43, 1897, p. 2. ("Ministry," no date.) [Cf: 2MR60.02] p. 14, Para. 1, [1897MS].

I have not been given the message, Send for Brother _____ to come to Australia. No; therefore I do not say, I know that this is the place for you. But it is my privilege to express my wishes, even though I say I speak not by commandment. But I do not want you to come because of any persuasion of mine. I want you to seek the Lord most earnestly and then follow where He shall lead you. I want you to come when God says Come, not one moment before. Nevertheless, it is my privilege to present the wants of the work of God in Australia. Australia is not my country only as it is the Lord's province. The country is God's, the people are His. A work is to be done here, and if you are not the one to do it, I shall feel perfectly resigned to hear that you have gone to some other locality.--Letter 129, 1897, p. 2. (To Mr. and Mrs. John Wessels, May 18, 1897.) [Cf: 2MR151.04] p. 14, Para. 2, [1897MS].

I ask that the Holy Spirit shall control my thoughts through the day. I plead for wisdom in judgment, clearness of brain, and understanding, that I may see the treasures in the Word of God, and bring out the precious truths in the simplest language.--Ms 174, 1897, p. 9. (Diary, July 1897.) [Cf: 2MR154.05] p. 14, Para. 3, [1897MS].

I ask that the Holy Spirit shall control my thoughts through the day. I plead for wisdom in judgment, clearness of brain, and understanding, that I may see the treasures in the Word of God, and bring out the precious truths in the simplest language.--Ms 174, 1897, p. 9. (Diary, July 1897.) [Cf: 2MR155.01] p. 14, Para. 4, [1897MS].

I told the students that if they did not keep themselves to themselves and make the most of their time, serving the Lord with mind, heart, soul, and strength, the school would not benefit them, and those who had paid their expenses would be disappointed. I told them that no frivolity would be tolerated, and that if they were determined to have their own will and their own way, it would be better for them to return to their homes, that they might be under the guardianship of their parents. . . . We did not design to have a few leading spirits demoralizing the other students.--Letter 145, 1897, pp. 4, 5. (To W. C. White, Aug. 15, 1897.) [Cf: 2MR177.04] p. 14, Para. 5, [1897MS].

[Matter quoted is given in setting of the Neff manuscript. The E. G. White items are in quotation marks.] [Cf: 2MR201.01] p. 14, Para. 6, [1897MS].

He [E. A. Sutherland] received counsel from Mrs. White, for she declared: "If one-third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question, placing it where idleness would be regarded as a departure from the word and plans of God. . . . [Cf: 2MR201.02] p. 14, Para. 7, [1897MS].

"There is a science in the use of the hand. In the cultivation of the soil, in building houses, in studying and planning various methods of labor, the brain must be exercised; and students can apply themselves to study to much better purpose when a portion of their time is devoted to physical taxation, wearying the muscles."--Letter 103, 1897, pp. 1,

3. (To E. A. Sutherland, July 23, 1897.) [Neff Manuscript, p. 74.] [Cf: 2MR201.03] p. 15, Para. 1, [1897MS].

A teacher who has an intelligent knowledge of the best methods and who can not only teach the theory, but can show by example how things should be done, will never be a drug on the market.--Ms 61, 1897, p. 6. ("Our School Work," June 8, 1897.) [Cf: 2MR211.05] p. 15, Para. 2, [1897MS].

While studying authors and lesson books part of the time, students should study with the same application of the human machinery, and at the same time demonstrate the fact by using the physical organs in manual labor. Thus they answer the purpose of their Creator. They become self-made men and women. [Cf: 2MR221.03] p. 15, Para. 3, [1897MS].

Had teachers been learning the lessons the Lord would have them learn, there would not be a class of students whose bills must be settled by someone or else they leave the college with a heavy debt hanging over them. Educators are not doing half their work when they know a young man to be devoting years of close application to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated; every youth kindly and interestedly inquired after, and his financial situation ascertained. One of the studies put before him as most valuable should be the exercise of his God-given reason in harmony with his physical powers--head, body, hands, and feet. The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertions and stop there; but we are to make the very best use of the various parts composing the human machinery--brain, bone, and muscle, body, head, and heart. No man is fit for the ministry who does not understand how to do this. [Cf: 2MR221.04] p. 15, Para. 4, [1897MS].

The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil's workshop. Never can the life that is ignorant of the house we live in be an all-round life.--Letter 103, 1897, pp. 2, 3. (To E. A. Sutherland, July 23, 1897.) [Cf: 2MR222.01] p. 15, Para. 5, [1897MS].

The Lord has been greatly dishonored by His people's catching up the issues that arise in this time of test and trial. His people are to keep free from politics. They are to stand as a separate, peculiar people; the name of God our Ruler is to be in their foreheads, showing to all that He is their sovereign.--Ms 1, 1897, p. 7. ("Forgetfulness." No date.) [Cf: 3MR40.02] p. 15, Para. 6, [1897MS].

Neither you nor any of your brethren had any work to do in arguing or writing or taking any part whatever in politics. God was dishonored by all who acted any part in politics. God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of churches who are

transgressing His commandments. . . . [Cf: 3MR40.03] p. 16, Para. 1, [1897MS].

The Lord would have His people a separate and peculiar people, bearing the sign and seal of the Sabbath, in preserving the memorial, the seventh day, upon which the Lord rested after His work of Creation. . . . [Cf: 3MR41.01] p. 16, Para. 2, [1897MS].

The redemption of men draws them away from political strife to rest and peace and quietude in God.--Letter 11, 1897, pp. 1-3. (To Dear _____, Dec. 14, 1897.) [Cf: 3MR41.02] p. 16, Para. 3, [1897MS].

Caiaphas was the one that was to be in office when types and shadow were to meet the reality, when the true High Priest was to come into office. Each actor in history stands in his lot and place; for God's great work after His own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But their course of action is unforced. They need not have become instruments of unrighteousness any more than need Cain. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Cain would not hear the voice of God, and as a result, he killed his brother. [Cf: 3MR183.03] p. 16, Para. 4, [1897MS].

Men of all characters, righteous and unrighteous, will stand in their positions. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, men will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses, to confirm truth which they do not themselves comprehend. All will cooperate in accomplishing the purposes of God, as did Annas, Caiaphas, Pilate, and Herod. [Cf: 3MR184.01] p. 16, Para. 5, [1897MS].

Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal to God, wicked or righteous, are fitting themselves to do their work in the closing scenes of the day of the Lord. They will trample down each other as they act out their natural attributes and fulfill their purposes; but they will carry out the purpose of God. The priests thought they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with Him." [Cf: 3MR184.02] p. 16, Para. 6, [1897MS].

If the Bible student learns from the great Teacher who inspired Bible history, he will know the truth. The word is light, and to those who search its pages diligently, it is illuminated by the bright beams of the Sun of Righteousness.--Ms 101, 1897, pp. 3, 4. ("The True High Priest," Sept., 1897.) [Cf: 3MR185.01] p. 16, Para. 7, [1897MS].

We need more to be shut in the audience with God. There is need of guarding our own thoughts. We are surely living amid the perils of the last days. We must walk before God meekly, with deep humility; for it is only such that will be exalted. [Cf: 3MR206.01] p. 17, Para. 1, [1897MS].

Oh, how little man can comprehend the perfection of God, His Omnipresence united with His almighty power. A human artist receives his intelligence from God. He can only fashion his work in any line to perfection from materials already prepared for his work. In his finite power he could not create and make his materials to serve his purpose if the Great Designer had not been before him, giving him the very improvements first in his imagination. [Cf: 3MR206.02] p. 17, Para. 2, [1897MS].

The Lord God commands things into being. He was the first designer. He is not dependent on man, but graciously invites man's attention, and cooperates with him in progressive and higher designs. Then man takes all the glory to himself, and is extolled by his fellow men as a very remarkable genius. He looks no higher than man. The one First Cause is forgotten. . . . [Cf: 3MR206.03] p. 17, Para. 3, [1897MS].

I am afraid we have altogether too cheap and common ideas. "Behold the heaven of heavens cannot contain Thee." Let not any one venture to limit the power of the Holy One of Israel. There are conjectures and questions in regard to God's work. Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Yes, angels are the ministers of God upon the earth, doing His will. [Cf: 3MR206.04] p. 17, Para. 4, [1897MS].

In the formation of our world, God was not beholden to pre-existent substance or matter. "For the things that are seen were not made of the things which do appear." On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the breath of His mouth. [Cf: 3MR207.01] p. 17, Para. 5, [1897MS].

The Lord had given evidence that by His power He could in one short hour dissolve the whole frame of nature. He can turn things upside down, and destroy the things that man has built up in his most firm and substantial manner. "He removeth the mountains; He overturneth them in His anger, He sweepeth the earth out of its place, and the billows thereof tremble. The pillars of heaven tremble and are astonished at His reproof: the mountains quake at Him, and the hills melt, and the earth is burned at His presence."--Ms 127, 1897, pp. 2, 5, 6. (Untitled, Nov. 22, 1897.) [Cf: 3MR207.02] p. 17, Para. 6, [1897MS].

Please give Elder S. N. Haskell a hearty invitation to come to New South Wales. . . . He would be just the help needed here now.--Letter 44, 1897, p. 5. (To Elder A. G. Daniells, Jan. 1, 1897.) [Cf: 3MR248.03] p. 17, Para. 7, [1897MS].

In the past Elder Daniells has had little faith that a school would ever be in successful operation here, but he has been thoroughly converted on this subject. Had it not been for his unbelief and dissatisfaction in regard to the location of the school in Cooranbong, we would now be two years in advance of where we are.--Letter 132, 1897, p. 3. (To Dear Sister Wessels, June 24, 1897.) [Cf: 3MR249.02] p. 18, Para. 1, [1897MS].

In Sydney there are many comprising the number who claim to believe the truth whose judgment is too limited to carry through any large work intelligently in the line you propose to do in Melbourne.--Letter 42, 1897, p. 1. (To Elder A. G. Daniells, Sept. 28, 1897.) [Cf: 3MR249.03] p. 18, Para. 2, [1897MS].

For some time the country had been suffering from a drought, but our cistern was only finished a few days when we had blessed showers from heaven which filled the tanks and half filled the large cistern. . . . After a few weeks another downpour of rain came, which filled the cistern to overflowing. If there is no more rain during this term the school has enough for all its needs. Thus the Lord has favored us.--Letter 132, 1897, pp. 1, 2. (To Mrs. Wessels, June 24, 1897.) [Cf: 3MR273.01] p. 18, Para. 3, [1897MS].

In Brother and Sister Haskell, the Lord has sent us the right help. . . . He presents truth in a clear, earnest manner that carries its own evidence with it to the hearts of those that hear it. As matron and teacher, Sister Haskell could not be excelled. She is firm as a rock to principle, and she has no special favorites. She loves all, and helps all.--Letter 99, 1897, pp. 3, 4 (To Elder and Mrs. Olsen, Aug. 19, 1897.) [Cf: 3MR273.02] p. 18, Para. 4, [1897MS].

She takes hold most earnestly, not afraid to put her hand to any work. She does not say, "Go," but she says, "Come, we will do this or that," and they cheerfully do as she instructs them. We have had most precious instruction from the word from both Brother and Sister Haskell.--Letter 33, 1897, p. 4. (To Gilbert Collins, June 9, 1897.) [Cf: 3MR273.03] p. 18, Para. 5, [1897MS].

Certainly it is the most beautiful spot upon the whole grounds. We cannot see where there can be a spot that will have greater advantages, and as all our advancement and favors come from God, we will present to Him the very best offering we have, and say, Of Thine own we freely give Thee. . . . [Cf: 3MR273.04] p. 18, Para. 6, [1897MS].

All seemed to work cheerfully and with great pleasure. . . . My big carpenter's bench is loaded on a cart and taken to the grounds where the chapel is to be built. There are no idle hands about here now.--Ms 175, 1897, pp. 15, 27, 28. (Diary, Aug. 1-31, 1897.) [Cf: 3MR274.01] p. 18, Para. 7, [1897MS].

We felt indeed that the Lord Jesus was in our midst, as we presented our chapel to God and supplicated that His blessing should constantly rest upon it.--Letter 178, 1897, p. 1 (To Elder and Mrs. J. E. White, Oct. 18, 1897.) [Cf: 3MR274.02] p. 18, Para. 8, [1897MS].

There are many things in this world that cast bright lights into our life experience. We have the evidence day by day that the Lord is working through the ministration of His angels in our school at Cooranbong. In His word the Lord is giving the most precious, noble thoughts to our students. . . . All have every advantage in the school to have their minds carried upward to a higher level and to a purer, clearer atmosphere, where the Lord can communicate with them individually.--Ms 175, 1897, pp. 3, 4 (Diary, Aug. 1-31, 1897.) [Cf: 3MR291.02] p. 19, Para. 1, [1897MS].

Calamities in the Cities.--When God's restraining hand is removed, the destroyer begins his work. Then in our cities the greatest calamities will come. Is this because people do not keep Sunday? No; but because men have trampled upon the law of Jehovah. The Lord is slow to anger. This should inspire the heart with gratitude. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet" (Nahum 1:3). [Cf: 3MR313.03] p. 19, Para. 2, [1897MS].

The Lord puts constraint upon His own attributes. Omnipotence is exerted over Omnipotence Himself. Notwithstanding the perversity of men who are cumberers of the ground, the Lord Jehovah bears with them because there are some in the wicked cities who are within the possibility of forgiveness and acceptance with God. It is something that makes my heart sore and sad and at times in an agony, that those who have great light and knowledge should abuse the mercies of God. His longsuffering and forbearance are scarcely thought of. . . . [Cf: 3MR313.04] p. 19, Para. 3, [1897MS].

The Lord is teaching men that there are limits to His forbearance. In fires, in floods, in earthquakes, in the fury of the great deep, in calamities by sea and by land, the warning is given that God's Spirit will not always strive with men. The times in which we live are times of great depravity and crime of every degree. Why?--because men whom God has blessed and favored have reduced His holy law to a dead letter, making void the law of God by the traditions and inventions of the man of sin. A more-than-common contempt is put upon the commandments of God, while the representative men of the Colonies have exalted the first day of the week to be observed by all men. They would have men bow down and worship it, as did Nebuchadnezzar when he exalted the golden image in the plains of Dura. When wickedness comes to this pass, it is fast reaching its height. Well may the prayer go forth from the people of God, calling for His interference, "It is time for Thee, Lord, to work: for they have made void Thy law."--Ms 127, 1897. [Cf: 3MR314.01] p. 19, Para. 4, [1897MS].

Child's Life, First Seven to Ten Years.--The first seven or ten years of a child's life is the time when lasting impressions for good or for evil are made.--Letter 141, 1897. [Cf: 3MR316.01] p. 19, Para. 5, [1897MS].

Conscience, the Regulative Faculty.--The conscience is the regulative faculty, and if a man allows his conscience to become perverted, he cannot serve God aright.--Letter 128, 1897. [Cf: 3MR316.02] p. 19, Para. 6, [1897MS].

Eggs, Used with Unfermented Wine.--I dreamed of having the care of a child that was weak, and seemed unable to rally. I thought the same physician stood by the cradle, and said, 'Have you any wine in the house? Beat up a raw egg, and give it to the child with grape wine [i.e., the unfermented juice of the grape], three times each day. He will rally.'--Letter 112a, 1897. [Cf: 3MR320.03] p. 20, Para. 1, [1897MS].

Emotions, Violent, May Endanger Life.--The giving way to violent emotions endangers life. Many die under a burst of rage and passion.

Many educate themselves to have spasms. These they can prevent if they will; but it requires will power to overcome a wrong course of action. All this must be a part of the education received in the school; for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein.--Letter 103, 1897. [Cf: 3MR321.02] p. 20, Para. 2, [1897MS].

Mania, Moral and Mental.--There is a moral as well as a mental mania; when this is the case, humanity seems to be displaced, to drop out of the being. Another power takes possession and control.--Ms 29, 1897. [Cf: 3MR336.01] p. 20, Para. 3, [1897MS].

Narcotics, Introduction of, Into Foreign Lands by Christians, a Cause for Judgment.--The whole heathen world will rise up in judgment against those whom heaven has favored the most, but who have placed themselves on Satan's side, and worked in his lines to bring their soul-destroying narcotics to foreign lands, to pollute and destroy the heathen nations with their defiling and health-destroying drugs. For the sake of a revenue, a professedly Christian nation have forced their traffic upon the heathen nations at the point of the sword, and thus compelled them to accept their merchandise, which would in using degrade the people below the level of the brute creation.--Ms 49, 1897. [Cf: 3MR340.03] p. 20, Para. 4, [1897MS].

Nature, Lessons From, Contrast of Nature and Man in Obedience to God.--These words [from] Zechariah 7:11-14, quoted in preceding paragraph are very impressive. The Lord calls upon dew and rain and the varied agencies of nature, and they obey His call, to be used either in blessings or in judgments. They are under His control. Inanimate nature is represented as being shocked at man's disregard for God's word. God calls for famine and plague and pestilence, for calamities by sea and by land to punish the inhabitants of the earth for their iniquity. The things of nature spring in response to the word of God to do His bidding either in wasting and destruction or in mercies and blessings. [Cf: 3MR345.01] p. 20, Para. 5, [1897MS].

How striking is the contrast between the things of nature, the material agencies, and the tardy inattention and slothful disobedience of men, those for whom Christ has died. Saith the Lord, Ye have let My house lie waste, and I will send on all that is yours a wasting drought. This reaches not only the fruit of the ground, but the living creatures. The cattle must suffer because of the sins of men. [Cf: 3MR345.02] p. 20, Para. 6, [1897MS].

All the fruits of the land, the vineyards, the corn, the gardens, God sent to the remnant people according to all that he had commanded Zechariah to speak.--Ms 116, 1897. [Cf: 3MR345.03] p. 21, Para. 1, [1897MS].

Speech and Conversation, Science of, Taught in Bible.--Our education in regard to the science of conversation will be in every way improved if we make the word of God our study. This branch of education has been woefully neglected. Many receive diplomas from colleges who have not earned them by gaining an all-round education. Teachers and pupils are apt to skip the important matter of the education of speech. For want of training in this line students lose much. They go from school to be deficient all through their life experience. . . . [Cf: 3MR359.03] p.

21, Para. 2, [1897MS].

Let all who have placed themselves on the side of Christ, the greatest Teacher the world ever knew, learn from Him the art of conversation. In this science, practice makes perfect.--Ms 74, 1897. [Cf: 3MR360.01] p. 21, Para. 3, [1897MS].

Voice, Hearing God's, or the Echo of His.--The voice of God is heard, but we may be so far away from Him that we can only hear the echo. There are words of instruction coming from God day by day, and in an hour that we know not He may give words to His chosen messengers for us which we lose for want of discernment and appreciation. Then we go stumbling along in the uncertainty of night, and know not at what we stumble. There is a brightening glory for us as we advance, but which we shall never see unless we do advance. We may catch a few sparks, but that is all. The brightness of the heavenly glory we do not see. Therefore we cannot talk of it, or pray about it.--Letter 147, 1897. [Cf: 3MR364.01] p. 21, Para. 4, [1897MS].

Water, Hot, Treatments, Indicated Much More Often Than Ice.--The light which has been given me in reference to several critical cases has been represented to me as a sick child I had in charge, and in every case the directions given were, Do not apply ice to the head, but cool water; but apply hot fomentations to the bowels, stomach, and liver. This will quell the fever much sooner even than cold. The reaction after the cold applications raises the fever, in the place of killing it. This direction has been given me again and again. In some cases, the ice applications may be warrantable, but in most cases they are not advisable. If the invalid has any vitality, the system will send the blood to where the cold is, and very often the system has no power for this taxation. Some cases may endure this kind of treatment, but I greatly fear for Brother _____, if it is continued. Use hot water. In nine cases out of ten it will do a more successful work than the cold ice would do.--Letter 112a, 1897. [Cf: 3MR364.03] p. 21, Para. 5, [1897MS].

Today I am seventy years old. I thank and praise my heavenly Father for the clearness of mind and the peace and grace of Christ I enjoy.--Letter 200, 1897, p. 2. (To "Dear Son Willie," November 26, 1897.) [Cf: 4MR43.01] p. 21, Para. 6, [1897MS].

All slow motions may be overcome by proper training. The youth who are trained to do their work with dispatch will have no slow, moderate, lazy habits of working. It is a great neglect on the part of parents to allow their children to occupy two hours in the work that could be performed in one. . . . Work is constantly being done in heaven. There are no idlers there. "My Father worketh hitherto," said Christ, "and I work." We cannot suppose that when the final triumph shall come, and we have the mansions prepared for us, that idleness will be our portion, that we shall rest in blissful do-nothing state. . . . To every man He has given his work.--Ms 126, 1897, p. 4, 6. ("The Training of Children," undated.) [Cf: 4MR98.03] p. 21, Para. 7, [1897MS].

Friday is the day on which we are to prepare for the Sabbath. . . . We need to realize that all heaven is keeping the Sabbath, but not in a listless, do-nothing way. . . . [Cf: 4MR103.03] p. 22, Para. 1, [1897MS].

Is the Sabbath to be a day of useless idleness? No; a spirit of service is to be manifested in the home and in the church.--Letter 22, 1897, pp. 3, 4. (To brethren and sisters in Cooranbong, December 23, 1897.) [Cf: 4MR104.01] p. 22, Para. 2, [1897MS].

On the Sabbath, parents should give all the time they can to their children. . . . In pleasant weather parents can take their children out to walk in the fields and forests, and talk to them of the lofty trees, the shrubs, and the flowers, and teach them that God is the Maker of all these things. Then teach them the reasons for the Sabbath--that it is to commemorate God's creative works. After working six days, He rested on the seventh, and blessed and hallowed the day of His rest. . . . [Cf: 4MR104.02] p. 22, Para. 3, [1897MS].

The sweet story of Bethlehem can be repeated. Present before them Christ as a babe in Bethlehem, a child obedient to His father and mother, a youth industrious, helping to support the family. . . . Read them the interesting stories in Bible history. Thus the day will be to them the best day of the seven.--Ms 57, 1897, pp. 9, 10. ("Remember the Sabbath Day to Keep it Holy." June 7, 1897.) [Cf: 4MR104.03] p. 22, Para. 4, [1897MS].

Let all be fully prepared to disseminate the light by word and by pamphlet. There should be hundreds of little tracts scattered as the leaves of autumn. Many "Echoes" have been sold. This is well so far as it goes, but light on many more subjects is to come before the people. There is a great need of leaflets and tracts, some containing short articles, others presenting the messages of warning, the second advent of our Lord Jesus Christ. The Sabbath, treated in brief, and its relation to the truth of the doctrines substantiated by the Scriptures should be circulated. . . . [Cf: 4MR106.01] p. 22, Para. 5, [1897MS].

Light! Light! Let it shine forth everywhere. It is to be diffused in jots and tittles, here a little and there a little. . . . [Cf: 4MR106.02] p. 22, Para. 6, [1897MS].

The night of trial is nearly spent. Satan is bringing in his masterly power because he knoweth that his time is short. The chastisement of God is upon the world to call all who know the truth to hide in the cleft of the Rock and view the glory of God. The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken in leaflets and pamphlets, and these must be scattered like the leaves of autumn.--Letter 31, 1897, pp. 2, 7. (To Brother Colcord, Feb. 28, 1897.) [Cf: 4MR106.03] p. 22, Para. 7, [1897MS].

The humble-though-ignorant are Christ's most hopeful disciples. The uneducated heathen in all their cruelty are regarded in a more favorable light than are those who have had great light, who have had evidence upon evidence, but who, when the Lord in His mercy reproves them for the sins they are cherishing as virtues, are offended, and (mark the words) like the disciples of Christ's day, go back and walk no more with Him. Christ recognizes every act in the savage that reflects His own mercy and compassion. When the Holy Spirit puts Christ's Spirit into the savage, and he befriends God's servants, the quickening of the heart's sympathy is contrary to his nature, contrary to his education. Christ implants His grace in the heart of the savage,

and he ministers to the necessity of the missionary even before he has heard or comprehended the words of truth and life. [Cf: 4MR114.01] p. 22, Para. 8, [1897MS].

Behold that crowd collected about some of God's servants to murder them! But the Lord is working upon the heart and mind of perhaps only one man to plead in behalf of these servants who love and fear God. When the war council has been carried on to determine the destruction of some Christian's life, on several occasions the intercession of one savage has turned the decision, and his life has been spared. Oh, the love that goes forth to the savage for this one act. To such in the judgment Christ is represented as saying, "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison and ye came unto Me." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Ms 79, 1897, pp. 4, 5. ("Christ's Second Coming," undated.) [Cf: 4MR114.02] p. 23, Para. 1, [1897MS].

Why did Daniel refuse to eat at the king's luxurious table? Why did he refuse the use of wine as his beverage, when it was at the king's command that it was placed before him? He knew that by use wine would become to him a pleasant thing, and would be preferred before water. [Cf: 4MR124.03] p. 23, Para. 2, [1897MS].

Daniel could have argued that at the royal table and at the king's command, there was no other course for him to pursue. But he and his fellows had a council together. They canvassed the entire subject as to how they would improve the physical and mental powers by the use of wine. They studied this subject most diligently. The wine of itself, they decided, was a snare. They were acquainted with the history which had come to them in parchments of Nadab and Abihu. In those men the use of wine had encouraged their love for it. They drank wine before their sacred service in the sanctuary. Their senses were confused. They could not distinguish the difference between the sacred and the common fire. . . . [Cf: 4MR125.01] p. 23, Para. 3, [1897MS].

Daniel and his companions had been educated in regard to Nadab and Abihu and also Abel, Seth, Enoch, and Noah. They cherished the truth that had been given them from human lips passing down the line from one generation to another. The image of God was engraved upon the heart. [Cf: 4MR125.02] p. 23, Para. 4, [1897MS].

A second consideration of these youthful captives was that the king always asked a blessing before his meals, and addressed his idols as Deity. He set apart a portion of his food to be presented to the idol gods whom he worshiped, and also a portion of the wine. This act, according to their religious instruction, consecrated the whole to the heathen god. To sit at the table where such idolatry was practiced, Daniel and his three brethren deemed, would be a dishonor to the God of heaven. These four children decided that they could not sit at the king's table to eat of the food placed there, or to partake of the wine, all of which had been dedicated to an idol god. This would indeed implicate them with heathenism, and dishonor the principles of their national religion and their God.--Ms 122, 1897, pp.11-13. ("Daniel," March 10, 1897.) [Cf: 4MR125.03] p. 23, Para. 5, [1897MS].

Who can approach unto a conception of what Christ has endured when standing in the place of surety for His church in the solemn hour of atonement, when Christ yielded up His life as a sacrificial offering. Never, never, can it be that God again shall so manifest His holiness, His spotless purity. . . . His utter hatred of sin, His solemn purpose to punish it--and [all] that in the only One who could bear the strokes in behalf of the sinner, and because of His innocence not be consumed. How did the glory of God magnify itself in glorious perfection on that day when Christ's life was yielded up as a sacrifice for the world! When He cried out, "It is finished," there was a mighty earthquake, the rocks rent, the graves flew open, and Christ bowed His head and died.--Ms 6, 1897, p. 2, 3. ("Parable of Invitation to the Marriage Feast," January 1, 1897.) [Cf: 4MR242.02] p. 23, Para. 6, [1897MS].

Christ fulfilled still another feature of the type. "His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations." In the Temple service, when the animal brought as a sacrifice was slain, the high priest, clothed in white robes, caught in his hand the blood that gushed forth, and cast it in the direction of the tabernacle or Temple. This was done seven times, as an expression of perfection. So Christ, the great antitype, Himself both high priest and victim, clothed with His own spotless robes of righteousness, after giving His life for the world, cast the virtue of His offering, a crimson current, in the direction of the Holy Place, reconciling man to God through the blood of the cross.--Ms 101, 1897, pp. 11, 12. ("The True High Priest," September, 1897.) [Cf: 4MR242.03] p. 24, Para. 1, [1897MS].

Each morning at six o'clock [at the Avondale School], Brother Haskell speaks from the Scriptures, giving a Bible lesson. This is free to all, and there is a goodly company out each morning; for it is a blessing to all. This study lasts for one hour. These meetings are intensely interesting. The subject thus far has been the sanctuary question, and we are highly gratified to see the interest manifested. All are much interested in the way he presents the subject. He speaks in a clear, simple style, and brings in much scripture to sustain every point. He feels that altogether too little has been said upon this subject; for it is the central pillar that sustains the structure of our position at the present time.--Letter 126, 1897, p. 4. (To Brother and Sister John Wessels, May 18, 1897.) [Cf: 4MR243.02] p. 24, Para. 2, [1897MS].

I was conversing with you in the night season. We were having some serious conversation together. You opened before me freely that which you intended to do. We conversed very pleasantly, and you proposed many things. But after we had canvassed these things thoroughly, you said, "Mother, the only safe path for me is to follow out implicitly the light the Lord has given me in the testimonies you have sent me. . . . [Cf: 4MR264.04] p. 24, Para. 3, [1897MS].

"I cannot serve God with a divided heart. I can see that I must not take financial matters upon me, if I would have my mind fruitful in the Scriptures."--Letter 153, 1897, p. 1. (To Edson and Emma White, April 6, 1897.) [Cf: 4MR265.01] p. 24, Para. 4, [1897MS].

In the night season I was conversing with you, as I stated to you in my letter of two or three months since. Before that letter could have reached you, I received one from you, stating in substance the things I

was talking over with you. You said that you had decided to heed the instruction given you by the Lord not to mingle temporal financial enterprises with your work. This, I know, has ever been your danger.-- Letter 149, 1897, p. 4. (To Edson and Emma White, May 30, 1897.) [Cf: 4MR265.02] p. 24, Para. 5, [1897MS].

To young ladies I would say, tight-lacing is a sin, and will bring its sure results. The lungs, the liver, the heart, need all the room the Lord has provided for them. Your Creator understood how much room the heart and liver require in order to act their vital parts in the human organism. Let not Satan tempt you to crowd the delicate organs, so that they shall be trammelled in their work. Do not, because the fashions of this unregenerate world are taken up as desirable, so crowd the life forces that they have no freedom. Satan suggested all such fashions that the human family might suffer the sure results of abusing God's handiwork.--Letter 103, 1897, p. 5. (To Prof. A. E. Sutherland, July 23, 1897.) [Cf: 4MR268.01] p. 24, Para. 6, [1897MS].

The soul who yields his heart to be worked by the Holy Spirit will be a living channel of light in the inculcation of the precepts and truth of the Word of God, winning others to obedience of the commandments of God.--Ms. 166, 1897. [Cf: 4MR337.01] p. 25, Para. 1, [1897MS].

If we could only realize that in every congregation there may be souls who are being called upon for the last time to repent! who, like the Jewish nation, have advanced step by step almost imperceptibly in resistance of the Spirit of God, until spiritual blindness has taken the place of the light they once enjoyed. Under a spirit of unbelief, envy, and criticism, the evidences they have had are no longer evidence, but a matter of questioning and doubt. Truth is misunderstood, and perverted to mean error. . . . [Cf: 4MR358.01] p. 25, Para. 2, [1897MS].

Those who resist the Holy Spirit of God, and provoke Him to depart, know not to what lengths Satan will lead them. "O, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace." Shall the words of Christ be irrevocably spoken, "But now they are hid from thine eyes?" When the Holy Spirit departs from the human agents, they will do those things which they once viewed in a correct light. They will follow step by step in the footsteps of Satan. Who then can strive with them to any purpose? Will the minister plead for them and with them? All their words are as idle tales. These souls have Satan close beside them to misconstrue the words spoken, and bring them to their understanding in a perverted light. They are misinterpreted by them; for when the Spirit of God is grieved away, every appeal made through the Lord's servants is meaningless to them. They will misconstrue every word. They will laugh and turn into ridicule the most solemn words of Scripture, which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to those who are in need of help is in vain. They will not hear a word of reproof or counsel. They despise all the entreaties of the Spirit, and disobey the commandments of God which they have once vindicated and exalted. Well may the words of the apostle come home to such souls, "Who hath bewitched you that ye should not obey the truth?" They have followed the counsel of their own heart until truth is no more truth to them.-- Ms 28, 1897, pp. 11-13. (Manuscript entitled "Judas," undated.) [Cf: 4MR358.02] p. 25, Para. 3, [1897MS].

The Pharisees sinned against the Holy Ghost. Their talent of speech was used to abuse the world's Redeemer, and the recording angel wrote their words in the books of heaven. They attributed to satanic agencies the holy power of God, manifested in the works of Christ. They could not evade His wonderful works, or attribute them to natural causes, so they said, "They are the works of the devil." In unbelief they spoke of the Son of God as a human being. The works of healing done before them, works which no man had done or could do, were a manifestation of the power of God, but they charged Christ with being in league with hell. Stubborn, sullen, ironhearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin.--Ms 73, 1897, pp. 4, 5. ("Our Words," July 2, 1897.) [Cf: 4MR359.01] p. 25, Para. 4, [1897MS].

God will not trust His Holy Spirit to those who would work contrary to its deep inward earnest working. Young men who will indulge in intemperate habits, in smoking and tampering with the wine cup, will so corrupt the principles of the soul, that these objectionable things become one with their nature, a part of themselves, not only to demoralize themselves, but others. Low gratifications indulged, and indulged continuously, degrade the entire being. The taste for evil and love of coarseness becomes natural. Stain after stain gathers like leprosy upon the soul, until they are suddenly destroyed, and that without remedy. The sinner may repent, and Jesus may accept his contrition, and will pardon his transgression, but the influence of that time of evil-doing upon others can never be entirely counteracted.--Ms 126, 1897, pp. 13, 14. ("The Training of Children," November 15, 1897.) [Cf: 4MR359.02] p. 25, Para. 5, [1897MS].

The sin of foolish talk is common among those who claim to believe the most solemn truths ever given to our world. Because of this commonplace, frivolous talk, the Spirit of the Lord is grieved away. Improper conversation is the reason of such a lack of faith and power among the people of God.--Letter 47, 1897, p. 2. (To Brethren Daniells and Palmer, June 28, 1897.) [Cf: 4MR360.01] p. 26, Para. 1, [1897MS].

There are special communications which the Lord makes through His word and His Spirit which always agree; but some peculiar bias of mind, some cultivated traits of character, make it impossible for the Lord to work us by His Holy Spirit, because we think we know how to work ourselves.--Letter 147, 1897, p. 6. (To Edson White, Sept. 12, 1897.) [Cf: 4MR360.02] p. 26, Para. 2, [1897MS].

Oh, how my heart longs to see the workers place themselves in positions where the Lord can pour out His Holy Spirit abundantly upon them, that they may give God all the glory of the increase, and not take any credit to themselves. Here is where the Spirit of God is quenched. Man is placed where God should be, if any good is accomplished. God has not received the glory, and man has been exalted, as the one who gave the increase.--Letter 150, 1897, p. 2. (To "Dear Children," November 6, 1897.) [Cf: 4MR360.03] p. 26, Para. 3, [1897MS].

Let the husband and wife in their marriage relations prove a help and a blessing to one another. Let them consider the cost of every indulgence in intemperance and sensualism. These indulgences do not

increase love, nor ennoble and elevate. Those who will indulge the animal passions and gratify lust will surely stamp upon their offspring the debasing practices, the grossness of their own physical and moral defilement. By physical, mental and moral cultures all may become co-workers with Christ. Very much depends upon the parents. It lies with them whether they will bring into the world children who will prove a blessing or a curse.--Ms. 3, 1897, pp. 13, 14. ("Health Reforms," Jan. 11, 1897.) [Cf: 4MR378.03] p. 26, Para. 4, [1897MS].

The worker is not to follow his own ideas and plans for work. The Lord's individuality is to be sunk in no living being. Christ's followers are to love God supremely, and their neighbor as themselves. [Cf: 4MR410.01] p. 26, Para. 5, [1897MS].

It is as much the privilege of every individual member of the church to know from the Word God's will in regard to his course of action as it is for the president of the conference, or for any other man in office of trust. The Lord would be sought unto by all who would be instructed and enlightened and worked by the Holy Spirit. God is ready to commune with His people.--Ms 15, 1897, p. 1. ("Individual Experience Necessary," March 14, 1897.) [Cf: 4MR410.02] p. 26, Para. 6, [1897MS].

The overbearing spirit manifested in the Review and Herald office in lording it over God's heritage has been looked upon by the God of heaven with indignation. . . . [Cf: 4MR439.02] p. 26, Para. 7, [1897MS].

I tell you in the name of the Lord, Advance no farther in your work of loading down by bearing such institutions as the Health Retreat. Take your hands off from the Pacific Press. . . . You cannot retrieve your past record by seeking to reconstruct, reorganize, and consolidate other institutions with the institutions so defective in Battle Creek. I cry to you in the name of the Lord, No, No. Leave the Pacific Press under God's theocracy, and humble your hearts before God before it is everlastingly too late.--Ms 7, 1897, pp. 5, 6. (Untitled, Jan. 27, 1897.) [Cf: 4MR440.01] p. 26, Para. 8, [1897MS].

Oh, that all might repent and do their first works. When the churches do this they will love God supremely and their neighbors as themselves. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ that His disciples shall be one, even as He and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul. The love of Christ will be the theme of every tongue, and it will no more be said by the True Witness, "I have somewhat against thee, because thou hast left thy first love." The people of God will be abiding in Christ, and the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing in the image of Christ, fashioning all hearts alike. As living branches of the True Vine, all will be united to Christ the living Head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent His only begotten Son into the world. . . . [Cf: 5MR50.01] p. 27, Para. 1, [1897MS].

Jesus came to impart to the human soul the Holy Spirit by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men as were the Jews in the time of Christ. They were very punctilious in the observance of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. . . . [Cf: 5MR51.01] p. 27, Para. 2, [1897MS].

The remnant church are called to go through an experience similar to that of the Jews, and the True Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to His people. He says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." The love of God has been waning in the church, and as a result the love of self has sprung up into new activity. With the loss of love for God, there has come the loss of love for the brethren. The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love."--Ms. 154, 1897, pp. 3-7. ("God's Messengers," undated.) [Cf: 5MR51.02] p. 27, Para. 3, [1897MS].

God holds every one responsible for the influence that surrounds his soul, on his own account, and on the account of others. He calls upon young men and young women to be strictly temperate and conscientious in the use of their faculties of mind and body. . . . Avoid exciting the brain. Too much study stimulates the brain and increases the flow of blood to it. The sure result of this is depravity. The brain cannot be unduly excited without producing impure thoughts and actions. The whole nervous system is affected, and this leads to impurity. The physical and mental powers are depraved, and the temple of the Holy Spirit is defiled. The evil practices are communicated, and the consequences cannot be estimated. I am compelled to speak plainly on this subject. [Cf: 5MR63.01] p. 27, Para. 4, [1897MS].

The proportionate taxation of the powers of mind and body will prevent the tendency to impure thoughts and actions. Teachers should understand this.--Letter 145, 1897, pp. 7, 8. (To W. C. White, August 15, 1897.) [Cf: 5MR63.02] p. 28, Para. 1, [1897MS].

The people of God will have all the test that they can bear. The Sabbath question is a test that will come to the whole world. We need nothing to come in now to make a test for God's people that shall make more severe for them the test they already have.--Letter 19, 1897, p. 3. (To Elder J. H. Haughey, July 4, 1897.) [Cf: 5MR77.03] p. 28, Para. 2, [1897MS].

How could the fathers work in harmony with the directions here given,

while accompanying their children to the schoolroom or the academy on the Sabbath, the day that God has sanctified and blessed? How can they repeat the words of Moses, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye shall 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." [Cf: 5MR77.04] p. 28, Para. 3, [1897MS].

"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: 5MR78.01] p. 28, Para. 4, [1897MS].

With such special directions as these, how can fathers consent to their children attending school on the Sabbath, or any part of the Sabbath, the same as on any common weekday? Here is a cross to lift. Here the line of separation is drawn between the loyal and the disloyal. This is the sign that there is a people who will not make void the law of God although it is at a sacrifice to themselves. Here we may bear our testimony to the world of our allegiance to the Creator and Governor of the world. Here the testimony is borne to the world of the truthfulness of the Sabbath. [Cf: 5MR78.02] p. 28, Para. 5, [1897MS].

One teacher stated before the church that he thought it right to send the children on the Sabbath, quoting the words of Christ, "it is lawful to do well on the Sabbath day." The question is Shall we transgress the plain letter of the commandment in order that our children may be educated in the schools? In the very act of giving them lessons in which there is no sacredness, the Sabbath, which is to be a test to the world, a sign between God and His people, is brought down on a level with the common working days. When we see the law of God made void in our world, then it is the work of every loyal child of God to elevate the standard and show that we are hearkening diligently to the voice of God and teaching His statutes to his children. [Cf: 5MR78.03] p. 28, Para. 6, [1897MS].

Has God made a distinction between the Sabbath and the six working days? If He has done this, man must abide by His decision. The question is not left for each one to decide as his human wisdom shall dictate. God has not left His law for men to sanctify or profane. They are not left to cut and carve for the Almighty. They are to obey the laws of God instituted in Eden, and proclaimed from Mount Sinai in such awful grandeur that the people "did exceeding fear and quake." The Lord's chosen ones must take His law just as He has given it to them, and obey it right loyally, without seeking to change or alter one jot or tittle.--Ms 34, 1897, pp. 9, 10. ("Two Opposing Armies; The Sabbath, the Real Test," undated.) [Cf: 5MR79.01] p. 29, Para. 1, [1897MS].

On Friday the clothing of the children is to be looked after. During the week, they should be all laid out by their own hands under the

direction of the mother, so that they can dress quietly, without any confusion or rushing about, and hasty speeches. They [the children] come to the table without levity. Boisterous noise and contention should not be allowed any day of the week; but on the Sabbath all should observe quietness. No loud-toned commands should be heard at any time; but on the Sabbath it is entirely out of place. This is God's holy day, the day He has set apart to commemorate His creative works, a day He has sanctified and hallowed.--Ms 57, 1897, p. 7, 8. (Remember the Sabbath Day to Keep It Holy," undated.) [Cf: 5MR79.02] p. 29, Para. 2, [1897MS].

The worship of a common working day, and the multitudinous ceremonies in connection with this false sabbath, are of the same nature as the wrongs pointedly exposed by Christ when he said, "And many such things ye do." The plain evidence of truth is not discerned. Laying aside the commandments of God as altogether unimportant, men follow tradition. They reject the commandments of God, that they may keep their own traditions. Common things are exalted above those that are sacred and heavenly. [Cf: 5MR80.01] p. 29, Para. 3, [1897MS].

The heavenly universe is amazed that in their credulity people transfer the benediction given to the seventh day to the first day of the week. The Sabbath is God's memorial of Creation and rest, and at the beginning of the Sabbath commandment, He gives the word of warning, "Remember the Sabbath day to keep it holy."--Ms 65, 1897, p. 4. ("Jewish Tradition," June 6, 1897.) [Cf: 5MR80.02] p. 29, Para. 4, [1897MS].

That God who made the world is the only object to whom human beings should bow. God has not given to any human being the power to claim homage to themselves. He has given to none the power to become an object of worship. "Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and he saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him." [Cf: 5MR101.01] p. 29, Para. 5, [1897MS].

Here we are taught that finite man is not to be placed where God should be. He is not to be honored as a god, or to be bowed down to. "Worship Him that made heaven and earth, and the sea, and the fountains of waters." The man of sin is worshiped in the person of the pope, and his representative, the cardinal. But God has not given this power to pope or prelate. The pope is not regarded by God as anything more than a man who is acting out in our world the character of the man of sin, representing in his claims that power and authority which Satan claimed in the heavenly courts. [Cf: 5MR101.02] p. 29, Para. 6, [1897MS].

Satan inspired these men who claim to be Christ's vicegerents upon earth. Prayers are offered to private saints in heaven for many favors. But these men are not in heaven. They lie in their graves until the coming of the Son of man in the clouds of heaven. Mary, the mother of our Lord, has not been raised. She is waiting the sound of the trump of God that shall call the dead from their prison house. All the prayers offered to Mary fall to the ground. Mary's ears have not yet been

pierced by the sound of the trump of God. [Cf: 5MR101.03] p. 30, Para. 1, [1897MS].

The question has been asked, Do you not believe that we should pray to the dead apostles and saints? No; for this would teach for doctrine not a "Thus saith the Lord," but the "thus saith" of the man of sin, "the son of perdition; who opposeth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."--Ms 163, 1897, pp. 8, 9. ("The Third Angel's Message," December 17, 1897.) [Cf: 5MR102.01] p. 30, Para. 2, [1897MS].

The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, that their little bark is not going round and round, making no progress at all. Faith without intelligent works is dead, being alone. Faith in the healing power of God will not save unless it is combined with good works.--Ms 86, 1897, p. 12. ("Health Reform Principles," August 25, 1897.) [Cf: 5MR123.01] p. 30, Para. 3, [1897MS].

I have tried to do my duty to you and to the Lord Jesus, whom I serve and whose cause I love. The testimonies I have borne you have in truth been presented to me by the Lord. I am sorry that you have rejected the light given. . . . [Cf: 5MR138.01] p. 30, Para. 4, [1897MS].

Are you betraying your Lord, because, in His great mercy, He has shown you just where you are standing spiritually? He knows every purpose of the heart. Nothing is hid from Him. It is not me that you are betraying. It is not me that you are so embittered against. It is the Lord, who has given me a message to bear to you.--Letter 66, 1897, pp. 1, 2. (To Brother A. R. Henry, August--, 1897.) [Cf: 5MR138.02] p. 30, Para. 5, [1897MS].

The greatest tirade may be made against me, but it will not change in the least my mission or my work. We have had this to meet again and again. The Lord gave me the message when I was only 16 years old, and I have been engaged in public labor ever since. Next November I shall be 70 years old. The message the Lord has given me to bear has been in a straight line from light to light, upward and onward from truth to advanced truth.--Ms 29, 1897, p. 8. ("Counsel and Warning," undated.) [Cf: 5MR142.03] p. 30, Para. 6, [1897MS].

My heart feels very sad that Brethren _____ and _____ have taken the position which they have. . . . You may inquire, "What effect does this have upon you?" Sorrow only, sorrow of soul, but peace and perfect rest and trust in Jesus. To vindicate myself, my position, or my mission, I would not utter ten words. I would not see [fit] to give evidence of my work. "By their fruits ye shall know them."--Letter 14, 1897, pp. 1, 5. (To "Dear Brother," March 30, 1897.) [Cf: 5MR143.03] p. 30, Para. 7, [1897MS].

All who are doers of the Word of God will be blessed abundantly. Whatever crosses they must lift, whatever losses they must sustain, whatever persecution they may suffer, even if it be to the loss of their temporal life, they are amply recompensed; for they secure that life which lasts through the eternal ages. They walk under the direction of the Father of lights with whom there is no variableness,

neither shadow of turning. They shall see His face, and His name shall be in their foreheads.--Letter 48, 1897, p. 14. (To Brethren Daniells and Salisbury, January 21, 1897.) [Cf: 5MR171.01] p. 31, Para. 1, [1897MS].

We drove over to the school ground and took Elder Haskell and his wife. . . . The two boys did not view the scenery much, for they went fast to sleep, and did not waken till the carriage stopped at Morisset. Then Henry woke. I set him between Elder Haskell and me. He looked up at Elder Haskell, and his under lip was thrown out until it was quite prominent. Then he looked at his grandmother, cuddled himself down, and went to sleep again. and slept until we arrived at home. . . . [Cf: 5MR185.03] p. 31, Para. 2, [1897MS].

The boys are hearty fellows. I think it will cost you something to feed them. They are full of life. They can take a few steps now, and are in good health. Today Herbert put his finger in Henry's mouth, and Henry bit it. Oh, how Herbert did cry! For some time he would not look at Henry without crying. But they seldom cry when they hurt themselves.--Letter 141, 1897, pp. 4, 5, 8. (To "Dear Son Willie" [W. C. White], May 5, 1897.) [Cf: 5MR185.04] p. 31, Para. 3, [1897MS].

Wednesday, June 30, 1897. . . . We rode to the post office. The twins, Herbert and James Henry, saw the horse and wagon at the door and both came running to their grandmother with their little arms outstretched, full of expectation that I would take them. I could not have the heart to disappoint them. Their wraps were thrown on and Sara cared for one and I for the other, and then they were perfectly happy, having a hold of the end of the lines and supposing they were driving.--Ms 173, 1897, p. 6. (Diary, June, 1897.) [Cf: 5MR186.01] p. 31, Para. 4, [1897MS].

We returned to my home, about three quarters of a mile, took the two babies, Henry and Herbert White, and Sara and I rode in the country about five miles to Martinsville to purchase corn. We went to Mr. Smith's. We had a very pleasant visit with his wife and his daughter. They were very much delighted to see the twins trotting over the oilcloth floor. Mr. Smith had no corn to sell. We then started on our return to Martinsville and found one of the Martins family had corn so we were favored. We purchased two bushels, and bought of them twenty dozen oranges. . . . [Cf: 5MR186.02] p. 31, Para. 5, [1897MS].

They carried the twins to the new house, into larger rooms. I never saw children fifteen months old act as these children did. They would run and laugh and hop and jump and kept up this trotting and running for hours. They acted as if they thought the house was built for their playhouse.--Ms 174, pp. 5, 21. (Diary, July, 1897.) [Cf: 5MR186.03] p. 31, Para. 6, [1897MS].

Monday, August 16, 1897. Sara and I went to Martinsville and Brother Rodd accompanied us. May White and her twin boys went with us and they had a picnic handling the oranges. The piles of bright yellow fruit were very attractive to the little lads. We had a very pleasant drive and when we returned we called for the mail and had quite a large mail to examine. We always take a deep interest in the arrival of mail on the steamer from America.--Ms 175, 1897, p. 12. (Diary, August, 1897.) [Cf: 5MR186.04] p. 31, Para. 7, [1897MS].

May is well; the boys also are in good health. I have carried them each a peach at their meals for the last three days. They enjoy them very much, and smack their lips as if they took great satisfaction in eating them.--Letter 137, 1897, p. 2. (To "Dear Son Willie" [W. C. White], December 14, 1897.) [Cf: 5MR189.02] p. 32, Para. 1, [1897MS].

Israel trusted in the ark of God and worshiped it instead of the God which the ark represented. And the Lord removed from His people the symbol of His presence, the assurance to them of the presence and power of God. Then the Jewish nation no longer stood as a chosen generation, a royal priesthood. They had forgotten their God, and were scattered into all parts of the world. Those who were loyal and steadfast and true in obedience to His commandments, the Lord favored. He manifested Himself to them in order to keep up the light of His presence, the beams of the Sun of Righteousness. In the absence of the ceremonial ordinances, the outward display and glory of God was removed from the Jewish nation for such a time as God determined; but the inner glory of representative men was to shine forth. Even in the land of their captivity was the Lord God revealed. For all who were faithful, wherever they were, the way was left open to approach God through prayer and supplication and heavenly communion.--Ms 122, 1897, pp. 7, 8. ("Daniel," March 10, 1897.) [Cf: 5MR209.01] p. 32, Para. 2, [1897MS].

We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures; for from the pillar of cloud Christ Himself presented the duty of man to his fellow man. In Christ's words to His appointed agencies, both in the Old Testament and in the New, the Christian virtues are plainly brought out. Christ scattered the precious grains of truth through all His teaching. All will find them to be as precious pearls, rich in value, if they will practice the principles plainly laid down. The Old Testament is the ground where practical godliness was first sown. This was represented in Christ's words to His disciples.--Ms 130, 1897, pp. 9, 10. ("The Truth as It Is in Jesus," November 23, 1897.) [Cf: 5MR209.02] p. 32, Para. 3, [1897MS].

Christ had many truths to give to His disciples, of which He could not speak, because they did not advance with the light that was flashed upon the Levitical laws and the sacrificial offerings. They did not embrace the light, advance with the light, and follow on to still greater brightness as Providence should lead the way.--Ms. 143, 1897, p. 10. ("Christ's Mission to Earth," December 9, 1897.) [Cf: 5MR210.01] p. 32, Para. 4, [1897MS].

I am more and more burdened as I see young men coming from the school at Battle Creek deficient in the education they should have. It pains me as I realize how many who should be instructed have not the privilege. From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake. Those who encourage this close application to books, working the brain, and neglecting the education they should gain by using the muscles proportionately with the brain, are simply incapable of retaining the lessons they endeavor to learn. If one third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate

the labor question, placing it where idleness would be regarded as a departure from the word and plans of God. The right use of one's self includes the whole circle of human obligations to one's self, to the world, and to God. Then use the physical power proportionately with the mental powers. [Cf: 5MR219.02] p. 32, Para. 5, [1897MS].

While studying authors and lesson books parts of the time, students should study with the same application the human machinery, and at the same time demonstrate the fact by using the physical organs in manual labor. Thus they answer the purpose of their Creator. They become self-made men and women.--Letter 103, 1897, pp. 1, 2. (To A. E. Sutherland, July 23, 1897.) [Cf: 5MR219.03] p. 33, Para. 1, [1897MS].

God has claims upon all who are engaged in His service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to Him, body and soul, with all the faculties appreciated as God's entrusted gifts, to be employed in His service. All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time. [Cf: 5MR220.01] p. 33, Para. 2, [1897MS].

But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for His habitation. They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." And when God has given us such a habitation, why should not every apartment be critically examined. The chambers of the mind and the heart apartment are the most important. Why should men and women continue in ignorance, and live in the basement of the house, enjoying sensual and debasing pleasures?--Ms 3, 1897, pp. 2, 3. ("Health Reforms," January 11, 1897.) [Cf: 5MR220.02] p. 33, Para. 3, [1897MS].

Many Will Go From Us, Giving Heed to Seducing Spirits. A superficial faith results in a superficial experience. . . . The light given me has been very forcible that many would go out from us, giving heed to seducing spirits, and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise, and will deceive many. Everything is to be shaken that can be shaken. Then does it not become every one to understand the reasons of our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidence that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.--Letter 1, 1897, pp. 1, 2. (To the church in Adelaide, April 22, 1897.) [Cf: 5MR351.03] p. 33, Para. 4, [1897MS].

There is no need now for any special alteration in our dress. The plain simple style of dress now worn, made in the most healthful way, demands no hoops and no long trails and is presentable anywhere, and these things should not come in to divert our minds from the grand test which is to decide the eternal destiny of a world--the commandments of

God and the faith of Jesus. [Cf: 5MR403.02] p. 33, Para. 5, [1897MS].

We are nearing the close of this world's history. A plain, direct testimony is now needed, as given in the word of God, in regard to the plainness of dress. This should be our burden. . . . [Cf: 5MR403.03] p. 33, Para. 6, [1897MS].

The reform dress, which was once advocated, proved a battle at every step. Members of the church, refusing to adopt this healthful style of dress, caused dissension and discord. With some there was no uniformity and taste in the preparation of the dress as it had been plainly set before them. This was food for talk. The result was that the objectionable features, the pants were left off. The burden of advocating the reform dress was removed because that which was given as a blessing was turned into a curse. There were some things that made the reform dress a decided blessing. With it the ridiculous hoops which were then the fashion, could not possibly be worn. The long dress skirts trailing on the ground and sweeping up the filth of the streets could not be patronized. But a more sensible style of dress has now been adopted, which does not embrace these objectionable features. We need nothing to come in now to make a test for God's people that shall make more severe for them the test they already have. The enemy would be pleased to get up issues now to divert the minds of the people and get them into controversy over the subject of dress. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind. . . . [Cf: 5MR403.04] p. 34, Para. 1, [1897MS].

The Lord has not moved upon any of our sisters to adopt the reform dress. The difficulties that we once had to meet are not to be brought in again. There was so much resistance among our own people that it was removed from them. It would then have proved a blessing. But there must be no branching out now into singular forms of dress. There have been plenty of strange doings in Battle Creek with the bicycle craze, which has greatly displeased the Lord and greatly dishonored the cause of present truth. God holds those responsible who have expended money in this direction. They have greatly injured the influence of the work and the cause of God. [Cf: 5MR404.01] p. 34, Para. 2, [1897MS].

Let there be no tests manufactured now to absorb time and minds to bring in new reforms. We have now to face tremendous issues, and all the time and power of our thought are to be called to the living issues before us. I know that the voice raised to create something new in the matter of dress now should be quenched. Put all that there is of you in working to get as close as possible to perishing souls. See if you cannot by a consistent, harmonious, all-round character, [and] by the presentations of truth to individuals who are out of Christ, save some souls from ruin. [Cf: 5MR404.02] p. 34, Para. 3, [1897MS].

I beg of our people to walk carefully and circumspectly before God. Follow the custom of dress in health reform, but do not again introduce the short dress and pants unless you have the word of the Lord for it.-Letter 19, 1897. (To J. H. Haughey, July 4, 1897.) [Cf: 5MR404.03] p. 34, Para. 4, [1897MS].

Something must be done to save the people of God from being deceived and led astray. There may be those whose hearts are accustomed to

resistance, who will seek to do harm to the one who has reproved them, and resort to the law for "damages" done to their poor souls. Cain killed his brother because, when Abel reproved him for disregard of God's expressed requirements, he thought he had done him damage. . . . [Cf: 5MR412.03] p. 34, Para. 5, [1897MS].

If a suit is instituted in earthly tribunals, and God suffers it to come to trial, it is that His own name may be glorified. But a woe will be upon the man who gives himself to do this work. God reads the motives, whatever they may be. I pray that the Lord will teach our brethren to be straightforward, and make no compromise in the matter. The cause of God has been bruised and wounded by any such men connecting with it, and the sooner they are separated from it, the better. [Cf: 5MR412.04] p. 35, Para. 1, [1897MS].

But the Lord has a controversy with those who have acted in an underhanded manner, those who have failed to do their duty in their responsible positions of trust. Every soul is worth saving, and this poor soul might have been saved from the tempter's power if those connected with him had done their duty. The Lord holds them accountable for their neglect of frank, open dealing. Years ago a plain, straightforward work should have been done. . . . [Cf: 5MR413.01] p. 35, Para. 2, [1897MS].

The Lord has sent warnings and reproof, but they have not been heeded. In the Battle Creek buildings important interests have been piled up which should have been distributed over a larger territory. Man's reasoning and devising has made things very complicated and hard to disentangle. Let the men who are so fearful of their record here in this world only be one quarter as anxious to have their record good on high, to have their motives pure, and lofty, and unsullied, and they will feel safe in committing their case to God's tribunal. Then they can say, "It is a small thing for me to be judged by any man's judgment."--Letter 19a, 1897. (To "Brethren in Battle Creek," July 27, 1897.) [Cf: 5MR413.02] p. 35, Para. 3, [1897MS].

If we would work as Christ worked, we must have the mind of Christ. He cannot cooperate with those whose lives reveal variance, strife, and bitterness. Those who cherish these attributes are not susceptible to the influence of the Holy Spirit. The divine Comforter strives with them, but they close the door of their hearts to its gracious pleadings, desiring to be left alone in their foolish, selfish perversity. They find a satisfaction, a kind of rest without pardon, without wearing Christ's yoke and learning His meekness and lowliness. But let adversity come, and they find that they are leaning on a broken reed. These mistakes and delusions are to be corrected. A most solemn work, full of responsibility and accountability, is to be done. There is no peace, saith God, to the wicked. [Cf: 6MR22.02] p. 35, Para. 4, [1897MS].

Difference and dissension will be seen among those who are not chosen by the Lord, but let it not spring up and bear fruit among those who profess to be representing Christ. There is no work more sacred for Christians than to maintain peace among themselves. Then they present to the world the unity that Christ prayed might exist, and bear witness that God sent Christ into the world to redeem the world.--Ms 43, 1897, pp. 5, 6. ("Ministry," undated.) [Cf: 6MR23.01] p. 35, Para. 5,

[1897MS].

God spoke, and his words created his works in the natural world. God's creation is but a reservoir of means made ready for him to employ instantly to do his pleasure. Nothing is useless, but the curse has caused tares to be sown by the enemy. Shall rational beings alone cause confusion in our world? Shall we not live to God? Shall we not honor him? Our God and Saviour is all-wise, all-sufficient. He came to our world that his perfection might be revealed in us.--Letter 131, 1897, p. 3. (To Sister Wessels, June 24, 1897.) [Cf: 6MR29.02] p. 35, Para. 6, [1897MS].

God's Attitude Toward Sin--Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, causing them to revolt, and all his powers were enlisted against Satan. In the purity and holiness of his life, Christ flashed the light of truth amid the moral darkness with which Satan had enshrouded the world. Christ exposed his falsehoods, and deceiving character, and spoiled corrupting influence.--Ms 143, 1897, p. 4. ("Christ's Commission to Earth," undated.) [Cf: 6MR38.02] p. 36, Para. 1, [1897MS].

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving life from God. God works through His faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears His endorsement.--Ms 161, 1897, pp. 5, 6. (To "My Ministering Brethren," December 16, 1897.) [Cf: 6MR56.02] p. 36, Para. 2, [1897MS].

When the work seems to go hard, dip thy words and spirit into the oil of God's love; and then, under the working of the Holy Spirit, thou canst pray with all earnestness, and preach with all power. And God giveth the increase.--Letter 50, 1897, p. 5. (To Brethren Daniells, Palmer, and Colcord, March 12, 1897.) [Cf: 6MR65.03] p. 36, Para. 3, [1897MS].

Immorality and ignorance prevail in our world; but it is because the carnal heart chooses darkness rather than light. The light shines from the written word in bright, clear rays; and if ignorance now exists, it is because men do not for themselves become diligent students of the pages of knowledge that they may become intelligent. The intelligent mind is one of heaven's most precious gifts. It is beyond estimate. And God demands of us the full improvement of this entrusted talent.--Ms 57, 1897, p. 2. ("Remember the Sabbath Day," June 7, 1897.) [Cf: 6MR77.01] p. 36, Para. 4, [1897MS].

Many suppose that they must have holidays and recreation; but if the time thus spent were devoted specially to doing good, making use of the faculties to advance the cause of God in the world, either in planting crops for him, in building chapels or school houses, or any institution that the Lord is in need of to carry on his work, these things would not cost so heavily. If there were a company formed, who were devoted to the service of God, who would donate extra time above the eight hours, and call it the recreation hour, I know that they would receive

a blessing. Many do this conscientiously. They will not be restricted in their movements, or bound about by precise hours when they are engaged in the King's business. The work which the Lord designs shall be done in preparing facilities calls for unselfish and cheerful labor. [Cf: 6MR77.02] p. 36, Para. 5, [1897MS].

I have heard men and women who have been engaged in the work in the publishing houses and Sanitarium complain of having to work over hours. If they cannot stop work after eight hours labor, they become dissatisfied. But these very ones, when they enter business for their own private benefit, will work on fully ten hours as they do in America and often extend their labor to twelve hours. They make no complaint because it is in their own personal interest. It makes every difference whether the time is to be employed to their own special advantage or for the service of God or their neighbor. If the extra time could be called the recreation hours, working from a sense of duty to benefit the oppressed, poverty stricken cause of God, I believe those who are able would find more advantage from this than from the hard, trying, taxing labor they often engage in in order to amuse themselves. [Cf: 6MR78.01] p. 36, Para. 6, [1897MS].

Willing service in saving the means that is so limited is more satisfactory than hoarding means. With the right motive in view, such time would be reckoned as devoted to the service of God. This definite work for God in building, in planting, in reaping harvest or any line of work, will cost considerable thought and labor. But it pays. God will multiply the resources; he will help in producing the means. [Cf: 6MR78.02] p. 37, Para. 1, [1897MS].

Many are already working in this line, and have always done so. The devotion of time to God in any line of work, is a most important consideration. Some can use the pen to write a letter to some far off friend. By consecrated personal labor we may in many ways do personal service for God. [Cf: 6MR78.03] p. 37, Para. 2, [1897MS].

Some think that if they give a portion of their money to the cause of God, this is all they are required to do, and the precious time given them of God, in which they could do hours of personal service for him, passes by unimproved. It is the privilege and duty of all who have health and strength to render to God active service. The giving of donations in money cannot take the place of this. Those who have no money can substitute personal labor, and even money can be made in various ways in this work. [Cf: 6MR79.01] p. 37, Para. 3, [1897MS].

Every one may be a laborer together with God. The hours which have been usually spent in recreation that has not rested or refreshed either body or soul, may be spent in seeking to help some poor soul who is in need of help, in visiting the poor, the sick, and the suffering. Your time is God's and as Christians, we must use it to the glory of God. God has graciously entrusted us with twenty four hours in each day and night. This is a precious treasure by which much good can be accomplished. How are we using God's golden opportunities? We must, as Christians, set the Lord always before us, if we would not lose precious hours in uselessness, and have nothing to show for our time. [Cf: 6MR79.02] p. 37, Para. 4, [1897MS].

Time is money. If a man refuses to work because he cannot obtain the

highest wages, he is pronounced an idler. Far better would it be for him to work, even if he receives much less than he supposes his labors are worth. [Cf: 6MR79.03] p. 37, Para. 5, [1897MS].

Time is a talent committed to our trust that may be shamefully misused. Every child of God, man, woman, youth or child, should consider and appreciate the value of the moments of time. If they do this, they will keep themselves employed, even if they do not receive as high wages as they have been able to command. They should show their appreciation of diligence, and work, receiving what wages they can get. The idea of a poor man with a family refusing to work for moderate wages, because it is not showing, as he supposes, sufficient dignity for his trade, is folly that is not to be encouraged. [Cf: 6MR79.04] p. 37, Para. 6, [1897MS].

How little thought has been bestowed upon this subject. How much greater prosperity might have attended the missionary enterprises if this talent of time had been thoughtfully considered and faithfully used. We are each one answerable to God for the time that has been wantonly thrown away, and for the use of which we must give an account to God. This is a stewardship that has been but little appreciated; many think it not sin to waste hours and days in doing nothing to benefit themselves or to bless others.--Letter 127, 1897, pp. 5-8. (To John Wessels, January 1, 1897.) [Cf: 6MR80.01] p. 37, Para. 7, [1897MS].

This chapter [John 15] is very simple in its illustrations, and every one should seek to understand its lessons. They should bear in mind that the branches in the true Vine are the believers who are brought into oneness by being connected with the Vine stock. There must be unity in their diversity. Individuality is preserved; for one branch cannot blend into another in the same stock; yet every individual branch must be in fellowship with the other if they are united to the parent stock. [Cf: 6MR103.01] p. 38, Para. 1, [1897MS].

If they draw nourishment from the same source they draw nourishment from the same spirit. They drink in the same life-giving properties. Thus unity is preserved, and there is love one for another. But this does not make the branches an identity although it constitutes them a unity, nor does this mean uniformity in everything. Christian unity consists in the branches being in the same parent stock, the vitalizing power of the Center supporting the grafts that have united to the Vine.--Ms 66, 1897, p. 10. ("The Vine and the Branches," June, 1897.) [Cf: 6MR103.02] p. 38, Para. 2, [1897MS].

We are nearing the end of time, and it is most essential that we walk humbly with God. We cannot fit up the building with carpets or enter into any preparation that requires outlay of means, for we have none. I have been constantly handing out means, investing thousands of dollars to keep the work moving; but I know that we must heed the instruction given me in Melbourne to study economy in every line. Christ said of the scribes and Pharisees: "Ye do err, not knowing the Scriptures nor the power of God." These both, let us learn in the school of Christ. We must make the Scriptures our counselor, and be doers of the word if we would have a knowledge of the power of God. Our desires will have to be bound about. We are of necessity obliged to plan and devise and economize. We cannot manage as if we had a bank on which to draw in

case of emergency. Therefore we must not get into straitened places. I am glad that Brother and Sister Haskell in their experience have learned that there is a limit to means, and while we would be pleased to have many things that we have not in our school building, we must look at the old furniture, the bureaus, tables, washstands, and other articles, and say, we must make them do.--Ms 136, 1897, pp. 10, 11. ("Principles of Education for Avondale," December 21, 1897.) [Cf: 6MR135.01] p. 38, Para. 3, [1897MS].

The knowledge of the way of the Lord is increasing, and will continue to increase. Heresy and superstition are clothing the world in the sackcloth garments of rebellion and transgression. Literature and cheap fiction of every order is circulated like the leaves of autumn; and the minds of thousands are so taken up with irreligious, cheap trash that there is no place in the mind for solid reading. The word of God and all that would elevate man from his degradation is passed by with indifference.--Ms 46, 1897, p. 1. ("The Entrance of Thy Words Giveth Light," May 2, 1897.) [Cf: 6MR262.02] p. 38, Para. 4, [1897MS].

Some were strenuously urging the study of infidel authors, the very books that God has condemned, and which, therefore, should not be in any way sanctioned. After much earnest conversation and discussion, One who is, and has long been, our instructor, stepped forward, and taking in his hand the books which had been earnestly advocated as essential to a higher education, he said, Do you find in these authors sentiments and principles which make it altogether safe to place them in the hands of students? Human minds are easily charmed by Satan's lies; and these works produce in the mind a distaste for the contemplation of the word of God, which, if received and appreciated, ensures eternal life to the receiver. You are creatures of habit, and if you had never read one word in these books, you would today be far better able to comprehend that book which, above all other books, is worthy to be studied, and which gives the only correct ideas regarding higher education. [Cf: 6MR262.03] p. 38, Para. 5, [1897MS].

Because it has been customary to include these authors among your lesson books, and because this custom is hoary with age, is no argument in its favor. This does not necessarily recommend them as safe or essential books. These books have led thousands where Satan led Adam and Eve, to eat of the tree of knowledge which God has forbidden. They lead students to forsake the study of the Scriptures for a line of education that is not essential. The words of men who give evidence that they know not Christ are not to find a place in our schools. . . . [Cf: 6MR263.01] p. 39, Para. 1, [1897MS].

The world acknowledges as teachers those whom God does not endorse as safe instructors. The Bible is discarded by these. Infidel authors are recommended as if they were in possession of those sentiments which should be interwoven into the course of study. What do you expect from the sowing of this kind of seed? In the study of these objectionable books, the minds of teachers, as well as students, become corrupted, and the enemy sows his tares. It cannot be otherwise. By drinking of the impure fountain, poisonous malaria is introduced into the system of education. Inexperienced youth taken over this line of study receive, because of their inexperience, impressions which lead their thoughts into channels that are fatal to piety. [Cf: 6MR263.02] p. 39, Para. 2, [1897MS].

Thus youth have been sent to our school in Battle Creek to learn from books which, because tolerated in our schools, are thought to be safe. But it is impossible to sanction these books by retaining them as lesson books, without reaping the harvest which is sure to come from the sowing of such seed. It is this class of education that has sent students from the schools of the world infidels. [Cf: 6MR264.01] p. 39, Para. 3, [1897MS].

The Messenger of God took books from the hands of several teachers, and laid them aside, saying, There never has been a time in your lives when a study of these books was for your present good and advancement, or for your future eternal good.--Ms 69, 1897, pp. 1-3. ("The Bible in Our Schools," June 17, 1897.) [Cf: 6MR264.02] p. 39, Para. 4, [1897MS].

Those who would bring forth precious things from the storehouse of the heart will avoid all cheap reading, all cheap ideas and talk. They will seek for the most precious store of information. They will search the Scriptures that they may understand the word of God.--Ms 74, 1897, p. 5. ("Our Words," July 4, 1897.) [Cf: 6MR264.03] p. 39, Para. 5, [1897MS].

A creative imagination cannot supply the lack of a proper, high, pure, all-round symmetrical character. All immorality, all loose, cheap, unchaste ideas, all impurity of any kind, not only impairs the Christian experience, but destroys the inward spiritual adornment. [Cf: 6MR264.04] p. 39, Para. 6, [1897MS].

The vices in which young men indulge impart their nature to the soul. Low, cheap food given to the mind means a low, cheap character. Selfish gratifications become woven into the texture of the life. The moral appetite is perverted. Vulgar thoughts, cheap reading, are demoralizing. If this is the fountain from which they choose to drink, the taste soon becomes as coarse and vile as the books and the associates chosen.--Letter 99, 1897, pp. 4, 5. (To Brother and Sister O. A. Olsen, August 19, 1897.) [Cf: 6MR265.01] p. 39, Para. 7, [1897MS].

The pure in heart shall see God. His presence can be revealed; comprehended it cannot be. This knowledge is too wonderful for us. There are feelings that cannot be communicated. Some things one cannot say. Words are tame, and our thoughts come far short of taking all in; for there is an infinity beyond our thoughts. [Cf: 6MR380.01] p. 40, Para. 1, [1897MS].

If we are to be co-laborers with God, we must hold direct communion with Him: we must ask His guidance in everything we undertake. We cannot commit to another the explanation, or ask them to direct us. But how few know what it is to hold intercourse with God. How readily some place the responsibility of their duty on others, and ask them to tell them what to do. We say to all such, You must know your duty from God. Many have depended on their fellow-men until they have no individual experience. They are towed along as a barge by a steamer. [Cf: 6MR380.02] p. 40, Para. 2, [1897MS].

All must see and understand their duty for themselves, after seeking

wisdom from God. He is the only one to whom you may commit your soul for safe-keeping. If you come to Him in faith, he will speak His mysteries to you personally. You may sit together in heavenly places with Christ. We may individually understand God's will; we may know for ourselves what He would have us do; for He will direct us if we will consent to be consecrated and humble in heart before him. Our hearts will oft burn within us as One draws nigh to commune with us as He did with Enoch. "Who is this that darkeneth counsel by words without knowledge." We need Him who is the true light that lighteth every man that cometh into the world. [Cf: 6MR380.03] p. 40, Para. 3, [1897MS].

A work that has been strangely neglected must be done. We must bear witness of the light. Who can do this, under the teaching of the Holy Spirit, in language pure, refined, simple, and clear as the running stream. Much cloud and darkness crowds upon us. Yield yourself, your individual self, to God, that you may be purified, cleansed, and sanctified, and you will be enabled to flash light amid the darkness of a sin-loving world. Study the word which is a lamp to our feet and a light to our path. When you desire wisdom, go to the light of the world. Do not turn to any living soul; men are but erring mortals: in their human wisdom they may encourage where they should discourage, and discourage where they should encourage.--Letter 55, 1897, pp. 10-12. ("To My Brethren and Sisters Who Shall Assemble in General Conference," January 10, 1897.) [Cf: 6MR381.01] p. 40, Para. 4, [1897MS].

I am so thankful that next Sabbath we shall be able to meet in the dining room of the second building. This will be a great blessing to us all. We cannot lathe and plaster the building this season. There is no money to do this. But the enclosed building will be sufficient to protect us from heat and from cold, and will be neat and sweet and wholesome, so we can finish the work with fresh courage. Thank the Lord for His goodness and His mercy and His love. I think this little crisis has been a great blessing. It has brought us all to a proper spirit of unity one with another.--Letter 152, 1897, p. 7. (To Edson, Emma, and W. C. White, April 6, 1897.) [Cf: 7MR83.05] p. 40, Para. 5, [1897MS].

I began to feel wonderfully stirred up in my mind. . . . "Why," I said, "am I too late with my suggestions? Have the preparations gone so far that it would be a sacrifice to change now?" [Cf: 7MR84.01] p. 40, Para. 6, [1897MS].

"As to the matter of that," was the answer, "had your suggestions been a day later, we would have been at some loss, but now we will require only taller timber. The shorter cuts can be used on the building you wish put up." [Cf: 7MR84.02] p. 41, Para. 1, [1897MS].

I said, "I will be responsible for the change made. If any censure come, let it fall on me. You will be to the expense of getting tents, and to the labor of pitching them. The students should not be put in the room over the mill. The influence would be demoralizing." [Cf: 7MR84.03] p. 41, Para. 2, [1897MS].

Now we have this two-story building nicely enclosed.--Letter 141, 1897, p. 9. (To W. C. White, May 5, 1897.) [Cf: 7MR84.04] p. 41, Para. 3, [1897MS].

The flesh of dead animals was not the original food for man. Man was

permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood the human race has been shortening its period of existence. Physical, mental and moral degeneracy is rapidly increasing in these latter days.--Ms 3, 1897, p. 1. ("Health Reform," January 11, 1897.) [Cf: 7MR123.01] p. 41, Para. 4, [1897MS].

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

When the test and trial comes to every soul, there will be apostasies. Traitors, heady, highminded and self-sufficient men will turn away from the truth, making shipwreck of the faith. Why?--because they did not dig deep and make their foundation sure. They were not riveted to the Eternal Rock. When the words of the Lord, through His chosen messengers, are brought to them, they murmur and think the way is made too strait. Like those who were thought to be disciples of Christ, but who were displeased with His words, and walked no more with Him, they will turn away from Christ.--Ms 68, 1897, pp. 8, 9. ("Correct School Discipline," June 21, 1897.) [Cf: 7MR174.01] p. 41, Para. 6, [1897MS].

And to be an apostate, a traitor to the cause of God, is much more serious than death; it means the loss of eternal life.--Ms 87, 1897, p. 3. ("All That Will Live Godly in Christ Jesus Shall Suffer Persecution," August 19, 1897.) [Cf: 7MR174.02] p. 41, Para. 7, [1897MS].

When men after enjoying the truth, and accepting the messages sent from God, yield to temptation in a crisis, and become offended, when they turn their thoughts in other channels, and advocate that which is entirely opposite to their work in the third angel's message, they show that unless they are thoroughly converted, they will follow in the footsteps of Canright.--Letter 98a, 1897, p. 13. (To Brother Mccullagh, April 9, 1897.) [Cf: 7MR174.03] p. 41, Para. 8, [1897MS].

In our experience we have seen some who although they apparently believed the truth, were not in the truth, and the truth was not in them. Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, and when once they open the heart to unbelief, Satan comes in to possess the soul. The rapid change that takes place in the character and in the countenance, show whom they have chosen as leader. [Cf: 7MR174.04] p. 42, Para. 1, [1897MS].

The men who have lately apostatized say that the Sabbath does not amount to much. It makes no difference whether we keep it, or do not keep it. They say they are preaching sanctification, but where does their sanctification come in. They began the work of disaffection by their criticism. Here is where they fell, and here is where many will fall. To complain of our brethren in the ministry, to be suspicious of the gifts the Lord has set in the church, to always be finding spot and

stain in something said or done is to follow the enemy. If one chooses to obtain this class of education, Satan will help him in a masterly manner. After the criticizers tell all that appears to them to be out of joint, they go into the manufacturing business, and commence to weave webs of falsehood. They abuse the confidence that has been reposed in them, and strive to destroy the reputation of the very ones that have ever been their truest friends. . . . [Cf: 7MR175.01] p. 42, Para. 2, [1897MS].

Those who have drawn away from us, who have not remained in the truth, will talk, they will fabricate reasons as to why they did not remain steadfast. They will do just as Satan did, cast reproach upon some one else. God will be accused of unfairness.--Letter 126, 1897, pp. 4, 5, 7. (To Brother and Sister John Wessels, May 18, 1897.) [Cf: 7MR175.02] p. 42, Para. 3, [1897MS].

Many unpleasant things have occurred, but we would have this anywhere. We have concluded that A and B are thorough apostates. A says that he will never give up the Sabbath, but it will soon go. The most false statements are being made of me and my work. The most senseless lies that can be manufactured are being circulated. Some of these have been written out, with the names of those to whom they were told attached. . . . [Cf: 7MR175.03] p. 42, Para. 4, [1897MS].

This recent apostasy has been a great trial to us, and has largely increased my burdens and writing. It has hurt my soul. But having done all, we must stand. Paul wrote to Timothy, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. . . . Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away, concerning faith have made shipwreck." [Cf: 7MR176.01] p. 42, Para. 5, [1897MS].

If these men who have gone out from us, had, as faithful stewards, searched deep into the word of God, and heeded Paul's words of the sixth chapter of Ephesians, they would now have been standing more and still more firmly in the faith. . . . These men have yielded up the Bible truth which has made us what we are, Seventh-day Adventists. They have thought to wrap themselves up in a spurious sanctification, which will accord with any false theories that men may choose to accept. They have not added to their faith, but have detracted from it. . . . [Cf: 7MR176.02] p. 43, Para. 1, [1897MS].

Those who have known the truth, who have been blessed by the influence of the Holy Spirit, who have appreciated the truth, but have turned from it, will not be treated merely as impenitent sinners. Their guilt is aggravated, because they have had a knowledge of the truth. They have a knowledge of the defections of church members, and of the

difficulty which those in the faith have experienced because of the weak sinful characters of those in the church militant. They can misrepresent the words and actions of the faithful servants of God, who strive to place the straying feet of the erring in the path of holiness. They can put the worst construction on the words and actions of those who labor for the erring. If they are not converted, if they do not choose to put away their evil speaking, if they corrupt their ways before the Lord, they will misinterpret the words of God's servants, and the whole world will rise up in the day of judgment against them. . . . [Cf: 7MR177.01] p. 43, Para. 2, [1897MS].

It is not merely the apostasy of these men that we regret; it is their power to hurt, and to make a lie appear as truth. . . . [Cf: 7MR177.02] p. 43, Para. 3, [1897MS].

Nothing is sacred with apostates. They add so much to what they think they know, that there is scarcely a semblance of truth in their reports. These false witnesses would just as readily swear to their fabricated lies as to the truth itself.-- Letter 143, 1897, pp. 1-4, 6. (To W. C. White, May 6, 1897.) [Cf: 7MR177.03] p. 43, Para. 4, [1897MS].

We were anxious to know if the leaders of this rebellion had fallen on the Rock and were broken. Do they hold fast their wicked apostasy? . . . [Cf: 7MR177.04] p. 43, Para. 5, [1897MS].

A. is the life and soul of the rebellion he has instigated. He has apostatized from the truth,--a secessionist. . . . [Cf: 7MR178.01] p. 43, Para. 6, [1897MS].

The revolters against divine government will not ascribe their disaffection to themselves. This will be seen to the close of time. This apostasy in Adelaide is not a new chapter in our experience as you well know. Apostasy has come in to our ranks as it came in to heaven, and all who unite with Satan in this kind of work will act on the same principles Satan has worked. Not open, not frank, but in secrecy. Satan must deceive in order to succeed. "In vain the net is set in the sight of any bird."--Letter 156, 1897, pp. 1, 2. (To Brother S. N. Haskell, April 8, 1897.) [Cf: 7MR178.02] p. 43, Para. 7, [1897MS].

The great apostasy is working to a point, and will develop into darkness deep as midnight, impenetrable as sackcloth of hair. This is the time to employ any system that can be devised to discover and counteract the leaven of error. Let there be light. There should be one hundred light bearers in our world where there is one today. Darkness will become more dense in human minds after the truth has penetrated and been rejected. But there are some minds where the darkness will be removed. They recognize the light. [Cf: 7MR185.01] p. 43, Para. 8, [1897MS].

The apostasy will exist in this night of spiritual darkness. It will then be destroyed by the brightness and exceeding glory of Christ's coming. Oh, what a day of gladness for the righteous that will be! What a breaking up of the spell of fanaticism and delusive sentiments when Christ shall shine forth before his ancients gloriously. Then the system of Satanic delusion which souls have preferred to the truth that involves a cross will be broken up.--Letter 31, 1897, pp. 5, 6. (To

Brother Colcord, February 28, 1897.) [Cf: 7MR185.02] p. 44, Para. 1, [1897MS].

Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy. -- Ms 41, 1897, p. 11. ("Words of Comfort," 1897.) [Cf: 7MR185.03] p. 44, Para. 2, [1897MS].

In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that teachers be educated to act their important part in educating the children of Sabbathkeepers, not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. [Cf: 7MR239.01] p. 44, Para. 3, [1897MS].

Special talent should be given to the education of the youth. The children are to be trained to become missionaries; and but few understand distinctly what they must do to be saved. Few have the instruction in religious lines that is essential. If the instructors have a religious experience themselves, they will be able to communicate to their students the knowledge of the love of God they have received. These lessons can only be given from those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake. [Cf: 7MR239.02] p. 44, Para. 4, [1897MS].

Children should be educated to read, to write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge. But before everything else they should be taught that the fear of the Lord is the beginning of wisdom. They may be educated line upon line, precept upon precept, here a little, and there a little; but the one aim ever before the teacher should be to educate the children to know God, and Jesus Christ whom He has sent. [Cf: 7MR239.03] p. 44, Para. 5, [1897MS].

Teach the youth that sin in any line is defined in the Scriptures as "transgression of the law." Sin originated with the first great apostate. He was a disobedient subject. He led the family of heaven into disobedience, and he and all who were united with him were cast out of the Paradise of God. Teach the children in simple language that they must be obedient to their parents, and give their hearts to God. Jesus Christ is waiting to accept and bless them, if they will only come to Him and ask Him to pardon all their transgressions and take away their sins. And when they ask Him to pardon all their transgressions, they must believe that He will do it. [Cf: 7MR240.01] p. 44, Para. 6, [1897MS].

God wants every child of tender age to be his child, to be adopted into His family. Young though they may be, the youth may be members of the household of faith, and have a most precious experience. They may have hearts that are tender, and ready to receive impressions that will be lasting. They may have their hearts drawn out in confidence and love for Jesus, and live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed, so that sin will not appear a thing to be enjoyed, but to be hated and

shunned. [Cf: 7MR240.02] p. 44, Para. 7, [1897MS].

Small as well as older children will be benefited by this instruction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give an experience to these children in missionary lines; He will suggest to them lines of thought which the teachers themselves did not have.--Letter 104, 1897, pp. 2-4. (To E. A. Sutherland, December 15, 1897.) [Cf: 7MR240.03] p. 45, Para. 1, [1897MS].

The mixing largely of white or brown flour bread with milk in the place of water is not a healthful preparation. If the bread thus cooked is allowed to stand over, and is then broken open, there will frequently be seen long strings like cobwebs, and this, in warm weather, soon causes fermentation to take place in the stomach. Milk should not be used in place of water in breadmaking. All this is extra expense, and is not wholesome. The taste may be educated so that it will prefer bread prepared in this way; but the more simple it is made, the better it will satisfy hunger, and the more natural will be the appetite to enjoy the plainest diet. [Cf: 7MR243.01] p. 45, Para. 2, [1897MS].

We had a large family to cook for, and the ten quarts of milk which our cow gave each day was not sufficient for our family use. At times three extra quarts had to be purchased to give us enough to mix the bread with milk. This was a most extravagant business, and wholly unnecessary. I had this order of things changed, and the testimony of nearly all was that the bread was more appetizing than when mixed with milk. [Cf: 7MR243.02] p. 45, Para. 3, [1897MS].

Every housekeeper should feel it her duty to educate herself to make good, sweet bread, and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour; for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour, and is not healthful for the stomach.--Ms 3, 1897, pp. 4, 5. ("Health Reforms," January 11, 1897.) [Cf: 7MR243.03] p. 45, Para. 4, [1897MS].

For a long time we have waited for the signs to be hung out to our view, that we might understand that we are living in the closing scenes of this earth's history. Little did I suppose that time would linger till I should be nearly seventy years old. The 26th of next November . . . I shall be seventy years of age. I have had a wrestling life, and when we were holding meetings in private houses, when only a few believed the truth, I did not think that time would last, or that my life would be spared, long enough for me to visit Europe and Australia. [Cf: 7MR252.01] p. 45, Para. 5, [1897MS].

I have been engaged in missionary work in this new field for about six years. I did not come here from choice. I did not want to come; for I saw an abundance to do in America. But the Conference decided that I had better come, and the people here were very anxious that I should come; so I am here, to do the Lord's work in lifting the standard of truth in new localities. He has greatly blessed me in this work, and wherever I go, I have a message for the people. [Cf: 7MR252.02] p. 45,

Para. 6, [1897MS].

We have begun to clear our land here in the woods. One year ago last August Mrs. May White, Ella and Mabel White, and myself kindled the first brush fire, beginning to clear the land. It was very interesting work for the children; they enjoyed it ever so much. Four tents were then pitched, and the men began the work of felling trees, and preparing the land for cultivation. A breaking up plough, drawn by sixteen oxen broke up the land. The land was simply ploughed. We could not then afford to do more than this. . . . [Cf: 7MR252.03] p. 46, Para. 1, [1897MS].

In this way we employed men who had worked at the cabinet maker's trade, carriage builders, and painters. They were in poverty and great need, and some had large families to provide for. We paid them not less than a dollar a day, and fed them. In this way we have worked to get a few acres cleared and planted in peaches, apricots, plums, pears, nectarines, apples, figs, oranges, and lemons. These trees were planted in the furrows the last of September and the first of October. The next April the entire orchard was ploughed again. By the next August, the trees were fragrant with blossoms. In November there was beautiful fruit on the peach and nectarine trees. These trees had been loaded with fruit, but most of it had been picked off when small. It was thought best for the trees to do this. With the blessing of God, by the coming November we shall have plenty of fruit. [Cf: 7MR253.01] p. 46, Para. 2, [1897MS].

Our school is located here. Their land was cleared and planted with trees at the same time that my orchard was planted. This coming season we expect that it will bear fruit for the school. Our people are settling in this place. Here students are to be educated in books, and are also to be taught how to do all kinds of manual labor. The Lord will help us in this work. This is the first term of school. There are sixty students in attendance. Thirty of these come from a distance, and live in the home. All the students are young men and young women of excellent capabilities. [Cf: 7MR253.02] p. 46, Para. 3, [1897MS].

We have located here on missionary soil, and we design to teach the people all round us how to cultivate the land. They are all poor because they have left their land uncultivated. We are experimenting, and showing them what can be done in fruit raising and gardening. [Cf: 7MR253.03] p. 46, Para. 4, [1897MS].

For the benefit of our school we knew that we must get away from the cities, where there are so many holidays, and where the interest taken in ball playing, horse racing, and games of every kind, amounts almost to a craze. In the woods we are just where we should be. Not that we expect to get away from Satan and from temptation, but we do hope to be able to teach the youth that there is something satisfying besides amusement. [Cf: 7MR254.01] p. 46, Para. 5, [1897MS].

Two plain, simple, substantial buildings have been erected for school purposes. The main building is not yet built. We are using a wing, which will answer until we can get means to advance on the main building. We will soon be compelled to build a chapel. We are so thankful that we have been able to make a beginning: and we earnestly desire to have this school such as the Lord shall approve. [Cf:

7MR254.02] p. 46, Para. 6, [1897MS].

The school commences at nine o'clock in the morning, and closes at one. Then comes the dinner hour, and then three hours of physical labor; for the mental and physical powers must be proportionately taxed. [Cf: 7MR254.03] p. 47, Para. 1, [1897MS].

We are favored with excellent teachers. Bro. and Sister Hughes have lately come from America. Bro. Hughes is Principal, and his wife is one of the teachers. Bro. Herbert Lacey and his wife are teachers in the school, and are doing good work. Bro. and Sr. Haskell fill very important places in our school in giving Bible lessons. Sr. Haskell is matron, and also teaches a Bible class. Bro. Haskell also teaches a Bible class. He has a whole treasure house of knowledge to give to the school. The Bible is made the foundation of all the education. Religious education is the foundation of all proper education. [Cf: 7MR254.04] p. 47, Para. 2, [1897MS].

Brother Haskell is a man of experience, and is respected and honored by all. His wife is a woman of rare ability as a manager. She takes hold most earnestly, not afraid to put her hand to any work. She does not say, "Go," but she says, "Come, we will do this or that," and they cheerfully do as she instructs them. We have had most precious instruction from the Word from both Bro. and Sr. Haskell. [Cf: 7MR255.01] p. 47, Para. 3, [1897MS].

All are pleased with the location, and with the plain, simple, healthful diet. No meat is used. Butter is too expensive to be purchased. . . . [Cf: 7MR255.02] p. 47, Para. 4, [1897MS].

We have an excellent cook for the school in Bro. Skinner. He prepares an excellent table. His wife is connected with the school. Bro. Skinner is also teaching the best methods of preparing food. Some feel the want of meat at first, but they soon acknowledge that their excellently prepared food is the best diet. [Cf: 7MR255.03] p. 47, Para. 5, [1897MS].

Oh, how anxious we are in behalf of the youth.--Letter 33, 1897, pp. 1-5. (To Gilbert Collins, June 9, 1897.) [Cf: 7MR255.04] p. 47, Para. 6, [1897MS].

Demas was a convert to Christianity. He was received into full communion with the church. He is mentioned in connection with Luke the beloved physician. "Luke the beloved physician, and Demas greet you," writes Paul. In another letter he sends greeting to Demas. But again we find him writing, "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world." He chose the world before Christ, and this was the cause of his failure. It is the cause of the failure of many who claim to be Christians. We all need to see our weakness, and strive to remedy our faults of character, else we shall surely become as Demas,--drawn away from safe paths into worldly projects and ambitious plans. Thus we shall make shipwreck of our faith.--Letter 66, 1897, p. 8. (To A. R. Henry, August, 1897.) [Cf: 7MR300.01] p. 47, Para. 7, [1897MS].

The question is asked, Have I not a right to do as I please with my own body?--No; you have no moral right, because you are violating the

laws of life and health which God has given you. You are the Lord's property--His by creation and His by redemption. "Thou shalt love thy neighbour as thyself." The law of self-respect for the property of the Lord is here brought to view. And this will lead to respect for the obligations which every human being is under to preserve the living machinery that is so fearfully and wonderfully made. This living machinery is to be understood. Every part of its wonderful mechanism is to be carefully studied. Self-preservation is to be practiced.--Ms 49, 1897, p. 4. ("Obedience to Physical Law," May 19, 1897.) [Cf: 7MR324.02] p. 47, Para. 8, [1897MS].

When man assails his fellow-men, and presents in a ridiculous light those whom God has appointed to do work for Him, we would not be doing justice to the accusers, or to those who are misled by their accusations should we keep silent, leaving the people to think that their brethren and sisters, in whom they have had confidence, are no longer worthy of their love and fellowship. [Cf: 7MR332.01] p. 48, Para. 1, [1897MS].

This work, arising in our very midst, and resembling the work of Korah, Dathan, and Abiram, is an offense to God, and should be met. And on every point the accusers should be called upon to bring their proof. Every charge should be carefully investigated; it should not be left in any uncertain way, the people should not be left to think that it may be or it may not be. . . . [Cf: 7MR332.02] p. 48, Para. 2, [1897MS].

And when there is a servant of God, whom He has appointed to do a certain work, and who for half a century has been an accepted worker, laboring for the people of our faith, and before God's workers as one whom the Lord has appointed; when for some reason one of the brethren falls under temptation, and because of the messages of warning given him becomes offended, as did the disciples of Christ, and walks no more with Christ; when he begins to work against the truth, and make his disaffection public, declaring things untrue which are true, these things must be met. The people must not be left to believe a lie. They must be undeceived.--Letter 98a, 1897, pp. 9, 9a. (To Brother McCullagh, April 9, 1897.) [Cf: 7MR332.03] p. 48, Para. 3, [1897MS].

The time of Daniel's work, as a chosen vessel of honor for God, was six hundred years before Christ. In this book we find many miracles, and marked, positive evidences that the Lord God of heaven ruled. The Jewish nation were in captivity, scattered as the Lord declared they would be if they did not as His peculiar people honor and glorify God. They departed from God; they did not fear and honor His holy name, and the temple in which they gloried was destroyed. Their sacred rites, their sacrifices and ceremonies, ceased. The sacred order of the Levitical priesthood was no longer maintained. Their form of religious service, which the Lord had given them as a blessing whereby they might have a pure and understanding faith, and, through the sacrificial offerings, see Christ as the one who would take away the sin of the world, became a ceremonious transaction. The outward ceremonies took the place of the inward work of the heart. The splendid dress of the priests covered hearts that were not renewed by the spirit of the Lord. The outward signs of their religious service were broken up, and the word of the Lord was fulfilled.--Ms 122, 1897, p. 1. ("Daniel," March 10, 1897.) [Cf: 7MR333.03] p. 48, Para. 4, [1897MS].

God calls for reform in our churches. Satan is playing the game of life for every soul. He is seeking to brutalize humanity whom God values. But when the appetite is held under the control of an intelligent, God-fearing mind, there will be a cultivation of pure, spiritual attributes. There will be a refusal to be led into slavery that kills both physical, mental, and moral worth, and leaves the human agent, for whom Christ has paid so high a price, crippled, worthless, and tossed about with temptation. [Cf: 7MR337.02] p. 48, Para. 5, [1897MS].

Benumb not the faculties that God has given for wise improvement by intemperate habits. Touch not, taste not, handle not, spirituous liquors in any form. But intemperance does not stop here. There are manufactured appetites which the author of our being has never created, and every departure from the simple natural laws which he has established in our being, is a departure from the law of God. This law embraces the treatment of the entire being. Every nerve and fiber of muscle of the body has been constructed by God, and so arranged as to minister happiness to the human agent. But man has sought out many inventions. He has treated the body as if its law had no such thing as penalty, and in this sin against the body, he has dishonored his Maker.--Ms 3, 1897, p. 14. ("Health Reform," January 11, 1897.) [Cf: 7MR337.03] p. 48, Para. 6, [1897MS].

We received Brother Haskell's letter the evening after the Sabbath. We were glad to hear from you that your interests are united as one. May the Lord bless this union, that you may be a strength and support to one another at all times. May the peace of God rest upon you, is my sincere desire and earnest prayer. "Go, stand and speak to the people all the words of this life" (Acts 5:20). [Cf: 7MR386.01] p. 49, Para. 1, [1897MS].

I am pleased, Brother Haskell, that you have a helper [Mrs. Haskell]. This is that which I have desired for some time. The work in which we are engaged has made us one in Christ Jesus to diffuse the knowledge of Jesus Christ. It is your privilege to have happiness in your new relation to each other, in ministering the gospel to those who are in darkness and error. We can sympathize and unite in the grand work that you and I love, and which is the one great object ever before us, the enlargement of the kingdom of Christ and the celebration of His glory. In everything which relates to this we are united in the bonds of Christian fellowship, in companionship with heavenly intelligences. [Cf: 7MR386.02] p. 49, Para. 2, [1897MS].

We are never alone. We can never put forth the least effort for the advancement of the work of God in our world, but the act thrills through all the universe of heaven and makes us co-laborers with God; united with the heavenly principalities and powers, all our sympathies are absorbed. Thus our strength and efficiency are to be united in the design of Christ as His agents connected with the great firm to secure other agencies and combine them with those already in operation, to restore the moral image of God in man. . . . Because of the light given me, I am fully possessed with the conviction that through your united agencies, as sanctified instrumentalities, light shall be reflected to the salvation of many souls that are now in darkness and error. I know you have not lived unto yourselves but unto Him whom you love and whom you serve and worship. [Cf: 7MR386.03] p. 49, Para. 3, [1897MS].

Each angel is at his post, waiting for the cooperation of human channels to give efficiency and power to the truth in the restoration of fallen man. This was Christ's work; this is our work. The angels of God are to be regarded as ever present with the interested, consecrated worker, perpetually stimulating, strengthening, and encouraging the efforts of the laborers on earth. By the eye of faith we are fighting in view of the whole universe of heaven. There is plenty of help and strength for us in God, for the heavenly agencies are mighty. Their divine influence is with all we do and all we say to advance the glory of God. [Cf: 7MR387.01] p. 49, Para. 4, [1897MS].

These agencies are abundantly mighty; their efforts with human endeavors and through the medium of our faith will shed a softening and subduing influence upon our course of action. In the economy of God all the powers of heaven cooperate with the whole-hearted, earnest workers in this world in carrying forward His design in saving the lost. The claim of relationship and mutual influence not only passes from one member to another of the church militant, but through all the family of heaven, uniting both worlds for the saving of a perishing world.-- Letter 74a, 1897, pp. 1, 2. (To S.N. Haskell and Wife, March 1, 1897.) [Cf: 7MR387.02] p. 49, Para. 5, [1897MS].

Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). "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" (1 Peter 1:12). The Bible has been your study-book. It is well thus, for it is the true counsel of God, and it is the conductor of all the holy influences that the world has contained since its creation. We have the encouraging record that Enoch walked with God. If Enoch walked with God, in that degenerate age just prior to the destruction of the world by a flood, we are to receive courage and be stimulated with his example that we need not be contaminated with the world but, amid all its corrupting influences and tendencies, we may walk with God. We may have the mind of Christ. [Cf: 7MR417.01] p. 50, Para. 1, [1897MS].

Enoch, the seventh from Adam, was ever prophesying the coming of the Lord. This great event had been revealed to him in vision. Abel, though dead, is ever speaking of the blood of Christ which alone can make our offerings and gifts perfect. The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. There is Moses still speaking, teaching self-renunciation by wishing himself blotted from the Book of Life for his fellow men, that they might be saved. David is leading the intercession of the church for the salvation of souls to the ends of the earth. The prophets are still testifying of the sufferings of Christ and the glory that should follow. There the whole accumulated truths are presented in force to us that we may profit by their teachings. We are under the influence of the whole. What manner of persons ought we to be to whom all this rich light of

inheritance has been given. Concentrating all the influence of the past with new and increased light of the present, accrued power is given to all who will follow the light. Their faith will increase, and be brought into exercise at the present time, awakening an energy and an intensely increased earnestness, and through dependence upon God for His power to replenish the world and send the light of the Sun of Righteousness to the ends of the earth. [Cf: 7MR417.02] p. 50, Para. 2, [1897MS].

God has enriched the world in these last days proportionately with the increase of ungodliness, if His people will only lay hold of His priceless gift and bind up their every interest with Him. There should be no cherished idols and we need not dread what will come, but commit the keeping of our souls to God, as unto our faithful Creator. He will keep that which is committed to His trust.--Letter 74a, 1897, pp. 2-4. (To Brother and Sister Haskell, March 1, 1897.) [Cf: 7MR418.01] p. 50, Para. 3, [1897MS].

I have another proposition to make; it is that Sister Peck, who is now in South Africa, shall unite with me in my work. I must have a lady worker. She is desirous of coming as soon as someone can take her place. When I left America, I was assured that Brother and Sister Starr would come to Australia with me, and would help me in every way possible. This plan was carried out only a few weeks. At Harbor Heights the resolution was made that W. C. White devote more of his time in helping me. But he has been so loaded down with responsibilities that I can seldom get an opportunity to present matters of importance before him, and which I have felt compelled to send every mail. [Cf: 8MR56.03] p. 50, Para. 4, [1897MS].

I have a large amount of matter which I desire to have come before the people, but I have no one to consider these matters with me. If I could have Sister Peck and Willie, I could get off many important things much more perfectly. I ought to have someone to whom I can read every article before sending it to the mail. This always helps the writer; for the writer, after reading the matter before one who is interested, often discerns more clearly what is wanted, and the slight changes that should be made. It is an important matter to keep in its simplicity all that matter which I write. I am sure my two editors endeavor to preserve my words, not supplying their own in the place of them.--Letter 76, 1897, pp. 1, 2. (To George A. Irwin, July 22, 1897.) [Cf: 8MR56.04] p. 51, Para. 1, [1897MS].

I am more and more burdened as I see young men coming from the school at Battle Creek deficient in the education they should have. It pains me as I realize how many who should be instructed have not the privilege. From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake. [Cf: 8MR110.03] p. 51, Para. 2, [1897MS].

Those who encourage this close application to books, working the brain, and neglecting the education they should gain by using the muscles proportionately with the brain, are simply incapable of retaining the lessons they endeavor to learn. If one third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and

would elevate the labor question, placing it where idleness would be regarded as a departure from the Word and plans of God. The right use of one's self includes the whole circle of human obligations to one's self, to the world, and to God. Then use the physical power proportionately with the mental power.--Letter 103, 1897, p. 1. (To E. A. Sutherland, July 23, 1897.) [Cf: 8MR110.04] p. 51, Para. 3, [1897MS].

I pray that the Lord by his Holy Spirit will work to arouse the church. I am very anxious for all in Battle Creek. I hope there will be a reformation in the publishing house and in the church. If there is not a decided change in the heart; if from every worker there is not sent forth a pure, holy current, disease, spiritual consumption, will be revealed in him and in the work which he is handling. Souls have departed from the counsel of God, and by their headstrong passions, impatient of control, have set an example that has been fatal to others. The Lord has allowed them to have their own way and their own will, and they have abused their opportunities, rushing into methods and schemes and actions which God does not endorse. We have had sufficient warnings from God to work in Christ's lines, to humble self, and exalt the Lord in our hearts. I pray that the Physician of souls may undertake the case of each one, that they may fear and tremble before him.--Letter 76, 1897, p. 3. (To G. A. Irwin, July 22, 1897.) [Cf: 8MR191.01] p. 51, Para. 4, [1897MS].

I hope that all who can possibly do so will come to this first term of school, where the Bible will be made the most important line of study.--Letter 1, 1897, p. 6. (To the Church in Adelaide, April 22, 1897.) [Cf: 8MR253.03] p. 51, Para. 5, [1897MS].

The farther it [the church] is removed from the school buildings, calling the students to go to and from the place of meeting, the better will be the influence.--Letter 56, 1897, p. 3. (To Brother Hare, August 17, 1897.) [Cf: 8MR254.01] p. 52, Para. 1, [1897MS].

The youth [at Avondale School] should be taught to look upon physiology as one of the essential studies.--Ms 61, 1897, p. 5. ("Our School Work," June 8, 1897.) [Cf: 8MR254.02] p. 52, Para. 2, [1897MS].

Ever remember that whatever their age, the youth who attend school need instruction on physiology, that they may understand the house they live in.--Ms 69, 1897, p. 10. ("The Bible in Our Schools," June 17, 1897.) [Cf: 8MR254.03] p. 52, Para. 3, [1897MS].

We shall have to build a hospital on the school grounds just as soon as we can get means.--Ms 70, 1897, p. 6. (Diary, September 8, 1897.) [Cf: 8MR254.04] p. 52, Para. 4, [1897MS].

While special pains may be taken to make the school what it should be, two or three students, who act like larrikins, may make it very hard for those who are trying to maintain order. The students who want to do right, who want to think soberly, are greatly hindered by the association of those who are doing cheap, miserable work.--Ms 81, 1897, p. 5. ("Counsel to Students," July 7, 1897.) [Cf: 8MR254.05] p. 52, Para. 5, [1897MS].

We have not established the school to be a place where students are

permitted to give loose rein to their own ways and objectionable traits of character. If you do not and will not consent to be under control, and to behave yourselves as gentlemen, you have the privilege of returning to your homes. . . . The rooms that have been dedicated to God must not be defiled by your improper conversation and lawless course of action.--Ms 82, 1897, pp. 3, 10. (To the Students, July 18, 1897.) [Cf: 8MR254.06] p. 52, Para. 6, [1897MS].

You have not been taught to believe that diligent use of the muscles, combined with mental labor, is the most useful education that can be obtained for practical life.--Letter 89, 1897, p. 10. (To Brother and Sister Herbert Lacey, 1897.) [Cf: 8MR255.01] p. 52, Para. 7, [1897MS].

We have had evidence that four or five years of study in the schools in America has brought our youth back to Australia without an all-round experience. Some who have spent the longest time in America we have to begin to educate in regard to the first principles of the necessities of our school.--Ms 98, 1897, p. 1. ("School Matters," September 13, 1897.) [Cf: 8MR255.02] p. 52, Para. 8, [1897MS].

The teaching should be of a higher class, of a more sacred, religious order, than has been in schools generally. Human nature is worth working upon, and it is to be elevated, refined, sanctified, and fitted with the inward adorning which is in the sight of God of great price. . . . [Cf: 8MR255.03] p. 52, Para. 9, [1897MS].

Let the physical be employed in useful labor that will be doing good.--Ms 136, 1897, pp. 5, 21. ("Principles of Education for Avondale," December 1, 1897.) [Cf: 8MR255.04] p. 53, Para. 1, [1897MS].

We have labored hard to keep in check everything in the school like favoritism, attachments, and courting. We have told the students that we would not allow the first thread of this to be interwoven with their school work. On this point we were as firm as a rock. I told them that they must dismiss all idea of forming attachments while at school. The young ladies must keep themselves to themselves, and the young gentlemen must do the same. The school was established at a great expense, both of time and labor, to enable students to obtain an all-round education, that they might gain a knowledge of agriculture, a knowledge of the common branches of education, and above all, a knowledge of the Word of God. The study of the Word is to be their educator.--Letter 145, 1897, p. 3. (To W. C. White, August 15, 1897.) [Cf: 8MR256.01] p. 53, Para. 2, [1897MS].

From the light given me in the night season before I came, I was sure that here the school should be located.--Letter 149, 1897, p. 10. (To J. E. and Emma White, May 30, 1897.) [Cf: 8MR256.02] p. 53, Para. 3, [1897MS].

One thing, I am thinking, you are crowding families all together too near the school. I advise that a large space of land be reserved without settling families so near the school. We see the folly of this. Let them locate at some distance from the immediate school lands. When families come in that can render moral strength to the workers in the school, then you have accomplished a good job, but from the light given me there will be, as there is now, those who shall settle on the land who will be thorns in our sides.--Letter 167, 1897, pp. 6, 7. (To W. C.

White, January 14, 1897.) [Cf: 8MR256.03] p. 53, Para. 4, [1897MS].

If these buildings had all been put up, we should not have had the best ideas of what was wanted. The third building would have been connected with the second. Now we seem to understand better the plans we need to work to. Having the school in operation has improved our methods and plans for the third building. [Cf: 8MR257.01] p. 53, Para. 5, [1897MS].

We feel that the third building must be a dormitory for the gentlemen students and must be in another location, a little distance from the building for the girls. This is, we learn, a positive necessity, and therefore we shall act in building very differently from that which we would have done if we had built at once.--Letter 177, 1897, pp. 1, 2. (To J. E. and Emma White, August 16, 1897.) [Cf: 8MR257.02] p. 53, Para. 6, [1897MS].

Very important is the work to be done. Much has been said, and too much cannot be said in regard to Bible education in our schools. The Bible is to be presented as the lesson book. I have seen that infidel sentiments would be brought from our schools where infidel authors are placed in the hands of the students. Sentiments will be expressed in regard to Scripture statements that are directly infidel and will open the way for the students, if but one chance is given them, to put a construction on the Scripture that will lead to unbelief and infidelity.--Letter 47, 1897, pp. 1, 2. (To A. G. Daniells and E. R. Palmer, June 28, 1897.) [Cf: 8MR285.02] p. 53, Para. 7, [1897MS].

We need, individually, to take heed as we have never done before to a "Thus saith the Lord." There are men who are disloyal to God, who transgress His holy Sabbath, who cavil over the plainest statements of the Word, who misinterpret and wrest the Scriptures from their true meaning, and who at the same time make desperate efforts to harmonize their disobedience with the Scriptures. But the Word condemns such practice, as it condemned the scribes and Pharisees in Christ's day. We need to know what is truth. Shall we do as did the Pharisees? Shall we turn from the greatest Teacher that the world has ever known to the traditions and maxims and sayings of men? Shall we not rather make a change in this matter? This is what the Jews should have done, but did not do. . . . [Cf: 8MR286.01] p. 54, Para. 1, [1897MS].

In order to do this work there must be schools similar to the schools of the prophets to educate in the Word of God, to shun profane and vain babblings, for they will increase unto the more ungodliness. This Scripture (2 Timothy 2:14, 15) is directly to the point. Those books which may contain some truth, but are intermingled with vain babblings, should not be placed in the student's hands, for they are seed sown in the human heart which in time of temptation will spring into life and lead the minds of students into paths that will lead away from God, away from truth into ungodliness. Attention should be given to the matter of keeping a pure line of study before teachers as well as scholars, for "their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Timothy 2:17, 18).--Ms 16, 1897, pp. 4, 5, 9, 10. ("Principles of Education," March 25, 1897.) [Cf: 8MR286.02] p. 54, Para. 2, [1897MS].

Do not allow other studies to occupy the largest portion of the time and the Bible the less. I have had presented before me that there is only a limited time given to the perusal of the Word of God. The Bible study is not to be the least but the greatest. It is to take the place of reading books and from the Word are to be presented lessons that shall crowd out as much as possible other books. The Lord's words and lessons are those which all the students recently attending school need above everything else. I write because I know that the Bible studies are not amply given, and the Lord will not sanction this. The Bible is our educator, our studybook. Please bear this in mind. It is not to be a book among books, but the Book of all books to educate. The mind must be impressed, and this must be the main study.--Ms 69, 1899, p. 1. ("The Bible In Our Schools," June 17, 1897.) [Cf: 8MR287.01] p. 54, Para. 3, [1897MS].

Christians preparing for the city God has built for the pure and holy must show that they love God and their fellow men. This must be. Otherwise Christ cannot stamp them with the image of God. He cannot restore in them His attributes, or make them partakers of the divine nature.--Ms 62, 1897, p. 3. ("To Brethren in California," June 3, 1897.) [Cf: 8MR289.01] p. 54, Para. 4, [1897MS].

There has been need for this prayer to be offered: "Oh, my best Friend, my Maker, my Lord, shape me and mold me into Thy divine likeness. Make me entirely like Thyself. Refine, purify, quicken me, that I may represent the character of God." [Cf: 8MR289.02] p. 54, Para. 5, [1897MS].

Religion and business are not two separate things, but one. All that trust in the Lord implicitly will be tested and tried. Then the superscription of God will be placed upon them.--Letter 49, 1897, p. 4. (To Brethren Daniells, Colcord, Faulkhead, Palmer, and Salisbury, September 1, 1897.) [Cf: 8MR289.03] p. 55, Para. 1, [1897MS].

There is not one of the feeblest of humanity but can be a conqueror by being a partaker of the divine nature. . . . [Cf: 8MR289.04] p. 55, Para. 2, [1897MS].

Every member of the human family is honored by the achievement of this [Christ's] wonderful victory, making it possible for every soul to become a partaker of the divine nature if he will connect with Christ.--Ms 49, 1897, pp. 9, 10. ("Obedience to Physical Law," May 19, 1897.) [Cf: 8MR289.05] p. 55, Para. 3, [1897MS].

How is man to become so favored as to have this vital connection with God? He can only receive it through Christ, the Sin-bearer, in behalf of all who shall repent of their sins and believe in Him. . . . [Cf: 8MR290.01] p. 55, Para. 4, [1897MS].

As man accepts the righteousness of Christ, he is a partaker of the divine nature.--Ms 58, 1897, pp. 6, 7. ("The Truth as It Is in Jesus," June 21, 1897.) [Cf: 8MR290.02] p. 55, Para. 5, [1897MS].

There has been presented before me as an illustration a class that has had every opportunity and privilege, as compared with another class that has far less qualifications and information, but which keeps the fear of God before it. Those who belong to this latter class regard

their talents as entrusted to them. Their opportunities are limited, but they try to comprehend the grand lesson inculcated in the parable of the talents. They strive to use well their probationary time, vigilantly working in the contemplation of Christ's coming. By a thorough training in the educational lines within their reach, they discipline themselves, that they may be prepared to learn and digest all true knowledge. Under a sense of accountability to God, they strive to make the most of the gifts entrusted to them. [Cf: 8MR293.01] p. 55, Para. 6, [1897MS].

This constitutes the ideal of Christian character, the all-round man, the perfect man in Christ. He does not spend his life in prayerful meditation only, neglecting to do earnest work for the Master. Neither is his life all outward bustle. He does not engage in active work to the neglect of personal piety. There is a happy blending of both qualities. He is "Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11). [Cf: 8MR293.02] p. 55, Para. 7, [1897MS].

The greatest work humanity has to do is to keep the lamp of the soul trimmed and the vessel filled with the oil of grace. You need to make every effort to prevent spiritual declension, lest the day of the Lord come upon you as a thief in the night. . . . [Cf: 8MR293.03] p. 55, Para. 8, [1897MS].

From the light I have received from God, I know that you have a prayerless home. The time of your sojourning here is short. You think that you have surrendered yourself to God, but you have never yet fully given up your bitter feelings against others. You have used your talent of speech to lead them into temptation. Then, because they develop the ideas and principles which you have inculcated and as the result injury is done to you (as the Lord designed it should be to show you the sure result of such actions), you feel wronged. [Cf: 8MR294.01] p. 56, Para. 1, [1897MS].

All are to be workers together with God. All have been entrusted with talents, to use for the glory of God, and not for selfish purposes. This capital is the Lord's; He will require again both principal and interest. Every natural advantage is a talent. The responsibility of each human agent is proportionate to the amount of gifts received from the Lord. On the one blessed with the largest amount of talents rests the heaviest responsibility.--Letter 29, 1897, pp. 4-6. (To Frank and Hattie Belden, January 1, 1897.) [Cf: 8MR294.02] p. 56, Para. 2, [1897MS].

The cut in *Gospel Reader*--Moses Viewing the Promised Land--does great injustice to the subject. . . . What sort of an impression will it make on the readers of the book? It is not in any sense a correct representation of Moses. It looks more like a picture of the great deceiver, Satan, after he had lost Paradise. [Cf: 8MR349.01] p. 56, Para. 3, [1897MS].

Page 52, same book, The Ark Standing in the Midst of Jordan. See the cherubim on either end of the ark. What a misrepresentation of the heavenly angels looking with reverence upon the mercy seat, the cover of the ark! A child might take the representation to be a bird hunched up. . . . [Cf: 8MR349.02] p. 56, Para. 4, [1897MS].

If you choose to have a few pictures and good ones, I do not object. Let illustrations be choice rather than numerous.--Letter 28a, 1897, pp. 2, 3. (To "Those in Responsible Positions in Our Publishing Houses," January 9, 1897.) [Cf: 8MR349.03] p. 56, Para. 5, [1897MS].

April 28 our school opened. At the opening exercises the upper room of the second building, above the dining room, was quite full. Bro. Haskell opened the meeting by reading a portion of Scripture. He then prayed, and made a few remarks. I then followed. My subject principally was that the smaller children should not be neglected. This work is fully as essential as the work for the older pupils. For many years my attention has been called to this phase of the work. Schools should be established where children may receive the proper education. From the teachers in the public schools, they receive ideas that are opposed to truth. But farther than this, they receive a wrong education by associating with children that have no training, that are left to obtain a street education. Satan uses these children to educate children that are more carefully brought up. Before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned. The souls of their children are corrupted. [Cf: 8MR365.03] p. 56, Para. 6, [1897MS].

This subject has long been neglected. The first seven or ten years of a child's life is the time when lasting impressions for good or for evil are made. What is education? The fear of the Lord is the beginning of wisdom. The child should be educated to receive the truth in the heart. It should be given instruction which will lead it to see what constitutes sin. It should be taught to see that all sin is an offense toward God. The heart should be carefully guarded; for by giving the life of his dear Son, God has purchased the soul of every child. He would have the precious life that has been redeemed by Jesus Christ moulded and fashioned after the similitude of a palace, that Christ may be enshrined as the king of the soul. [Cf: 8MR366.01] p. 57, Para. 1, [1897MS].

Is obedience to all the commandments of God taught the children in their very first lessons? Is sin presented as an offense toward God? I would rather children grew up in a degree of ignorance of school education as it is today, and employ some other means to teach them. But in this country parents are compelled to send their children to school. Therefore in localities where there is a church, schools should be established, if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the word of God, which are so essential for these last days, and which it is so important for them to understand. A great test is coming; it will be upon obedience or disobedience to the commandments of God. Intemperance is seen everywhere. Disregard for the law of God, rioting, and drunkenness prevail. [Cf: 8MR366.02] p. 57, Para. 2, [1897MS].

"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." When should education commence? "Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts." It is then that the education of children in Bible principles should commence.--

Letter 141, 1897, pp.1, 2. (Letter to W. C. White, May 5, 1897.) [Cf: 8MR367.01] p. 57, Para. 3, [1897MS].

We rejoice to tell you that we now have two buildings. The one first started is completed. The second is enclosed. This is as far as we can go at present, but we can use it all the same; for it is much better than anything we have had since coming to this region. We are more than pleased; we are deeply thankful we have a better room for meetings. Some feared that we could not commence the school at the time appointed. They looked at the still unfinished building, which was to be used for dining room, kitchen, boy's sleeping rooms, and meeting house. Only a few of the weatherboards were on this building, no floors were laid, and a cistern of large circumference was to be dug, to provide water for both buildings. And we had only about three weeks before the time for the school to open.--Letter 126, 1897, pp. 1, 2. (To Brother and Sister John Wessels, May 18, 1897.) [Cf: 8MR367.02] p. 57, Para. 4, [1897MS].

Elder Haskell visited me in the afternoon and invited me to attend the school faculty meeting, which I consented to do, at half past six. The days are the shortest now that they will be. It was dark. We passed over the new-made road, through the woods. We dared not trust to our eyesight. Brother Connell, mounted on his horse and wearing a white coat so we could see him, led the way. Sara and I followed with Jessie. We have no moon now, but one will soon appear. [Cf: 8MR368.01] p. 57, Para. 5, [1897MS].

We had an excellent meeting, consulting in regard to how we shall bring our expense in the eating line within the low figures given for rooms, board, and tuition. I had considerable talking to do, and read matter I had written, which was important to be acted upon. Should the teachers of our school relax their strict and vigilant rules of order, cleanliness, thoroughness, and neatness, it would involve a moral loss to the pupils. There are few of the human family strong enough to grasp the eternal holiness, without the means God has provided, that their fellow beings shall encourage and help those who are weak in the faith to a higher standard. It is the Lord's anointed ones who keep their full hold of their own souls to impart knowledge and strength to the poor and needy ones.--Ms 173, 1897, p. 7. (Diary, June 30, 1897.) [Cf: 8MR368.02] p. 58, Para. 1, [1897MS].

We have been picking the later peaches in January. These are the most beautiful in appearance that I have ever seen, being delicately and highly colored. And they are just as choice in taste as they are in appearance. I think I have never seen larger. Two of them weighed one pound. These same peaches are selling in Sydney at three pence each. If the Lord favors us next year, we will have at this time, beginning with December and lasting until the last of January, all the early peaches, nectarines, and apricots that we can eat and can. . . . [Cf: 8MR368.03] p. 58, Para. 2, [1897MS].

We are seeing the exact fulfilment of the light the Lord has given me, that if the land is worked thoroughly it will yield its treasures. I was never in a more healthful place than this. There seems to be health in the very air we breathe.--Letter 92, 1897, pp. 2, 3. (To Sister Lindsay, January 31, 1897.) [Cf: 8MR369.01] p. 58, Para. 3, [1897MS].

In the ignorance of the wants of their infants, many parents think that they can be fed upon those things which they themselves eat. These parents have no knowledge of what constitutes a proper diet. Many mothers have come to me, saying, "My baby does not thrive. What is the matter with it? It is poor and fretful, and sick." "What do you give your child to eat?" I have questioned. "The same food that we eat ourselves, a little bit of everything, a little tea, and coffee, and potatoes, a little beer and meat." [Cf: 8MR380.02] p. 58, Para. 4, [1897MS].

This variety of food is unwholesome for the parents, and how much more so for the child. The child has but a small stomach, and should have its regular periods of eating, and then not eating too largely. This crowds the stomach, and distress is the result. This "stuffing" process has placed many a little child in its narrow bed, just because of the ignorance of the parents in managing them. And they serve their own bodies in the same way. They have not an intelligent knowledge of how to eat properly themselves. The simplest preparation for the table is always the most wholesome and healthful. [Cf: 8MR380.03] p. 58, Para. 5, [1897MS].

Parents, it is impossible for you to give your children a proper training unless you first give yourselves to God, learning of the great Teacher the most precious lessons of obedience to His will. The mother should feel her great need of the Holy Spirit's guidance, that she may herself have a genuine experience in submission to the way and will of the Lord. Then, through the grace of Christ, you can be a wise, gentle, loving teacher of your children.--Ms 126, 1897, pp. 1, 2. ("The Training of Children," November 15, 1897.) [Cf: 8MR381.01] p. 58, Para. 6, [1897MS].

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 denunciations 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 Christlikeness 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.--Ms 152, 1897, pp. 1, 2. ("The Church Must Be Quickened," 1897.) [Cf: 8MR404.01] p. 59, Para. 1, [1897MS].

Much ignorance of Scripture prevails, even among those that preach the Word. Well-educated, intelligent men preach at the Word, and around the Word, but they do not touch the inner meaning of the Word. They do not present truth in its genuine simplicity. These men, considering themselves authority, tell their hearers that they cannot understand either Daniel or Revelation. [Cf: 8MR413.01] p. 59, Para. 2, [1897MS].

Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, "Revelation," is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.--Ms 107, 1897, pp. 1, 2. (Search the Scriptures," undated.) [Cf: 8MR413.02] p. 59, Para. 3, [1897MS].

The great Teacher came into our world, not only to atone for sin, but to be a teacher both by precept and example. He came to show man how to keep the law in humanity, so that man might have no excuse for following his own defective judgment. We see Christ's obedience. His life was without sin. His life-long obedience is a reproach to disobedient humanity. The obedience of Christ is not to be put aside as altogether different from the obedience He requires of us individually. Christ has shown us that it is possible for all humanity to obey the laws of God. He served as a son with the Father. Just so we must every one serve with God, not in our own improvised plans. Serving is a living service, when self is not made supreme. [Cf: 8MR447.01] p. 59, Para. 4, [1897MS].

The serving of the Son of God with the Father has ennobled all service. "I delight to do Thy will, O my God:" he said, "yea, thy law is within my heart" (Psalm 40:8). David's heart was enlarged, and he ran in the way of the Lord's commandments. [Cf: 8MR447.02] p. 59, Para. 5, [1897MS].

The work of Christ was not a divided heart service. Christ came not to do His own will, but the will of Him that sent Him. Jesus says, Step in the footprints of my Sonship in all obedience. I obey as in partnership with the great firm. You are to obey as in co-partnership with the Son of God. Often you will not see the path clearly; then ask of God, and He will give you wisdom and courage and faith to move forward, leaving all issues with Him. We want to comprehend so far as possible the truly human nature of our Lord. The divine and human were linked in Christ, and both were complete.--Letter 69, 1897, pp. 10, 11. (To Brother Hardy, February 7, 1897.) [Cf: 8MR447.03] p. 60, Para. 1, [1897MS].

I wish to say to you that I am sadly disappointed in the cuts prepared for such a book as the *Life of Christ*. I consider that if Brother A accepts such figures that his eye and taste has lost its cunning. You cannot expect me to be pleased with such productions. Look at these figures critically, and you must see that they are either made from Catholic designs or Catholic artists. The picture of Mary has a man's face, the representations of Christ with the two fingers prominent, while the others are closed, is wholly a Catholic sign and I object to this. I see but very little beauty in any of the faces, or persons. There is the scenery of nature, landscape scenery, that is not as objectionable, but I could never rest my eyes upon the face pictures without pain. [Cf: 8MR456.01] p. 60, Para. 2, [1897MS].

I would much prefer to have no pictures than representations that are

not representations, but disfigurements of the true. This is my opinion. Where is the discerning eye? Better pay double price, or treble, and have pictures, if pictures must be had, that will not pervert facts. I wish there had not been an attempt to make one representation, but send out the book and let it make a place for itself. I call these faces in the pictures and scenes so poorly represented that it is a perversion of the facts. [Cf: 8MR456.02] p. 60, Para. 3, [1897MS].

If this is A's work, I cannot accept him as a designer, and if he can accept such pictures I cannot respect or honor his judgment. Do not spoil my book by disfigurements which lower the facts and the matters they represent. Brother A needs the sanctification of the senses to understand the spirituality of truth. He may study European artistic skill, but there will be seen in nearly all designs the Catholic features.--Letter 81a, 1897, p. 1. (To C. H. Jones, Manager of the Pacific Press, December 20, 1897.) [Cf: 8MR456.03] p. 60, Para. 4, [1897MS].

Prophecies of Revelation Repeat Prophecies of Daniel.-- Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.-- Manuscript 107, 1897, pp. 1,2. ("Search the Scriptures," no date.) [Cf: 9MR6.05] p. 60, Para. 5, [1897MS].

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can be said, "The Spirit of God never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction, warning, and counsel he received as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain the wisdom and righteousness of Christ. Ever he pressed toward the mark for the prize of the high calling of God in Christ Jesus." [Cf: 9MR101.02] p. 60, Para. 6, [1897MS].

This experience every one who is saved must have. In the day of judgment, the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven. He could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.-- Manuscript 161, 1897, pp. 8, 9. [Cf: 9MR101.03] p. 61, Para. 1, [1897MS].

Here (Luke 22:64, 65) we see how professedly righteous men can act out the spirit of Satan to carry their wicked purposes through envy and jealousy and religious bigotry. That enmity was spoken of in the first

gospel sermon spoken in Eden. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel" (Genesis 3:15). This enmity was revealed as soon as man transgressed God's holy law. His nature was changed. It became evil. He was in harmony with the prince of darkness, and there was a confederacy formed. There is no warfare between Satan and the sinner, between fallen angels and fallen men. Both possess the same attributes, both are evil through apostasy and sin. Then let all who read these words understand for a surety that, wheresoever transgression against God's holy law exists, there will always be a league against good. Fallen angels and fallen men will unite in desperate companionship. Satan inspires the disloyal elements to work in harmony with his spirit. [Cf: 9MR107.01] p. 61, Para. 2, [1897MS].

The prediction given in Eden refers in a special manner to Christ, and to all who accept and confess Him as the only begotten Son of God. Christ has pledged Himself to engage in the conflict with the prince and power of darkness and bruise the serpent's head, and all who are the sons of God are His chosen ones, His soldiers, to war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is an unwearied conflict of which there is to be no end, until Christ shall come the second time without sin unto salvation to destroy him who has destroyed so many souls through his masterly deceiving power. [Cf: 9MR107.02] p. 61, Para. 3, [1897MS].

(Luke 22:66-71; 23:1 is quoted.)-- *Manuscript* 104, 1897, pp. 9,10. ("Condemned by the Jews," no date.) [Cf: 9MR108.01] p. 61, Para. 4, [1897MS].

It is of far greater consequence that students study God's Word than that they study Greek and Latin. Yet some may carry the study of these languages with success, especially Greek, and yet not place them above the Word of God.-- *Manuscript* 69, 1897, p. 5. ("The Bible in Our Schools, June 17, 1897.) [Cf: 9MR115.01] p. 61, Para. 5, [1897MS].

Set Your Heart in Order Before God.-- The best thoughts and noblest feelings will be cultivated and brought into the work, that the heavenly intelligences may cooperate with human beings. As the workers realize that they are in the presence of angels, whose eyes are too pure to behold iniquity, what strong restraint they will place on thoughts, words, and actions. They will be given moral strength, for the Lord says, "Them that honour Me I will honor" (1 Samuel 2:30). Every worker will possess a precious experience, and a power and faith that is stronger than all circumstances. They will be able to say, "The Lord is in this place." The angels of God will be in every room. The power of an inward life will circulate through the Office. There will be a power in the lives of the workers that will be felt throughout the entire institution. [Cf: 9MR117.02] p. 61, Para. 6, [1897MS].

Brethren, you must rise higher in your service. The Office is not to be regarded as a common business institution. All who acknowledge God in His appointed channels, who act as faithful stewards in any place where they can do God service, will be honored by God. [Cf: 9MR118.01] p. 62, Para. 1, [1897MS].

Paul charged Timothy, "Take heed unto thyself, and unto the doctrine"

(1 Timothy 4:16). These words need to be considered by all connected with the Lord's work. Set your heart in order before God. Then the Holy Spirit will so prepare you that you will be a mouthpiece for God.-- *Manuscript 160*, 1897, p. 7. ("Publishing Work," no date.) [Cf: 9MR118.02] p. 62, Para. 2, [1897MS].

Set Talents in Right Channels.-- When your letter came to me on the subject of gold and silver, a political question, I knew that I could not help you by any words that I might say. Your self-confidence would be very strong, and any words I might offer would be as seed sown upon the rock. The Lord did not want you to employ your God-given time, and set your talents to work in wrong channels. Your work has not set you in that line at all. . . . [Cf: 9MR127.01] p. 62, Para. 3, [1897MS].

The Lord would have us represent Christ, and show to the world His attractive character. We may have joy in the Lord if we will hear His commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, then let us have that faith that works by love and purifies the soul from every spiritual defilement. If our citizenship is above, what right have we to be engaging in political strifes? We are not called to any such service. "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" (2 Corinthians 6:17,18). What more could we ask? We shall be members of the royal family, children of the heavenly King, heirs of God and joint heirs with Christ to an immortal inheritance. We shall have the crown of life that fadeth not away. . . . [Cf: 9MR127.02] p. 62, Para. 4, [1897MS].

From this time believe that the Lord can do all things, that He can make you a consistent Christian who wears the beauty of his heavenly character in the home life. A loving, lovable Christian is the most powerful argument in favor of the truth. Love your Saviour. Have your heart saturated with the holy oil that is emptied from the two olive trees. (Zechariah 4:11-14.) We want that oil emptied from the olive trees into our hearts every day. Then our tongues will speak forth the praise of our God. Looking unto Jesus, catching the light of His countenance, the light of His righteousness, we can turn deformity and sullenness and our many words of speech, into sound words, and our deformity of character will be removed. [Cf: 9MR127.03] p. 62, Para. 5, [1897MS].

(In closing, Malachi 2:5-7 is quoted.)-- *Letter 11*, 1897, pp. 1,10-12. (To Brother _____, December 14, 1897.) [Cf: 9MR128.01] p. 62, Para. 6, [1897MS].

True Believers Will Not Enter Into Political Strife.-- We are not to come down from our position of ever remaining a people distinct and peculiar from the world. Our vocation is high, holy, and elevated. Our faith, if appreciated, will keep all true believers from political strife. . . . [Cf: 9MR128.02] p. 62, Para. 7, [1897MS].

The fires of the last day will consume many souls who might have been saved if the church had but comprehended her sacred responsibilities.-- *Manuscript 139*, 1897, pp. 7, 10. ("The Work Before God's People," no date.) [Cf: 9MR128.03] [Cf: 9MR148.03] p. 63, Para. 1, [1897MS].

III. Responsibilities and Duties of the President--Recognize and Develop Talent-- Those who are placed in responsible positions should feel it their duty to recognize talent. They should learn how to use men, and how to advise them. If mistakes are made, they should not withdraw themselves, thinking it easier to do the work themselves than to educate others. Those who are learning should be patiently instructed, precept upon precept, line upon line, here a little and there a little. Every effort should be made, by precept and example, to teach them right methods. [Cf: 9MR150.01] p. 63, Para. 2, [1897MS].

Many of those who have responsibilities laid upon them, who are chosen to be presidents of conferences, are not selected because of their perfection of character, or because of their superior knowledge, but because the Lord signified that if they would be humble enough to learn and not think they were all ready to graduate, He would teach them His way. There is much for men in responsible positions to learn. [Cf: 9MR150.02] p. 63, Para. 3, [1897MS].

When men feel that their ideas are without a flaw, it is time for them to change their position from president to that of a learner. When they think that their ideas, their judgment, should be accepted without question, they show that they are unfit for this position. God sees not as man sees. Whatever position a man may be called to fill, his judgment is not to be regarded as unerring. His entrusted responsibility makes it far more needful than it otherwise would be for him to be free from all egotism, and willing to receive counsel. [Cf: 9MR150.03] p. 63, Para. 4, [1897MS].

A Great Evil-- The idea that one man's mind and judgment can mold and direct important interests, and that he can be regarded as a voice for the people, is a great evil, and has [endangered], and still continues to endanger, the one who is placed in a position of responsibility, and those also who cooperate with him. God has not given to any one man all the wisdom, and wisdom will not die with him. Those placed in positions of trust should modestly regard the opinions of others as worthy of respect and likely to be as correct as their own. They should remember that God has made other men just as valuable as they are, and that God is willing to teach and guide these men. [Cf: 9MR150.04] p. 63, Para. 5, [1897MS].

Those placed in positions of trust should have connected with them as helpers men whose minds do not run in exactly the same lines as their own. To every man has been given talents, according to his several abilities. One mind may have a larger scope than another. When men are linked together, each supplies the other's deficiency, and thus they are a complete whole. But one man cannot bear the responsibilities which necessarily fall upon him if he is placed in sacred office. God would have His people linked together, doing His work in perfect harmony.--Manuscript 55, 1897, p. 3. [Cf: 9MR151.01] p. 63, Para. 6, [1897MS].

Danger of Exalted Opinion-- There is danger of ministers and presidents of conferences assuming to know too much themselves, and manifesting little genuine love for, and confidence in, our people. The people are to be educated to search the Scriptures for themselves. The Holy Spirit is to work, molding every man after the similitude of

Christ, but they are to be subject one to another. [Cf: 9MR162.04] p. 64, Para. 1, [1897MS].

The great mistake of those who minister in word and doctrine has been in failing to consider that God works in His church as well as with the preacher. They must see in the individual members those whom God has selected as His chosen ones, to do a work in well-matured, thoughtful labor for the saving of the souls of those who are in the darkness of error. The ministers must give ample encouragement. Then there will be less contention, less striving for the mastery to secure the highest places where they will become leaders. . . . [Cf: 9MR162.05] p. 64, Para. 2, [1897MS].

The Lord honors and gives wisdom to the men who are content to receive instruction at the hands of God. His voice is heard in His Word. Their meekness, their submission to God, their love for the brethren, are the credentials they bear to the world that God has sent Christ His Son into the world. The truth is adapted to the soul's pressing needs and to the demands of a perishing world.-- *Manuscript 115a, 1897, pp. 9,10.* [Cf: 9MR162.06] p. 64, Para. 3, [1897MS].

Give the Wealthy the Privilege of Assisting God's Work.-- There are laymen who can do more in a quiet way than can the ministers. In our missions an interest may be awakened in the hearts of wealthy men who have the means to assist. Give them the privilege of helping if they will. Let them be asked. They have the Lord's money in their hands. If anything can arouse them to place that money where it can do good, let it be done. It will prove a blessing to their souls. What is done for other missions, who bear not the message of the seal of the living God, we may make efforts, more than we have made, to have done for us. God is warning the church of her fearful responsibility. Let means be gathered by wise, judicious men, from believers and unbelievers, for our school, for our churches, for our health institutions, for our medical missionary enterprises.-- *Manuscript 83, 1897, p. 7.* ("The Need of Missionary Effort", July 22, 1897.) [Cf: 9MR199.03] p. 64, Para. 4, [1897MS].

The Works of True Faith.-- We cannot possibly have a changing religion. The gospel is to be proclaimed and personally received. A general assent is not enough. There must be an intelligent heart reception of the truth wherein the receiver must stand and perseveringly communicate to others the knowledge received. The truth must be practiced in every respect, holding fast the word of life, "by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Corinthians 15:2). [Cf: 9MR212.02] p. 64, Para. 5, [1897MS].

There is a declaration of the faith that is so diluted by man's natural traits of character that it has lost its saving virtue by losing its distinctive characteristic of Christlikeness. Although saying you are rich, you will find yourself in the end wretched, and miserable, and poor, and blind and naked. When there is a haphazard belief and practice that is not after the lessons of Christ, then you have a faith that is vain. Your heart must either contain the treasures of goodness or the treasures of that which is evil. Out of the good treasure of the heart the receiver of truth brings forth good things. The one who claims to believe, and does not practice, brings forth evil

things which wound, discourage, and destroy. [Cf: 9MR212.03] p. 64, Para. 6, [1897MS].

I ask you, my brother, not to act like a child in understanding. Act like a child who is practicing the Word of God. Christ says, "Why call ye Me Master and Lord, and do not the things which I say?" The consistency of our conduct in words, in patience, in meekness, will reveal the Christ in the heart. Take yourself seriously in hand, my brother, and move steadily onward, step by step, to be an overcomer. . . [Cf: 9MR212.04] p. 65, Para. 1, [1897MS].

Sin is not to be perpetuated by practice by the one who is born of God. He must become just what God designed he should be--a free soul in Christ Jesus; not free to continue in sin, but free to practice virtue and holiness. "Ye are free." Therefore use your liberty not to oppress or to speak bitterness, but as the servants of God, as under the rule of Christ. [Cf: 9MR213.01] p. 65, Para. 2, [1897MS].

Wherever the man is who is a child of God, he must live no idle life. He is not in a region where peace is an abounding element; where no heart throbs, no passions urges itself for demonstration. Satan lives; Satan works. "And every man that hath this hope in him purifieth himself, even as He is pure" (1 John 3:3). . . . [Cf: 9MR213.02] p. 65, Para. 3, [1897MS].

Then let man, however imperfect, hope in God, saying not, "If I were of a different disposition I would serve God," but bring himself to Him in true service.-- *Letter 69*, 1897, pp. 2-5, 11. (To Brother Hardy, copied February 7, 1897.) [Cf: 9MR213.03] p. 65, Para. 4, [1897MS].

Fannie Bolton's Claims Refuted.--Your words regarding me and my writings are false, and I must say that you know them to be false. Nevertheless, those unacquainted with you take your words as being the words of one who knows. Because you have been acquainted with me, and connected with me, you can state what you please, and you think that your tracks are so covered that they will never be discovered. But my writings have not stopped. They go out as I have written them. No words of my copyists are put in the place of my own words. This is a testimony that cannot be controverted. My articles speak for themselves. . . . [Cf: 9MR272.02] p. 65, Para. 5, [1897MS].

I will now only say further that I forgive you, and will continue to pray, as I have done, that you may be converted. The articles in the *Review* give me more discouragement over your case than I have ever had, for I see you clothed in garments of pretentious light, and this is a terrible deception. May the Lord anoint your eyes with eyesalve, that you may see yourself as you are, and that you may have that repentance that needs not to be repented of.-- *Letter 24*, 1897, pp 4,5. (To Fannie Bolton, June 25, 1897.) [Cf: 9MR272.03] p. 65, Para. 6, [1897MS].

Ellen White Declines to Take Fannie Bolton Back.--You asked if you could come back again and connect with me in my work, if you should regain your health. The light I have from the Lord is: She is not converted. . . . I was shown that by your coming to my home, the Lord would give you an opportunity to clear your soul of its guiltiness in connection with me and my work. Your words had created in others ideas

that would be communicated to still others. The opportunity was granted you to make straight and thorough work, to clear your soul, and place me in a clear and proper light before the people to whom you had spoken, to show that you had acted as my adversary. The light given me of God is that it was not the will of the Lord henceforth that you should have the least connection at any time with me and the work which God had given me to do.-- *Letter 25, 1897, pp. 4,5. (To Fannie Bolton, April 11, 1897.)* [Cf: 9MR273.01] p. 65, Para. 7, [1897MS].

Hereditary Feebleness.--There are invalids in our world born with feeble constitutions. They suffer from no fault of their own. Let these study patient endurance. In so doing they can glorify God.-- *Letter 103, 1897, p. 6. (To E. A. Sutherland, July 23, 1897.)* [Cf: 9MR280.01] p. 66, Para. 1, [1897MS].

Striving for Happiness.--We are so anxious, all of us, for happiness, but many rarely find it because of their faulty methods of seeking, in the place of striving. We must strive most earnestly, and mingle all our desires with faith. Then happiness steals in upon us almost unsought--it may be amid aggressive warfare, truth against error. We believe in a general way, but we lose much because we do not trust fully and entirely in God our Maker. When we can, notwithstanding disagreeable circumstances, rest confidently in His love and shut ourselves in with Him, resting peacefully in His love, the sense of His presence will inspire a deep, tranquil joy. This experience gains for us a faith that enables us not to fret, not to worry, but to depend upon a Power that is infinite.-- *Letter 57, 1897, p. 1. (To Brother and Sister Hare, January 20, 1897.)* [Cf: 9MR288.03] p. 66, Para. 2, [1897MS].

It is your privilege and duty to stand firmly in the faith. I wish you now to see that which I never meant to be made public. It will explain to you the reason of this wonderful apostasy. Brother Haskell, I think, has the matter in clear lines, written to Brother Mccullagh after he had received a special blessing at the Cooranbong Bible Institute. Brother Mccullagh thanked me for reading this to him, but you can see plainly that if Satan had not power over his mind, he would not, dared not, have done the very things he was reprovved for doing in Sydney. As he has poured out his tirade against me publicly, when I was not present to answer for myself, I think it just and right that his accusations shall be presented in writing, or before others, that we may be able to answer them, point by point, and thus to disappoint the enemy in his determined efforts to accuse. (See Revelation 12:10-12.) [Cf: 9MR352.01] p. 66, Para. 3, [1897MS].

This accusing spirit will continue till the close of time, but let none suppose that the Holy Spirit prompts them to work out Satan's attributes. They are working under another leader. We have seen this acted over and over again in our experience. Adam was tempted in Eden. He yielded to a small temptation. Christ resisted a most powerful series of temptations. Adam fell from his integrity, and the floodgates of woe were opened to our world. Christ passed over the ground in human nature, and although tempted in all points as man is tempted, He stood and saved all who would receive Him. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). Our Redeemer stood the test in man's behalf. He passed over the ground where Adam fell, and redeemed Adam's disgraceful

failure and fall. [Cf: 9MR352.02] p. 66, Para. 4, [1897MS].

The question now is: "Who is following the example of the first Adam? Who is standing firm to resist temptation?" (Ephesians 6:10-18, quoted.) [Cf: 9MR353.01] p. 66, Para. 5, [1897MS].

Brethren, give no place to the devil. Do all you possibly can to break the deception that is upon Brother Mccullagh. Oh, that he would see how unwilling he has been to counsel with his brethren, or to be corrected in any way. His case is extremely perilous, because in his home there is a channel through whom the enemy works. I greatly desire that Brother and Sister Mccullagh shall be saved, but unless Sister Mccullagh shall see herself what manner of spirit she is of, she will ever be an hindrance to her husband. The Lord loves Brother Mccullagh because his soul is precious, but He will never excuse sin. If Brother Mccullagh will accept of the working of the Holy Spirit, the Lord will pardon him, He will take away his natural and hereditary tendencies. But God will not compel obedience from any soul. The Lord will work with him, if he will repent and be converted, and will give him His Holy Spirit, which will enable him to overcome and receive the overcomer's reward. [Cf: 9MR353.02] p. 66, Para. 6, [1897MS].

I will say that there has not been a thing thought, said, or done against me, but that I will freely forgive. It was not against me, but against the Lord Jesus. I will do in my power to confirm and strengthen in the faith our tempted brethren and sisters. A sinful disposition has led them astray, but Christ knows our every weakness. He will pardon their every transgression and sin, if they will put them away from heart and mind, and lay them upon the Sin-bearer. Do not, I beseech of you, Brother and Sister Mccullagh, link yourselves up with Satan. Bind your souls up with God. I will do all in my power to help you, and the Lord has unlimited power for you. [Cf: 9MR353.03] p. 67, Para. 1, [1897MS].

If you will come into right relationship with Him, he will make you light-bearers to others. But what a terrible mistake you are making in changing leaders. What confidence can others have in you, if you thus tear down that which you have advocated as truth? What dependence will be placed in your assertions that you now have the truth, when you will not allow the Spirit of God to work with you? Our God is not, Yea and Nay, but Yea and Amen in Christ Jesus. O turn ye, turn ye, for why will ye die? [Cf: 9MR354.01] p. 67, Para. 2, [1897MS].

I sent you the message of warning, which you did not heed, but resisted. You have tried to unsettle the faith of Brother Hawkins, and of the entire church, and by speaking evil from house to house, you have become accusers of your brethren. In the place of heeding the admonitions given, you have resented them, and have been at enmity with me. But it was not against me, but against the Lord, who gave me the message to give you, both for your present and eternal good. [Cf: 9MR354.02] p. 67, Para. 3, [1897MS].

I love your souls. I want you to be undeceived. I want your blind eyes to be opened. I want you to buy the white raiment of Jesus Christ, the gold tried in the fire, that you may be rich. I plead with you, my brother, my sister, to do diligent work in repulsing the enemy. Resist him, through Jesus Christ. Would you be as Canright? The Lord is

pitying you, and would save you from such a fate. The Lord will accept you as His servant, to help in saving souls, if you will learn obedience by the things you have suffered. Hold still, watch and pray, and die to self. "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with me" (Isaiah 27:5). [Cf: 9MR354.03] p. 67, Para. 4, [1897MS].

I am so sorry for Brother Hawkins and his wife. Must he be bound up in your deceptions and deceived imaginations? Oh, consider that his blood will be upon your garments. I will pray that you both may come to a better mind. Oh, how Satan will work. The mystery of iniquity--Satan in the disguise of an angel of light. [Cf: 9MR355.01] p. 67, Para. 5, [1897MS].

I have been shown that sleepless vigilance is the price of safety. The truth is still the truth. Not a peg of the principles of our faith have been moved, or will be moved. Even though you and many others apostatize and turn from the precious light that has come to our world, you will not make truth error. Men will arise as they have done to impair confidence in the faith once delivered to the saints. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). I tell you in the name of the Lord, that you will be of this party, just as surely is Canright and others have been, unless you receive the warnings and entreaties of the Spirit of God, and fall on the Rock, and are broken. [Cf: 9MR355.02] p. 67, Para. 6, [1897MS].

"Light is sown for the righteous, and gladness for the upright in heart" (Psalm 97:11). "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" (Isaiah 57:15). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou will not despise" (Psalm 51:17). I shall look anxiously for a letter from you. You may read this to Brother Mccullagh and Brother Hawkins. Do all in your power to save them, but if they will not hear, if they refuse to consider, then you must write out a careful statement of the facts, just as they are. There must be no exaltation of the men who will not be open and frank, and who will not consider all sides of the question. You will have to make clear statements, but we hope and pray that you will not be compelled to do this. [Cf: 9MR355.03] p. 68, Para. 1, [1897MS].

Tell these brethren that the Lord has a complaint against them which is not imaginary or trivial. Tell them that they have wounded Him who died to save them, and unless they shall break the snare, and confess their sins, and seek the forgiveness of God, they will feel His displeasure. Oh, that the love of God may melt the hearts of these men, that they may see how they have grieved the heart of Christ. Our God is a God of infinite tenderness, of sympathy, and inexpressible love; and in Jesus is revealed His heart of love. May the Lord give these brethren the repentance that needeth not to be repented of.--Letter 4, 1897, pp. 1-6. (To Brethren and Sisters in Adelaide, April 5, 1897.) [Cf: 9MR356.01] p. 68, Para. 2, [1897MS].

I must embrace you all [Edson, Emma, and Willie White] in this communication. There are new things developing in religious, as well as

in temporal matters. By the letters enclosed you will learn that Brethren Hawkins and [S.] Mccullagh, who were laboring in Adelaide, have given up their position on the truth, and are going in for holiness altogether. They have come out against the testimonies of the Spirit of the Lord. [Cf: 9MR356.02] p. 68, Para. 3, [1897MS].

Elder Daniells telegraphed this to us, and we at once made arrangements for Brother Starr and wife to go to Adelaide, and for Brother Pallant to carry on the work in Queensland in Brother Starr's absence. On receipt of the resignation of these men, Brother Daniells, in company with Brother Colcord, went to Adelaide. There they found a determined apostasy. These men had united to accept some other light than the third angel's message. [Cf: 9MR356.03] p. 68, Para. 4, [1897MS].

I believe our brethren arrived in Adelaide on Friday evening, but these men refused to converse with them. They gave out an appointment for a meeting Sunday evening, and asked Brother Daniells to preach in the tent that same evening. This he refused to do, going to hear them instead. They had said repeatedly that they would have nothing to say against Adventists. On Sabbath Brother Daniells preached from the third chapter of Malachi. But you will learn all in the copies of letters sent. [Cf: 9MR357.01] p. 68, Para. 5, [1897MS].

Brother Haskell has left us for a week or two to visit Adelaide. We deemed it advisable for him to go. His wife has remained to prepare matters for the opening of the school. We thought, as Brother Haskell had ordained both Brethren Mccullagh and Hawkins, that he might possibly save these poor deluded men. He left us last Wednesday. At this time Brother Hare was in Sydney, procuring doors and necessary articles for the second building. He came back on Thursday, and was very much discouraged when he found that Brother Haskell had gone.-- Letter 152, 1897, pp. 1,2. (To Edson, Emma, and Willie White, April 6, 1897.) [Cf: 9MR357.02] p. 68, Para. 6, [1897MS].

I am drawn out to address you. I am in great travail of soul for our people. We are living amid the perils of the last days. A superficial faith results in a superficial experience. There is a repentance that needs to be repented of. All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must each understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message. There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written. [Cf: 9MR357.03] p. 69, Para. 1, [1897MS].

The light given me has been very forcible that many would go out from us, giving heed to seducing spirits, and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become every one to understand the reasons of our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that

have brought us where we now are, upon the platform of eternal truth. [Cf: 9MR358.01] p. 69, Para. 2, [1897MS].

I can write but little to you now at this time. I have very much writing to do to complete the "Life of Christ" [*The Desire of Ages*], and I have been called away so much that I have but little time to write. But my soul is made very sad to see how quickly those who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness, like Fannie Bolton, who in the midst of her deceiving, claimed that she was inspired of God. When men turn away from the waymarks the Lord has established, that we may understand our position as marked out in prophecy, they are going, they know not whither. [Cf: 9MR358.02] p. 69, Para. 3, [1897MS].

I could wish that, if possible, another camp meeting might be held in Adelaide, and that this slime and filth, which Satan has poured forth against the servants of God, might be washed away. I would not object to attending such a meeting. The way has been prepared for the message which God has given me. And the church in Adelaide may see and understand the truth, to be lived and advocated for this time. [Cf: 9MR359.01] p. 69, Para. 4, [1897MS].

I question whether genuine rebellion is ever curable. Study in *Patriarchs and Prophets* the rebellion of Korah, Dathan, and Abiram. This rebellion was extended, including more than two men. It was led by two hundred and fifty princes of the congregation, men of renown. Call rebellion by its right name, and apostasy by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, "These things . . . are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11). And if men and women who have the knowledge of the truth are so far separated from their great Leader, that they will take the great leader of apostasy, and name him Christ our Righteousness, it is because they have not sunk that shaft deep into the mines of truth. They are not able to distinguish the precious ore from the base material. [Cf: 9MR359.02] p. 69, Para. 5, [1897MS].

Read the cautions so abundantly given in the Word of God in regard to false prophets that will come in with their heresies, and, if possible, will deceive the very elect. With these warnings, why is it that the church do not distinguish the false from the genuine? The church thus misled need to humble themselves before God, and sincerely repent, because they were so easily led astray. They could not distinguish the voice of the true Shepherd from that of a stranger. [Cf: 9MR359.03] p. 70, Para. 1, [1897MS].

Let them review this chapter in their experience. For more than half a century God has been giving His people light through the testimonies of His Spirit. After all this time is it left for two men and their wives to undeceive the whole church of believers, declaring Mrs. White a fraud and a deceiver? "By their fruits ye shall know them" (Matthew 7:20). [Cf: 9MR360.01] p. 70, Para. 2, [1897MS].

I do not feel that any evidence presented to these men will have the least effect upon them. In Mccullagh's case, no new evidence can be given as to the truthfulness of the mission and work the Lord has given

His servant to do. He has had the light. This apostasy has been permitted, that it may be faithfully written out in the true light, that the church at Adelaide may be helped to plant their feet upon the Rock of Ages and not on shifting sand. And this experience is to be a warning to others. Those who could ignore all the evidences God had given them in the recent camp meeting, and change that blessing into a curse, should tremble for the safety of their own souls. Their candlestick will be removed out of its place unless they repent. The Lord has been insulted. The standard of truth of the first, second, and third angels' messages has been left to trail in the dust. If the watchmen are left to mislead the people in this fashion, God will hold some souls responsible for a lack of keen discernment to discover what kind of provender was being given to His flock. [Cf: 9MR360.02] p. 70, Para. 3, [1897MS].

The Lord has permitted this matter to develop as it has done, in order to show how easily His people will be misled when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. Should the fair words of men, one of whom has had no real experience with us as a people, be so readily accepted? How can our people, with their Bibles in their hands, accept that which, if they would only consider, they must know is error and falsehood? [Cf: 9MR360.03] p. 70, Para. 4, [1897MS].

The Lord has permitted this thing to be, that warning may be given that just such things will take place. Rebellion and apostasy are in the very air we breathe. We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations--professing to be Christ, when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God's people from giving their allegiance to false christs? "Go not ye after them" (See Luke 21:8). [Cf: 9MR361.01] p. 70, Para. 5, [1897MS].

The doctrines must be plainly understood. The men accepted to teach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase and we are to call rebellion by its right name. We are to stand with the whole armor on. My brethren, you are not meeting men only, but principalities and powers. We wrestle not against flesh and blood. (Let Ephesians 6:10-18 be read carefully and impressively before the church.) These men are voicing the words of the dragon. We have to meet the satanic agencies who went to make war with the saints. "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" (Revelation 12:17). These men who have apostatized leave the true and faithful people of God, and fraternize with those who represent Barabbas. "By their fruits ye shall know them" (Matthew 7:20). [Cf: 9MR361.02] p. 70, Para. 6, [1897MS].

I write this because many in the church at Adelaide are represented to me as seeing men like trees walking. They must have another and a deeper experience before they can discern the snares spread to take them in the net of the deceiver. There must be no halfway work done now. The Lord calls for staunch, decided, whole-souled men and women to stand in the gap and make up the hedge. "And they that shall be of thee

shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, 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" (Isaiah 58:12-14). [Cf: 9MR362.01] p. 71, Para. 1, [1897MS].

My brethren Daniells, [W. A.] Colcord, and [G. B.] Starr, there is a decided testimony to be borne by all our ministers in all our churches. God has permitted this apostasy to take place in order to show how little dependence can be placed in man. We are always to look to God. His word is not Yea and Nay, but Yea and Amen. All our labors to bring souls to a knowledge of the truth will be null and void unless we shall so present the truth as to work a decided reformation in the heart. The work must proceed from inward to outward, transforming the character of all who receive the truth. We are not to throw our arms about the men who are Satan's masterpieces for working out his will, as were the opposers on the campground at Adelaide. Truth is to be proclaimed in warnings that will make hearts tremble in contrition before God. The sharp, clean-cut testimony must be borne. I hope that all who can possibly do so will come to this first term of school, where the Bible will be made the most important line of study. God help you all to go forth with the sword of the Spirit, which cuts both ways, is my prayer. "Be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16). Make no compromise with those who have apostatized, but treat them kindly, giving no occasion for your good to be evil spoken of.-- Letter 1, 1897, pp. 1-6. (To the Brethren and Sisters of the Adelaide church, April 22, 1897.) [Cf: 9MR362.02] p. 71, Para. 2, [1897MS].

And thus [as Satan came to Christ in the wilderness] he comes to every soul who is not in an ecstasy of joy. If clouds encompass them, if circumstances work against them, if poverty and distress afflict them, Satan is close by to annoy and perplex them. He attacks their weak points of character. He seeks to shake their confidence in God, who suffers such a condition of things to exist. [Cf: 9MR363.01] p. 71, Para. 3, [1897MS].

Temptations will arise to cause distrust of God and to question His love. And in the place of submissively waiting [for] the Lord's time, and in faith believing in His care and His love, they take themselves in their own hands, and manifest the very attributes of Satan. They yield their faith and their confidence in God and show by their spirit, their words, and their actions, that they will make a place for themselves. They become traitors, rebels against God, and accept the temptations of him whom they choose as their leader. They become a medium for Satan, a channel through which he communicates to other minds the doubts and infidelity with which he has imbued them. [Cf: 9MR363.02] p. 71, Para. 4, [1897MS].

And there are those who will not be led into false paths, who will not deny the faith once delivered to prophets and holy men of old, who spake as they were moved upon by the Holy Ghost. (1 Peter 1:10-12

quoted.) [Cf: 9MR364.01] p. 72, Para. 1, [1897MS].

Study the tenth chapter of Daniel, and mark particularly the fourteenth verse. "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days" (Daniel 10:14). When our brethren and ministers shall feel the burden that should rest upon them, they will not be content with a few surface truths. They will sink the shaft deep, and will have the spirit that Daniel possessed. There will be no frivolous spirit: no cheap, superficial sanctification, prated from unsanctified lips, and coming from hearts that are destitute of purity, of consecration and wholehearted surrender to God. There will be earnest prayer that the truth may be so indelibly stamped upon the heart, that the entire man may be brought, with all his ways, into conformity to the truth. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). [Cf: 9MR364.02] p. 72, Para. 2, [1897MS].

Of Christ it is said that He was tempted in all points like as we are, yet without sin. His human nature did not yield to the suggestions of Satan on a single point. And, if the Lord Jesus has overcome the temptations of Satan, every son and daughter of Adam may overcome. But there is only one way in which any of us can do this. It is to obey His voice. Let all carefully read the prayer of Daniel: "As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth" (Daniel 9:13). This has been our deficiency. The Word has not been a lamp to our feet and a light to our path. But this it should be, for the Lord, He is God.--Letter 3, 1897, pp. 9-11. (To the Brethren and Sisters in Adelaide, May 6, 1897.) [Cf: 9MR364.03] p. 72, Para. 3, [1897MS].

Brother and Sister Starr are now in Adelaide. Brother [G. T.] Wilson was sent for, but was not able to go on account of his health. He has been spitting blood. He was down three weeks, got better, attempted to do some work, and has been down again. I think the climate of Tasmania is too severe for him. I hope he will soon go to the mild, warm atmosphere of Adelaide. All wish him to go. In connection with Brother Starr he could do good work in holding our people together. Even if he did not preach one discourse, he could establish, strengthen, and settle them. But we have no recent news from Adelaide or Tasmania.--Letter 143, 1897, p. 1. (To W. C. White, May 6, 1897.) [Cf: 9MR365.01] p. 72, Para. 4, [1897MS].

We received and read your letter with interest. I was not surprised at all to learn that these men, who have had so great light, should make rapid strides in determined apostasy. This experience reveals to us the fact that true rebellion is incurable. These men take a large amount of knowledge with them of what constitutes truth and evidence. They may misinterpret it all, misapply the truth, but they cannot convert truth into error, neither can they convert error into truth. The truth will live through all time and through eternal ages. Men letting it alone, separating truth from their lives, in no case lessen the value of truth. [Cf: 9MR365.02] p. 72, Para. 5, [1897MS].

I would exhort the church to encourage faith and talk faith and act faith. This experience through which you are passing is of God to give

you a genuine experience in the things of God. Putting on the robe of humility, we must take our position as learners in the school of Christ. If we will listen to His words to be repeated to us in this age of this earth's history, there must be silence in the soul; the clamorous pretensions to self-sufficiency must be cut away from our life. Learn of Me, says Christ, for I am meek and lowly of heart and ye shall find rest to your soul. [Cf: 9MR366.01] p. 73, Para. 1, [1897MS].

It is essential that we study our Bibles more diligently, that we become more choice in our conversation, for this can be an influence for good. We need to see and sense the inefficiency of human accomplishments, our own impotence, and the dignity and glory of Christ Jesus. The Lord puts us under the guidance of the Holy Spirit, if we will walk humbly, trustingly, confidingly in Him. He leads us into all truth. The Holy Spirit takes the things of God as they fell from the lips of Christ and conveys them with living power to the obedient heart. He the Alpha and the Omega delivers us into the mold of the gospel that we may take the perfect image of its Author. [Cf: 9MR366.02] p. 73, Para. 2, [1897MS].

You have in Adelaide, had the fact made apparent to you how unsafe it is to trust in man and make flesh your arm. Submit to the authority of the great Teacher in all humility of mind. He will arm you with His mind, which will fortify you to discern all rebellion. It is a great mistake in all our churches that religion is oftentimes credited to the persons who give in words an assent to the truth: but unless the truth is brought into the inner sanctuary of the soul it does not control the thoughts, the words, or the conduct of life. We need simply to have the truth in our hearts. [Cf: 9MR366.03] p. 73, Para. 3, [1897MS].

These apparent difficulties we have met in our experience will be of greatest advantage in revealing to us that men and women may be converted to men, but not to Jesus Christ. If the men who preach to them apostatize, they have so feeble a hold of Christ they will apostatize too, because they have never been really converted to the truth. We must find solid foundation for our feet. [Cf: 9MR367.01] p. 73, Para. 4, [1897MS].

We see the two ministers who have preached to you have departed from the faith, and those whose faith was no higher than the ministers will go where their ministers go and leave their Redeemer and deny the truth, giving heed to seducing spirits. Many, many will depart from the faith they once professed, but those who hold fast the faith, firm unto the end, will be overcomers and shall have the crown of life.--Letter 158, 1897, pp. 1, 2. (To G. B. Starr and wife, May 19, 1897.) [Cf: 9MR367.02] p. 73, Para. 5, [1897MS].

The highest work of God is the redemption of the fallen race. He calls for all the faculties and powers of His co-workers to be put to the tax for this one achievement, the salvation of souls, the triumph of His grace and love.--Letter 72, 1897, p. 3. (To S. N. Haskell and wife, Dec. 1, 1897.) [Cf: 9MR370.06] p. 73, Para. 6, [1897MS].

The true Christian draws his motives for action from his deep love for his Redeemer. His affection for his Master is true and holy. And it is the cheerful, lovable Christian of whom Christ says, "Ye are my

witnesses" (Isaiah 43:10). Such a man is Christ's representative, for he reflects Christ in his daily life. It is when he recedes from the light that he cannot diffuse its bright beams to others.--Manuscript 16, 1897, p. 4. ("Principles of Education," March 25, 1897.) [Cf: 9MR378.01] p. 74, Para. 1, [1897MS].

The religion that meets the Bible standard touches the soul and forms the character after the divine similitude. . . .When in union and communion with Christ, under His molding influence, His followers reveal His character. --Manuscript 77, 1897, pp. 2, 5. ("On Which Side Will You Stand?" July 18, 1897.) [Cf: 9MR378.02] p. 74, Para. 2, [1897MS].

The Comforter Sent in Answer to the Prayer of Faith--At all times and in all places; in all sorrows and in all affliction, when the outlook seems dark, and the future perplexing, and souls feel helpless and alone, these are the times when the Comforter will be sent in answer to the prayer of faith. There is no more encouraging promise than this: "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" (John 14:13,14).--Letter 89b, 1897, p. 2. (To Herbert and Lillian Lacey, March 22, 1897.) [Cf: 10MR97.01] p. 74, Para. 3, [1897MS].

God's Love in the Human Soul Nearly Obliterated--The message of warning comes to us as it came to Noah. We are to warn all that the Lord is at the door. We are to urge those who are disloyal to God to repent, and render obedience to His law. Man was created in the image of God, but in him this image has been sadly disfigured. The traces of God's love in the human soul have been nearly obliterated. Men have chosen darkness rather than light. Obedience to God's commands wins eternal life. Disobedience places man on Satan's side of the question.--Manuscript 88, 1897, p. 5. ("As It Was in the Days of Noah," no date.) [Cf: 10MR114.01] p. 74, Para. 4, [1897MS].

Bible Truth Must Be Woven Into Everyday Life--The truth of the Bible may be no truth to us if these words of God are not brought into actual contact with the soul. It is not enough that we have a knowledge of the truth. Our faith must grasp its deep principles. We must perceive the truth and weave it into our practical everyday life.--Manuscript 48, 1897, p. 2. ("To One Verging on Apostasy," May, 1897.) [Cf: 10MR121.01] p. 74, Para. 5, [1897MS].

Lessons From the Building of the Second Temple--The people [Israelites] were sluggish and selfish. The Lord did not call them "My people" [at the time the second Temple was built] because they had not shown themselves willing in the day of their opportunity. They had not obeyed promptly the word of the Lord. They made pleas for delay. They tried to present a reason why they should delay. They were ingenious in framing excuses. They had begun, but they were broken off in their work because of the hindrance of their enemies. This, they reasoned, proved that it was not the proper time to build. They declared that the Lord had interposed difficulties to reprove their hot haste. But they had no real excuse for leaving the work. When the heaviest objections were raised, this was the time to build. Their real motive was a selfish dislike to go to extra trouble and expense, and encounter danger by arousing the opposition of their enemies. They did not possess that

faith that is the substance of things hoped for, the evidence of things unseen. (See Hebrews 11:1.) They did not want to move by faith, but to walk out by sight, and no farther. Therefore they were easily turned aside from the work. This history will be repeated. There will be religious failures because men have not faith. When they look at the things that are seen, impossibilities present themselves, but God knows nothing of impossibilities. The great work of God will advance only by the push of faith. . . . [Cf: 10MR122.03] p. 74, Para. 6, [1897MS].

He [God] will be a present help to all who will serve Him in preference to serving themselves. When the Lord sees that there is a heart to do His will, His people will know of the doctrine. He will be with them. The presence of God includes everything. We have a sure refuge, a never-failing Friend. [Cf: 10MR123.01] p. 75, Para. 1, [1897MS].

From the destruction of the first Temple which the Lord could not bless because the people had corrupted their ways, till the second was built, there was a space of seventy years. Though some murmured over the inferiority of the second Temple, the Lord declared it to be superior, because it was to be connected in a special sense with the Messiah. "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:7). "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be" (Genesis 49:10). "Be strong, . . . saith the Lord, . . . for I am with you" (Haggai 2:4). [Cf: 10MR123.02] p. 75, Para. 2, [1897MS].

Shall Our Churches Be Weighed Down With Debt?--It is dishonoring to God for our churches to be burdened with debt. This state of things need not exist. It shows wrong management from beginning to end, and it is a dishonor to the God of heaven. Read and study prayerfully the fourth chapter of Zechariah. Then read the first chapter of Haggai, and see if this representation does not apply to you. While you have thought much of your own selves, of your own selfish interests, you have either neglected to arise and build, or have built on hired money, and have not made donations to free the church buildings from debt. Will you consider what it is your duty to do? Year after year passes by, and very little sacrifice is made to lessen the debt. The interest swallows up the means that should be used to pay off the principal. [Cf: 10MR124.01] p. 75, Para. 3, [1897MS].

"Slothful servants" is the charge that God makes of those in the churches. His will is not done when sacred things are left to remain in a withered, neglected condition. Self-sacrifice, self-denial in every church would change the order of things. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8). When that gold and silver is used for selfish purposes, to gratify ambition or pride or selfish indulgence, as had been done, God is dishonored. Can those who are representative men be so sound asleep that they do not comprehend that the state of things that exists is a result of neglect on their part? When the people chosen by God embellish their own houses, and invest God's money in bicycles and various things for selfish gratification, knowing that the very means thus used should be used to keep the house of God in the very best condition, that no means may be taken from the treasury to defray running expenses, they cannot be

blessed. [Cf: 10MR124.02] p. 75, Para. 4, [1897MS].

I have a message from the Lord. The churches must awaken from their torpor, and think of these things. "The silver is mine, and the gold is mine, saith the Lord of hosts." Are we as families appropriating the Lord's silver and gold to selfish purposes, and doing nothing to lighten the debt on His house? The churches are burdened with debt, not because it is impossible for them to be freed, but because of selfish indulgence on the part of the members. By this neglect God is dishonored, and if He binds about your resources, be not blind as to the cause. [Cf: 10MR125.01] p. 75, Para. 5, [1897MS].

When you place the Lord first, and realize that the Lord's house is dishonored by debt, God will bless you. Every debt upon every house of worship might now have been paid if the members had not been in a state of torpor, unable to devise and plan with the most earnest, zealous effort to cancel the debt. When this is done, rededicate the church, without a debt upon it, to God as His house. [Cf: 10MR125.02] p. 76, Para. 1, [1897MS].

"Now therefore saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man to his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit" (Haggai 1:5,6,9,10). [Cf: 10MR125.03] p. 76, Para. 2, [1897MS].

Let those that have work bringing the highest wages come forward and act a part proportionate to the wages they receive. Let the men who have limited wages have an interest in this matter also. Do what you can, and lay aside something besides your tithe money. Have you a box for this purpose? Explain to your children that it is the self-denial box, in which you lay aside every penny, every shilling, that you can obtain and do not need to spend for actual necessities. It is for the Lord's house. It is sacred self-denial money. It is a gift to the Lord, to lift the God-dishonoring debt from the meeting house. Doing this, every member of the family will be blessed.--Manuscript 116, 1897, pp. 8,9,12-15. ("The Building of the Lord's House," no date.) [Cf: 10MR126.01] p. 76, Para. 3, [1897MS].

By looking constantly to Jesus, from morn till eve, with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Savior. They feed upon His word, for it is spirit and life. This word kills the natural, earthly nature, and a new life in Christ Jesus is created. The Holy Spirit comes as a Comforter to them. Love takes the place of hatred, and the heart receives the mold of the divine similitude. The image of Christ is reproduced in the human agent, and by the transforming efficacy of the grace of Christ he becomes a new creature. "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" (John 1:12,13). This is the new birth. [Cf:

10MR166.01] p. 76, Para. 4, [1897MS].

"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" (verses 14,16). The yearning after entire conformity to the will of God, after His holiness and peace, opens the eyes of the understanding to see the doctrines of the Word. Thus God's children are strengthened and established; they are "steadfast, immoveable, always abounding in the work of the Lord" (1 Corinthians 15:58). [Cf: 10MR166.02] p. 76, Para. 5, [1897MS].

The Lord is soon to appear in the clouds of heaven with power and great glory, to take those who have received Him to the mansions He has gone to prepare for them. We are anxiously awaiting His coming. We need to keep the armor on. We need to be all that the name Christian signifies. We need to live in habitual communion with God our Savior, abiding in Him. [Cf: 10MR167.01] p. 77, Para. 1, [1897MS].

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march, day after day. All who reach the standard must learn the lesson that it is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on His throne, we must be partakers with Him of His suffering. "It became Him . . . in bringing many sons unto glory, to make the Captain of our salvation perfect through suffering" (Hebrews 2:10). "Though He were a Son, yet learned He obedience by the things which He suffered" (Hebrews 5:8). Shall we then be timid and cowardly because of the trials we meet as we advance? Shall we not meet them without repining and complaints? . . . [Cf: 10MR167.02] p. 77, Para. 2, [1897MS].

The Lord would not have His servants unjustly charged by their fellow laborers with the guilt of many sins. Those who do this do much harm by creating a sentiment which will cut off the influence of those against whom they speak. False impressions will be made. Every effort should be made to present the facts as they exist. It is essential for the one who has borne false witness to see that he has been guilty of a great wrong in causing dissension in the church and in creating false sympathy, thus leading others into the same error and endangering their souls. . . . [Cf: 10MR167.03] p. 77, Para. 3, [1897MS].

The Lord gave me my appointment in my youth. It was a mystery to me. After a severe struggle, I accepted the work, and in my experience I have proved that the Lord had unmistakable, far-reaching, wonderful plans in it all. Out of my weakness I was made strong. Many a time in the ever-recurring necessities, I was made strong in His strength. I was helpless and ready to die, but He renewed me and lifted me up, and I abide unto this time (1897). [Cf: 10MR167.04] p. 77, Para. 4, [1897MS].

Nothing has been made more distinct and plain than that the Lord has chosen me to do His work, His great work. I was taken from among the young, in the deepest affliction, and the conflict and experience has been growing from year to year until I no more doubt that this frail thread of humanity has helped to compose the web that God is weaving in the loom of heaven. [Cf: 10MR168.01] p. 77, Para. 5, [1897MS].

I have learned to trust in God and not to expect anyone but Him to understand the work He has given me to do. Others, with the knowledge of the way God has led me, may be unappreciative and unsympathetic. They may have no more idea of the work given me than a child. I have had experience after experience with my supposed-to-be unchangeable friends, whom I have found to be as trustworthy as a reed shaken by the wind, unable to read and understand my life struggle. They have given themselves up to evil surmisings, to watching for evil, to duplicity and falsehood. I have met with this ignorance of spiritual things until I have learned to say with Paul, "None of these things move me" (Acts 20:24). They may say, "She hath a devil," or "She doeth these things by the power of the devil." They may say anything their hearts lead them to say. I know myself of the hardships, the disappointments, the anguish of spirit, that I have been compelled to know, when I have realized that I am alone. I stand in God, with heart and mind open to the Heaven-revealed truth. I stand against men of low degree and against men of high degree, conscious that the truth revealed to me nearly fifty-three years ago was from God. No human being has been able to wrest it from me. At times I have had to face nearly the whole church in defense and vindication of the Heaven-sent light. Yet God has upheld me, and these many years an unchangeable testimony has been borne. Looking over more than half a century of experience, I can say with confidence, "O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works, and will declare them" (See Psalm 71:17). The puny arm of man has been powerless to hinder. [Cf: 10MR168.02] p. 77, Para. 6, [1897MS].

Though my heart is pained when I see how little the work given me by God is comprehended, yet I am neither discouraged nor disposed to yield up the work God has given me. I know that God has laid this work upon me. Any course that my brethren may take will not alter my mission or my work. Again and again I have been obliged to stand against those who cry, "Lo, here is Christ," and "Lo, there is Christ. Lo, this is new truth." The crusade against the work of God has been firm and determined, yet those engaged in it have not accomplished their purpose. [Cf: 10MR169.01] p. 78, Para. 1, [1897MS].

Had I not known that God was my teacher and my stronghold, I must have been discouraged when so many started up and cut themselves loose from the work God had given them to do, bringing in new theories, new impressions, and new principles. But the word has come, "Heed them not; go straight forward. I am thy Teacher: I am at thy right hand, and will uphold thee." I know that the Lord will help me work my vein of gold and silver and bring out my precious ore after many think that no more is to be had. [Cf: 10MR169.02] p. 78, Para. 2, [1897MS].

With every departure of our institutions from straight lines, with every new departure from right principles, strange methods and principles are brought in. But abuses come with them and follow one after another in endless succession. . . . [Cf: 10MR170.01] p. 78, Para. 3, [1897MS].

God is calling for volunteers, for men who will not turn away from the truth they have strenuously advocated for years to advocate erroneous doctrines. Because some have not been diligent students, because they do not understand the true reasons of the genuine faith, there will be

no less power or fewer laborers. Others will take the places made vacant in the ranks, who will be receptive and who will appreciate the sacred character of truth. [Cf: 10MR170.02] p. 78, Para. 4, [1897MS].

At the eleventh hour, when the work grows harder and the people are more hardened, there will be a variety of talent brought in. These workers will prove faithful and receive their penny. Sacrificing men will step into the places made vacant by those who would not be fitted for a place in the heavenly temple. These resources will continue to come in. The Lord will provide openings and facilities. He will call upon the youth to fill up the places made vacant by deaths and apostasies. He will give young men and women, as well as those who are older, the cooperation of the heavenly intelligences. They will have converted characters, converted minds, converted hands, converted feet, and converted tongues. Their lips will be touched with a living coal from the divine altar. If they will learn the lesson of walking humbly before God, if they will not seek to invent new plans, but will do that which the Lord has appointed them to do, they will be enabled to carry God's plan onward and upward without narrowing it. . . . [Cf: 10MR170.03] p. 78, Para. 5, [1897MS].

All who join the ranks of Sabbathkeepers should become diligent Bible students, that they may know the pillars and groundwork of the truth. They should study prophetic history, which has brought us down point by point to where we are at the present time. This is God's plan for our school. Young men should attend who desire to become educated for any line of work, who have capabilities, and see the necessity of learning more and still more where we stand today in prophetic history, uniting link after link in the prophetic chain, even from Genesis to Revelation. Christ is the Alpha, the first link, and the Omega, the last link, of the gospel chain, which is welded in Revelation. These young men will not have fixed habits of wrong, or defects in disposition and character that will make them inflexible. [Cf: 10MR171.01] p. 78, Para. 6, [1897MS].

With what care should everyone come to the study of the Scriptures! With what a determination to know all that it is possible for him to know of the reasons of every point of the faith. Especially should he study the sanctuary question, and the first, second and third angel's messages. . . . [Cf: 10MR171.02] p. 79, Para. 1, [1897MS].

Let the youth obtain a knowledge of the Bible in our schools. Then let them work on that which they are persuaded is the truth. Those who come to our schools will also be taught that God will hold them responsible for their reason and the way they use it; for their time and how they spend it; for their speech and how they employ it. These are God's precious talents. [Cf: 10MR171.03] p. 79, Para. 2, [1897MS].

The youth should keep advancing in knowledge during the school term. Then they should make use of the knowledge they have obtained, for the benefit of others. They are to pray to God constantly--when they are by themselves, at the family altar, and when they walk in the streets. They are to uplift their hearts to God, praying to be kept from temptation. God will give such youth more than natural judgment and intuition. If they will give themselves to Him, He will give them skill and adaptability. They will have mistakes to correct and victories to gain, and gradually they will grow into stronger, wiser men and women

in Christ Jesus. [Cf: 10MR171.04] p. 79, Para. 3, [1897MS].

Success will come when the youth are educated in this way. It will not come from natural ability, but from the molding of the heart by Christ. By beholding Christ they become changed from glory to glory, from character to character. Righteousness and truth are in the inward parts; [they] work outward in the expressions, and form the tenor of the character. Students must constantly be taught from the Word of God. [Cf: 10MR172.01] p. 79, Para. 4, [1897MS].

All are to work for unity and harmony of purpose. Everything that is done in connection with the work of God must be divinely done. Truth is something that must be passed on to others. There are souls to be saved, souls who must have the truth for this time from the Word of God, to prepare them for that which is opening before us. Satan is moving with intensity from beneath and is bringing all his forces to bear to unsettle those who have once been established in the truth. These are the very ones who, by yielding up the truth which they have once advocated, can do the greatest harm to the cause of God. Quite a large number will enter this path because the truth they once believed has not been brought into their life-practice. But those who depart from the faith and refuse to give the last message of warning to the world will walk in paths in which the Lord does not lead. Satan goes before them clothed as an angel of light. They will follow on in false paths until they shall discern what is comprehended in the wrath of the Lamb.--Letter 98a, 1897, pp. 6-8, 10-19. (To Bro. McCullaugh, Ap. 9, 1897.) [Cf: 10MR172.02] p. 79, Para. 5, [1897MS].

Sunday Laws in Australia--We are having interesting times for all in Australia. The pressure of the Sunday law has come and is coming. It has been ordered that all stores shall be closed on Sunday, and this is being rigidly enforced. The government is trying to have God acknowledged in the constitution. Our people are making just as vigorous a stand as possible that it shall not be. They have been securing names to a petition to this effect. We can see that that which we have been talking about for the last thirty-five years--this law causing the Sunday to be exalted and making human inventions take the place of God's holy day--is now being fulfilled. There is much excitement now in regard to these matters. [Cf: 10MR275.02] p. 79, Para. 6, [1897MS].

The second Epistle of Paul should be read in connection with these things. The same work of oppression and persecution which was suffered by the saints of God in Paul's day is soon to come to all who believe in this age.--Letter 28, 1897, pp. 1,2. (To Brother and Sister Belden, July 29, 1897.) [Cf: 10MR275.03] p. 80, Para. 1, [1897MS].

Uncorrected Natural Tendencies Contain the Seeds of Moral Death--The law of God is presented in the Scriptures as broad in its requirements. Every principle is holy, just and good. They lay men under obligation to God: they reach to the thoughts and feelings of the soul; and they will produce conviction of sin in everyone who is sensible of having transgressed them. If the law extended only to the external conduct, men would not feel guilty over their wrong thoughts, desires, and designs. But the law requires that the soul itself, the spiritual agent, be pure, the mind holy, that all thoughts and feelings shall be in accordance with the law of love and righteousness. By its light men

see themselves guilty before God. . . . [Cf: 10MR287.03] p. 80, Para. 2, [1897MS].

God is seeking to exalt us to His high, pure, heavenly standard. For this purpose His Spirit is constantly striving with us. The corruptions of the world and all unholy influences will be working through the masterly energies of Satan to drag men down to their level, blinding their sensibilities, degrading their desires, enfeebling the conscience, and in every way making their religious faculties weak and inefficient. Our natural tendencies, unless corrected by the Holy Spirit of God, have in them the seeds of moral death. The flesh with all its prompting "lusteth against the Spirit and the Spirit against the flesh" (Galatians 5:17). If the higher, holier attributes are not cultivated, if we allow ourselves to deceive, to prevaricate, there is a false tongue that needs to be treated with the hot "coals of juniper" (Psalm 120:4). . . . [Cf: 10MR288.01] p. 80, Para. 3, [1897MS].

You are now in the precious hours of probation, and you may, by the grace given you, go on step by step, growing up in the likeness of Christ. You may and will become a partaker of the divine nature if you will do your part of the work. In the measure of man's limited abilities, its powers can be pure, holy, and undefiled. You can, through the grace of Christ, reproduce this truth. And you will find in Christ Jesus, who is the source of all power, your supply of grace for every emergency. . . . [Cf: 10MR288.02] p. 80, Para. 4, [1897MS].

What a work we have before us! Do you want a part in this closing work? It is a work that will triumph. Do you wish to triumph with it? God will use you to act a part in this work if you will be obedient to Him. But if the grace of God is [to be] made your own, you must do your part and co-operate with God. You must place yourself in right relation to God. You must be a transformed man. You must bring forth fruit meet for repentance. The fountain of salvation is now standing open for you, but you must make no delay. Be diligent to place yourself in the most favorable position to secure all the privileges and help the Lord is ready to give you for the work of overcoming. God is speaking to you through His servant. Will you hear His voice? We are to fight, to wrestle, to labor, to strive, to run the race with patience, laying aside every weight and the sin which doth so easily beset us. The Bible leaves the responsibility of our ruin at our own door. [Cf: 10MR288.03] p. 80, Para. 5, [1897MS].

God has been speaking to us through His Word, through His testimonies, pointing out our errors and showing us the right way. I do not give you up. You must come to the light. You must cast off the works of darkness and put on the whole armor of righteousness. The forgiveness of sin is promised to him who is faithful to the end. The condition of our receiving an increase of grace is that we improve that which we already have. You are called upon by the voice of God to keep yourself unspotted from the world if you would stand without spot and blameless before the Judge of the whole earth.--Ms 48, 1897, pp. 1,3,4,6,7. (A letter written to a brother who was on the verge of apostasy, May 1897.) [Cf: 10MR289.01] p. 81, Para. 1, [1897MS].

What Being Saved Means--"All power is given unto Me in heaven and in earth" (Matthew 28:18). This power was given Him by the Father. In His life and character He had magnified and highly exalted the law. It was

not relaxed one iota to reconcile man to God. Instead of annulling the law by His death, Christ showed its immutability and changeless character. But through Christ's sacrifice a way was prepared for the fallen race to receive pardon. All who are made partakers of His divine nature will be crowned in honor and glory with Him. By the suffering of the Son of God, who bore the penalty of transgression, it was made possible for the minds of repentant sinners to be elevated and made loyal. Through His power they may be brought to the divine level, into sanctified and holy surrender to the mind of God. This is Christ's work. This is why He died for a guilty world. [Cf: 10MR290.01] p. 81, Para. 2, [1897MS].

No one can fully enter into or understand the suffering of Christ, the Son of the infinite God. Proportionate to His majesty, His purity, His innocence, His exalted character, was the depth of His suffering as a substitute and surety for the human race. When the sinner realizes the aggravated character of sin, the transgression of the law, he will cease to sin. . . . [Cf: 10MR290.02] p. 81, Para. 3, [1897MS].

Present the Word of God as the way in which a holy faith and a pure character may be attained. Offer a full and free salvation, not as coming from yourselves, but from Christ. Show your hearers their need of returning through repentance and faith to their loyalty: for all are on a level, all are condemned alike by that great moral standard of righteousness. Proclaim remission of sins through Christ, the only sin-bearer, the only sin-pardoner. Proclaim the remission of sins through repentance toward God and faith in Christ, and God will ratify your testimony. With all assurance you can proclaim the means by which a holy character may be obtained--as Enoch obtained it through Christ Jesus. [Cf: 10MR290.03] p. 81, Para. 4, [1897MS].

Every messenger of God can proclaim pardon and remission of sins through the name of Christ, who died to redeem the sinner. The Lord's full favor comes to those who seek Him with the whole heart, and are willing to follow Him in doing God's will, enthroning Christ in the heart, planting His attributes deep in the life practice. These have a constraining motive, a supreme love for Christ our Saviour, which brings even the thoughts into captivity to Him. [Cf: 10MR291.01] p. 81, Para. 5, [1897MS].

What is the evidence of conversion?--"If ye love Me, keep My commandments" (John 14:15). "If you love Me, let not your love be merely like the supposed feeling of attachment between people. Genuine love lies in the keeping of My commandments." The love that will yield willing obedience is not a fickle thing, but a strong, fixed principle, revealed in word and action. [Cf: 10MR291.02] p. 82, Para. 1, [1897MS].

The true beauty of the soul is found in obedience to the will of God. Adam and Eve's disobedience in a very small matter lost Eden to them. God's commands are for the regulation of the human heart. If we observe them, our lives will be lives of obedience because we love Jesus. "Ye are My friends," He said, "if ye do whatsoever I command you" (John 15:14). Enoch was a friend of God, and he walked with God. Christ's followers will esteem every precept He has given them to be right. They have the guarantee, "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20).--Ms 138, 1897, pp. 2,3,9,10. ("The Gospel

Message," December 2, 1897.) [Cf: 10MR291.03] p. 82, Para. 2, [1897MS].

Christ Kept the Law to Enable Us to Keep It--"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matthew 3:13-15). In fulfilling "all righteousness," Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps in grace in genuine conversion. In His humanity Christ filled up the measure of the law's requirements. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the divine nature of Christ, may become partakers of His character. [Cf: 10MR292.01] p. 82, Para. 3, [1897MS].

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last man that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience. [Cf: 10MR292.02] p. 82, Para. 4, [1897MS].

In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God's commandments. [Cf: 10MR292.03] p. 82, Para. 5, [1897MS].

The typical offerings pointed to Christ, and when the perfect sacrifice was made, the sacrificial offerings were no longer acceptable to God. Type met antitype in the death of the only begotten Son of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded by God with eternal life. He came as a man to humanity, that humanity might touch humanity. But in no case did He come to lessen the obligations of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He did not come to set men free from the law: He came to open a way by which they might obey that law and teach others to do the same.--Ms 145, 1897, pp. 6,7. (Untitled Manuscript, December 30, 1897.) [Cf: 10MR292.04] p. 82, Para. 6, [1897MS].

Less Trouble in Combating Temptation When Habit of Resistance Is Formed. Oh, let us teach as never before the necessity of pure clean hearts and sanctified thought because the very thoughts are brought into captivity to Jesus Christ. [Cf: 10MR293.01] p. 83, Para. 1, [1897MS].

Sin besets every soul very closely and unless it is resisted firmly, will obtain the victory. If the habit of resistance is formed, and carefully and prayerfully sustained, there will be less trouble in combating the oppressing power that is constantly urged to overcome the soul.--Letter 157, 1897, p. 1. (To G. B. Starr and Wife, April 14, 1897.) [Cf: 10MR293.02] p. 83, Para. 2, [1897MS].

Admitted to a share in kingly authority and power at fifteen years of age, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. He despised the One who is above all rulers, the General of all the armies of heaven. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand" (Daniel 5:1). The profane orgies of royal mirth were attended by men of genius and education, by masters of architecture. On this occasion there was music and banqueting and wine drinking. Decorated women with their enchantments were among the revelers. Exalted by wine, and blinded by delusion, the king himself took the lead in the riotous blasphemy. His reason was gone, and his lower impulses and passions were in the ascendancy. His kingdom was strong and apparently invincible, and he would show that he thought nothing too sacred for his hands to handle and profane. To show his contempt for sacred things, he desecrated the holy vessels taken from the temple of the Lord at its destruction.--Letter 51a, 1897, pp. 3-4. (To Dear Friends, July 8, 1897; See *Prophets and Kings*, pp. 523-4.) [Cf: 10MR307.01] p. 83, Para. 3, [1897MS].

Severity and Indulgence in the Rearing of Children--The Bible is a guide in the management of children. Here, if parents desire, they may find a course marked out for the education and training of their children, that they may make no blunders. If the rules laid down for parental authority were obeyed, the workers would not so often be called upon to settle church trials, and be made to weep and mourn over the perversity of those members of the church who seem uncontrollable because when they were children they followed their own way and have brought into their religious experience their unbending will. But when this guide is followed, parents, instead of giving unlimited indulgence to their children, will use more often the chastening rod. Instead of being blind to their faults, their perverse tempers, and alive only to their virtues, they will have clear discernment, and will look upon these things in the light of the Bible. They will know that they must command their children in the right way. [Cf: 10MR322.01] p. 83, Para. 4, [1897MS].

If parents, instead of abusing their children and provoking them to wrath by their own uncontrollable tempers, would see in the Word of God that they must learn as parents and guardians of children in the school of Christ the lessons of self-control, of meekness and lowliness of heart, there would not be so great inconsistencies as are revealed in the government of the children in professedly Christian families. Threatenings, scoldings, and blows are dealt out under the control of blind passion. Then, when they are not out of patience or in a passion, they go to the other extreme, caressing, and kissing, and indulging them in the very things they have once forbidden. [Cf: 10MR322.02] p. 83, Para. 5, [1897MS].

Many parents who are called the best of men and women are thus educating their children to become transgressors of the law of God, to become inmates of prisons or almshouses. They bring them up with passions unrestrained, tempers ungoverned, and with but little painstaking effort on their part to educate them in moral principle. Could such parents look into the future and see the path into which they are placing the feet of their children, they would come to their senses before it is too late, before the evil that has been left uncorrected has molded and fashioned the character. But they allow them

to be controlled by the enemy of man. Satan is their chosen leader. It is while men sleep that the enemy sows his tares in the heart. [Cf: 10MR323.01] p. 84, Para. 1, [1897MS].

The Lord bade Moses enjoin upon the Israelites to teach their children the commandments of God, when they should rise up, when they should sit down, when they should go out, and when they should come in, and when they should walk with them by the way.--Manuscript 57, 1897, pp. 2-4. ("Remember the Sabbath Day to Keep It Holy," June 7, 1897.) [Cf: 10MR323.02] p. 84, Para. 2, [1897MS].

From those who . . . boldly witness for Christ, men will hear sacred truth that never before had heard it. In some hearts the seed will take roots. The converting power of God will win souls from darkness to light. Some of the very men on the judgment seat, lawyers and jurors, will embrace the truth, and in their turn will confess Christ before kings and rulers.--Ms. 40, 1897, p. 13. ("Christ or Barabbas," undated.) [Cf: 10MR338.02] p. 84, Para. 3, [1897MS].

I see so many things that must be done in order to make even a beginning, to raise the standard in these new fields. From every direction I hear the Macedonian cry for help, "Come over and help us." I also have calls to assist young people to attend school, and also to open primary schools in different localities, where the children may be educated. This is work that must be done. [Cf: 10MR341.01] p. 84, Para. 4, [1897MS].

I wish to make some additions to *Christian Education*, and then if the Review and Herald wish to carry it, they can do so if they will pay me a small sum as royalty, to be invested in the education of many who cannot attend school and pay their own expenses. During the first term of the school in Cooranbong, I carried several through school, paying their board and school expense.--Letter 7a 1897. [Cf: 10MR341.02] p. 84, Para. 5, [1897MS].

We took Brother and Sister Haskell with our team to the station at Dora Creek. On the way Brother Haskell read an article on the day line, written to meet the fallacies that are coming in to make everything uncertain in regard to when the seventh day comes. [Cf: 10MR342.01] p. 84, Para. 6, [1897MS].

It would be very strange if the Lord God of heaven should set apart a day for people to observe, and bless and sanctify that day, and give it to man and enjoin upon man that it be kept holy unto the Lord as a memorial that He made the world in six days and rested upon the seventh day and blessed the Sabbath day, and yet that day become so uncertain the world cannot tell definitely when the seventh day comes to us. [Cf: 10MR342.02] p. 84, Para. 7, [1897MS].

Here is a day given, and the Lord declares it shall be observe throughout your generations "for a perpetual covenant" (Ex. 31:16), as a sign of obedience and loyalty to God, and yet it is so obscured no one can tell when it comes! Oh, what fallacies men will resort to in order to carry out false theories. The Lord pronounced His blessing upon all who keep holy the Sabbath day. His commandments are given to a thousand generations, and when that period is ended the redeemed host shall be in the city of God and observed the Sabbath there, and

especially come up to worship God from Sabbath to Sabbath and from one new moon to another. (Isa. 66:23.)-- Ms. 173, 1897, pp. 4, 5. (Diary, June, 1897.) [Cf: 10MR342.03] p. 85, Para. 1, [1897MS].

Jesus, Our Example, Led an Active Life, Blessing Others--(To Edson White)--There are times when Christ would say to those in His service whose energies had been overtaxed, "Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31). We have the record on one occasion, after a day of ceaseless toil, that our Redeemer lay, a coil of rope for his pillow, fast asleep in a fisherman's boat. His exhausted human nature cried for rest and sleep. What a lesson for human beings who do nothing to bless others. Behold the Saviour! How pressing were the necessities which sought Him for relief! Teaching in the Temple, healing in the Temple, explaining the Scriptures in the streets, by the wayside, in His retired walks--the subjects so urgent left Him no time for repose. His sympathies were drawn out for the oppressed, He comforted the mourner, He brought hope to the hopeless, He healed the scars and bruises that sin had made. He went about doing good.--Letter 153a, 1897, p. 8 (August 24, 1897). [Cf: 10MR349.02] p. 85, Para. 2, [1897MS].

"Ye are God's husbandry." Will the students apply this lesson while they are working upon the land, tilling the soil, plowing and harrowing, putting all the skill they possess into the work of bringing the land into a condition where it will be fit for the planting of the seed, and the trees, preparatory for the harvest? Will they bear in mind that they are God's husbandry, a part of the Lord's farm, and that in this term of school there is a great deal of work to be done by those who are appointed to watch for souls as they that must give an account? There are hearts that need much more labor bestowed upon them because the soil has not been under the plow or the harrow. The hardened soil must be broken up and subdued, so that the Word of God, the gospel seed, may find favorable soil for the production of a harvest. [Cf: 11MR37.01] p. 85, Para. 3, [1897MS].

Let the students call all their faculties of discernment to bear upon this subject. Let their skills interpret the figures used. The earth has to be worked to bring out its varied properties favorable to the growth of the seed and fruit. But the harvest will reward the painstaking efforts made in a supply of food for the necessities of man. . . . [Cf: 11MR37.02] p. 85, Para. 4, [1897MS].

There must be an intelligent, harmonious cooperation of the divine and human. The working of the soil is a lesson book, which if read will be of the greatest benefit to every student in our school. They may understand that surface work, haphazard half-effort, will reveal itself in the harvest to be garnered. . . . [Cf: 11MR37.03] p. 85, Para. 5, [1897MS].

Preparations have been made to build a house for God. The word has come, "Arise and build a house for the Lord." The workmen have taken hold nobly and the angels of God, we testify, have been in their midst. This is the work the Lord would have done in Cooranbong, and let not one in our school work become discouraged. [Cf: 11MR38.01] p. 86, Para. 1, [1897MS].

This is a lesson to be applied to our spiritual building of character

with solid timbers. The very best kind of timber was secured for the building of our church. We did not stint in measurement, for we wanted the presence of the people who needed to assemble to worship God, and we wanted the heavenly angels and Jesus Christ in our midst. Let us apply the figure, "Ye are God's building"--a temple prepared to be a home where God shall preside, a home where God's attributes shall be constantly shining forth in our characters, showing that we are living with God's presence. The inner sanctuary of the soul is consecrated to God and we are to keep the soul dedicated, cleansed, purified for the sacred repository of truth. . . . [Cf: 11MR38.02] p. 86, Para. 2, [1897MS].

We need to consider carefully our own spiritual interest. If we are abiding in Christ we shall not allow ambitious business transactions, even in our service for Him, to come before the spiritual fragrance that should characterize our association with our brethren, so that the crude elements in our characters shall break forth into action. In all the mechanical business our hands and minds shall undertake, let us be sure that we represent Christ's kindness, His long forbearance, His compassion, His goodness and love. [Cf: 11MR38.03] p. 86, Para. 3, [1897MS].

We cannot afford to become too absorbed in our business transactions, even in doing service to God. We must strive prayerfully to hold in check our overambition in any enterprise, lest we run ahead of Jesus and meet obstacles that test and provoke us. If we will walk in the companionship of Christ, He will prepare the way for us, for His righteousness goeth before us, and the glory of the Lord shall be our reward. We are to follow where Christ leads the way. He makes no crooked paths for our feet to travel. [Cf: 11MR38.04] p. 86, Para. 4, [1897MS].

We are dishonoring the Lord Jesus if we claim to be following Him and then are in altogether too great a hurry to take time to pray, "Lead me, my Saviour, by Thy Spirit. Imbue me with Thy Holy Spirit that I may be pleasant in all my words, cheerful and thankful day by day, testifying that Thou leadest me." [Cf: 11MR39.01] p. 86, Para. 5, [1897MS].

As we listen to words of instruction that fell from His lips when He was instructing His disciples, we are to appropriate these words as if spoken directly to us, and He will purify us from vain ambition that has a desire to please and glorify self. Our individual selves must not get in the way. The Lord Jesus will purify our motives if we will let Him do this by working out our own salvation with fear and with trembling.--Manuscript 182, 1897, pp. 1-4. ("Ye Are God's Husbandry," Sept. 24, 1897.) [Cf: 11MR39.02] p. 86, Para. 6, [1897MS].

God's chosen ones are to reveal to the world their union one with another. It is not possible for a few to walk to heaven alone because they can agree with no others. God's people are a unit. If some entertain ideas so peculiar that God's people cannot accept them, they should compare notes in a teachable spirit and be willing to learn. They should make the most strenuous efforts to be one, to come into the unity of the faith in the bonds of peace. (James 2:12-18 quoted.) [Cf: 11MR49.01] p. 86, Para. 7, [1897MS].

The Lord has called us to unity in the bonds of Christ and fellowship and love. In His prayer for His disciples, Christ said: (John 17:20-23 quoted.) [Cf: 11MR49.02] p. 87, Para. 1, [1897MS].

We see that which the Lord requires of us. Shall we not put our pride and our dignity where it shall not be so easily bruised and wounded? Shall we not lay it all at the feet of Christ? Shall we not allow our minds to be sharpened by the Holy Spirit, that we may not act like children in our association with one another, but as Christ's brave soldiers, going without the camp and bearing the reproach for His sake? "A new commandment I give unto you," Christ says, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:34, 35). Shall we not, at the beginning of the year 1897, covenant with God that we will not be like the children of the wicked one, pettish, envious, jealous, and full of evil surmisings, but like the tree that is known by its good fruit? Then by our unity and love for one another all men will understand that we are Christians. Shall we not cherish love, rather than strife and malice and hatred? (John 15:7-14 and Ephesians 2:1-8 quoted.) [Cf: 11MR49.03] p. 87, Para. 2, [1897MS].

No provision has been made for Christians to draw apart from each other. By our unity and love we are to reveal the character of Christ. "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Ephesians 5:1, 2). There is a class named in this chapter that we are not to associate with. If we cannot lift them up, they will pull us down. We know the will of God. Shall we not practice His word? Shall we not love each other as brethren? (Colossians 3:12-17 quoted.) [Cf: 11MR50.01] p. 87, Para. 3, [1897MS].

The Word of God clearly points out our duty. We are to cultivate kindness and forbearance and love. We are to represent Christ in character. Evil speaking, accusing, and faultfinding, misrepresenting our brethren because our own individual ideas are not considered as of the highest value, can find no place in a Christian's life. By our conduct we show what our influence and the principles we hold are worth. If self is our center, self will be seen in all we do. If Christ is our center, we shall bear His likeness. (1 Thessalonians 5:9-15 quoted.) [Cf: 11MR50.02] p. 87, Para. 4, [1897MS].

Are we striving most earnestly to obey these words? Shall we not eat and practice them? Shall we not draw nigh to God, fearing to sin against Him by being unjust to our brethren? Then we shall fear to offend His children. We will not wound or bruise His heritage. If we hope in His mercy for sinners, we shall manifest the most tender interest for all for whom Christ has died. We shall not, because our ideas are not exalted and honored as we think they should be, handle the reputation of our brethren in a way that offends God, who loves them as He loves us, and who takes as much pleasure in them as He does in us.--Manuscript 157, 1897, pp. 3-7. ("Make Straight Paths for Your Feet," no date.) [Cf: 11MR50.03] p. 87, Para. 5, [1897MS].

Establish Schools Like the Schools of the Prophets--There are schools that may be established, not in the elaborate way of Union College or

of Battle Creek College, but after a more simple style, with humble buildings, and then there should be teachers who will conduct them after God's plan as nearly as they can understand, after the school of the prophets.--Ms. 14a, 1897, p. 2. ("Work for the Fallen," Feb. 14, 1897.) [Cf: 11MR156.03] p. 88, Para. 1, [1897MS].

Mischievous Students Receive No Benefit From School, and Hinder Others--Nothing is to be tolerated in the school that will counterwork the very object for which the school was established. In believing and receiving the truth, we may be doers of the word of Christ. Thus day by day we receive grace sufficient for the duties and trials of the day. But no students should be allowed to remain connected with the school who allow their own mischievous, cheap, common, practices to control their whole mind. They themselves receive no good, and others are hindered from receiving good. Satan takes possession of them, and works through them to bring, not only their own souls into captivity, but the souls of other youth, who have not moral power sufficient to say, "We have had enough of this malarious atmosphere which poisons our thoughts." By their words students can confess or deny Christ.--Ms. 81, 1897, pp. 5, 6. ("Counsels to Students," July 7, 1897.) [Cf: 11MR156.04] p. 88, Para. 2, [1897MS].

The Purpose for the Establishment of Avondale College--The school [Avondale College] was established at a great expense, both of time and labor, to enable students to obtain an all-round education, that they might gain a knowledge of agriculture, a knowledge of the common branches of education, and above all, a knowledge of the Word of God. . . . [Cf: 11MR173.03] p. 88, Para. 3, [1897MS].

Relationships Between Body, Mind, and Spirit--The proportionate taxation of the powers of mind and body will prevent the tendency to impure thoughts and actions. Teachers should understand this. They should teach students that pure thoughts and actions are dependent on the way in which they conduct their studies. Conscientious actions are dependent on conscientious thinking. Exercise in agricultural pursuits and in the various branches of labor is a wonderful safeguard against undue brain taxation. No man, woman, or child who fails to use all the powers God has given him can retain his health. He cannot conscientiously keep the commandments of God. He cannot love God supremely and his neighbor as himself. . . . [Cf: 11MR174.01] p. 88, Para. 4, [1897MS].

Health and a clear conscience will attend those who work faithfully, keeping the glory of God in view. There are many who are mere fragments of men. In Christ is seen the perfection of Christian character. He is our pattern. His life was not a life of indolence or ease. He lived not to please Himself. He was the Son of the infinite God, yet He worked at the carpenter's trade, with His father. As a member of the home firm, He faithfully acted His part in helping to support the family. . . . [Cf: 11MR174.02] p. 88, Para. 5, [1897MS].

Men, women, and children should be educated to labor with their hands. Then the brain will not be overtaxed to the detriment of the whole organism. . . . [Cf: 11MR174.03] p. 88, Para. 6, [1897MS].

Completeness of Christian character is possible. How? "Ye are complete in Him" (Colossians 2:10).--Letter 145, 1897, pp. 3, 6, 9, 10. (To W.

C. White, August 15, 1897.) [Cf: 11MR174.04] p. 89, Para. 1, [1897MS].

The Mccullagh Apostasy, the Sanctuary Doctrine, and the Shaking-- Brother Haskell spoke, taking for his subject the sanctuary question, which is present truth. Mccullagh makes derision of this subject, thus showing that the counsel given him to seek to know more of present truth, and stating that he had only a superficial knowledge of it, was correct. He knows very little of the precious truth for this time, because he has not sunk the shaft deep into the mine of truth to discover the precious ore. [Cf: 11MR206.01] p. 89, Para. 2, [1897MS].

God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes but little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. This is the way Mccullagh has done. He has indulged his feelings against me, without intimating to me one word in regard to his difficulties. [Cf: 11MR206.02] p. 89, Para. 3, [1897MS].

I am so grateful to God that the Word of God is plain and clear when our hearts are in harmony with it. Without the Word, what a starving people we would be in this world which is as desolate as a wilderness to the soul. But now springs of water break out in the desert. We may drink of the living streams which proceed from the throne of God. [Cf: 11MR206.03] p. 89, Para. 4, [1897MS].

Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding that we may know what is truth. [Cf: 11MR207.01] p. 89, Para. 5, [1897MS].

We can appropriately say, as said the disciples when Jesus walked with them on their way to Emmaus after He had risen from the dead, Then opened He their understanding, that they might understand the Scriptures. "And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?" (Luke 24:32). [Cf: 11MR207.02] p. 89, Para. 6, [1897MS].

Less talk about things of no profit, with much more talk of Jesus, and of the Word of Life, would give spiritual enlightenment and great joy in the soul. Then we would be steadfast, unmovable, always abounding in the Word of the Lord.--Letter 141, 1897, pp. 14-15. (To W. C. White, May 5, 1897.) [Cf: 11MR207.03] p. 89, Para. 7, [1897MS].

One thing I know--my wrestling in Australia has been as severe as any place I was ever in. Now my work is not to attend large meetings and wrestle as I have done. The publication of books is urged upon me. That, with the articles for the papers, is enough. I have so much precious matter. Light came to me, you remember, before you left for America, "Gather up the fragments. Let nothing be lost." (See John 6:12).--Letter 200, 1897, p. 3. (To W. C. White, Nov. 25, 1897.) [Cf: 11MR271.01] p. 89, Para. 8, [1897MS].

Fannie Bolton's Perversion of Facts Regarding Her Work on EGW'S

Writings--The work which you have done here in Australia has yielded a harvest which is widespread. You denied having said to Sr. Malcolm that which they told me, and insisted upon, you had said. You afterward visited Sister Malcolm, and denied having said that Sister White was a very ignorant woman, who could not write, and whose writings you had to make all over, and that it was your talent in connection with the work that made the articles in the papers and books what they were. My only course has been to dismiss you from my employment several times. . . . [Cf: 11MR327.05] p. 90, Para. 1, [1897MS].

Then after the Brighton Camp Meeting we had that long, disheartening revelation made to us that you thought that Marian and yourself should be recognized as the ones who were putting talent into my works. I had a talk with Sisters Colcord and Salisbury, when I related to them the trouble I had experienced with your perversion of facts in regard to your work on my writings. These sisters told me that you had told them the same story. You also told it to Sister Miller. The same words which Sister Malcolm told me you had said to her, you repeated to Sister Colcord. . . . [Cf: 11MR328.01] p. 90, Para. 2, [1897MS].

Now these words were positively untrue, and as the result of your report, Sister Miller has repeated them to the Andersons. You have also, I learn, repeated the same to others. You claimed that it was your superior talent that made the articles what they were. I know this to be a falsehood; for I know my own writings. You yourself have adopted much of them, and interwoven them with your own articles [submitted for publication in *Youth's Instructor*] which I recognize. [Cf: 11MR328.02] p. 90, Para. 3, [1897MS].

I have met this again in the work you have done in your misrepresentations to Brother Mccullagh. . . . [Cf: 11MR328.03] p. 90, Para. 4, [1897MS].

The work in Adelaide was left for Brethren Mccullagh and Hawkins to finish, and I think it was a finish. Brother Mccullagh has given up the truth largely, and taken Brother Hawkins with him. The whole church had gone with them, but had not fully taken sides when these brethren sent in their resignation, saying that they did not believe in Mrs. White's visions or mission. . . . [Cf: 11MR328.04] p. 90, Para. 5, [1897MS].

Brother Mccullagh has reported your words of information given him from house to house, saying that I have very little to do in getting out the books purported to come from my pen, that I had picked out all I had written from other books, and that those who prepared my articles, yourself in particular, made that matter that was published. This is the way you became my adversary. [Cf: 11MR329.01] p. 90, Para. 6, [1897MS].

When Brethren Colcord and Daniells visited from house to house, they met these very same statements. . . . [Cf: 11MR329.02] p. 90, Para. 7, [1897MS].

Now, this is the state of things. You can see by this what a harvest your leaven of falsehood and misrepresentation have produced. You opened your mind to Brother and Sister Mccullagh, which has changed their feeling toward me. The leaven worked until it carried with it one whole church. But thank God they are recovered. And now my way is clear

to make statements just as they have been coming from you, and I will cut off the influence of your tongue in every way that I can. [Cf: 11MR329.03] p. 91, Para. 1, [1897MS].

I will say that much of the time that you were in Australia, you surely did not know what manner of spirit you were of. Satanic agencies have been working through Fannie Bolton.--Letter 25, 1897. (To Fannie Bolton, April 11, 1897.) [Cf: 11MR329.04] p. 91, Para. 2, [1897MS].

EGW Responds to Fannie Bolton's Charges--Your words regarding me and my writings are false, and I must say that you know them to be false. Nevertheless, those unacquainted with you take your words as being the words of one who knows. Because you have been acquainted with me, and connected with me, you can state what you please, and you think that your tracks are so covered that they will never be discovered. But my writings have not stopped. They go out as I have written them. No words of my copyists are put in the place of my own words. This is a testimony that cannot be controverted. My articles speak for themselves. [Cf: 11MR329.05] p. 91, Para. 3, [1897MS].

When I heard that A had apostatized, I said, "I am glad that all my connection with him has been of the tenderest character." I thought that there was nothing they could have to say against me. But both he and his wife bore the same report that Sister B bore to me. A stated in a large congregation that it was reported by one who knew that I picked up things written in books, and sent them out as something the Lord had shown me. At the Bible Institute in Cooranbong, A told me that you had made a statement to him and his wife similar to the statement made to Sr. B. Your sowing is producing its harvest. Many in Melbourne have been repeating the same things, things which you have told them, and which they thought must be true.--Letter 24, 1897, 9.4. (To Fannie Bolton, June 25, 1897.) [Cf: 11MR330.01] p. 91, Para. 4, [1897MS].

Fannie Bolton's Vacillations Between False Accusations and Contrite Confessions--I regard Fannie as one who cannot retain a spirit of contrition for any length of time. She is so inflated with Fannie Bolton that she does not know herself a few moments after she has expressed deep humiliation because of her own course of action. She springs into life speedily, and blossoms out wonderfully, dwelling on the goodness, love, mercy, and forgiveness of God toward her, taking all the promises to herself. [Cf: 11MR330.02] p. 91, Para. 5, [1897MS].

In the past she has expressed wonderful sorrow for her wicked course of action, but she does not stay penitent. She does not continue to be contrite in heart. She flashes forth, thinking she is inspired by God. While she was praying the Lord that if it was right for her to marry Caldwell, his wife might get a divorce from her husband, she told me that as she talked and gave Bible readings, the people turned pale to hear her talk, and she thought she was inspired by God. Her imagination is very strong, and she makes such exaggerated statements that her word is not trustworthy. . . . [Cf: 11MR330.03] p. 91, Para. 6, [1897MS].

When she was in my family, it seemed that Satan used her as his agent to invent those things that would make the whole household miserable. She would have her times of confession, and would then say all that one could ask another to say. But she would go over the same ground again

and again, each time worse than before, until I decided that Satan's temptations, working upon her desire for recognition, were so strong that she had no power to escape from the snare. She was one with the enemy, working in his service. [Cf: 11MR331.01] p. 92, Para. 1, [1897MS].

Now, my brother, if it had not been for these articles in the Review, I would have held my peace. I thought that if Fannie would only keep away from me, and trouble me no more, I would not expose her, but would let the poor, deluded, misshapen character alone. But when she figures so largely in our papers, I must speak. I dare not keep silent. Such productions do no one any good, and the blessing of the Lord cannot attend them.--Letter 115, 1897, pp. 1, 2. (To G. C. Tenney, July 5, 1897.) [Cf: 11MR331.02] p. 92, Para. 2, [1897MS].

Why Christ Could Speak Forgiveness to the Dying Thief--He could, as the propitiation for the sins of the whole world, speak these words of forgiveness, which meant so much to the dying criminal. Divinity was doing its work while humanity was suffering from the hatred and revenge of a God-hating people, because Christ had acknowledged Himself the Son of God. He alone could respond to the poor suffering thief.--Ms. 84a, 1897, p. 2. ("Christ on the Cross," August 15, 1897.) [Cf: 11MR345.01] p. 92, Para. 3, [1897MS].

The Plan of Redemption--In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him. [Cf: 11MR345.02] p. 92, Para. 4, [1897MS].

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Christ did not come to change the Sabbath of the fourth commandment. He did not come to lessen the law of God in one particular. He came to express in His own person the love of God. He came to vindicate every precept of the holy law.--Ms 145, 1897, p. 4. ("Notes of Work," Dec. 30, 1897.) [Cf: 11MR345.03] p. 92, Para. 5, [1897MS].

Christ's Human Nature Like Unto Ours--The human nature of Christ was like unto ours. And suffering was really more keenly felt by Him; for His spiritual nature was free from every taint of sin. The aversion to suffering was in proportion to its severity. His desire for the removal of suffering was just as strong as human beings experience.--Ms 42, 1897, pp. 9, 10. ("In Gethsemane," May 16, 1897.) [Cf: 11MR345.04] p. 92, Para. 6, [1897MS].

(Romans 5:1-6; Colossians 1:25-29 quoted.) A solemn responsibility rests upon the men who teach God's Word. They are not to try to work the Holy Spirit; they are themselves to be worked by the Holy Spirit. [Cf: 12MR50.01] p. 92, Para. 7, [1897MS].

We greatly desire that at this time the Holy Spirit may show every professing Christian the fullness and perfection of Christ's atoning sacrifice. It was a whole and entire sacrifice that Christ made for the sins of the world. We are living and working and breathing in a low atmosphere. Now and then we get glimpses of Christ, but much

selfishness is manifested. Our failure to appropriate the grace of Christ leaves us defective and faithless, unable correctly to represent Christ. By clinging to self, ministering to our selfish interests, we dishonor God, and the sacred word we minister is made to taste of the uncleansed vessel through which it is communicated. Self is so largely revealed that the sacredness of the truth is lost sight of. [Cf: 12MR50.02] p. 93, Para. 1, [1897MS].

Will not those who profess to be Christians walk in the light of the Sun of Righteousness showing by their life and character that they realize the value of the atoning sacrifice of Christ our Saviour? The truth is not to be rendered lusterless by a manifestation of our own unsanctified, selfish spirit. The truth must shine forth in the life; then Christ is glorified. Emptied of self we must be, else we cannot show that Christ is formed within, the hope of glory. The Lord would have self hidden, for when it appears, souls are misled. The preciousness and importance of truth must appear, and will appear, when self is hid with Christ in God; then Jesus will be revealed in our lives. Our characters will be molded after the divine similitude. Then the Holy Spirit will control the human agent. Men will possess the attributes of Christ. [Cf: 12MR50.03] p. 93, Para. 2, [1897MS].

The minds of many are clouded with unbelief because those who unite with the church as the chosen of God do not reveal the virtues that are the fruits of the Spirit. Joining the church is not a sure evidence that a man has joined himself to Christ. The new birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to newness of life in Christ. [Cf: 12MR51.01] p. 93, Para. 3, [1897MS].

Thousands who claim to be religious are not Christians. Paul was very strict in carrying out his religion, but he was not a Christian until Christ revealed Himself to him and talked with him, showing him that he was persecuting his Master in the person of His saints. Then Paul was converted. He became one of the sect he had despised and hated; and for his love of Christ he received the same cruel treatment that he had once cooperated with others in giving. [Cf: 12MR51.02] p. 93, Para. 4, [1897MS].

The churches have an abundance of the religion and zeal that Paul had. Many persecute those who differ from them in religious matters. But no true Christian will persecute one who conscientiously differs from him in faith. Those who try to force the consciences of their fellowmen do it because Christ is not abiding in their hearts. They do not realize that they have the attributes of Satan, but he delights to make them his instruments to bear witness against God's chosen ones. They strive to make them observe rites that have no foundation in the Word of God. When these persecutors have the Spirit of Christ, they will hear and receive the words of Christ "Touch not Mine anointed, and do My prophets no harm" (1 Chron. 16:22). Christ and Him crucified will absorb the whole soul. [Cf: 12MR51.03] p. 93, Para. 5, [1897MS].

(Colossians 3:12-17, 23-25 quoted.) What does God require? Perfection, nothing less than perfection. But if we would be perfect, we must put

no confidence in self. Daily we must know and understand that self is not to be trusted. We need to grasp God's promises with firm faith. We need to ask for the Holy Spirit with a full realization of our own helplessness. Then when the Holy Spirit works we shall not give self the glory. The Holy Spirit will graciously take the heart into His keeping, bringing to it all the bright beams of the Sun of Righteousness. We shall be kept by the power of God through faith. [Cf: 12MR52.01] p. 94, Para. 1, [1897MS].

When we are daily under the control of God's Spirit, we shall be commandment-keeping people. We may show to the world that obedience to God's commands brings its own reward, even in this life, and in the future life eternal blessedness. Notwithstanding our profession of faith, the Lord by whom our actions are weighed, sees but an imperfect representation of Christ. He has declared that such a condition of things cannot glorify Him. [Cf: 12MR52.02] p. 94, Para. 2, [1897MS].

It means much to commit the keeping of the soul to God. It means that we are to live and walk by faith, not trusting in or glorifying self, but looking to Jesus our advocate as the author and finisher of our faith. The Holy Spirit will do His work upon the heart that is contrite, but never can He work upon a self-important, self-righteous soul. In his own wisdom such a one would mend himself. He interposes between his soul and the Holy Spirit. The Holy Spirit will work if self will not interpose. [Cf: 12MR52.03] p. 94, Para. 3, [1897MS].

Where is our dependence? Where is our help? God's Word tells us: "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" (John 14:26). The Holy Spirit is ready to cooperate with all who will receive Him and be taught by Him. All who lay hold on the truth and are sanctified through the truth are so united with Christ that they can represent Him in word and action. They have put on Christ, and they possess a power that enables them to reveal the truth to others. May the Holy Spirit speak to the hearts of God's chosen people, that their words may be as choice as gold, as they give the bread of life to those in transgression and sin. (John 14:21,23,24 quoted.) [Cf: 12MR53.01] p. 94, Para. 4, [1897MS].

If through the imputed righteousness of Christ we strive to keep God's commandments, we shall not be fractious when things do not please us. We will say, "I am not my own, I am bought with a price. I am the property of Christ, who has bought me with His own blood." "Therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). [Cf: 12MR53.02] p. 94, Para. 5, [1897MS].

(John 15:4,5 quoted.) We show that we are fruit-bearers by pure words, unselfish planning in the meekness and lowliness of Christ, by softened hearts full of sympathy, love, and compassion. (Galatians 5:22-26 quoted.) [Cf: 12MR53.03] p. 94, Para. 6, [1897MS].

God's people are justified through the administration of the "better covenant," through Christ's righteousness. A covenant is an agreement by which parties bind themselves and each other to the fulfillment of certain conditions. Thus the human agent enters into agreement with God to comply with the conditions specified in His Word. His conduct shows

whether or not he respects these conditions. [Cf: 12MR53.04] p. 94, Para. 7, [1897MS].

Man gains everything by obeying the covenant-keeping God. God's attributes are imparted to man, enabling him to exercise mercy and compassion. God's covenant assures us of His unchangeable character. Why then are those who claim to believe in God changeable, fickle, untrustworthy? Why do they not do service heartily, as under obligation to please and glorify God? It is not enough for us to have a general idea of God's requirements. We must know for ourselves what His requirements and our obligations are. The terms of God's covenant are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). These are the conditions of life. "This do," Christ said, "and thou shalt live" (verse 28). [Cf: 12MR54.01] p. 95, Para. 1, [1897MS].

Christ's death and resurrection completed His covenant. Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world's Redeemer, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was made that the Seed of the woman should bruise the serpent's head, and it should bruise His heel. Christ's sacrifice is the glorious fulfillment of the whole Jewish economy. The Sun of Righteousness has risen. Christ our Righteousness is shining in brightness upon us. [Cf: 12MR54.02] p. 95, Para. 2, [1897MS].

God did not lessen His claim upon men in order to save them. When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the veil of the Temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest or ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour. [Cf: 12MR55.01] p. 95, Para. 3, [1897MS].

It is God's pleasure and will that the blessings bestowed on man shall be given in perfect completeness. He has made provision that every difficulty may be overcome, every want supplied through the Holy Spirit. Thus He designs that man shall perfect a Christian character. God would have us contemplate His love, His promises, given so freely to those who have no merit in themselves. He would have us depend fully, gratefully, rejoicingly, in the righteousness provided for us in Christ. To all who come to God in His appointed way, He freely listens. [Cf: 12MR55.02] p. 95, Para. 4, [1897MS].

(2 Cor. 2:18 quoted.) Beholding Christ means studying His life as given in His Word. We are to dig for truth as for hidden treasure. We are to fix our eyes upon Christ. When we take Him as our personal Saviour, this gives us boldness to approach the throne of grace. By beholding, we become changed--morally assimilated to the One who is perfect in character. By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him. The image of Christ is cherished, and it captivates the whole being. [Cf: 12MR55.03] p. 95, Para. 5, [1897MS].

The Lord abides with the contrite soul. (Isaiah 57:15 and 66:12 quoted.)--Ms 148, 1897. [Cf: 12MR55.04] p. 95, Para. 6, [1897MS].

Union of Church and State Produces Spiritual Poverty--Earnest movements have been made here in the Parliaments to have God acknowledged in the government of this nation. [Australia] Earnest efforts have been made to prevent this, knowing that it meant nothing less than religious bigotry and oppression. When religion is mixed with civil government, it means much to Seventh-day Adventists. A union of church and state means a recognition of a spurious sabbath, and a failure to respect the conscientious observance of the Sabbath of the fourth commandment. [Cf: 12MR218.02] p. 96, Para. 1, [1897MS].

This movement, demanding that all observe as sacred an idol sabbath, resembles the act of Nebuchadnezzar in making a golden image, and setting it up for all to worship. In the interpretation of the king's dream, Daniel had told him, "Thou art this head of gold." [Cf: 12MR218.03] p. 96, Para. 2, [1897MS].

The dream was given the king to show him that earthly kingdoms were not enduring, but would pass away and be followed by the kingdom of the Prince of heaven, which should fill the whole earth. But Nebuchadnezzar determined to make an image like that which he had seen, only it was to be made all of gold. This idol of gold was to be a most imposing spectacle, and was to take the place of God and be worshiped as God. [Cf: 12MR219.01] p. 96, Para. 3, [1897MS].

The Sunday idol is set up as was this image. Human laws demand that it be worshiped as sacred and holy, thus putting it where God's holy Sabbath should be. Men speak great swelling words, and exalt their power, placing themselves where God should be. Sitting in the temple of God, they strive to make themselves as God, showing themselves to be God. When Pilate said of Christ, "I find no fault in Him," the priests and elders declared, "We have a law, and by our law He ought to die." [Cf: 12MR219.02] p. 96, Para. 4, [1897MS].

As the advisers of Nebuchadnezzar hit upon the scheme of ensnaring the Hebrew captives and causing them to bow to the idol by leading the king to proclaim that every knee should bow to the image, so men will strive today to turn God's people from their allegiance. But the men who sought to destroy Shadrach, Meshech, and Abed-nego, were themselves destroyed. Those who make cruel enactments, seeking to destroy, are destroyed by the recoil of their actions. [Cf: 12MR219.03] p. 96, Para. 5, [1897MS].

When the power invested in kings is allied to goodness, it is because the one in responsibility is under the divine dictation. When power is allied with wickedness, it is allied to satanic agencies, and it will work to destroy those who are the Lord's property. The Protestant world has set up an idol sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy. For this reason, I see the necessity of the people of God moving out of the cities into retired country [places] where they may cultivate the land and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis. [Cf: 12MR219.04] p. 96, Para. 6, [1897MS].

Petitions signed by thousands have been sent in asking that the civil and religious interests not be blended. Those present in some of the large assemblies state that they witnessed the most disgraceful uproar and disorder. Clergymen professing to be in the service of God utter blasphemies. They care no more for the Bible and its holy teachings than do infidels. When men will lay aside a plain "Thus saith the Lord," and accept human enactments, you may be sure that they are revealing the attributes of the of the great apostate. [Cf: 12MR220.01] p. 96, Para. 7, [1897MS].

All false religions run counter to the commandments of God. Those who accept these religions have no inward purity and beauty. They depend on their position of authority to compel those who acknowledge God as their Creator and their Sovereign, to bow to human enactments without a question. They depend upon outward display, upon outward beauty, trusting to its subtle influence upon the senses. [Cf: 12MR220.02] p. 97, Para. 1, [1897MS].

When a church depends on parade, ceremonies, and display, be sure that inward holiness is wanting. To make up for the absence of the Spirit of God, to conceal spiritual poverty and apostasy, the outside is made attractive. Thus the Protestant churches are following in the footsteps of Rome, depending not on Christ, the divine Teacher, but upon their ornaments and shrines. Embroidered altars and magnificent architecture attract and hold the senses. Thus men become entrapped by the enemy. So the great golden image, impressive and attractive, with beautiful music to charm the senses, did honor to the prince of darkness.--Letter 90, 1897, pp. 5-8. (To Brother and Sister Lindsay, August 18, 1897). [Cf: 12MR220.03] p. 97, Para. 2, [1897MS].

I have not been able to sleep past twelve o'clock, so have arisen, and after seeking the Lord in prayer and committing myself to the keeping of Him who careth for me, I commence my work. [Cf: 12MR232.01] p. 97, Para. 3, [1897MS].

(Matthew 11:28-30 quoted.) There is a condition to the rest and peace here offered us by Christ. It is that of yoking up with Him. All who will accept the condition will find that the yoke of Christ will help them to bear every burden needful for them to carry. Without Christ at our side to bear the heaviest part of the load, we must indeed say that it is heavy. But yoked with Him to the car of duty, the burdens of life may all be lightly carried. And just in proportion as man acts in willing obedience to the requirements of God will come rest of spirit. He will give evidence of clear judgment and a steadfastness of character to redeem himself through faith in Christ. [Cf: 12MR232.02] p. 97, Para. 4, [1897MS].

Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. These graces will bring the desirable result of peace in the service of God. In learning Christ's meekness and lowliness of heart, we shall submit the entire being to His control. Then the transforming grace of Christ will work upon heart and character, making human beings, fallen in sin, complete in Him. [Cf: 12MR232.03] p. 97, Para. 5, [1897MS].

Christ would teach this lesson to all who will follow Him. As our

substitute and surety, standing at the head of humanity, He is our example. He was obedient to all of God's requirements. He, the Majesty of heaven, the King of glory, laid aside His royalty, His position as commander in the heavenly courts, and came to our world as a man, and became subject to the law. And all this, that man might become like his Master, obedient, not to the enemy of God, but obedient to his Father in heaven; then man might engage in the service that God requires of each of His obedient children. [Cf: 12MR233.01] p. 97, Para. 6, [1897MS].

This constitutes the condition of salvation. And God enjoins this condition upon every human being just as verily as He enjoined it upon Adam and Eve in the garden of Eden. Our first parents fell, because, when tempted by Satan, they disobeyed God. The human family with few exceptions have since been under service to Satan, doing his work, wearing his yoke, and bearing his burdens. But they have found this yoke uncomfortable and galling, these burdens disagreeable and heavy to be borne. [Cf: 12MR233.02] p. 98, Para. 1, [1897MS].

But Christ pledged His own life in order that the transgressor might be spared, that man might have another trial. He would Himself stand in man's place; He would clothe Himself in the garb of humanity, and live the life of man from the very beginning. He would pass through the stages of infancy, childhood, youth, and manhood, that He might show man how he should live, how he should employ his hours of probation. [Cf: 12MR233.03] p. 98, Para. 2, [1897MS].

Christ acknowledged Himself subject to the law. If this were not so, He could not be our Saviour, and take away our sin. And God designs that man shall live up to every specification of the law, that he may reveal a character after the pattern given him by Christ. He desires that while in the world His followers shall not be of the world, and that their experience shall find expression in the words, "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: 12MR233.04] p. 98, Para. 3, [1897MS].

The man who is niggardly, who possesses a narrow, self-serving mind, is himself responsible for those objectionable traits of character; for Christ has made it possible for him to be freed from these defects. He has placed within the reach of man the possibility of receiving Him. And He bears testimony, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). [Cf: 12MR234.01] p. 98, Para. 4, [1897MS].

This power is not the human agent. It is the power of God. When a soul really receives Christ, he receives His righteousness. He lives the life of Christ. Then as he trains himself to behold Christ, to study His life and practice His virtues, he eats the flesh and drinks the blood of the Son of God. [Cf: 12MR234.02] p. 98, Para. 5, [1897MS].

Those whose characters are marred by a passionate disposition, should be in haste to seek the Lord. From their hearts the prayer should arise, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). Give me a correct estimate of Jesus Christ and His merits. Lead me by His Spirit. "Then will I teach transgressors Thy

ways; and sinners shall be converted unto Thee" (verse 13). [Cf: 12MR234.03] p. 98, Para. 6, [1897MS].

In His Son God has placed before the human agent the life he is to live. It is not for him to be constantly branching out in lines of his own choosing, and placing his will against the power of the will of God. Yet many are expending their God-given powers in hopeless pursuit of things they can never attain. How different are the lives of such when compared with that of their Example, who for their sakes pledged Himself to a life of self-denial, of poverty, and of suffering, unappreciated, unacknowledged, despised, and rejected. Christ was often weary and hungry, and filled with sorrow in the consciousness of unrequited love. The nation whom He came to save and bless did not realize His mission. They had departed from God, and were constantly misunderstanding and misinterpreting Him. (John 1:11; Isa. 53:3, 5, 7, quoted.) [Cf: 12MR234.04] p. 98, Para. 7, [1897MS].

In view of the abundant evidence God has given of His love, His sympathy, and His benevolence, He requires our willing obedience. His love will prove a safeguard to every soul. It will bar the path to sin and selfish indulgence. In looking unto Jesus, the author and finisher of our faith, in studying His life of self-denial and self-sacrifice, we are armed with the same mind to do the same service. "If any man will come after Me," says Christ, "let him deny himself, and take up his cross, and follow Me (Matt. 16:24). To the true follower of Christ there is a pleasure in doing the things that Christ has done in his behalf. He considers it not an arbitrary exaction, but a clear specification of his only safety from the advances of the wily foe who is ever seeking to entangle our feet and make our path difficult. [Cf: 12MR235.01] p. 99, Para. 1, [1897MS].

God knows that if we were left to follow our own inclinations, to go just where our will would lead us, we would fall into Satan's lines and become possessors of his attributes. Therefore the law of God confines us to the will of One who is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of service. It is for our present and eternal good to work the works of God. If His will is cheerfully and gratefully accepted, the results will be seen in the service rendered and in the character developed. [Cf: 12MR235.02] p. 99, Para. 2, [1897MS].

A sullen submission to the will of the Father will develop the character of a rebel. Service is looked upon by such a one in the light of drudgery. It is not rendered cheerfully and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude to the soul. [Cf: 12MR236.01] p. 99, Para. 3, [1897MS].

Christ assumed humanity with all its humiliation and service, that He might cut man loose from Satan's chariot car as a bond slave. He knew that the service of Satan can bring only wretchedness and misery and distress in its train. The sinner is a stranger to repose and rest. The sinner says, I want my freedom. By this he would get rid of all restraint by casting aside the law of God. But it is this desire that has made the world what it is today--corrupt as in the days of Noah, and polluted as the cities of Sodom and Gomorrah. [Cf: 12MR236.02] p.

99, Para. 4, [1897MS].

God presents before us two classes. For the one--the wicked--He says, "There is no peace" (Isa. 48:22). Of the other, "Great peace have they that love thy law: and nothing shall offend them" (Ps. 119:165). Of that law He says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Ps. 19:7-11). We should deem our service for God a pleasure, and should make it the expression of our love for Him. [Cf: 12MR236.03] p. 99, Para. 5, [1897MS].

Law and service are a part of every true life. Idleness is sin. Money is supposed to carry its possessor above service, and because a man has money he is allowed to spend his time in idleness. But the devil engages all such in the meanest kind of work. It is the Lord who has a right to our service. The more an individual lives for himself, and the less for the good of others the less noble and pure will he be in his own life. His moral power degenerates while living for himself. Compare that idle life with the one who looks his responsibilities in the face, and takes up his life work for God and for his fellowmen. [Cf: 12MR237.01] p. 100, Para. 1, [1897MS].

All who sense their duty to their fellowmen will accept the offer to work in partnership with Jesus Christ, a life of obedience and service. In this way alone can they give the divine credentials to the world. These will entertain a high conception of life. It is not to them a round of worldly pleasure and amusement. This can never satisfy the hungry soul. The truth is noble, elevating, and sacred, and the wisdom and knowledge given us in it is a tree of life to all who will accept it. [Cf: 12MR237.02] p. 100, Para. 2, [1897MS].

In the 58th chapter of Isaiah God has placed before us the service He would have us do for our fellowmen and for Him. He says, (Isa. 58:6-11 quoted). [Cf: 12MR237.03] p. 100, Para. 3, [1897MS].

Then why not try this kind of service? The Lord calls His yoke easy, and His burden light. Yet that yoke will not give us a life of ease and freedom and selfish indulgence. The life of Christ was one of self-denial and self-sacrifice at every step. And His true follower, with consistent, Christlike tenderness and love, will follow in the footsteps of his Master; and as he advances in this life, he will become inspired with the spirit and life of Christ.--Ms. 20, 1897. (Written at "Sunnyside," Cooranbong, NSW, March, 1897.) [Cf: 12MR238.01] p. 100, Para. 4, [1897MS].

"Greater Works" to Be Done in Power of the Holy Spirit--"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" (John 14:12). Christ's work was largely confined to Judea. But though His personal ministry did not extend to other lands, people from all nations listened to His preaching, and carried the

message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles He performed. [Cf: 12MR258.03] p. 100, Para. 5, [1897MS].

When Christ said that His disciples should do greater works than He had done, He did not mean that they would make any more exalted exertion of their powers; He meant that their work should have greater magnitude. He did not refer merely to miracle working, but to all that would transpire under the working of the Holy Spirit. The scenes of His suffering and death, to be witnessed by the large numbers in attendance at the Passover, would be spread from Jerusalem to all parts of the world. The apostles, used as His representatives, would make a decided impression on 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 and performing miracles upon the suffering and diseased. [Cf: 12MR259.01] p. 100, Para. 6, [1897MS].

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. [Cf: 12MR259.02] p. 101, Para. 1, [1897MS].

"Greater works than these shall he do; because I go unto My Father." He would then intercede for them, and would send His own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ. . . . [Cf: 12MR259.03] p. 101, Para. 2, [1897MS].

Christ Present With Believers by the Holy Spirit--"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" (John 14:16, 17). Christ was about to depart to His home in the heavenly courts. But He assured His disciples that He would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the Spirit of truth, but this truth the world can neither discern nor receive. [Cf: 12MR260.01] p. 101, Para. 3, [1897MS].

Before He left them, Christ gave His followers a positive promise that after His ascension He would send them the Holy Spirit. "Go ye therefore," He said, "and teach all nations, baptizing them in the name of the Father [a personal God] and of the Son [a personal Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: 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" (Matt. 28:19, 20). [Cf: 12MR260.02] p. 101, Para. 4, [1897MS].

(John 14:26-28 quoted.) This positive assurance was given to the disciples, to be given to all who should believe on Him to the close of

this earth's history. [Cf: 12MR260.03] p. 101, Para. 5, [1897MS].

Christ desired His disciples to understand that He would not leave them orphans. "I will not leave you comfortless," He declared; "I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also" (verses 18, 19). A precious, glorious assurance of eternal life! Even though He was to be absent, their relation to Him was to be that of a child to its parent. [Cf: 12MR260.04] p. 101, Para. 6, [1897MS].

The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. He works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit--love, joy, peace, long-suffering, gentleness, goodness, faith,--Ms. 41, 1897, pp. 7-11. ("Words of Comfort"). [Cf: 12MR261.01] p. 101, Para. 7, [1897MS].

Soul Winning at Stanmore--I feel very grateful to my heavenly Father for the strength He has given me to reach this place. At Morisset we got into a ladies' compartment, in which were three women, one young girl, and one well-behaved baby. The seat was hard, and I had to sit up, but I was not tired. When we reached Gosford, we changed into a second-class compartment, and the seats were in every way as good as in the first-class car. [Cf: 12MR345.01] p. 102, Para. 1, [1897MS].

The change of trains at Strathfield was rather hard for Sara, but she got all fixed up nicely. After the change was made, we had to wait about three-quarters of an hour for a train to Stanmore; and at Stanmore we could find no conveyance to take us the short distance up the hill to the home for the workers. Sara had to find a cart that would take all our luggage, and then I took her arm and walked slowly up the hill. [Cf: 12MR345.02] p. 102, Para. 2, [1897MS].

Oh, how pleased I was to enter the room that was waiting for us. It is a very pleasant room, with two windows and two doors, one opening into the hall, the other onto the piazza. I lay down at once, and then heard a little about the meetings here. I have written a few words to Brother Wilson, which I wish you and the family to see. [Cf: 12MR345.03] p. 102, Para. 3, [1897MS].

Last Sunday the tent was not only crowded, but the people stood ten feet deep on the outside. From what little I have heard, the interest seems to me to resemble that which was manifested in 1844. The work of the Spirit of God upon hearts has indeed begun. All the heavenly intelligences are waiting for channels through which they can communicate the light of truth, and to help in the work to be done in human hearts. The whole community is stirred. [Cf: 12MR345.04] p. 102, Para. 4, [1897MS].

Mrs. Gorick is keeping the Sabbath. One of her neighbors, a member of the High Church, wished her to meet Cardinal Moran at her house, and she consented to do so. When he came in, the lady of the house fell on her knees before him, and kissed first one hand and then the other. This both astonished and disgusted Mrs. Gorick. She was then introduced to him. He began questioning her, and entered into conversation with her, giving a lengthy talk in regard to the church and its delegated

power and authority. He then spoke of a very desirable piece of land they were anxious to purchase, telling her that he thought Mr. Gorick could in some way secure this land for them without letting the owners know for what purpose it was to be used. He asked her if they could not help them. She told him that they were deciding to unite with the Seventh-day Adventists, and would help them build a church. She had accepted the seventh-day Sabbath, she said, which was the Sabbath of the Bible. The first day was not the Sabbath. [Cf: 12MR346.01] p. 102, Para. 5, [1897MS].

Cardinal Moran told her that all Protestants should keep the seventh day, that they had no reason for keeping Sunday as a holy day. The Roman Catholics, he said, had a right to keep Sunday; but Protestants had nothing to base their faith upon in their observance of that day. She told him that she had been considering this matter very thoroughly, and had come to the true church. [Cf: 12MR346.02] p. 102, Para. 6, [1897MS].

They had, I believe, a very earnest talk, but Mrs. Gorick is more firm and decided than before this interview. She can see plainly that the authorities of the Catholic Church set themselves above God, assuming the place of God, and speaking with the authority of God. This interview will not only enlighten her eyes, but, through her, the Lord can enlighten the eyes of many others. [Cf: 12MR347.01] p. 103, Para. 1, [1897MS].

The people act as if they had never read their Bibles. Many are thoroughly aroused. Sister Haskell has just come in, and tells us that another lady has been found keeping the Sabbath. This lady begged that her husband might be visited. She wants him to be converted, as she has been. They promised to visit him. Every day new Sabbathkeepers are found. Some have been keeping the Sabbath since before the camp meeting closed. [Cf: 12MR347.02] p. 103, Para. 2, [1897MS].

I will tell you more when I learn more. This is a wonderful interest. The Holy Spirit is working on human hearts. The people are apparently greedy for the truth. They appreciate the Word of God; it seems so wonderful to them. [Cf: 12MR347.03] p. 103, Para. 3, [1897MS].

I can see more clearly now why the light was given me to give to our people in regard to advertising the camp meeting. Elder Daniells wrote to Brother Baker saying a company of workers should begin labor in Sydney and its suburbs some weeks before the opening of the camp meeting. He wrote me in regard to the matter. That night, after receiving Brother Baker's letter enclosing a copy of the letter from Brother Daniells, the Lord gave me light. I saw that it was not the best thing to do to make our plans known, and advertise the meeting to be held; for in doing this we would prepare the way for the ministers of the churches to arm themselves with all their implements of warfare, and by their falsehoods in their publications make the people bitter opponents to the truth. I was shown that the best plan on this occasion was to come on the people as a surprise, and let them have an opportunity to hear for themselves before the ministers of all denominations should rally their forces to misinterpret our work and pour in their false reports. [Cf: 12MR347.04] p. 103, Para. 4, [1897MS].

Well, Brother Baker carried out this instruction to the letter. The cautions given were heeded. The light given was, When the seed of truth has been sown in the hearts of the people by the laborers at the camp meeting, then those who remain to follow up the work will, through the Spirit's power, be prepared to ripen off the work and gather in the harvest. The means used before the camp meeting would not be one-third as successful as the same expense and labor put forth after the influence of the meeting had been felt. In many cases such large advertising and distribution of publications hedges up the way instead of preparing it. Now we see a large, deep interest, and if the working forces will walk softly before God, if they will walk humbly, and pray, and watch unto prayer, they will have the cooperation of heavenly angels. Christ will work by His Holy Spirit upon human hearts. [Cf: 12MR348.01] p. 103, Para. 5, [1897MS].

The work is advancing, and all are of excellent courage in the Lord. I am so glad, so thankful to God for all His benefits and blessings. I felt the peace of God in my heart in coming to this place. Now in my weakness I speak to the people on the morrow (Sabbath). After three weeks of sickness, I go forth in the name of the Lord. He has given me a message to bear to the people, and He will give me strength to bear it. My heart cries out after the living God. I shall pray, I shall believe and praise God, because I believe He will help me. [Cf: 12MR348.02] p. 103, Para. 6, [1897MS].

I have been thinking that it would be a good thing to send down all those little books by Brother Haughey on the coming of the Lord. I have saved some to carry to different places, but will now have them sent down here. Then there are our papers, *Present Truth*, the *Signs of the Times*, *Youth's Instructor*, and our church papers. Gather up what you can find in my room, and send them down. We will try to get subscribers for some of these papers. I want to see those who are interested furnished with reading matter. [Cf: 12MR349.01] p. 104, Para. 1, [1897MS].

Now comes the donation of perhaps fifty or one hundred of my books, just as necessity demands. I have brought some with me, and have several others in mind. I must have *Patriarchs and Prophets* and *The Great Controversy*. I do so want that book on temperance. I need also books on the life of Christ. I want to get these things in the hands of those who do not have them. Will you see if there are some of the best-bound books in my stock? Let there be quite a box of books--a variety of what I have on hand--sent. This is the time I can show liberality to some purpose, to help establish souls in the truth. [Cf: 12MR349.02] p. 104, Para. 2, [1897MS].

But the Sabbath is drawing on, and I must close and mail this. Believers and unbelievers are all deeply interested. They say, You are going to build a meetinghouse, are you not? and they are all ready for the proposition. Next Sunday night the matter of building will be laid before the people. All will be given an opportunity to donate. The time has come to "arise and build." We need much more faith to stir us up to zeal and good works. Now the time has fully come for a house to be built for the Lord. God will help all those who are pushing forward and not holding back. The Lord has a great work to be done in the city of Sydney. We will advance as long as we hear the word, "Go forward." May the Lord bless you all.--Letter 37, 1897. (Written to Marian Davis,

Nov. 19, 1897, at Stanmore, Sydney, N.S.W.) [Cf: 12MR349.03] p. 104, Para. 3, [1897MS].

Church Building Needed in Stanmore--I have been meaning to write to you for some time, but other things have crowded upon me, and now I can write only a short letter for Maggie to copy. [Cf: 12MR350.01] p. 104, Para. 4, [1897MS].

My health has not been good this summer. I have been very much exhausted for some time, but I am now improving, and I feel very grateful to God for this. [Cf: 12MR350.02] p. 104, Para. 5, [1897MS].

I learn that your health is not as good as it has been. My sister, look to the Lord. He would have you live, I believe, to care for your family. Take right hold of the power of the mighty Healer. Whatever may be your affliction, the Lord would have you come to Him in faith, believing in Him as the One who can heal both soul and body by His mighty power. [Cf: 12MR350.03] p. 104, Para. 6, [1897MS].

I point you to the great Physician. He will, I believe, undertake your case. Only believe, and you will see the salvation of God. After you have done all on your part, you may rest in God, feeling that you have committed the keeping of soul and body to Him. You are His property and His child. He loves you, and He can make you well if it is for His name's glory. [Cf: 12MR350.04] p. 104, Para. 7, [1897MS].

Come to the Lord just as you are. Cast your helpless soul and body upon the mercy and care of the tender Shepherd; and believe, believe, believe. You will indeed see the salvation of God. Let your trust in God be unwavering. Present the promise, and then rely upon the Word that says, "Ask, and ye shall receive." Read the fifth chapter of James, and follow the directions as best you can, and if it is for the Lord's glory He will raise you up. But act your part faithfully, and cling to the mighty One. [Cf: 12MR351.01] p. 105, Para. 1, [1897MS].

There is a large interest in Stanmore since the camp meeting. The tent has been crowded most of the time. Meetings have been held every night with the exception of Monday evenings. Now and then they have dropped out the evening after the Sabbath, for so many calls come in for visiting that they have to give up that evening to holding Bible readings. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are the chief workers. Brother and Sister Haskell have charge of the mission, where quite a number are being educated as Bible workers, and others are being educated to sell papers and tracts, that the work may be made as far as possible self-sustaining. [Cf: 12MR351.02] p. 105, Para. 2, [1897MS].

All day long there is but one person in the home, the girl that does the cooking. Visits are made, and Bible readings given from house to house, for invitations are constantly coming in, and the different families invite their neighbors in to hear. The people seem to be of a better class intellectually than is usually the case, and they will be able to teach the truth to others. Much praying is being done. [Cf: 12MR351.03] p. 105, Para. 3, [1897MS].

Quite a stir is now being made among those newly come to the faith in regard to erecting a meetinghouse. Forty souls have already come to the

faith, and my soul grasps no less than one hundred, for the interest is wide and deep and is constantly increasing. [Cf: 12MR352.01] p. 105, Para. 4, [1897MS].

Two weeks ago I spoke in the tent on Sabbath and Sunday. I also spoke last Sabbath and Sunday. The tent was well filled with interested listeners. I have an appointment for next Sabbath and Sunday. [Cf: 12MR352.02] p. 105, Para. 5, [1897MS].

It now becomes necessary to build a house of worship for the Stanmore believers. This will serve also for the Sabbathkeepers in Newtown, who now meet in a hall. We see that the land is going to cost us as much as the meetinghouse, 600 pounds. If this house could be erected now, the new believers would have a place where they could worship God according to the dictates of their own conscience. Some of the most reliable families are now hanging in the balances, uncertain whether to obey the light and risk the consequences. We greatly desire that these souls shall venture everything for the truth's sake. [Cf: 12MR352.03] p. 105, Para. 6, [1897MS].

We now purpose to arise and build, and if any of our people can donate something toward this object, we shall be very thankful to God. We want the standard raised very near Sydney. We desire that the last message of mercy shall be sounded in these suburbs. We ask if there are any who will [come] up to the help of the Lord, to the help of the Lord against the mighty power of darkness. [Cf: 12MR352.04] p. 105, Para. 7, [1897MS].

Every device possible is being set in operation to hinder the work, but those newly come to the faith move right forward, and say what they will do. Some have already pledged ten pounds and others five pounds, and as yet no pledges have been asked. It is a great undertaking. Brother Shannan, a builder in Sydney, says that he will be responsible for half the brick. He says that it is nearly as cheap to build with brick as with wood. The matter of location is being discussed. There are some beautiful places there, if the price is not too high. We are praying and waiting and watching. We expect to arise and build; for there is nothing else we can do; and may the Lord help us, is my most earnest prayer. If any of you can help us, do so, and the Lord will bless you.--Letter 58, 1897. (Written to Sister Wesley Hare, Dec. 18, 1897, from Sunnyside, Cooranbong, N.S.W.) [Cf: 12MR352.05] p. 106, Para. 1, [1897MS].

The Crucifixion--For three hours Christ hung upon the cross, looked upon by thousands. Thousands heard and saw the reviling of the priests and rulers; they heard the challenge, "Come down from the cross, and we will believe in Thee," and the taunt, "He saved others; Himself He cannot save." [Cf: 12MR385.01] p. 106, Para. 2, [1897MS].

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour" (Mark 15:33). Not only did the darkness enshroud the immediate location where the cross stood, "there was darkness over the whole land until the ninth hour." [Cf: 12MR385.02] p. 106, Para. 3, [1897MS].

God dwelleth in the thick darkness; He hides His glory from human eyes. The Father, with His heavenly angels, was enclosed in that thick

darkness. God was close beside His Son, though not manifesting Himself to Him or to any human being. Had one ray of His glory and power penetrated the thick cloud that enveloped Him, every spectator would have been extinguished. And in that thick darkness God hid from prying eyes the last human agony of His Son. He clothed nature in sackcloth that she might not look upon her suffering, dying Author in His last humiliation. [Cf: 12MR385.03] p. 106, Para. 4, [1897MS].

All who had looked upon Christ during His trial were convicted of His loyalty and royal character. That face, once beheld by humanity, was never forgotten. As Cain's face expressed his guilt as a murderer, so the face of Christ revealed His innocence, serenity, benevolence--the image of God. But His accusers would not heed the mark, the signet of heaven, and that countenance was hidden by the mantle of God. [Cf: 12MR385.04] p. 106, Para. 5, [1897MS].

(Mark 15:34-37, 40, 41, quoted.) When Christ's life ended, the veil of the Temple was rent in twain. This veil was very significant to the Jewish nation. It was of most costly material, of purple and gold, and was of great length and breadth. At the moment that Christ breathed His last, there were witnesses in the Temple who beheld that strong, heavy material rent in two by unseen hands, from top to bottom. He who had hitherto dwelt in the Temple made with hands, had gone forth never again to grace it with His presence. [Cf: 12MR386.01] p. 106, Para. 6, [1897MS].

There was a mighty earthquake. The rocks were rent; the graves of many dead burst open, and all nature was in commotion, expressing sympathy with her dying Author. The Roman centurion, in charge of his soldiers, halted at the cross, and when Christ uttered the cry, "It is finished; into Thy hands I commend My spirit," overpowering conviction came upon him. "Truly," he said, "this Man was the Son of God." [Cf: 12MR386.02] p. 106, Para. 7, [1897MS].

The conviction forced upon many at the time of Christ's trial, at the time when the three hours' darkness enshrouded the cross, without any natural cause for it, and when the last sentences were uttered, "My God, My God, why hast Thou forsaken Me?" "It is finished. Into Thy hands I commend My spirit," was seed sown that ripened into harvest when at a future date the gospel was boldly proclaimed by His disciples. The shaking earth, the piercing cry, the sudden death which called forth in no whispered tones the cry, "It is finished," forced from many the words, "Assuredly this Man was righteous"; "Truly this was the Son of God." Many who had scoffed and jeered at and taunted the Son of God were terribly afraid that the shaking earth, the rent and trembling rocks would put an end to their own lives. They hastened away from the scene, beating upon their breasts, stumbling, falling, in awful terror lest the earth should open and swallow them up. The veil of the Temple rent so mysteriously, changed the religious ideas of many of the Jewish priests, and a large company changed their faith. After the day of Pentecost, we read that "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:7, 8). [Cf: 12MR386.03] p. 107, Para. 1, [1897MS].

It seemed a great mystery to the people when it was ascertained that

Jesus was already dead. They could not reason that this sudden death was from a supernatural cause. It was found that the two thieves were still living, and their legs were broken; but Christ was dead already, and His legs were left untouched. "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken" (John 19:34-36).--Ms 91, 1897. [Cf: 12MR387.01] p. 107, Para. 2, [1897MS].

The True High Priest--With Caiaphas the Jewish high priesthood ended. This proud, overbearing, wicked man proved his unworthiness ever to have worn the garments of the high priest. He had neither capacity, nor authority from heaven, for doing the work. He had not one ray of light from heaven to show him what the work of the priest was, or for what the office had been instituted. Such ministrations could make nothing perfect, for in itself it was utterly corrupt. The priests were tyrannous and deceptive, and full of ambitious schemes. The grace of God had nought to do with this. [Cf: 12MR387.02] p. 107, Para. 3, [1897MS].

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. With the other priests he instructed the people to choose Barabbas instead of Christ. They cried out for the crucifixion of Christ and, as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying, "We have no king but Caesar." When they said this, they unchurched themselves. [Cf: 12MR388.01] p. 107, Para. 4, [1897MS].

It is righteousness that exalts a nation. A disregard for the law of God will be the ruin of the religious world in the last days of this earth's history. Everything is becoming unsettled, but God's Word is changeless and sure. It is His voice, speaking to us in admonitions, entreaties, and warnings. Nothing can separate a living Christian from a living God. [Cf: 12MR388.02] p. 107, Para. 5, [1897MS].

Caiaphas was filling the end of the priestly service, for the priesthood had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. The last order of priests was so entirely perverted that the last work of the officiating high priest was to rend his robes in pretendedly pious horror, and in his perverted priestly authority accuse the Holy One of Israel of blasphemy. [Cf: 12MR388.03] p. 108, Para. 1, [1897MS].

The mock trial of Christ shows how base the priesthood had become. The priests hired men to testify under oath to falsehood, that Jesus might be condemned. But on this occasion, truth came to the help of Christ. Pilate declared Him to be without fault. How significant was the oft-repeated statement, "I find no fault in Him at all." Thus it was shown that the testimonies borne against Him were false, that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. It was God's design that the men who delivered Jesus should hear the testimony of His innocence. "I find no fault in Him," Pilate declared. And Judas, throwing at the feet of the priests the money he had received for betraying Christ, bore testimony, "I have

sinned, in that I have betrayed innocent blood." [Cf: 12MR388.04] p. 108, Para. 2, [1897MS].

Previously when the Sanhedrin had been called together, to lay plans for waylaying Christ, and putting Him to death, Caiaphas said, Cannot ye see that the world is gone after Him? (See John 12:19.) The voices of some members of the council were heard, pleading with the others to check their passion and hatred against Christ. They wished to save Him from being put to death. In reply to them, Caiaphas said, "Ye know nothing at all, nor consider that it is expedient for us (He might have said, a corrupted priesthood), that one man should die for the people, and that the whole nation perish not" (John 11:49, 50). [Cf: 12MR389.01] p. 108, Para. 3, [1897MS].

These words were uttered by one who knew not their significance. His ideas were demoralized. He had lost the sense of the sacredness of the Jewish system of sacrifices. He was condemning One whose death would end the need for types and shadows, whose death was prefigured in every sacrifice made. But the high priest's words meant more than he, or those who were combined with him, knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was indeed uttering words that closed the order of the priesthood. He was showing that Christ was to fulfill the object of the foundation of the Jewish economy. [Cf: 12MR389.02] p. 108, Para. 4, [1897MS].

"This," added the evangelist, "spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (verses 51, 52). [Cf: 12MR390.01] p. 108, Para. 5, [1897MS].

Caiaphas was the one that was to be in office when types and shadows were to meet the reality, when the true High Priest was to come into office. Each actor in history stands in his lot and place; for God's great work after His own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But their course of action is unforced. They need not have become instruments of unrighteousness any more than need Cain. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (Gen. 4:7). Cain would not hear the voice of God, and as a result, he killed his brother. [Cf: 12MR390.02] p. 108, Para. 6, [1897MS].

Men of all characters, righteous and unrighteous, will stand in their positions. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, men will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses, to confirm truth which they do not themselves comprehend. All will cooperate in accomplishing the purposes of God, as did Annas, Caiaphas, Pilate, and Herod. [Cf: 12MR390.03] p. 109, Para. 1, [1897MS].

Heaven and earth will pass away, but not one jot or tittle of the Word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal to God, wicked or righteous, are fitting themselves to do their work in the closing

scenes of the day of the Lord. They will trample down each other as they act out their natural attributes and fulfill their purposes; but they will carry out the purpose of God. The priests thought that they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." [Cf: 12MR391.01] p. 109, Para. 2, [1897MS].

If the Bible student learns from the great Teacher who inspired Bible history, he will know the truth. The Word is light, and to those who search its pages diligently, it is illuminated by the bright beams of the Sun of Righteousness. [Cf: 12MR391.02] p. 109, Para. 3, [1897MS].

Christ, the foundation of the whole Jewish economy, stood at the bar of Pilate, but it was virtually at the judgment seat of the Jewish rulers, to be condemned by His own nation. With His divinity clothed with humanity, He stood to be judged by the beings He had made. His garment, which was His human flesh, was to be torn from Him. He could have flashed the light of His glory upon His enemies, and consumed them, but He bore patiently their humiliating abuse. [Cf: 12MR391.03] p. 109, Para. 4, [1897MS].

(John 1:1-4, 9-11, quoted.) In Christ the shadow reached its substance, the type its antitype. Well might Caiaphas rend his clothes in horror for himself and for the nation; for they were separating themselves from God, and were fast becoming a people unchurched by Jehovah. Surely the candlestick was being removed out of its place. [Cf: 12MR391.04] p. 109, Para. 5, [1897MS].

It was not the hand of the priest that rent from top to bottom the gorgeous veil that divided the holy from the Most Holy Place. It was the hand of God. When Christ cried out, "It is finished," the Holy Watcher that was an unseen guest at Belshazzar's feast pronounced the Jewish nation to be a nation unchurched. The same hand that traced on the wall the characters that recorded Belshazzar's doom and the end of the Babylonian kingdom, rent the veil of the Temple from top to bottom, opening a new and living way for all, high and low, rich and poor, Jew and Gentile. From henceforth people might come to God without priest or ruler. [Cf: 12MR392.01] p. 109, Para. 6, [1897MS].

Caiaphas, well may you rend your official robes, which signify that you claim to be a representative of the great High Priest; for no longer have they any meaning for you or for the people. "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?" (Heb. 9:13, 14). [Cf: 12MR392.02] p. 110, Para. 1, [1897MS].

How vastly different was the true High Priest from the false and corrupted Caiaphas. In comparison with Caiaphas, Christ stands out pure and undefiled, without a taint of sin. "By one offering He hath perfected for ever them that are sanctified" (Heb. 10:14). This enabled Him to proclaim on the cross with a clear and triumphant voice, "It is finished." (Hebrews 9:24-26, 10:12, quoted.) Christ entered in once into the holy place, "having obtained eternal redemption for us" (Heb.

9:12). "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25). [Cf: 12MR392.03] p. 110, Para. 2, [1897MS].

Christ glorified not Himself in being made High Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified Himself to be, not only the representative of the race, but their Advocate, so that every soul if he will may say, I have a Friend at court. He is a High Priest that can be touched with the feelings of our infirmities. [Cf: 12MR393.01] p. 110, Para. 3, [1897MS].

Our Redeemer humbled Himself, fully identifying His interest with humanity. Look at Him girding Himself and washing the feet of His disciples. Mark how tenderly He performs this act of ministry, to give them a lesson in humility. He who was one with God, who thought it not robbery to be equal with God, humbled Himself, and took upon Him the form of a servant. But who was tender and compassionate to Him? During His trial, what friend had He that dared to say even as did the heathen Pilate, "I find no fault in Him at all"? Christ's humanity so completely veiled His glory that it was difficult for even His disciples to believe in Him; and when He died on the cross, they felt that their hopes had perished. As Christ told them the things He must suffer at the hands of wicked men, He said, "If they do these things in a green tree, what shall be done in the dry?" (Luke 23:31). If they do these wicked acts to your divine Lord, what will they do to those that bear the testimony that He came from God, that He was God in human flesh? [Cf: 12MR393.02] p. 110, Para. 4, [1897MS].

After Adam fell, Jesus entered upon the work of redeeming men. In every part His sacrifice was perfect. He could make an atonement for sin. Though He was one with God, yet He made Himself of no reputation. He took human nature upon Him. "Lo, I come," was the cheerful announcement of the clothing of His divinity with humanity. "I delight to do Thy will, O My God" (Ps. 40:7, 8). [Cf: 12MR393.03] p. 110, Para. 5, [1897MS].

"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). Christ mourned for the transgression of every human being. He bore even the guiltiness of the high priest Caiaphas, knowing the hypocrisy that dwelt in his sinful soul, while for pretense he rent his robe in vehement passion. That priest might truthfully have said in regard to himself, By our law I ought to die. [Cf: 12MR394.01] p. 110, Para. 6, [1897MS].

Christ was one with the Father. He loved His church, and gave Himself for it. "Therefore doth My Father love Me," He said to the cavilling scribes and Pharisees, "because I lay down My life, that I might take it again" (John 10:17). "He saved others; Himself He cannot save" (Matt. 27: 42), was the mocking taunt hurled at Him during the agonies of His death on the cross. At any moment He could have saved Himself, and come down from the cross, but had He done this, the world would have been given over to the control of the great apostate. [Cf: 12MR394.02] p. 111, Para. 1, [1897MS].

As Christ hung on the cross, bearing the taunts and revilings of His

persecutors, He might appropriately have asked, Which of you convicteth Me of sin? It was a marvel to the angelic beings that He did not seal the lips of the scoffers and paralyze the hand that smote Him. It was a mystery to them that He did not flash forth His righteous indignation upon the hardened and corrupt soldiers, as they mocked Him and forced a crown of thorns on His head. [Cf: 12MR394.03] p. 111, Para. 2, [1897MS].

But the Son of God knew that the greatest guilt and heaviest responsibility belonged to those who stood in the highest places in the nation, the repositories of sacred trusts that they were basely betraying. Pilate, Herod, the ignorant soldiers, were comparatively ignorant of Jesus. They knew not that this Man was the Sent of God. They thought to please the priests and rulers by abusing Him. They had not the light that the Jewish nation had so abundantly received. They were unacquainted with Old Testament history. Had the light been given to the soldiers, they would not have treated Christ as cruelly as they did. [Cf: 12MR395.01] p. 111, Para. 3, [1897MS].

Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. He was equal with God, infinite and omnipotent. He was above all finite requirements. He was Himself the law in character. Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience. They are the appointed messengers of Him who is Commander of all heaven. [Cf: 12MR395.02] p. 111, Para. 4, [1897MS].

No one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. He is the eternal, self-existent Son, on whom no yoke had come. When God asked, "whom shall I send, and who will go for Us?" Christ alone of the angelic host could reply, "Here am I; send Me." He alone had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say--"I have power over My own life. I have power to lay it down, and I have power to take it again" (see John 10:18). [Cf: 12MR395.03] p. 111, Para. 5, [1897MS].

Christ did not come to this earth merely to live the law, and so reveal the character of God in His spotless life that the one who condemned Him said of him, "I find no fault in Him." Christ's work must be deep and thorough. Without shedding of blood there is no remission for sin. He must suffer the agony of a public death on the cross, that witness of it might be borne without the shadow of a doubt. [Cf: 12MR396.01] p. 111, Para. 6, [1897MS].

At the time of the Passover, the Jews and their adherents were drawn to the Hebrew capital. At this time universal attention in the plan of redemption must be awakened. Matters of eternal interest must now become the theme of conversation. The Old Testament must be searched as never before for evidence of the work and character of the Messiah so long looked for. Minds must be convicted and led to ask, Is not this the Christ? Every transaction in Christ's life, His trial, His condemnation, His crucifixion, and His resurrection, would become matters of the deepest interest. [Cf: 12MR396.02] p. 112, Para. 1,

[1897MS].

As Christ hung upon the cross, nature sympathized with her dying Author. The heavens shrouded in the deepest darkness, the rent rocks, the convulsed earth, struck terror to the hearts of those who had been actors in His mock trial. [Cf: 12MR396.03] p. 112, Para. 2, [1897MS].

Twice, at the baptism and at the transfiguration, the voice of God had been heard proclaiming Christ as His Son. The third time, just before Christ's betrayal, the Father had spoken, witnessing to His Son. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery at the hands of wicked men. [Cf: 12MR396.04] p. 112, Para. 3, [1897MS].

Adam and Eve were banished from Eden for transgressing the law of God. Christ was to suffer without the boundaries of the holy place. He died outside the camp, where felons and murderers were executed. There He trod the wine press alone, suffering the penalty that should have rested on the sinner, to rest on Him. Oh, how deep and full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). He went forth without the camp, thus showing that He gave His life not only for the Jewish nation but for the whole world. The hand of the Lord was in the inscription "Jesus of Nazareth, the King of the Jews," that was written out in Hebrew, Greek, and Latin, and placed above the cross. Thus Christ proclaimed to all kindreds, tongues, and people, "I gave My life for you. Look unto Me, and be ye saved, all the ends of the earth." [Cf: 12MR396.05] p. 112, Para. 4, [1897MS].

Christ fulfilled still another feature of the type. "His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations" (Isa. 52:14). In the Temple service, when the animal brought as a sacrifice was slain, the high priest, clothed in white robes, caught in his hand the blood that gushed forth, and cast it in the direction of the tabernacle or Temple. This was done seven times, as an expression of perfection. So Christ, the great antitype, Himself both High Priest and Victim, clothed with His own spotless robes of righteousness, after giving His life for the world, cast the virtue of His offering, a crimson current, in the direction of the holy place, reconciling man to God through the blood of the cross. [Cf: 12MR397.01] p. 112, Para. 5, [1897MS].

Christ might have continued to abide in the heavenly courts, clothed in garments whiter than the whitest white, and sitting as a prince at God's right hand. He was not compelled to step down from the throne, to lay aside His royal robe and kingly crown, and come to this earth to receive hatred, abuse, rejection, scourging, and a crown of thorns. The humiliation that He endured, He endured voluntarily, to save a world from eternal ruin. [Cf: 12MR397.02] p. 112, Para. 6, [1897MS].

Christ rent not His robe as did Caiaphas. He gave up His body to be rent, to be bruised, to be wounded for the transgression of the world. As by His own choice He died in the presence of an assembled nation of worshipers, type met antitype. Priest and victim combined, He entered the Temple as a place of sacrifice. Christ our Passover was sacrificed for us. He was the Lamb slain from the foundation of the world. He is a true high priest, for after enduring humiliation, shame, and reproach,

after being crucified and buried, He was raised from the grave, triumphing over death. He is a priest forever, after the order of Melchizedek. [Cf: 12MR398.01] p. 113, Para. 1, [1897MS].

When Christ died on the cross, Satan triumphed, but his triumph was short. The prophecy was made in Eden. "I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). Christ was nailed to the cross, but thus He gained His victory. Through death He destroyed him that had the power of death. By becoming the Sin-bearer, He lifted from the human race the penalty of transgression. In His own body He paid the penalty of that on which the power of Satan over the human race is founded, even transgression. [Cf: 12MR398.02] p. 113, Para. 2, [1897MS].

Not that sin might become righteousness and transgression of the law a virtue, did Christ die. He died that sin might be made to appear exceeding sinful, the hateful thing it is. By His death He became the possessor of the keys of hell and of death. Satan could no longer reign without a rival and be revenged as a god. Temples had been erected to him, and human sacrifices offered on his altars. "They sacrificed to devils." [Cf: 12MR398.03] p. 113, Para. 3, [1897MS].

The emancipation papers of our race were signed by the blood of the Son of God, and a way was opened for the message of hope and mercy to be carried to the ends of the earth. Now, whoever will may reach forth and take hold of God's hand, and make peace with Him, and they shall make peace. The heathen are no longer to be wrapped in midnight superstition. The gloom is to disappear before the bright beams of the Sun of Righteousness. The power of hell has been overcome. The truth of the words has been proved: "I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name" (Isa. 65:1). (Isa 63:1-3; 60:1-3, quoted.)--Ms. 101, 1897. [Cf: 12MR399.01] p. 113, Para. 4, [1897MS].

Our Substitute and Surety--(Matthew 26:62, 63, quoted.) According to the Jewish form of administration, Christ was placed on oath by the priest: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." This appeal was made by the first magistrate of the nation. He occupied a position higher than any in earthly courts. But his religion was a cloak that hid the deformities of a hard, cruel heart. He lorded it over the people, making his supposed godliness a source of gain. He was not accepted by God as a typical high priest at any time. His fitness for the priesthood ended with the covering garment, set apart for the use of the priests, which he wore. He was incapable and unworthy. [Cf: 12MR399.02] p. 113, Para. 5, [1897MS].

The priesthood itself had become corrupt. Priest after priest filled his appointment and performed his religious duties as an actor in a theater. Christ was fully aware of the high priest's unworthiness to occupy the position that he did. He knew that he had not the character that would enable God to connect with him. But knowing all this, Christ responded. The true High Priest stood before the false priest, to be criticized by one whom the people detested. [Cf: 12MR399.03] p. 113, Para. 6, [1897MS].

Christ might have glorified Himself there and then. He might have shown a power that would have made His judges quail. He knew that He was appointed to His office by God. But a body of flesh had been prepared for Him. He concealed His divinity by a garb of humanity. Being found in fashion as a man, He humbled Himself, that He might be qualified to represent man in the heavenly courts. He took not on Him the nature even of angels. The highest of all angels, He girded Himself with a towel, and washed the feet of His disciples. He mourned and wept over the perversity and transgression of men. He did not rend His robe, but His soul was rent. His garment of human flesh was rent as He hung on the cross, the Sin-bearer of the human race. By His suffering and death, a new and living way was opened. By this He was to enter upon His priestly office forever. There was no longer a wall of partition between Jew and Gentile. As the high priest for the whole world, He entered the holy place. [Cf: 12MR400.01] p. 114, Para. 1, [1897MS].

To the charge of the high priest, Jesus said, "Thou hast said: Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). These words were spoken with dignity and assurance. They fell from the lips of One whose Spirit went with the words. Christ, the only begotten Son of God, was the speaker, and His words came with ease, as if from the depths of a soul possessing the testimony to be given on earth. Divinity flashed through humanity, and like an arrow the conviction flashed into the hearts of the hearers that this Man spake as never man spake. [Cf: 12MR400.02] p. 114, Para. 2, [1897MS].

"Then the high priest rent his clothes." Conviction, mingled with passion, caused him to do this. He was furious with himself for believing Christ's words, and instead of rending his heart under a deep sense of truth, and confessing that Jesus was the Messiah, he rent his priestly robes in determined resistance. [Cf: 12MR401.01] p. 114, Para. 3, [1897MS].

By this act he placed himself under the penalty of death. Under no circumstances were the priests to remove their turbans or rend their robes. He who disregarded this law was to die. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. [Cf: 12MR401.02] p. 114, Para. 4, [1897MS].

The Jewish rulers said of Christ, "We have a law, and by our law He ought to die" (John 19:7). Christ, who made the laws governing the Temple service, might have said to Caiaphas as he rent his robe, "You have transgressed the law of the God of heaven." [Cf: 12MR401.03] p. 114, Para. 5, [1897MS].

Every word of Christ's reply was an arrow aimed by no uncertain hand. The judges rose up and confronted Christ, and with angry vehemence one after another asked Him the question, "Art Thou the Son of God?" To all came the answer as to Caiaphas, "I AM." Oh, will not the dignity

revealed in that pale face bring discernment to these men? Will not His bearing impress them with the truth of His words? On this occasion impressions were made that were never effaced. The actors in the scene went from place to place, hoping to find relief, but never did they gain the peace and quietude they sought. [Cf: 12MR401.04] p. 114, Para. 6, [1897MS].

The rulers did not yield to the conviction, but decided the matter as Satan hoped they would. They condemned Christ as a blasphemer. But Christ was not cowed or intimidated by their anger. With patience and without retaliation, He bore dishonor and shameful abuse. He looked forward to the time when their positions would be reversed, when He would sit on the right hand of God, clothed with power, when all-- Pilate, Caiaphas, and those who mocked and derided Him--would stand before Him. When He comes in the clouds of heaven, the whole world will be cited before Him. Those who pierced Him will look upon Him. The sentence will be passed on those who have not received Him. [Cf: 12MR402.01] p. 115, Para. 1, [1897MS].

This is one of the times when Christ publicly confessed His claim to be the Messiah, the One for whom the Jews had long looked. Weighted with such great results, it was to Christ one of the most wonderful moments of His life. He realized that all disguise must be swept away. The declaration that He was one with God must be openly made. His judges looked upon Him as only a man, and they thought Him guilty of blasphemous presumption. But He proclaimed Himself as the Son of God. He fully asserted His divine character before the dignitaries who had arraigned Him before their earthly tribunal. His words, spoken calmly, yet with conscious power, showed that He claimed for Himself the prerogatives of the Son of God. [Cf: 12MR402.02] p. 115, Para. 2, [1897MS].

At this time, none of the disciples dared open their lips to acknowledge Christ as the Messiah so long expected. When asked if he was one of the disciples, Peter denied, and when again charged with being Christ's follower, he denied with cursing and swearing. On one occasion Jesus asked His disciples, "Whom say ye that I am?" The light of the Saviour's glory flooded Peter's soul, and with inspired earnestness, he broke out into no prosaic acknowledgment, "Thou art the Christ, the Son of the living God." Christ commended him, saying, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. 16:15-17). Is this the same Peter that now denies his Lord with cursing? [Cf: 12MR403.01] p. 115, Para. 3, [1897MS].

These things are too great for me to handle, but I must mention some things to ease my mind of its burden. Many who claim to be Christians are in danger of rending their garments, making an outward show of remorse and repentance, when their hearts are not softened or contrite. This is the reason why so many continue to make failures in the Christian life. An outward appearance of sorrow is manifested for wrong, but their repentance is not that repentance that needeth not to be repented of (2 Cor. 7:10). May God grant to His church true contrition for sin. Oh, that we may feel the necessity of revealing true sorrow for wrongdoing. [Cf: 12MR403.02] p. 115, Para. 4, [1897MS].

My soul is constantly pained because of the evidence that I have of the superficial conversion of those who claim to be children of God. The question arises in my mind, Do these have any sense of the infinite sacrifice made in their behalf? It was a priceless gift, the sacrifice of One who was the foundation of the Jewish economy. All the offerings that were made pointed to Christ, the one complete offering for the sins of the world. [Cf: 12MR403.03] p. 115, Para. 5, [1897MS].

From the desert where single-handed Christ wrestled with the temptation of the enemy, to the cross, Satan was on the Saviour's track. All hell was leagued against Christ. And the people that God had honored by making them the repositories of sacred truth, that they might be lights in the darkness of the world, joined the ranks of the great rebel, and sought to extinguish the light that was to lighten every man that cometh into the world. "He was in the world, and the world was made by Him, and the world knew Him not" (John 1:10). Satan had thrown his hellish shadow across their pathway, to intercept the rainbow of promise. Priests and rulers confederated with him to catch Christ in His words, but they failed. At times the temptations were most painful, but step by step Christ advanced in the path of humiliation and self-sacrifice. All Satan's attempts to inspire Him with his own attributes were unsuccessful. [Cf: 12MR404.01] p. 116, Para. 1, [1897MS].

It is a most difficult matter to meet the wily foe, and discern his falsehoods. To do this demands more than the highest intellectual qualities. It is through Christ's sacrifice that man comes into possession of the power to do this. Throw open the door of the hidden chamber of the mind and heart, that your sins may be set in the light of God's countenance. He takes your trembling hand of faith, and lays it on the head of the atoning sacrifice. Thus every sin may be confessed and pardoned. Having therefore boldness to enter into the holiest by the blood of Jesus, and having an high priest over the house of God, let us draw near with full assurance of faith (see Heb. 10:19-22). [Cf: 12MR404.02] p. 116, Para. 2, [1897MS].

Christ took humanity upon Himself, that as a substitute and surety, He might act in behalf of humanity. He came to earth to bear the test that Adam failed to endure. Satan thought that this was his opportunity. United with the religious nation, the apostate strove to overcome God in Jesus Christ, to banish pure and undefiled religion from the earth. From the desert to the cross, temptation came to Christ like a tempest. As the fierceness of Satan's efforts to wound the Saviour's heel with his poisonous fangs increased, the lower Christ stepped down in the path of humiliation, self-denial, and self-sacrifice. Satan approached Christ as he approached Adam and Eve in Eden, but he failed in his purpose. Said Christ, "The prince of this world cometh, and hath nothing in Me" (John 14:30). [Cf: 12MR404.03] p. 116, Para. 3, [1897MS].

The religion of error and superstition bore its fruit--bigotry, cruelty, falsehood, murder. These were exercised on the person of the only-begotten Son of God. The priests tried in every way to entrap Christ, to find in Him something that they could use against Him. But notwithstanding the fact that they hired the ignorant tools of the enemy to bear a testimony which they had put in their mouths, nothing was found in Christ worthy of condemnation. Three times the judge

declared, "I find no fault in Him." Yet instead of protecting Christ as an innocent man, and thus earning the reputation of being a just and considerate ruler, Pilate gave Him up into the hands of the mob. The only begotten Son of God was placed on trial, but it was a mock trial from beginning to end. It was shown to the world that the religion of the Jewish teachers was a religion of oppression. It proved unable to reform them. Traditions and rites of no value whatever were exalted above the Word of God. Truth indeed had "fallen in the streets, and equity could not enter." [Cf: 12MR405.01] p. 116, Para. 4, [1897MS].

The religious rulers rejected and condemned Him who was the light of the world, the One who shone amid the moral darkness, and who in a moment could have struck off His fetters. Christ was obliged to tell them that by their resistance of righteousness they had served their day, and that the vineyard would be given to other husbandmen. Claiming to have the only true religion of the world, they turned from the truth itself, and crucified One who was the truth, because he bore witness against their evil works. Light shone amid the darkness but the darkness comprehended it not. Injustice and fraud lifted themselves in triumph, and Satan was pleased with the success of his plans. [Cf: 12MR406.01] p. 117, Para. 1, [1897MS].

Christ gave the lesson of the blighted fig tree in order to teach an important lesson. For the time He invested the tree with moral qualities, and made it the expositor of truth. Pretentious in appearance, it stood in the orchard flaunting its rich foliage as if fruit in abundance might be found on it. But Christ searched from the topmost bough to the lowest branches, and found nothing but leaves. He pronounced the curse upon it, and the next morning it was found to have withered away under the curse of Him who created it. "Master," said Peter, "behold, the fig tree which Thou cursedst is withered away" (Mark 11:21). [Cf: 12MR406.02] p. 117, Para. 2, [1897MS].

By the fig tree Christ represented the Jewish nation. Her doom was to be as sudden and certain as that of the fig tree. The second cleansing of the Temple, the dispersion of those who were buying and selling in the courts, desecrating the place set apart for a holy purpose, connected with the blighting of the fig tree was symbolical of the future punishment of the Jewish nation. It prefigured the righteous anger of God. Standing as the representative men of the nation, the priests were corrupting the people by their false principles. As the fig tree withered, so would they. [Cf: 12MR406.03] p. 117, Para. 3, [1897MS].

Christ's lamentation over Jerusalem revealed His heart of love: "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" (Matt. 23:37, 38). [Cf: 12MR407.01] p. 117, Para. 4, [1897MS].

Behold the Son of God suffering on the cross for three terrible hours of agony, enduring the penalty of the transgression of the law, that repentant, believing ones may have eternal life. In the darkest hour, when Christ was enduring the greatest suffering that Satan could bring to torture His humanity, His Father hid from Him His face of love, comfort, and pity. In this trial His heart broke. He cried, "My God, My

God, why has Thou forsaken Me?" (Matt. 26:46). [Cf: 12MR407.02] p. 117, Para. 5, [1897MS].

As He hung upon the cross, angels gathered about the divine Sufferer. As they looked upon their loved Commander, and heard His cry, they asked with intense emotion, "Will not the Lord Jehovah save Him? Shall not that soul-piercing cry of God's only begotten Son prevail?" We ask, What if it had? What if the world had been left to perish with its accumulation of guilt, while the Commander of all heaven again took up His kingly crown and royal robe, leaving an ungrateful, unappreciative people to perish in their sins? [Cf: 12MR407.03] p. 117, Para. 6, [1897MS].

Not long before this, He said, "Now is My soul troubled; and what shall I say? Father, save Me from this hour" (John 12:27). What melting, heart-stirring words. "Father, glorify Thy Son, that Thy Son also may glorify Thee." The Father responded to this request. "Then came a voice from heaven, saying, I have both glorified it, and will glorify it again" (verse 28). [Cf: 12MR407.04] p. 118, Para. 1, [1897MS].

As the angels beheld the overmastering anguish of the Son of God, the words were spoken, "The Lord hath sworn, and He will not repent." Father and Son have clasped their hands, and are mutually pledged to fulfill the terms of the everlasting covenant, to give fallen man another chance. [Cf: 12MR408.01] p. 118, Para. 2, [1897MS].

"Jesus, knowing that all things were now accomplished," cried out with a loud voice, "It is finished." The work that Thou gavest Me is accomplished. Thus He gave His dying testimony to men and angels that the work He came to earth to do was to save a perishing world by His death. [Cf: 12MR408.02] p. 118, Para. 3, [1897MS].

When Christ spoke these words, He addressed His Father. Christ was not alone in making this great sacrifice. It was the fulfillment of the covenant made between the Father and the Son before the foundation of the earth was laid. With clasped hands they entered into the solemn pledge that Christ would become the substitute and surety for the human race if they were overcome by Satan's sophistry. The compact was now being fully consummated. The climax was reached. Christ had the consciousness that He had fulfilled to the letter the pledge He had made. In death He was more than conqueror. The redemption price has been paid. His right hand and His glorious holy arm have gotten Him the victory. [Cf: 12MR408.03] p. 118, Para. 4, [1897MS].

When He uttered the cry, "It is finished," Christ knew that the battle was won. As a moral conqueror, He planted His banner on the eternal heights. Was there not joy among the angels? Not a son, not a daughter of Adam, but could now lay hold on the merits of the spotless Son of God, and say, Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed. [Cf: 12MR408.04] p. 118, Para. 5, [1897MS].

The darkness rolled away from the Saviour and from the cross. Christ bowed His head and died. In His incarnation He had reached the prescribed limit as a sacrifice, but not as a Redeemer. The controversy in regard to the rebellion was answered. The human race has an open

door set before them. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth "(Rev. 3:7). [Cf: 12MR409.01] p. 118, Para. 6, [1897MS].

When Christ cried, "It is finished," God's unseen hand rent the strong fabric composing the veil of the Temple from top to bottom. The way into the Holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven. [Cf: 12MR409.02] p. 118, Para. 7, [1897MS].

Look at the superscription written above the cross. The Lord arranged it. Written in Hebrew, Greek, and Latin, it is a call for all, Jew and Gentile, barbarian and Scythian, bond and free, hopeless, helpless, and perishing, to come. Christ has made of none effect the power of Satan. He laid hold of the pillars of Satan's kingdom, and passed through the conflict, destroying him that had the power of death. A way was now opened whereby mercy and truth could meet together, and righteousness and peace kiss each other. By His death Christ perfected forever them that are sanctified. This enabled Him to proclaim with a triumphant voice on the cross of Calvary, "It is finished." [Cf: 12MR409.03] p. 119, Para. 1, [1897MS].

Christ's heel was to be bruised by Satan. The whole energies of apostasy gathered together in an effort to destroy Him who was the light of the world, the truth which makes men wise unto salvation. But no advantage was gained by this confederacy. They knew not what they were doing. Satan bruised Christ's heel, but Christ bruised Satan's head. He was indeed enduring the contradiction of sinners against Himself. But every pang of suffering that He endured tore away the foundation of the enemy. With every advance move Satan made, he was effecting his own eternal ruin. [Cf: 12MR410.01] p. 119, Para. 2, [1897MS].

Satan bruised the heel of the seed of the woman, but he could not touch the head of our Mediator. Through death Christ destroyed him that had the power of death. In the very act of grasping his prey, death was vanquished, for Christ's death brought life and immortality to light through the gospel. Never was the Son of God more beloved by His Father, the heavenly family, and by the worlds unfallen than when He humbled Himself to bear disgrace, humiliation, shame, and abuse. [Cf: 12MR410.02] p. 119, Para. 3, [1897MS].

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in our human nature. The nature by which the enemy was overcome is the same nature over which in Eden he obtained an easy victory. He sustained a humiliating defeat. He was overcome by the human nature of Christ. The power of the Saviour's godhead was hidden. He must overcome in human nature, relying upon God for His power. This is the privilege of all who accept Jesus Christ. In proportion to their faith will be their victory. [Cf: 12MR410.03] p. 119, Para. 4, [1897MS].

Christ was crucified. The Prince of Life had been taken by wicked hands and slain. In His spotless purity, the Son of the infinite God had been killed as a disturber of the peace and customs of the people. He was lying in Joseph's new tomb. Christ descended into the grave as our Sin-bearer, opening a grave for the sins of all who will accept Him as their personal Saviour. [Cf: 12MR411.01] p. 119, Para. 5, [1897MS].

The night following the crucifixion was the darkest night that the church had ever known. But the redemption price for a fallen world had been paid. The sacrifice for sin had been offered. All heaven was triumphant. [Cf: 12MR411.02] p. 119, Para. 6, [1897MS].

The ceremonies of the Passover moved on with the usual routine. But the imposing dress of the high priest covered a heart that needed the molding of the Spirit of God, but that would never receive it. The ostentatious and ceremonious rites of their religion were mingled with selfishness, fraud, discontent, and unholy passions. [Cf: 12MR411.03] p. 119, Para. 7, [1897MS].

The rulers had chosen Barabbas, and Barabbas they would have as long as life should last. They cried out against Christ, "Crucify Him, crucify Him." "His blood be on us, and on our children." The blood thus invoked upon themselves would indeed be upon them. The characters they had chosen would ever be their characters. By their life and character they contradicted their grand ceremonies. The words, "His blood be on us, and on our children," would never cease to torture the hearts of the speakers. The blight of God's curse was upon them. Jesus never spurned the true penitent, but He hated hypocrisy cloaked by a garment of religion. [Cf: 12MR411.04] p. 120, Para. 1, [1897MS].

All heaven heard the challenge, "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" (Matt. 27:42). Never in outward appearance could humanity descend lower than this. But Satan saw that his disguise was torn away, that the character he had tried to fasten on Christ was fastened on himself. It was as if he had the second time fallen from heaven. He had acted out his own attributes. After the crucifixion, he saw that he had over reached himself. The charges he had made against Christ were made against God Himself. [Cf: 12MR411.05] p. 120, Para. 2, [1897MS].

All heaven saw the cruel work done to Christ. In the dreadful scenes transacted in the judgment hall, God showed to the heavenly universe the spirit that would be manifested by those that are unwilling to yield obedience to His law. God then presented the once-hidden principles of Satan's power. All heaven saw them as they were. The sympathies of the heavenly angels were with Christ, and Satan was uprooted. [Cf: 12MR412.01] p. 120, Para. 3, [1897MS].

The principle of rebellion is incurable. Satan revealed his true sentiments through the actions of the priests, who had been blessed with evidence upon evidence, but who would be hardened, not convinced, by more evidence. By the spirit manifested by Christ all through His trial, Satan's power as an accuser of the brethren was proved to be powerful but false. Satan is an accuser, a thief, and a murderer. He instigated men to put to death not only innocent human beings, but the incarnate God. If he could, he would have held Christ locked in the

tomb. In his treatment of the Son of God, Satan showed what he would do if he had the nation wholly under his control. He would murder the innocent and save the wicked, represented by Barabbas. Barabbas represents the class that under Satan's dictation do the works of their father the devil. [Cf: 12MR412.02] p. 120, Para. 4, [1897MS].

Satan will be judged by his own idea of justice. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said, He was not a God of truth or justice. Satan will meet the judgment which he said God should exercise. [Cf: 12MR413.01] p. 120, Para. 5, [1897MS].

The scenes of persecution enacted during Christ's life will be enacted by false religionists till the close of time. Men think that they have a right to take into their charge the consciences of men, and work out their theories of apostasy and transgression. History will be repeated. Christ declared that prior to His second coming the world would be as it was in the days of Noah, when men reached such a pass in following their own sinful imagination that God destroyed them by a flood. [Cf: 12MR413.02] p. 120, Para. 6, [1897MS].

Every power that has been exercised since the betrayal of Christ to force the consciences of men, every court that has taken upon itself to decide man's destiny by its measurement of what constitutes religion, has revealed satanic attributes. Men have betrayed and persecuted God's chosen ones. They have taken the life that God alone can give. They have done that which they will wish they had never done, when they are asked, Who gave you this authority? Who required this at your hands? Who authorized you to put God's children to death? [Cf: 12MR413.03] p. 121, Para. 1, [1897MS].

A large company beheld the events of this day and the day following. Some regard the publicity of Christ's death only as shame and defeat. But this God had appointed. He was betrayed by Judas, and forsaken and denied by His disciples. He was scorned as a deceiver, and hunted down as one unfit for human sympathy. He was betrayed in the garden of Gethsemane, and He underwent a mock trial in the judgment hall. He was condemned by Pilate. The governor declared, "I find no fault in Him." Yet he condemned to death an innocent Man, a God disguised by humanity. [Cf: 12MR413.04] p. 121, Para. 2, [1897MS].

Christ was crowned with thorns. His hands and feet were pierced by nails. Every step onward in the shameful scene was one of intense suffering. But it was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of humiliation reaching into another. It was appointed that these events should take place on the occasion of the Passover. [Cf: 12MR414.01] p. 121, Para. 3, [1897MS].

He who came from the heavenly courts on an embassy of love, mercy, and truth to save from sin the people that had been made the repositories of sacred truth, and to enlighten the world by the knowledge of God, was crucified. The One to whom the Jewish sacrifices pointed clothed His divinity with humanity, that humanity might become a teacher of humanity. He revealed Himself as the sent of God, the hope of Israel. He was the foundation of the whole Jewish economy. "I find no fault in Him," was the testimony of an irreligious heathen judge.

But Satan and his synagogue were leagued against divinity. Christ was rejected and dishonored as far as humanity and satanic agencies combined could do the shameful work. They chose a robber and a heathen king in the place of the Prince of Life. "We have no king but Caesar," they shouted. Thus they withdrew from the divine theocracy, choosing a heathen ruler. [Cf: 12MR414.02] p. 121, Para. 4, [1897MS].

He who left the heavenly courts and clothed His divinity with humanity that He might secure the salvation of Israel, and that through them the light might shine to the world, was stigmatized by the highest authorities of the Jewish nation. Heathen rulers confederated with them to put the Redeemer to death. But Christ's word to them is plain and irrevocable, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). [Cf: 12MR414.03] p. 121, Para. 5, [1897MS].

In His life Christ fulfilled every specification of the law. Did He do this that from henceforth the law might be made void and that sinful beings might be given what Satan claimed to be their privilege--freedom from law? Has the enemy of God obtained in this world what he was refused in heaven? No. Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). Righteousness was leagued with truth to make unrighteousness appear. [Cf: 12MR415.01] p. 121, Para. 6, [1897MS].

By Christ's becoming man's substitute, the lustre of an abundant vindication is shed on the faithful, obedient child of God. Though entirely innocent, Christ submitted to be punished for man's disobedience. In His own body He offered the antitypical sacrifice, thus paying the penalty and bearing the curse, that no one who believes in Him should perish, but have everlasting life. The rainbow of promise encircles the throne. [Cf: 12MR415.02] p. 122, Para. 1, [1897MS].

In stooping to take the habiliments of a man, Christ did not cease to be God. The human did not become divine, nor the divine human. Christ lived the law of God, showing all men and women that through His grace they can do the same. By faith, in His humanity Christ saw what we are permitted to see by faith--the atoning sacrifice connected with the Lord upon the mercy seat. The golden censer is waved, and the incense, the representation of the purity and righteousness of Christ, ascends, bearing the prayers of every soul that receives and believes on Christ to the altar which is before the throne of God. And Jesus is in the midst. [Cf: 12MR415.03] p. 122, Para. 2, [1897MS].

Entire justice was done in the atonement. Christ was the object of that justice. In the place of the sinner, the spotless Son of God received the penalty, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty, he is looked upon as innocent. The character of God was shown to the world by the obedience and death of the Son of God. By His own merits Christ covered everything that the justice of God demanded. God's character as a God of holiness, a God of goodness, compassion, and love combined, was expressed in His Son. In the cross of Christ God gave the mightiest pledge of justice and love. (Hebrews 9:13, 14, quoted.) [Cf: 12MR416.01] p. 122, Para. 3, [1897MS].

When the loud cry, "It is finished," came from the lips of Christ, the

priests were officiating in the Temple. The lamb prefiguring Christ--for to Him all the sacrificial offerings pointed--had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people look on. But the earth trembles and quakes, for the Lord Himself draws near. With a rending noise, the veil of the Temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah once dwelt. Here God had once manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the tabernacle. He entered in once a year to make an atonement for the sin of the people. But lo, this veil is rent in twain. No longer is there any secrecy there. [Cf: 12MR416.02] p. 122, Para. 4, [1897MS].

All is terror and confusion. The priest is about to plunge his knife to the heart of the victim, but the knife drops from his nerveless hand, and the lamb, no longer fettered, escapes. At the moment that the expiring Saviour exclaimed, "It is finished," an unseen hand rent the veil of the Temple from the top to the bottom. Thus God said, "I can no longer reveal My presence in the Most Holy Place." Type had met antitype in the death of God's Son. The Lamb of God, slain from the foundation of the world, is dead. The way into the Holiest of all is laid open. A new and living way, which has no veil between, is offered to all. From henceforth all may walk in this way. No longer need sinful, sorrowing humanity await the coming of the high priest. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings. The Son of God has come according to His word, "Lo, I come: in the volume of the book it is written of Me, I delight to do thy will, O My God" (Ps. 40:8). "Behold the lamb of God, which taketh away the sin of the world" (John 1:29). [Cf: 12MR416.03] p. 122, Para. 5, [1897MS].

At the setting of the sun on the evening of the preparation, trumpets sounded, signifying that the Sabbath of rest had begun. The next day the courts of the Temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, in their officiating dress, full of busy activity, were preparing to perform their duties. But some present were not at rest as they offered the blood of bulls and goats for the sin of Israel. They were not conscious that type had met antitype, that an infinite sacrifice had been offered for the sin of the world. [Cf: 12MR417.01] p. 123, Para. 1, [1897MS].

But never had the service been performed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual, but a sense of strangeness pervaded everything. One after another inquired about the strange event that had taken place. Hitherto the Most Holy Place had always been most sacredly guarded from intrusion. It was left in sacred solitude. Only once a year was it entered, and then by the high priest. But now a curious horror is seen on many countenances, for this apartment was open to all eyes. At the very moment that Christ had expired, the heavy veil of tapestry, made of pure linen, and beautifully wrought with scarlet and purple, had been rent from top to bottom. The place where Jehovah had met with the priest, to communicate His glory, the place that had been God's sacred audience chamber, lay open to every eye--a

place no longer recognized by the Lord. [Cf: 12MR417.02] p. 123, Para. 2, [1897MS].

Many who at that time united in the services of the Passover never again took part in them. Light was to shine into their hearts. The disciples were to communicate to them the knowledge that the great Teacher had come. [Cf: 12MR418.01] p. 123, Para. 3, [1897MS].

According to their practice the people brought their sick and suffering to the Temple courts, inquiring, Who can tell us of Jesus of Nazareth, the healer? Some had come from far to see and hear Him who had healed the sick and raised the dead. With persistent earnestness they asked for Him. They would not be turned away. But they were driven from the Temple courts, and the people of Jerusalem could not fail to see the contrast between this scene and the scenes of Christ's life. [Cf: 12MR418.02] p. 123, Para. 4, [1897MS].

On every side was heard the cry, "We want Christ, the Healer." A world without a Christ was blackness and darkness, not only to the disciples and to the sick and suffering, but to the priests and rulers. The Jewish leaders and even the Roman authorities found it harder to deal with a dead Christ than with a living Christ. The people learned that Jesus had been put to death by the priests. Inquiries were made regarding His death. The particulars of His trial were kept as private as possible, but during the time that He was in the grave, His name was on thousands of lips, and reports of His mock trial, and of the inhumanity of the priests and rulers were circulated everywhere. [Cf: 12MR418.03] p. 123, Para. 5, [1897MS].

By men of intellect the priests were called upon to explain the prophecies of the Old Testament concerning the Messiah, and while trying to frame some falsehood in reply, the priests became like men insane. Upon many minds the conviction rested that the Scriptures had been fulfilled. (Luke 23:50-52, quoted.) [Cf: 12MR419.01] p. 123, Para. 6, [1897MS].

Joseph was a disciple of Christ, but in the past he had not identified himself with Him for fear of the Jews. He now went boldly to Pilate, and asked [for] the body of Jesus. He was a rich man, and this gave him influence with the governor. Had he delayed, the body of the Saviour would have been placed with the bodies of the thieves in a dishonored grave. [Cf: 12MR419.02] p. 124, Para. 1, [1897MS].

Nicodemus, a chief ruler and a rabbi, was also a disciple of Christ. He had come to the Saviour by night, as if afraid to have it known that his heart was troubled. That night he listened to the most important discourse that ever fell from the lips of man. The words he heard had penetrated his soul. He had been enlightened by them, but still he had not identified himself with Christ. He had been among the number spoken of by John: "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" (John 12:42). But Nicodemus had endeavored, as far as he could, to defend Christ. On one occasion he had asked the priests, "Doth our law judge any man, before it hear him, and know what he doeth?" (John 7:51). "Art thou also of Galilee?" was the retort. "Search, and look; for out of Galilee ariseth no prophet" (verse 52). [Cf: 12MR419.03] p. 124, Para. 2, [1897MS].

After the crucifixion Nicodemus came to the cross, bringing a mixture of myrrh and aloes to embalm Christ's body. He had witnessed the cruel treatment of the priests; he had marked Christ's patience and Godlike bearing, even in His humiliation. He now saw more clearly the real character of the high priest, and he came boldly to take the bruised body of his Saviour, looked upon as the body of a malefactor. Thus he identified himself with Christ in His shame and death. [Cf: 12MR420.01] p. 124, Para. 3, [1897MS].

With the death of Christ the hopes of the disciples had perished. Often they repeated the words, "We trusted that it had been He which should have redeemed Israel" (Luke 24:21). Lonely and sick at heart, they remembered Christ's words, "If they do these things in a green tree, what shall be done in the dry?" (Luke 23:31). They met together in the upper chamber, and closed and fastened the doors, knowing that the fate of their beloved Teacher might at any time be theirs. [Cf: 12MR420.02] p. 124, Para. 4, [1897MS].

(Luke 23:54, 56; Matt. 28:1, 2, quoted.) Mary saw that her Lord was not in the tomb. "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him" (John 20:2). While Mary was hastening to the abode of Peter and John, other women came to the tomb from another direction, wondering how they would roll away the stone. But they found the stone rolled away, and, entering the sepulcher, they saw that the body of their Lord was not there. [Cf: 12MR420.03] p. 124, Para. 5, [1897MS].

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven." Clothed with the panoply of heaven, this angel left the heavenly courts. The bright beams of God's glory went before him and illuminated his pathway. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men" (Matt. 28:3, 4). Now, priests and rulers, where is the power of your guard? [Cf: 12MR421.01] p. 124, Para. 6, [1897MS].

(Prov. 1:24-31; Ps. 2:4-12, quoted.) How impotent on this occasion was the power of the kings and rulers. They could not act their will on Him who was slain for the sins of the world. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host guarded the sepulcher. With majestic and terrible tread, the God of heaven, followed by the angels, walked round the tomb of Christ. They had been unseen witnesses of all that had taken place in the mock trial in the judgment hall. Every action was noted, every taunt recorded. [Cf: 12MR421.02] p. 125, Para. 1, [1897MS].

The hour of Christ's triumph has come. The Lord has broken His bonds in sunder. Christ came forth from the tomb proclaiming, "I am the resurrection, and the life." The Saviour's words to His disciples were fulfilled. (John 16:19, 20, 22, quoted.)--Ms. 111, 1897. [Cf: 12MR421.03] p. 125, Para. 2, [1897MS].

As we were bowed before God in prayer before you left on Sunday night, the only petition, you remember, that I offered was that you might be

delivered from the power of Satanic agencies that were determined to hold control over you until they should bring you down to their own lowest depths. I advised you to open everything to Elder Daniells and our leading brethren, and solicit their prayers in your behalf that Satan might be rebuked. [Cf: 13MR1.01] p. 125, Para. 3, [1897MS].

You answered me that you had not been troubled with the temptations you had when canvassing, that since you had been circulating the petitions you had been free from these horrible temptations. But when we were bowed before God I could see you surrounded with demons, all ready to take you under their control and lead you wherever they chose. [Cf: 13MR1.02] p. 125, Para. 4, [1897MS].

There is danger in having the least connection with Theosophy, or Spiritualism. It is Spiritualism in essence, and will always lead in the same path as Spiritualism. These are the doctrines that seduce the people whom Christ has purchased with His own blood. You cannot break this spell. You have not yet broken it. [Cf: 13MR1.03] p. 125, Para. 5, [1897MS].

There have been some matters opened to me during the past night. Your case is one that no one can help you. To trust in human help will be to fail. You are not free from Satan's power to do even the things you purpose to do. You have vile thoughts, and have corrupted your ways before God. The sentiments which you have once accepted are ever present with you. [Cf: 13MR1.04] p. 125, Para. 6, [1897MS].

August 19: I was called away from this letter, but will add, Your case is a very perilous one. You are under the control of an unclean spirit. Will you look, and see the course you have pursued in borrowing money of others, and spending money that has come into your hands from any source? Your ideas, and plans, and thoughts, and actions, are all demoralized. You should never again attempt canvassing. You have had a chance, as others have had, but you have appropriated the money in many ways. Will you tell how? You have evidenced that a man may have advantages in education, in pleasing abilities, and this gives him opportunity to be received, to be trusted, and yet disappoint most cruelly, as you have disappointed those, both men and women, who have been deceived by an apparent honesty. [Cf: 13MR2.01] p. 125, Para. 7, [1897MS].

I was on the point of saying that I would help you with money to tide over your difficulties, but the Spirit of the Lord teaches me that as you now are this would be using the Lord's money to hurt yourself and other souls. From the light given me of God, there is entrusted to you talent for which you are responsible, but to trust you with money would be to put it into a bag with holes, and you would be no more relieved than before you received it. [Cf: 13MR2.02] p. 126, Para. 1, [1897MS].

But not only is upon you the sin of wasting your Lord's goods in the money line, of robbing the treasury of God by wasting the means which should be used at this time in getting the truth before other souls that would receive the truth had they a chance, but your course is immoral. You are bringing disgrace upon the cause of truth. Whatever may have been your past course of action, you have not been converted to the mind and character of purity and cleanness and truthfulness before God. You have not only brought misery and distress and shame

upon those who have trusted you with money, but you have brought moral corruption upon souls. You are a dangerous man to be left to yourself anywhere. [Cf: 13MR2.03] p. 126, Para. 2, [1897MS].

The Lord has given you a clear insight into His Word. He has blessed you with powers to communicate that Word in an acceptable manner. But through your polluted ideas and impulses you seem to have no moral power to resist. Until you are converted from your evil course of action unto the Lord, you cannot be trusted to handle books or to have any money from the treasury to be used to flow into channels that will help you to multiply evil. [Cf: 13MR3.01] p. 126, Para. 3, [1897MS].

There is only one hope for you. You must come to Christ as a poor sinner ready to perish, humble your soul before God, exercise that repentance that needeth not to be repented of; and God will receive you. You are constantly under remorse when you are communicating from the Word light and truth to others. If that truth sanctified your own life, you would be a blessing and not a curse. Your only hope is to seek the Lord while He may be found, to call upon Him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). [Cf: 13MR3.02] p. 126, Para. 4, [1897MS].

Why do you not make thorough work? Why do you remain an agent through whom Satan will work to decoy others to lend you money which you have no prospect of repaying? Why do you transgress the law of God while professing to keep it? If you determine to break the power of Satanic agencies that is upon you, present your case before the servants of God, humble your heart before God, and ask them to pray for you that God will have mercy upon you. Unless you are transformed day by day by the grace of Christ, your connection with the sacred work of God must end. In pursuing the course you have, your influence is a reproach to the Seventh-day Adventists as a body. [Cf: 13MR3.03] p. 126, Para. 5, [1897MS].

In your letter you complain of the yoke of debt. But there is no excuse for your being in debt. If you would be led by the Lord, you would not incur debt, but, led by the devil, you will draw money from the treasury which is needed to forward the work in its various branches. You should not trust yourself in managing business which will place money in your power to handle. Why? Because you distress others. Your freedom in borrowing, with no reason to suppose that you will be in a position to repay it, is doing great injustice to others, robbing them of their little all, and bringing reproach upon the cause of God. If you realized what you were doing at the time of your action, you would stop. You would see the sinfulness of robbing men, believers or unbelievers, and bringing them into strait places in order to relieve your present necessities. [Cf: 13MR4.01] p. 126, Para. 6, [1897MS].

This case of yours, Brother _____, is not a small affair. In the course you have pursued you will leave upon the track of other canvassers a blighting influence, difficult for you to efface. You will have closed the door to other persons who would canvass and do the work honestly but who will be regarded as untrustworthy. To those who really need to have some indulgence and favors in the line of trust, because of the wrong course some canvassers have pursued, they dare not

venture. And with the experience they have had, in the loss from the treasury of hundreds of pounds, why should they not be afraid to repose confidence in men who so manage as to draw from the treasury and leave them minus the means they so greatly need to sustain the work of God for this time? [Cf: 13MR4.02] p. 127, Para. 1, [1897MS].

I am sorry, so sorry, for you, but I dare not draw from the Lord's entrusted money to help you out of your present difficulty. Those whom the Lord has made stewards of His means must be faithful to their trust, for God holds them responsible. They are to be faithful stewards.--Letter 36, 1897. (Written from Sunnyside, Cooranbong, N.S.W., August 16 and 19, 1897.) [Cf: 13MR5.01] p. 127, Para. 2, [1897MS].

I received your letter stating your connection with the Sanitarium in South Africa. If you are a necessity where you are, then I would not in any way make duties for you. If the time has not yet arrived for you to leave your present situation, then continue where you are till you see your duty in this matter. The Lord has promised to give us wisdom on condition that we accept Him as our Guide and Counselor, and ask of Him with unwavering faith. [Cf: 13MR153.01] p. 127, Para. 3, [1897MS].

(James 1:5, quoted.) Will you not bring your plans to God and lay them all before Him? (Verses 6-8, quoted.) [Cf: 13MR153.02] p. 127, Para. 4, [1897MS].

Here the inspired apostle has given us the only safe course to follow in our life-experience if we would develop the attributes of a true Christian. There is to be no uncertainty in these matters. The Lord would have everyone that receives Him by faith perfect a Christian character during probationary time. The work of the Spirit of God in a man is not a work that unfits him for the common duties of ordinary life. There is not to be one religion for business and another religion for the church. The work of the Spirit of God embraces the whole man, soul, body, and spirit. [Cf: 13MR153.03] p. 127, Para. 5, [1897MS].

If the Word of God is cherished as an abiding principle in the heart, and held fast under all and every circumstance, man is brought, with his entrusted capabilities, . . . [into subjection] to the Lord Jesus Christ. His undivided powers, even his thoughts, are brought into captivity to Christ. This is true sanctification. All the parts of the experience blend in complete harmony. He is "wanting in nothing." He does not keep part to himself, to do with just as he pleases. He is bought with a price, and he knows it, because the Word of God declares it, and therefore he glorifies God in his body and spirit, which are Christ's. [Cf: 13MR153.04] p. 127, Para. 6, [1897MS].

It is important that all who are striving for perfection of character shall strive lawfully. "The light of the body is the eye: if therefore thine eye be single, the whole body shall be full of light" (Matt. 6:22). This says, "thine eye," not some other person's eye. The rich experience that it is our privilege to have, we lose when we expect someone else to do our seeing for us, and guide us in our spiritual experience as if we were blind. We must have a single eye to God's glory, a single and persistent purpose to leave self and the preferences of others out of the question, not asking, "If I take this course, shall I increase my personal possessions, or shall I decrease

them?" [Cf: 13MR154.01] p. 128, Para. 1, [1897MS].

Great simplicity must be cherished by him who seeks wisdom of God. Then his feet will not slide. (Prov. 4:18-26, quoted.) [Cf: 13MR154.02] p. 128, Para. 2, [1897MS].

He who truly loves and fears God, striving with a singleness of purpose to do His will, will place his body, his mind, his heart, his soul, his strength, under service to God. Thus it was with Enoch. He walked with God. His mind was not defiled by an impure, defective eyesight. Those who are determined to make the will of God their own must serve and please God in everything. Then the character will be harmonious and well balanced, consistent, cheerful, and true. [Cf: 13MR154.03] p. 128, Para. 3, [1897MS].

"But if thine eye be evil" (Matt. 6:23), if you study selfish purposes, and work only to that end, the whole character is defective, the whole body is full of darkness. Such do not look to Jesus. They do not behold His character, and they are not changed into His image. The spiritual vision is defective, and the way from earth to heaven is darkened by the hellish shadow of Satan. So Satan is pleased to have it, for he can lead that person blindfolded to ruin. [Cf: 13MR155.01] p. 128, Para. 4, [1897MS].

"If therefore the light that is in thee be darkness, how great is that darkness." The conscience is the regulative faculty, and if a man allows his conscience to become perverted, he cannot serve God aright. His object in life shows to the world whether he is a Christian or in rebellion against God. His whole life is a failure. It is distorted and double, and all the faculties are misdirected. The profession may be all right, but the faith is perverted, and this is revealed by the practice, which misleads others. "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" (verse 24). [Cf: 13MR155.02] p. 128, Para. 5, [1897MS].

I have given you the definition of the Word of God as presented to me in James 1:2-9 and Matthew 6. Please read both these chapters, for we need to study carefully and prayerfully the special directions there given. [Cf: 13MR155.03] p. 128, Para. 6, [1897MS].

I am making this letter longer than I designed. I learn that it will be a day or two before the steamer leaves Sydney. I shall mail this letter today. [Cf: 13MR155.04] p. 128, Para. 7, [1897MS].

I have a deep interest in your spiritual welfare, and in that of your whole family. You are each living your probationary time day by day, obtaining your experience as the days pass; but you can go over the ground only once. Then let every precious moment be employed as you will wish it had been when the judgment shall sit and the books shall be opened. Our Lord will judge us according to the opportunities and privileges that we have had. [Cf: 13MR156.01] p. 129, Para. 1, [1897MS].

Speaking of faithful men of the past, Paul says, (Heb. 11:13-16, quoted). The great hope which the patriarchs and prophets had constantly in view--a city which hath foundations, whose builder and

maker is God--came down to the disciples. They described and foretold in prophecy a better country, even an heavenly, in seeking which they were willing to be pilgrims and strangers upon this earth, with no desire to return to the associations they once had in the world. [Cf: 13MR156.02] p. 129, Para. 2, [1897MS].

Christ brought the same attraction to view, saying, "In my Father's house are many mansions (permanent abiding places). I go to prepare a place for you." Let us prepare to move to that better country, even the heavenly.--Letter 128, 1897. (Written June 25, 1897, from "Sunnyside," Cooranbong, N.S.W., to Brother and Sister John Wessels.) [Cf: 13MR156.03] p. 129, Para. 3, [1897MS].

I am more and more burdened as I see young men coming from the school at Battle Creek deficient in the education they should have. It pains me as I realize how many who should be instructed have not the privilege. From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake. Those who encourage this close application to books, working the brain and neglecting the education they should gain by using the muscles proportionately with the brain, are simply incapable of retaining the lessons they endeavor to learn. If one-third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question, placing it where idleness would be regarded as a departure from the word and plans of God. The right use of one's self includes the whole circle of human obligations to one's self, to the world, and to God. Then use the physical power proportionately with the mental powers. [Cf: 13MR254.01] p. 129, Para. 4, [1897MS].

While studying authors and lesson books part of the time, students should study with the same application the human machinery, and at the same time demonstrate the fact by using the physical organs in manual labor. Thus they answer the purpose of their Creator. They become self-made men and women. [Cf: 13MR254.02] p. 129, Para. 5, [1897MS].

Had teachers been learning the lessons the Lord would have them learn, there would not be a class of students whose bills must be settled by someone or else they leave the college with a heavy debt hanging over them. Educators are not doing half their work when they know a young man to be devoting years of close application to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated, every youth kindly and interestedly inquired after, and his financial situation ascertained. [Cf: 13MR255.01] p. 129, Para. 6, [1897MS].

One of the studies put before him as most valuable should be the exercise of his God-given reason in harmony with his physical powers, head, body, hands, and feet. The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertions and stop there, but we are to make the very best use of the various parts composing the human machinery--brain, bone, and muscle, body, head and heart. No man is fit for the ministry who does not understand how to do this. [Cf: 13MR255.02] p. 130, Para. 1, [1897MS].

The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil's workshop. Never can the life that is ignorant of the house we live in be an all-round life. [Cf: 13MR255.03] p. 130, Para. 2, [1897MS].

The schools are not half awake. The neglect of some part of the living machinery, while other parts are put to the tax, and wearied and overworked, makes many youth too weak to resist evil practices. They have little power of self-control. The blood is called too liberally to the brain, and the nervous system is overworked. Exercise should be taken, not in play and amusement, merely to please self, but exercise in the science of doing good. There is a science in the use of the hand. In the cultivation of the soil, in building houses, in studying and planning various methods of labor, the brain must be exercised; and students can apply themselves to study to much better purpose when a portion of their time is devoted to physical taxation, wearying the muscles. Nature will then give repose and sweet rest. [Cf: 13MR256.01] p. 130, Para. 3, [1897MS].

The hand was made to do all kinds of work, and students who think that education consists only in book study never make right use of the fingers and hands. Students should be thoroughly taught to do the very work that thousands of hands are never educated to do. The powers thus developed and cultivated can be most usefully employed. [Cf: 13MR256.02] p. 130, Para. 4, [1897MS].

Students who apply themselves wholly to brain labor in the schoolroom injure the whole living machinery by confinement. The brain is wearied, and Satan brings in a whole list of temptations, enticing them to engage in forbidden indulgences, to have a change, to let off steam. Yielding to these temptations, they do wrong things which injure themselves and do mischief to others. This may be done only in sport. The brain is active and they desire to play some pranks. But someone must undertake to undo the mischief they did under temptation. [Cf: 13MR256.03] p. 130, Para. 5, [1897MS].

Teach the students that their life is a talent, to be highly appreciated and to be dedicated to the Lord. Teach them that they are to work in Christ's lines. Students, your life is God's property. He has entrusted it to you that you may carefully study how you can best honor and glorify Him. You are really the Lord's, for He created you. You are His by redemption, for He gave His life for you. Who was it that paid the price of the ransom for your deliverance from Satan? It was the only-begotten Son of God. He was the Majesty of heaven, and for His sake you should appreciate every power, every organ, every sinew and muscle. Preserve every portion of the living machinery, that you may use it for God. Preserve it for Him. [Cf: 13MR257.01] p. 130, Para. 6, [1897MS].

Your health depends upon the right use of your physical organism. Do not misuse or abuse any portion of your God-given powers--physical, mental, or moral. All your habits are to be brought under the control

of a mind that is itself under the control of God. Unhealthful habits of every order, late habits of night, late hours in bed in the morning, rapid eating, are to be overcome. The digestion begins in the mouth. Masticate your food thoroughly. Let there be no hurried eating. Have your room well ventilated, and perform useful, physical labor. To young ladies I must say, Tight-lacing is a sin, and will bring its sure results. The lungs, the liver, the heart, need all the room the Lord has provided for them. Your Creator understood how much room the heart and liver require in order to act their vital parts in the human organism. Let not Satan tempt you to crowd the delicate organs, so that they shall be trammelled in their work. Do not, because the fashions of this unregenerate world are taken up as desirable, so crowd the life forces that they have no freedom. Satan suggested all such fashions that the human family might suffer the sure results of abusing God's handiwork. [Cf: 13MR257.02] p. 131, Para. 1, [1897MS].

The giving way to violent emotions endangers life. Many die under a burst of rage and passion. Many educate themselves to have spasms. These they can prevent if they will, but it requires willpower to overcome a wrong course of action. All this must be a part of the education received in the school, for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein. [Cf: 13MR258.01] p. 131, Para. 2, [1897MS].

We need to guard faithfully the Lord's property, for any abuse of our powers shortens the time that our lives can be used for the glory of God. Bear in mind that we must consecrate all--soul, body, and spirit--to God. It is His purchased possession, and must be used intelligently, to the end that we may prolong and preserve the talent of life itself. By properly using our powers and talents to their fullest extent in the most useful employment, by keeping every organ in health to do the best and most useful service for God, by preserving every organ that body and mind, sinew and muscle, may work harmoniously, we may do the best and most precious service of God. [Cf: 13MR258.02] p. 131, Para. 3, [1897MS].

There are invalids in our world born with feeble constitutions. They suffer from no fault of their own. Let these study patient endurance. In so doing they can glorify God. [Cf: 13MR258.03] p. 131, Para. 4, [1897MS].

Students, study for time and for eternity. Bring good, hard, earnest labor into your scholastic life. Do not feel that you must take a classical course before you enter the ministry. The Lord has given light that the largest number who have done this have, through the protracted study of books, disqualified themselves for the labor which was essential for them to do. What is Paul's charge to Timothy? (2 Tim. 2:10-15, quoted.) [Cf: 13MR258.04] p. 131, Para. 5, [1897MS].

Unfinished. Mail leaves today.--Letter 103, 1897. (Written from "Sunnyside," Cooranbong, N. S. W., July 23, 1897, to E. A. Sutherland, in Battle Creek, Michigan.) [Cf: 13MR259.01] p. 131, Para. 6, [1897MS].

Every soul that is sanctified by the Holy Spirit will look to God for himself. The human agent will not look to other human agents to be told

his duty. The divine Guide will prepare his heart for divine light. The Holy Spirit's work is to write God's thoughts deeply in the heart of man. "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts" (Jer. 31:33). Such alone are Christ's living epistles, written, not with pen and ink, but by the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart. [Cf: 13MR245.01] p. 132, Para. 1, [1897MS].

If men could see the tender love of Christ, there would be no lifting up one over another. The Lord Jesus came to our world, you may not say, to save them only, but to save us. In Him are hidden all the treasures of wisdom and knowledge. He came to seek and to save that which was lost. He traversed every path where souls were straying. He reached to the very depths of human woe and misery. What right, then, has one fellow laborer to give the cold shoulder to another fellow laborer because he presumes to think that he has not in all things done as he should have done? O man, remember that thou art only a man! What account will those in New Zealand render for their Phariseeism, for standing apart from their brother, leaving him to the devil's temptations? Satan works to rob man of his integrity toward God. [Cf: 13MR245.02] p. 132, Para. 2, [1897MS].

United with Christ, one may have all the power he needs. If he comes to Jesus Christ in His Word, he will realize that this is the victory that overcometh the world, even our faith. But if his union with Christ is made through finite men, he is as weak as finite man. It will never do to make man the guardian of our sacred responsibilities, for no virtue goes from man to man. When a man is educated and trained to do as another man tells him to do, he ceases to rely on Christ.--Letter 50, 1897, pp. 8-9. (Written March 12, 1897, from "Sunnyside," Cooranbong, NSW, to A. G. Daniells, E. R. Palmer, W. A. Colcord.), [Cf: 13MR245.03] p. 132, Para. 3, [1897MS].

I send you this morning a letter written for America, and sent there yesterday morning, which will show you how I regard the tithe money being used for other purposes. This is the Lord's special revenue fund, for a special purpose. I have never so fully understood this matter as I now understand it. Having had questions directed here to me to answer, I have had special instruction from the Lord that the tithe is for a special purpose, consecrated to God to sustain those who minister in the sacred work as the Lord's chosen, to do His work not only in sermonizing but in ministering. They should understand all that this comprehends. There is to be meat in the house of God, a treasury well supplied, and it is not to be diverted to other purposes. There is to be special labor given to awaken the people of God who believe the truth, to give a faithful tithe to the Lord, and ministers should be encouraged and sustained by that tithe. [Cf: 13MR281.01] p. 132, Para. 4, [1897MS].

That there will always be a temptation to divert the tithe money to other channels, we know; but the Lord has guarded this, His own portion, to be sacredly used for the support of the gospel ministers. There may be such measures taken as shall reduce the working force that bears the message of truth, as is being done, and in America has been done, to meet the measurement of the tithe in the treasury; but this is not the Lord's plan, and if entered upon and continued will reduce God's blessing to the churches that work upon such a plan. There may be

a great dearth of means if there is a departing from the Lord's plan. [Cf: 13MR281.02] p. 132, Para. 5, [1897MS].

The Lord regards the tithe as His own, to be used for a certain purpose, and it is an easy matter, in the place of practicing the self-denial that we should, to help in educating students, or in the temporal matters, as providing conveniences for the church, which is necessary, to dip into the Lord's consecrated portion which should be used only to sustain the ministers in new fields as well as in other places. And this should not be done in a niggardly way. All the inconveniences that the laborers must wrestle with in these new fields should be taken into consideration. The expense of living is greater in some localities than in others. [Cf: 13MR282.01] p. 133, Para. 1, [1897MS].

Special efforts should be made for those who are where fruit is scarce, for they could live so much cheaper if they were where they could get fruit. When they are sent to fields where they are deprived of nearly everything because of the expense, a careful consideration should be made of these matters, and the lack should be supplied as far as possible, but not by withdrawing from his salary for these extra things. Those who are more favorably situated should share their prosperity with those who are in need of the very things that they are so abundantly supplied with in their locality. [Cf: 13MR282.02] p. 133, Para. 2, [1897MS].

We shall become very narrow, conceited, and selfish if we are not guarded and do not watch against the foe we have to meet and contend with. I shall do something for Brother Robert Hare. I will supply some things which will relieve the situation of want of fruit. I will get a couple of hundred pounds of grapes, and make [them] into jelly, that they can use on their bread. Now see what others can do. Each can do a little, and send to Brother Hare. When you visit the place, you can take some things, and we will prepare some things and send them before that time. We will make this a thank offering to God because we are permitted to live in localities where we can obtain these things and enjoy them. I think the Lord would bless us in doing this. [Cf: 13MR282.03] p. 133, Para. 3, [1897MS].

Now in regard to educating students in our schools. It is a good idea; it will have to be done; but God forbid that in the place of practicing self-denial and self-sacrifice our individual selves, to do this work, we should subtract from the Lord's portion, specially reserved to sustain the ministers in active labor in the field, and . . . to [keep] at work those who are already ordained for the work. We can easily consider these matters, how much it requires to support our own families according to the members of that family. Then let those whose business it is act in accordance with this rule. Look not upon our own things but upon the things of others. Let us practice the golden rule, and do unto others as we would that they should do unto us were we in like circumstances. [Cf: 13MR283.01] p. 133, Para. 4, [1897MS].

The fibrous roots of selfishness will root themselves wherever they are given a chance. We want to cut out and exterminate every fiber of the root of selfishness. [Cf: 13MR283.02] p. 133, Para. 5, [1897MS].

If one is appointed to a field where he is deprived of many things,

and is sent into that field by the decision of the conference, that same power is to bear its share of the burden of making this messenger of God in that field as nearly as possible as comfortable and as pleasantly situated as the members of this power are in their several localities. The Lord will bless all such love expressed toward His workers in hard places. [Cf: 13MR283.03] p. 133, Para. 6, [1897MS].

But there is not that careful, tender regard, that thoughtful discrimination, in such cases, as there ought to be. If all who have anything to do with these matters would let the bright beams of the Sun of Righteousness shine fully into their hearts, they would open the windows on heaven's side and then diffuse in every way possible the light to others, in a variety of ways. [Cf: 13MR284.01] p. 134, Para. 1, [1897MS].

All these things are to be done, as you propose, to help students to obtain an education; but I ask you, Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions? When you see a young man or a young woman who is a promising subject, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is returned, it can be used to educate others. But this money is not to be taken from the tithe, but from a separate fund secured for that purpose. This would exert a healthy uprightness and charity and patriotism among our people. There must be thoughtful consideration and a skillful adjustment of the work in the cause of God in all its departments. But let there be no meager, stingy plans in using the consecrated portion for the sustaining of the ministry; for then the treasury would soon be empty. [Cf: 13MR284.02] p. 134, Para. 2, [1897MS].

The management of the case of Brother Hickox is after human methods, not after the methods which the Lord has ordained. I have had this matter so presented to me that I see the danger of diverting the tithe to any such purpose as you have suggested. The Lord is not pleased with your management of this case. May the Lord help you all to have the heavenly anointing, that no such thing may be repeated. [Cf: 13MR284.03] p. 134, Para. 3, [1897MS].

Brother Farnsworth is ready to voice the decisions of human minds without looking on all sides of the question to see if there might not possibly be mistakes made. It is a very serious matter how anyone handles one of the Lord's disciples, one who has been dedicated to His service, to do His work. What made you do this kind of work? The Lord is not in it. You were faithless because there was an empty treasury. Now, in the name of Jesus Christ of Nazareth, I charge you not to devote the means that should be used in sustaining the gospel to any other purpose, and that your faith fail not as you see a lack in the supply of tithes, gifts, and offerings. [Cf: 13MR285.01] p. 134, Para. 4, [1897MS].

God would have meat in His house. My heart is stirred with grief as I think of the way in which Brother Lacey was permitted to come from Melbourne to Sydney, sick and alone. Someone should have acted the good Samaritan, and put him into a first-class carriage, if there was one on the train, and if not, wait until there was one. The poor man was crowded into a car with smokers and rough, drinking men to spend his

night in such company. Could Christians have seen him in his feebleness and done this? I seldom cry, but I did cry when I heard this, for I felt that it was done to Jesus in the person of His disciple. I do not know who did this, but I would say that should circumstances like this again occur, put the afflicted one into the best compartment, make it as comfortable as possible for him, and charge it to my account. [Cf: 13MR285.02] p. 134, Para. 5, [1897MS].

Brother Herbert [Lacey] is so afraid of taxing the conference that he would allow anything to be done to him. I cannot think, Elder Daniells, that you could have sanctioned this thing, had you known of it. There is such a thing as being "penny wise and pound foolish." Herbert is having all that can possibly be done for him, but that journey from Melbourne was a fearful tax upon him. He is very low. Judging from outward appearance, he cannot recover. But prayer is going up to God in his behalf. God's arm is not shortened that it cannot save; neither is His ear heavy that it cannot hear. [Cf: 13MR285.03] p. 135, Para. 1, [1897MS].

He has to go through the full run of typhoid fever. The tobacco fumes must have made his case very much worse. He suffered very much in stomach and bowels. I sent Sara down to help Brother Semmens, but the case is so critical that he will not leave him to go anywhere; he watches over him, and works and prays for him himself. I believe that God will spare Herbert's life, and not suffer him to go down into the grave. All we can say is, "Thy will be done." "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15). Oh, that God would impart the wisdom that we all so much need!--Letter 40, 1897. (Written March 16, 1897, from "Sunnyside," Cooranbong, N. S. W., to A. G. Daniells.) [Cf: 13MR286.01] p. 135, Para. 2, [1897MS].

The Sabbath a Family Experience--Thus there was something to be done in preparing even the heaven-sent bread for the children of Israel. This was a test for them. God desired to see whether or not they would keep the Sabbath holy. The Lord told the children of Israel that this work must be done on the preparation day, Friday. On that day they were to bake that which they would bake, and seethe that which they would seethe. [Cf: 13MR292.01] p. 135, Para. 3, [1897MS].

The word of God comes down through the ages to this time. This direction from the lips of Jehovah is for our spiritual interest, or it would not have been spoken. God would have the Sabbath kept as a day of rest and spiritual devotion; and any careless inattention in reference to this is displeasing to Him. . . . [Cf: 13MR292.02] p. 135, Para. 4, [1897MS].

It is a great work to educate, discipline, and train minds for the service of God here, and to dwell in the courts above forever. In the world to come your children will be just what you make them in this world. [* Though some typewritten words were not crossed out when she made her changes, apparently Mrs. White intended the sentence to read as follows: "Parents, you are forming characters for the world to come; your children will take with them all the spiritual instruction you have given them in this world."] [Cf: 13MR292.03] p. 135, Para. 5, [1897MS].

Explain your work and its purpose to your children, and let them help

themselves and their parents in their preparation to keep the Sabbath according to the commandment. Lead your children to consider the Sabbath a delight, the day of days, the holy of the Lord, honorable. Do not allow yourself to spend the precious hours of the Sabbath in your bed. The heads of the house should be astir early. . . . [Cf: 13MR293.01] p. 135, Para. 6, [1897MS].

In the morning the family should gather about the table quietly; and it would be well if on the Sabbath there should ever be a simple, palatable meal, yet something that would be considered a treat, well prepared--something that they do not have every day of the week. Then either before or after the meal should come the family worship. This should be a service in which the children can take some part. All should have their Bibles, each reading a verse or two. Then a simple hymn may be sung, followed, not by a long, wearisome prayer, but a simple petition, telling the Lord in the simplest manner the needs [of the family], and expressing gratitude for God's mercies and blessings. This invites Jesus as a welcome guest into your house and heart. In the family long prayers of remote things are not in place and make the hour of prayer a weariness, when it should be considered a privilege and a blessing. Make the season one of interest and joy. Never let the children consider it a burden.--Manuscript 57, 1897. [Cf: 13MR293.02] p. 136, Para. 1, [1897MS].

God's Restrictions Not To Be Disregarded--Speak not lightly of the restrictions placed upon Israel in Sinai regarding the cooking of manna. The Lord has placed barriers around His Sabbath, that it may not be regarded with the least carelessness or irreverence. When the Lord said, "Tomorrow is the rest of the holy Sabbath; bake that which ye will bake today, and seethe that which ye will seethe," He means that Friday shall be our preparation day, in which we are to do all our cooking. [Cf: 13MR294.01] p. 136, Para. 2, [1897MS].

The Sabbath is not to be a day when tidbits shall be prepared or cooked. If it is really essential to have beans on the Sabbath, let them be cooked on Friday, and kept warm in the oven. They need not be eaten cold unless preferred. But let no remarks be made as though it is a very light thing whether we regard the special requirements of God in regard to the Sabbath or not. It is not left for any man or woman to venture to disregard any commandment of God.--Ms 21, 1897. (Written March 17, 1897, from "Sunnyside," Cooranbong, N. S. W.) [Cf: 13MR294.02] p. 136, Para. 3, [1897MS].

(Written August 17, 1897, to Brother Hare, from "Sunnyside," Cooranbong, NSW) I must speak to you, Brother Haskell, Brother Hughes, Brother Wilson, and Brother Daniells. When we parted with you last evening, I said, We will not hasten the building of the meeting house; but last night has changed my ideas materially. (Haggai 1:2-8, quoted.) [Cf: 13MR355.01] p. 136, Para. 4, [1897MS].

The question was asked, Shall the house of the Lord be left as the last consideration? Read this chapter of inspiration, and take heed unto it. The first and second chapters contain lessons for us. I received instruction to speak to the people, and tell them that we are not to leave the house of the Lord until the last consideration. There is no place of worship we can secure in which to assemble. In the cities, halls can be obtained, but the place in which we worship is

becoming too small for us. This is not according to the will of God. Our first consideration should be to build a house for the Lord. [Cf: 13MR355.02] p. 136, Para. 5, [1897MS].

Again I was instructed that our place of worship should be easy of access, and that the most precious portion of the land should be selected as a place on which to build for God. The question was asked, Have you shown proper respect for the Master? Have you shown the eloquence of true politeness toward God? He is the One from whom all your blessings flow. You have not any good thing but that comes from God. You cannot worship God in a correct manner where you are now. You cannot bow before Him in a suitable position. Build a house for God without delay. Secure the most favorable location. Prepare seats that will be proper for a house of God. [Cf: 13MR355.03] p. 136, Para. 6, [1897MS].

I repeat the light given me by God again and again. Bring to God no mean offering. Let all bring their ability and devising and tact into the work; for it is to stand as a symbol of the respect due to God, the politeness we should ever show before the people to the Lord of heaven. [Cf: 13MR356.01] p. 137, Para. 1, [1897MS].

Our first consideration should have been to erect a house of worship. The words were spoken with emphasis, Show politeness toward God. Give decided preference to Him. We will reveal that we honor our God by preparing a place where we may conduct religious services that will harmonize in every possible way with the sacred, elevated character of the truth we advocate. In everything we should show our faith toward God by our works. We cannot see God with the natural eye, but we can reveal Him in the deference and respect and Christian politeness we manifest in our works. Thus we show that we honor God. [Cf: 13MR356.02] p. 137, Para. 2, [1897MS].

I cannot now present all the matter as it was given me. But one thing I am determined upon--that we shall show that we honor and glorify God by building a house for Him. Time is short, but this is necessary. The further it is removed from the school buildings calling the students to go to and from the place of meeting, the better will be the influence. They should not pair off ladies with gentlemen, but ladies with ladies, and gentlemen with gentlemen. Orderly movements should be maintained by all who are making their home in the school buildings. [Cf: 13MR356.03] p. 137, Para. 3, [1897MS].

I will write no more now, but this work must come first of everything. Those who occupy the room in the school building should have a place in which to meet and worship God. The work of God would have been largely advanced if in the place of occupying the room above the mill, we had shown our respect and our view of the holiness of God by building a house of worship. When Abraham was sojourning in his own country, the Lord told him he must leave his kindred, and go into a strange land, and that wherever he pitched his tent his first work was to build an altar for God, where he could worship God with those who were accompanying as pilgrims and strangers. The Lord would have wrought for us if we had shown our faith by our works, if we had considered the greatness and glory of our God and our obligations to Him. This could have testified to the character of our work as nothing else could have done. We have this neglect to repent of, and if the Lord will forgive

our neglect and our stupidity we will never repeat this mistake, but will make God first, and exalt His service in everything we do. [Cf: 13MR357.01] p. 137, Para. 4, [1897MS].

We will honor God, and show Him true politeness by building a place where He can be our honored guest, to come in and meet with us, and where all the association will be of a character that will show that we reverence God and make Him our first consideration. [Cf: 13MR357.02] p. 137, Para. 5, [1897MS].

Has not the Lord given light to His people upon this subject? Have you not had a testimony to bear on this point? Why has this matter been left for the very last? It should have been the very first work done on the school grounds. This would have revealed an altogether different aspect of the work, and would have met the approval of God.--Letter 56, 1897. [Cf: 13MR358.01] p. 137, Para. 6, [1897MS].

Church Building Has an Indirect Influence--We feel the need of a church very much. Had we moved out in faith, and started to build a church before now, it would have better, far better, for the success of the work. Such a movement would have given importance and character to our work. Having to come so great a distance from the road into the bush to get to the place of meeting, and then climb the stairs to the mill--often exposed to cold, and again to heat--and with surroundings of every conceivable kind of furniture and utensils, did not honor God or inspire the people with sacred ideas. The force of truth loses much of its influence on the mind because of the surroundings. I have seen this and deplored it, but the dearth of means has left us in perplexity. [Cf: 13MR407.03] p. 138, Para. 1, [1897MS].

We must make the Lord's cause and work first. I see we have not done this. There is in a church building an indirect influence upon the people where its direct power is not apparently felt; that there is a restraining of transgression and sin.--Manuscript 175, 1897, pp. 7, 8. (Diary entry, August 11, 1897, Sunnyside, Cooranbong, N.S.W.) [Cf: 13MR408.01] p. 138, Para. 2, [1897MS].

(Written April 6, 1897, from Sunnyside, Cooranbong, N.S.W., to Edson and Emma White.)--I was conversing with you in the night season. We were having some serious conversation together. You opened before me freely that which you intended to do. We conversed very pleasantly and you proposed many things. But after we had canvassed these things thoroughly, you said, "Mother, the only safe path for me is to follow out implicitly the light the Lord has given me in the testimonies you have sent me." You looked up with light and hope expressed in your countenance, and continued, "I see my way clearly after this conversation. I have not that freedom, that spiritual uplifting, that I had directly after I gave myself to the Lord, to do His will and His way, irrespective of consequences. I am disposed to take myself into my own hands, and work myself, in the place of giving myself unreservedly to God to be worked by His holy mind and will. [Cf: 14MR273.01] p. 138, Para. 3, [1897MS].

"I did then pray in humility, Mother. I had nothing to plead but the precious virtue of the blood of Christ. I fell all broken at the feet of Jesus, saying, 'In my hand no price I bring. Simply to Thy cross I cling.' [Cf: 14MR273.02] p. 138, Para. 4, [1897MS].

"I cannot serve God with a divided heart. I can see that I must not take financial matters upon me, if I would have my mind fruitful in the Scriptures. By thus allowing my mind to go into temporal arrangements, temporal things soon become an absorbing passion with me, and I have lost much of my burden for souls. I was successful in taking individual cases and conversing with them, in praying with them, and helping them step by step to the light. In searching the Scriptures with them, I found the most precious gems of truth, and could see the scriptures that I had often read, in a light that I had never before discerned. By thus making the scriptures simple and plain to others, the same were applied to my own mind with great force, and the peace and joy of Christ was in my heart. [Cf: 14MR273.03] p. 138, Para. 5, [1897MS].

"I have received much encouragement from scriptures of this character: '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: 14MR274.01] p. 138, Para. 6, [1897MS].

"I am most blessed, and realize most the special help of God, when I follow closely every word the Lord has given me in warnings and encouragement. 'This is the way, walk ye in it.' I mean to do this. When once I allow my mind to be engrossed with financial matters and temporal projects, whatever their character, my mind loses its peace and joyousness. Self-conceit comes in. I think what great things I can do, when I am all the time growing dry and sapless. [Cf: 14MR274.02] p. 139, Para. 1, [1897MS].

"When humiliation is united with filial obedience and perfect trust, I feel that heaven is very near. I have a precious assurance and holy boldness, and I march forward with a firm and certain tread, knowing that I have the presence of Jesus with me. But when I become careless and self-sufficient, I have that poverty of soul that unfits me for evangelical work." [Cf: 14MR274.03] p. 139, Para. 2, [1897MS].

I said many things to you of what the Lord had revealed to me of your probabilities and possibilities. Your strength is not in making it a business to subdue the sail, not in teaching others how to do physical work, but in holding forth the word of life. One warning from God in this direction should be enough. But you have been repeatedly instructed in regard to your line of duty. I do not say that you should remain in the South. It may be that the atmosphere is too trying for your strength. I do not say [that you should] come to me. I say, Seek the Lord; ask of Him, and do His bidding. [Cf: 14MR274.04] p. 139, Para. 3, [1897MS].

One thing I have light upon is that God has plainly told you your duty. When your strong inclination has carried you contrary to the Lord's expressed will, you have lost confidence in yourself. There is a hard and bitter fight with temptation for you, but it is no use to let go your hold of faith, and let the spirit go out of you. How could I stand up under it if I should do anything that would bring shame to my soul? I have to hold constantly by faith, and pray, and believe, that I may receive. [Cf: 14MR275.01] p. 139, Para. 4, [1897MS].

The Master has called you to a work, and this work is to seek and to save that which is lost. Overwhelmed with a sense of your possibilities and probabilities, I awoke at a very early hour, and commenced my writing. You need to hold communion with God. Unless your soul is uplifted to Him, and you lay all your wants before Him, you will not feel that courage, that strength, and that sustaining hold upon His precious comfort and power that will bring His peace into your soul. Say to yourself, if I have not a broken and contrite heart, I shall not experience the promise: "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: 14MR275.02] p. 139, Para. 5, [1897MS].

Faith is yours to exercise as the gift of God. You need not fluctuate between hope and fear and despondency. Be assured that as you approach God, you will as surely know that He is drawing nigh unto you, to nourish, and encourage, and enrich your soul. Trust the Lord as if the blessing were already in your possession. "If any of you lack wisdom," He says, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" [James 1:57-7]. [Cf: 14MR276.01] p. 139, Para. 6, [1897MS].

If the Spirit beareth witness with our spirit that we are the children of God, what is the result? The believing soul comes into perfect submission to the will of God. The Majesty of heaven condescends to a holy, familiar intercourse with him who seeks God with the whole heart, and the child of God, through the abundant manifestation of His grace, is softened into a childlike dependence. You must commit your soul and body unto God with perfect trust in His power and willingness to bless you, helpless and unworthy as you are. "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: 14MR276.02] p. 140, Para. 1, [1897MS].

Do not become restlessly active, but zealous in faith, with one object, namely, to attract souls to Jesus Christ, the crucified Redeemer. It is not the logical sermon, the sermon to convince the intellect, that will do this work. The heart must be persuaded, and melted into tenderness. The will must be submitted to God's will, and the whole aspirations directed heavenward. You must feed upon the word of the living God. It must be brought into the practical life. It must take hold of and command the whole man. [Cf: 14MR276.03] p. 140, Para. 2, [1897MS].

Those who possess that faith that works by love and purifies the soul, will be sanctified body, soul, spirit, and intellect. There will be an effectual ministry when the servant of God makes it the business of his life to grasp the word of God with a determination that nothing can release, to hold fast to that word, to eat it, and impart it to others as the word of life. [Cf: 14MR277.01] p. 140, Para. 3, [1897MS].

When Jesus is our abiding trust, our offering to God will be ourselves. Our dependence will be on the righteousness and intercession of Christ Jesus as our only hope. There is no confusion, no distrust,

because by faith we see Jesus ordained of God for this very purpose, to make reconciliation for the sins of the world. He stands engaged by solemn covenant to mediate in behalf of all who come to God by Him, and to accomplish their salvation if they will only believe. The privilege is granted us to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need.--Letter 153, 1897. [Cf: 14MR277.02] p. 140, Para. 4, [1897MS].

(Written September 28, 1897, from "Sunnyside," Cooranbong, N.S.W., to A. G. Daniells.) [Cf: 15MR1.01] p. 140, Para. 5, [1897MS].

I received your letter this afternoon. We are pleased that you have found grounds for the camp meeting. Our only fear is that you will be limited for space. I cannot see where you will find room to erect the large tent, the buildings necessary, and the family tents. It is altogether the smallest ground I have ever heard of for a camp meeting. [Cf: 15MR1.02] p. 140, Para. 6, [1897MS].

In reference to the question you asked me, I consider it an altogether different matter. You have had your printing establishment long enough in North Fitzroy. This has given character and standing and influence to our cause there. The showing in Melbourne is altogether different from that in Sydney. With your printing press you have opportunity to publish anything you deem essential, without long delay or large expense, to meet any emergency that may arise. I would say, Follow your convictions. You have altogether a different community in those who have embraced the truth. There are many composing the number who claim to believe the truth whose judgment is too limited to carry through any large work intelligently in the line you propose to do in Melbourne. I have nothing, not one drawback to your plans, in the light that the Lord has given me. All my fear is that there will not be that humble, contrite spirit that would insure the blessing of God. [Cf: 15MR1.03] p. 140, Para. 7, [1897MS].

When one has such a breadth of intelligence that he has outgrown his simplicity and dependence upon God, then we cannot depend on him, for Christ says, "Without Me, ye can do nothing." When by faith we have a right hold from above, we have an experience that we are walking with God as did Enoch. We have nothing to fear in an emergency. They that are for us are more than they that can be against us. If we are wholly consecrated to God, we shall be laborers together with Him. [Cf: 15MR2.01] p. 141, Para. 1, [1897MS].

If it were left to us to manage the interest of the cause of God in our own way and according to our disposition and strength, we would not need to expect much; but if self is hid with Christ in God, all our plans and methods will be wrought in God. God has imparted to us our moral powers and all our religious susceptibilities. We must draw nigh to God. We must be laborers together with Him, else weakness and mistakes will be seen in all we undertake. Let us have faith in God at every step. While we realize our own weakness, let us not be faithless, but believing. Let us learn the precious lesson you recently learned in Ballarat. [Cf: 15MR2.02] p. 141, Para. 2, [1897MS].

I firmly believe that we shall see of the salvation of God if we will take Him at His word. The very gospel that we present to save perishing souls must be to us the gospel that saves our own souls. We must eat

the flesh and drink the blood of the Son of God. We must receive the word of God. To all intents and purposes, we must eat the word, live the word. It is the flesh of the Son of God. We must drink of His blood, the spiritual attributes of Jesus Christ, and constantly develop as the result of the nourishment which the soul receives in eating His flesh and drinking His blood. Then our lips will utter His praise. [Cf: 15MR2.03] p. 141, Para. 3, [1897MS].

If in our camp meetings we will only walk humbly with God, if we will work in the spirit of Jesus Christ, none of us will carry heavy burdens. We will lay them upon the great Burdenbearer. We may expect triumphs in the presence of God in the communion of His love, from the beginning to the end. The camp meeting may be a love feast, because we have the assurance of God's presence. We shall have a signal manifestation of His glory. [Cf: 15MR3.01] p. 141, Para. 4, [1897MS].

If we as believers enjoy the truth because we practice it, we shall give the impression that the truth is not a yoke of bondage, but that it has given us our emancipation papers, and we are free in Christ Jesus our Lord. The Lord Himself will make impressions on the people, and they will say, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." A foretaste of Christ's mercy, His abundant love and compassion, will be felt by his people. [Cf: 15MR3.02] p. 141, Para. 5, [1897MS].

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." All darkness, all murmuring, all complaining, all talking unbelief, must be crucified. The Christ will put a new song on human lips, even songs of praise to our God. There should be far more thanksgiving and less murmuring and complaining; for all this kind of exercise is displeasing to our God. We have enough for which to praise God. He would have us walk in the light as He is in the light. Why do we not do this? Why do we not talk of His love, and tell of His goodness and His wonderful works to the children of men? [Cf: 15MR3.03] p. 141, Para. 6, [1897MS].

We must learn what it means to believe in God. When will we learn to be not faithless but believing? Can God say any more than He has said to inspire us with faith and hope? We have no excuse for our conversation taking a low, desponding level. We need not exalt self, neither need we take special words to God, to depreciate self. We are the Lord's property. He declares, "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." How shall we glorify Him? "Whoso offereth praise glorifieth God." From His throne above He calls to us, "Look unto Me, and be ye saved, . . . for I am God, and there is none else." [Cf: 15MR3.04] p. 142, Para. 1, [1897MS].

Oh, why are our lips so ready to exalt and praise ourselves? Why have we so few words of praise to give our Lord Jehovah? Have we not fled for refuge to lay hold on the hope set before us? Are we not commanded to be joyful in our King? Jesus is our living Advocate in the presence of our Father. Talk of Him as the One who can and does save to the uttermost all who come unto God through Him. Let us learn to speak His praises. "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my

salvation" [Isa. 12:2]. If we have tasted that the Lord is gracious, let us show that we are able intelligently to make Him known. Let us talk faith, helping others who are in the region and shadow of death. [Cf: 15MR4.01] p. 142, Para. 2, [1897MS].

Well I did not expect to write as much as I have. But I will say a few words more. We must rely wholly upon God. It is your only safety to let your tendrils entwine about God. We must educate our tongues to speak more hopefully, with thanksgiving to His dear name. We want to encourage and educate every soul who claims to believe the truth, to talk of Jesus. He is the resurrection and the life. [Cf: 15MR4.02] p. 142, Para. 3, [1897MS].

None of us need flatter ourselves that while the world is progressing in wickedness we shall have no difficulties. It is these very difficulties that bring us to the audience chamber of the Most High, to seek counsel of One who is infinite in wisdom. He loves to have us seek Him, to trust Him, and believe in Him. If we had no perplexities, no trials, we would become self-sufficient and lifted up in ourselves. The true saints will be purified and made white and tried. [Cf: 15MR5.01] p. 142, Para. 4, [1897MS].

Will you do your best to awaken the dormant energies of the people of God, to seek the Lord with all the heart, that they may find Him, and to keep His love burning in their hearts because they love the truth as it is in Jesus? I am determined not to be discouraged. I am determined to keep my face lifted up to the Sun of Righteousness. I want the light and power of God in my soul. We need not become cold and dark and Christless. We are to pray and believe, and watch unto prayer. [Cf: 15MR5.02] p. 142, Para. 5, [1897MS].

I am glad you are to have a period of rest in Cooranbong. I hope soon to see Willie and others who will come with him. Be of good courage, and joyful in the Lord. Talk faith, and you will have faith --Letter 42, 1897. [Cf: 15MR5.03] p. 142, Para. 6, [1897MS].

(Written November 21, 1897, from Stanmore, N.S.W., to "Brother Evans.") I have [had] but [a] few minutes' conversation with W.C.W. since his return to Australia. We met him in Stanmore at our camp meeting. This meeting was indeed a meeting of great interest, and the interest is being followed up as well as can be done to bind off the work here in Sydney. There must be no lax movements done, after an interest has been created in any place. There has been a house selected as a home in every way appropriate for the workers. Some are engaged in selling papers, small books, and pamphlets, and others who are experienced--Brother and Sister Haskell, Brother and Sister Starr, and Brother Baker--are engaged in meetings and holding Bible readings, and calling on the people as they are invited. [Cf: 15MR6.01] p. 143, Para. 1, [1897MS].

About 20 have taken their stand upon the Sabbath question; others are deciding. I came down here last Friday. For the past three weeks I have been very sick. My sickness was caused by overwork at the camp meeting. On Sabbath I ventured to speak in the tent. A hot wave had just passed over New South Wales, and the heat seemed as if it was coming from a burning furnace; yet the Lord gave me strength, and last night I rested in sleep. [Cf: 15MR6.02] p. 143, Para. 2, [1897MS].

This morning [I arose] at my usual [time]--at three o'clock--[and] I am writing these lines. I thank the Lord that I am being strengthened. This morning the atmosphere is cooler. There is work enough for 12 earnest workers. I have just written to Cooranbong for Brother Wilson and his wife to come to Sydney and unite in the work here. We expect them today; also W. C. White, on his way to Melbourne. [Cf: 15MR6.03] p. 143, Para. 3, [1897MS].

A telegram came from Melbourne last Thursday for Elder Haskell to attend the camp meeting there, but it is impossible for him to do so. The interest here requires all the force we have here, and even more helpers than we have here now. Not one can be spared. The class who are now becoming interested and taking their stand for the truth are those who will be able to assist in the financial part of the work, and also with their influence in helping to reach other souls. We feel very thankful to God for this encouragement. We are now hearing that precious souls are being moved by the Holy Spirit. We will continue to work and pray as well. [Cf: 15MR7.01] p. 143, Para. 4, [1897MS].

The souls who have newly come to the faith, and others who have not fully decided, are stirred in regard to building a church; we will call it a tabernacle. We have a neat, nice place of worship at Cooranbong, every way appropriate. It was dedicated without one penny of debt upon it. This can be a pattern for Stanmore, if proper grounds can be obtained; if not, we shall have to select some suburb nearer Sydney. We think there will be considerable help from outside parties. [Cf: 15MR7.02] p. 143, Para. 5, [1897MS].

We have no tabernacle in which to worship in the large city of Sydney, but if the people of Sydney will unite in this work we can build a tabernacle to accommodate the church in Sydney, Stanmore, and other suburbs; and when they are a little stronger in numbers, a house of worship must go up in Sydney proper, but work must first be done in Sydney. Next year a camp meeting should be repeated here in Stanmore or nearer Sydney, if the Lord wills. We have no time now to hesitate; the work must advance. [Cf: 15MR7.03] p. 143, Para. 6, [1897MS].

The class who are now taking hold of the work are of the higher class. These will help to reach the higher class. The Lord knows just how much we need to attain an influence over a class that can be a help in helping others to see the truth, and also to sustain and advance the work. We have no time to devote to hesitance and unbelief. The work must go. [Cf: 15MR8.01] p. 144, Para. 1, [1897MS].

In Newcastle and Maitland, places about 20 miles from Cooranbong, considerable work has been done in canvassing. Now there is an interest to hear the truth, and yet no labor has been given in [a] tent effort. There are also small towns between Morissett and Sydney, where there has been no labor. The work must go forward in these places. The standard must be raised. Fields are opening and calls are being made from every direction, Send us a minister. The people want a minister to present to them the truth. We need the inspiration of faith continually. [Cf: 15MR8.02] p. 144, Para. 2, [1897MS].

We have had the most successful camp meeting that has been held in New South Wales. It exceeded anything we had hoped. The light of the third

angel's message has penetrated many dark places. We need every day a living connection with God. Our faith is not as strong as it should be. As a people we are not as devotional as we should be. We have great light, great opportunities, great privileges, and we now need to walk with the light and have a faith proportionate to the great and living truths we are handling. We must not trust in our own powers or in the powers and smartness of our speakers. We must lean our whole weight upon One who can help us in every emergency. Our work is aggressive; there must be no halting. There must be less, far less, hovering about the churches, and far more lifting the standard in new fields. Our ministers must give the trumpet a certain sound, lifting up Jesus and saying, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: 15MR8.03] p. 144, Para. 3, [1897MS].

The light of truth must flash forth upon the pathway of many who have never heard the message of warning. We want light to go forth everywhere. I am pleading for physical strength, mental clearness, and spiritual power. The Lord is my helper. He can be my efficiency. He will be our strength. We have no time to lose. The end of all things is at hand.--Letter 51, 1897, pages 1-3. [Cf: 15MR9.01] p. 144, Para. 4, [1897MS].

Those who presume to think that they stand accepted on account of their ministerial commission, their multitudinous duties and exercises of devotion, make a grave mistake. Often their lips express a poverty of soul that their heart does not acknowledge. While speaking to God of poverty of spirit, of the defections of others, the heart is swelling with the conceit of their superior humility, the exercise of their superior righteousness. This is humility upon stilts. When the Lord touches their defects by reproof, they do not receive it, or believe it.--Letter 45, 1897. [Cf: 15MR271.01] p. 144, Para. 5, [1897MS].

(WRITTEN May 14, 1897, FROM "SUNNYSIDE," COORANBONG, N.S.W., TO "DEAR BROTHER AND SISTER Starr.) [Cf: 15MR286.01] p. 144, Para. 6, [1897MS].

We were glad to receive your letter, but sorry, very sorry, that the rebellious element is still active in the service of the first leader of all rebellions. And he will keep them in his service. I have been carrying heavy burdens of responsibility, one thing following upon the heels of another, until I am very weary. I have frequently been unable to sleep, and am often writing at the hours of twelve p.m. and one a.m., with pen in hand working off the burden that lies heavily upon my soul. But I feel the greatest weight when I think of these men who have had great light and great opportunities and yet have turned from the light to give heed unto fables. My prayer to God has not ceased in their behalf. Yes, I tell it all to the Lord, and I do not cease to beseech the Father in the name of His Son Jesus Christ that He will break the infatuation that is upon these souls, and let them see who is their leader. [Cf: 15MR286.02] p. 145, Para. 1, [1897MS].

For about six weeks I have been exhausted. I have not attended meetings at all. This work of responsibility that I carry alone is very severe on me. Yet thus it has been ever since the camp meeting at Adelaide, one burden following another. You are aware that in Melbourne they needed special help. Well, that burden I carried for a long time until Brethren Miller and Woods again united with the office. Then, on coming home, we found that an element was at work here in the influence

of Brother Shannan and wife. They had done all they possibly could not only in Cooranbong but in other places, to disparage the work done. [Cf: 15MR286.03] p. 145, Para. 2, [1897MS].

Brother Lawrence united with Brother Shannan to complain, and to use his aftersight rather than his foresight. He revealed himself as the most selfish, penurious, money-loving man that I have ever had any knowledge of. We could do nothing with them. What Brother Lawrence would confess one day he would take back the next. This influence was carried to Africa by Brother Shannan, and Hardy united with Shannan to make everything at Cooranbong appear as black as night. I have written hundreds of pages to set forth the truth as it is. [Cf: 15MR287.01] p. 145, Para. 3, [1897MS].

Then came the apostasy in Adelaide. I cared not for anything they might say against me, as far as myself was concerned; but I cared for the flock of God, whom they were feeding with falsehood and leading in strange paths. And I cared for their own souls. At the family altar I prayed for them and for the poor souls deceived by them. I prayed for them in the silent watches of the night. I kept these matters before the Lord. [Cf: 15MR287.02] p. 145, Para. 4, [1897MS].

Thus one perplexity after another kept coming in until I am completely exhausted with heart trouble. It seemed sometimes that I should not recover. For several days I have not been able to sit up much, and have been so weak that I could not endure that sound of the human voice. But the day before yesterday I was beginning to feel a little stronger, and today am] still better. I am up very early, for I have not slept past two o'clock for many mornings in succession. But I am in the hands of the Lord. I have tried to think of a place somewhere where for some weeks I could be free from perplexity and anxiety, but I do not know where that place can be. But the Lord sees, the Lord knows, and He can help; He can carry this burden which presses me so heavily. The greatest difficulty, the very weightiest burden, is the thought of the souls who have been tempted and are being rejoiced over by the synagogue of Satan. [Cf: 15MR287.03] p. 145, Para. 5, [1897MS].

We are nearing the close of this earth's history. The Lord is soon to come. Must we give up these souls to be led and controlled by Satan? Must we leave them to perish in their sins? Oh, the value of the human soul! They have cost Jesus Christ so much! And if I feel so sad over the losing of one soul, how must Jesus Christ be grieved. He gave His life for them, and one soul is of more value with God than the wealth of the whole world. [Cf: 15MR288.01] p. 146, Para. 1, [1897MS].

This morning I designed to attend the early morning meeting for the first time, but I dare not. I find I am not strong enough to expend my vitality unless I am required to do this. Brother Haskell has been taking up the subject of the sanctuary. I so much wish that you could be present to hear him. All who hear him say that he is familiar with the subject, and understands it, proving every idea and statement made from the Scriptures. They all were very much gratified to hear him, and say that he goes far deeper in his understanding of Bible subjects than anyone they have heard. [Cf: 15MR288.02] p. 146, Para. 2, [1897MS].

But we will not make comparisons. The Lord is good, and when I see the old burden bearers who have not withheld themselves from the Lord and

from denial of self, but who have given themselves to serve Him with heart and pen and voice and means, I know that the Lord will certainly use these old standard bearers if they will cling fast to Him. The old and white-haired veterans reveal the truth of the sayings of David, "O God, Thou has taught me from my youth: and hitherto have I declared Thy wondrous works" [Ps. 71:17]. He [Brother Haskell] seems to feel that the inspiration of his early zeal is not extinct. Though he is old and gray haired, he intreats that the Lord will not forsake him, but will remain with him still to bear his testimony to the present generation. [Cf: 15MR288.03] p. 146, Para. 3, [1897MS].

Young men are needed in the work--those who will undertake the work interestedly, and will carry it forward zealously and strongly. But the Lord is, and ever will be, with the old, steadfast leaders who have held fast to the truth in times of peril. When the foundation of the faith of the younger men seems to be swept away and their houses falling, the testimony, like that of Caleb, will be heard from the old warriors, "Let us go up at once, and possess it; for we are well able to overcome it" [Num. 13:30]. Then the voice of unbelief was heard. "We be not able to go up against the people; for they are stronger than we" [verse 31]. One word of unbelief prepares the way for more. Satan does not easily let alone any man whom he can tempt to dishonor God by his unbelief. [Cf: 15MR289.01] p. 146, Para. 4, [1897MS].

"And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight" [verses 32,33]. [Cf: 15MR289.02] p. 146, Para. 5, [1897MS].

What effect did this report upon the congregation? "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! Or would God we had died in this wilderness. And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt" [Num. 14:1-4]. Let all read carefully the fourteenth chapter of Numbers, and let them understand that men can make false reports as did these who had been sent on an errand which concerned the movements of more than a million people. [Cf: 15MR290.01] p. 146, Para. 6, [1897MS].

"And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones" [verses 6-10]. [Cf: 15MR290.02] p. 147, Para. 1, [1897MS].

Those who bore the discouraging report and brought discouragement to the whole camp of Israel, when opposed because of their unfaithful witness, served the satanic powers in complete rebellion. And they carried the disappointed congregation with them, in that they believed their interpretation of the land. The congregation took the wrong side, and, inspired by satanic agencies, they cried out against the faithful spies, and bade them stone Joshua and Caleb who dared to bear the truthful representation in regard to the land. [Cf: 15MR290.03] p. 147, Para. 2, [1897MS].

But there is always a defense provided for those who have borne witness for the truth. What was it that saved the lives of Joshua and Caleb? "And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they" [verses 10-12]. [Cf: 15MR291.01] p. 147, Para. 3, [1897MS].

We have here a positive evidence that the anger of the Lord is awakened against the rebellious people--those who had been blessed with great light and precious opportunities to know the will of God, which was communicated to them by Christ Himself, their invisible Leader, enshrouded in the pillar of cloud by day and the pillar of fire by night. God had been their defense against the vast army of Pharaoh; He had wrought for them, providing them food when hungry; He had quieted their murmurings by giving them springs of cool water flowing from the Rock. He had manifested to them His glory, and yet when Satan tempted them, they believed all the suggestions and representations he put into their minds against Moses and Aaron, against Joshua and Caleb. The Lord had worked wondrously for them, yet they were ever ready to turn away from them and follow the suggestions of Satan. But they were passing the boundary of God's forbearance and patience. He declared, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." [Cf: 15MR291.02] p. 147, Para. 4, [1897MS].

[Verses 13-19, quoted.] O Moses, thou man of mighty faith, privileged to plead in behalf of rebellious Israel in such wise and understanding words! Thou wouldest not receive inducing promises even from God, that He should let Israel alone to be destroyed, and His name be dishonored among the heathen nations. The promise of great honor Moses would not accept. And what saith the Lord? [Verses 20-24, quoted.] [Cf: 15MR292.01] p. 147, Para. 5, [1897MS].

And what about the men who had caused the Israelites to murmur? [Verses 26-34, quoted.] [Cf: 15MR292.02] p. 148, Para. 1, [1897MS].

The Lord promised the children of Israel: "Ye shall see the altering of my purpose" [Num. 14-34]. Thus we see that the Lord's promises are upon condition of obedience. He says, "Ye shall do My judgments, and keep Mine ordinances, to walk therein; I am the Lord your God. Ye shall therefore keep My statutes, and My judgments; which if a man do, he shall live in them: I am the Lord" [Lev. 18:4, 5]. Read the first chapter of Deuteronomy carefully, and see why the Lord refused to bring

the adults of the army that left Egypt into the promised land. Also Deuteronomy 28. [Cf: 15MR292.03] p. 148, Para. 2, [1897MS].

[Num. 32:6-15, quoted.] The Lord God is a jealous God, yet He bears long with the sins and transgressions of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced, the messages of truth would have been borne to all people that dwell on the face of the whole earth. Had the people of God believed Him and been doers of His word, had they kept His commandments, the angel would not have come flying through heaven with the message to the four angels that were to let loose the winds that they should blow upon the earth crying, Hold, hold the four winds that they blow not upon the earth until I have sealed the servants of God in their foreheads. But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted, and the great work of God will go forward.--Letter 106, 1897. [Cf: 15MR292.04] p. 148, Para. 3, [1897MS].

(Written August 31, 1897, from "Sunnyside," Cooranbong, NSW, to A. G. Daniells.) [Cf: 15MR338.01] p. 148, Para. 4, [1897MS].

I have greatly desired to write to you, but have been very much hindered by the many things that are pressing in upon us just now. The building of the chapel has been one of the important matters. We saw the necessity of having this building, and night after night the message came to me, "Arise and build; Now is the time to arise and build." The whole church was awake upon this point, and the whole school enthusiastic over it. The room we now occupy cannot be ventilated without opening windows, thus exposing someone to the risk of taking cold. There were those who would sit through the discourse, and for want of air would sleep. [Cf: 15MR338.02] p. 148, Para. 5, [1897MS].

I have no time to dwell long on this part of the subject that has required much thought and much prayer. We thought the thing could be accomplished, and we have undertaken the matter. The foundation will be laid today, and then the work will progress as fast as possible. If the Lord's blessing rests upon the planners and workers, the building will be ready for dedication within five or six weeks. Then the delegates can be accommodated in the house built for the Lord. [Cf: 15MR338.03] p. 148, Para. 6, [1897MS].

Should there be any lack of means for this work, before we receive the donations we expect, means from the school fund must be appropriated. This money was solicited with the statement that it was for the erection of school buildings and a chapel in which to worship the Lord in a proper manner. I should have no hesitancy in appropriating money for the church from this fund that has been so long in the *Echo* office, and a portion of which is still in Battle Creek. [Cf: 15MR338.04] p. 149, Para. 1, [1897MS].

We may receive sufficient for the meetinghouse without touching the fund that we wish to use for the main school building. But I am calculating only for a time of emergency and dearth of means. I know

that Brother Haskell is not in a condition to do much in the money line. I should have money to return to him, for he loaned me \$1,000 to be used in the Australian Mission until he should need it to invest in a home for himself. Since that, he has loaned me \$300 more, and just before coming to Australia he furnished \$300 more. All this has been invested in the cause of which I am made steward. [Cf: 15MR339.01] p. 149, Para. 2, [1897MS].

Brother Haskell said that you asked him what he would do. Now, in consideration of what he has done, I would not say anything to him on this point. It would be out of place when others who are situated where they could do equally with him, cannot show that they have done as much. It is not best to urge him. [Cf: 15MR339.02] p. 149, Para. 3, [1897MS].

He is strangely situated. For some reason he has not received his money for labor during the year 1896, and he is not in a situation to do much, if anything, unless he draws from me the money I have invested in various ways to advance the work here in Australia. He will not place me in trying circumstances in order to raise the money and return it to him unless he is compelled to do so. [Cf: 15MR339.03] p. 149, Para. 4, [1897MS].

I shall return to him the money invested in Australia just as soon as means come in to me from my book. Then the gifts will have come from me, and not from him. The money was given by him to be used until he called for it. Every dollar of personal donation in my own behalf, I have invested in meetinghouses and in advancing the work in different lines. I have invested no less than \$500 that have been sent to me as a personal donation to be used for myself. Not one dollar of it have I used for my own personal interest. [Cf: 15MR339.04] p. 149, Para. 5, [1897MS].

Now a few words in regard to camp meetings. I thought we were assembled for consultation as to the best way to do in reference to our camp meeting in Sydney. One listened to the counsels given in reference to making large efforts previous to the meeting, and the propriety of being at a heavy expense to distribute notices and papers before the camp meeting. Preparations were being made to do this when One who is wise in counsel made remarks which I cannot now repeat but which convicted all minds. He said, "Set your tents, commence your meeting, then advertise, and more will be accomplished." [Cf: 15MR340.01] p. 149, Para. 6, [1897MS].

I understand that Brother Baker will send you a copy of that which I sent him. I gave directions to have a copy sent to you, and you must have it ere this. The word spoken was, It is not the best plan to follow one line of efforts year after year. Change the order of things. Satan is prepared, when you give him time and opportunity, to rally his forces, and he will work to destroy every soul possible. It is best to change the order you are devising. Do much more work after the meeting. Follow up the interest then rather than before. The spoken truth will have much greater influence than papers containing articles in vindication of the truth. But both combined will have greater force. [Cf: 15MR340.02] p. 150, Para. 1, [1897MS].

In consideration of that which I have already written, I will not

dwell longer on this point, but will speak on another subject in reference to our meeting. If, after the meeting has commenced, a press could be secured to be worked during the meeting, preparing leaflets, notices, and papers to be distributed, it would be as a living thing in their very midst. But to do that which was done at previous camp meetings in Sydney will not answer the purpose now, or have similar results. [Cf: 15MR341.01] p. 150, Para. 2, [1897MS].

Great efforts are to be made. Every soul that believes the truth is to stand in his lot and place, saying, "Here I am; send me." Our camp meetings in Sydney and Melbourne must not show a dearth of laborers. There should be far more personal effort made in practical lines to reach souls. [Cf: 15MR341.02] p. 150, Para. 3, [1897MS].

Brother Baker has visited us, and he has received the impression that ministers such as Elder Farnsworth and others coming to the union conference in Sydney must hasten back to their fields of labor to carry on the work in their special conferences. This is not wise calculation. Our ministering brethren are at great expense in coming, and should work together to have the camp meeting thoroughly manned with efficient workers. One or two must not do all the preaching and all the teaching in Bible lines. At times greater good can be accomplished by breaking up the large congregation into sections. Thus the educator in Bible truths can come closer to the people than in a larger assembly. [Cf: 15MR341.03] p. 150, Para. 4, [1897MS].

Oh, that God would help in this crisis of our work, is my daily prayer. In Sydney, after the camp meeting is over, there should be the most discreet workers. Wise men should be left in charge to do personal work. Strength should not be wasted in the coming meeting by stretching them into the night and exhausting the vitality of the ministerial workers. They are thus left shorn of spiritual and physical vitality. [Cf: 15MR341.04] p. 150, Para. 5, [1897MS].

If men will walk with God, He will hide them in the cleft of the Rock. Thus hidden they can see God in the way that Moses saw Him. With the presence and the light that God gives, they can comprehend more than they have deemed it possible to do. In walking with God and not with self, they will endure the seeing of Him who is invisible. All our workers have too slight a hold on God and eternal realities. The ministerial force in all our camp meetings must be as strong as possible. Preparations must be made for them to leave their fields of labor, if possible in safe hands, with those who will leave the work of preaching, and will labor from house to house as missionaries. In God many can do valiantly, and receive for their labor returns the richness of which will surprise them. God now calls for workers not only for the work of preaching but in coming close to individual souls, thus revealing an aptitude to watch for souls as they that must give account. [Cf: 15MR342.01] p. 150, Para. 6, [1897MS].

It is not in the order of God for ministers to come to the Sydney camp meeting and then return to their fields of labor. We must receive decided strength from God to engage in the work that is to be done. We must not let self swell to large proportions. We must consider the words of Christ, "Without me, ye can do nothing." [Cf: 15MR342.02] p. 151, Para. 1, [1897MS].

Brother Baker read to us Brother Palmer's proposition to come to Cooranbong to hold a canvassing institute. But this is not a favorable time. The meetinghouse, if it is finished, will require all our thought and all our time. The students have all they can carry in their program of study and work, and Brother Palmer would be disappointed in the work he wishes to see accomplished. Those who attend camp meeting will have to work most earnestly, preparing to move to the point of interest in Sydney. The people here will have all they can possibly do to prepare for the meeting. Therefore this would not be a favorable time for Brother Palmer's efforts to tell to the best account. Those in his class could not retain the instruction they would need to have. On the campground he can have his class, which will embrace more than those in the school who wish to enter the canvassing field. Many more will be benefited by having the class in Sydney than here. [Cf: 15MR342.03] p. 151, Para. 2, [1897MS].

I wish to guard against laboring in a rush when there is little chance of doing the work to the best possible advantage. I can write only briefly on these points. We would enjoy nothing better than to have Brother Palmer come up here to labor in the line he proposes, but it would not be best under the circumstances. He would not be satisfied himself, and those he would teach are not prepared just at the close of the school for this work. [Cf: 15MR343.01] p. 151, Para. 3, [1897MS].

Brother Daniells, I wrote you a few lines in reference to Brother Davis. Evil angels are all about him, and at times have control of him in a strange, revolting way. I did not mean to speak of this to anyone, but I have the word from the Lord that he is possessed of an evil spirit and "has no power from the snare to go." His case is like the cases of ancient times. At times, he thinks, speaks, and acts under the influence of satanic agencies, and does revolting things. This casts him into despair. His only hope is to present his case before his brethren who have a living connection with God. The spell will be broken only by most earnest wrestling with God, and this I present to you. Why I spoke of his remaining in Sydney was that he could be in connection with those that could help him during the camp meeting. As soon as possible, this demon-tempter's power must be broken. The more Brother Davis is pressed into the work of God with those that are connected with God, the less power Satan will have over him. But Satan must be rebuked as in olden time, in the name of Jesus Christ of Nazareth. This in faith we must ask the Lord to do, and He will fulfill His word. The Lord will hear prayer. Brother Davis' connection [with] spirits, his experience in theosophy, is his curse. Labor we must to have the man dispossessed. [Cf: 15MR343.02] p. 151, Para. 4, [1897MS].

I can write no more on this line. The mail goes now.--Letter 39, 1897. [Cf: 15MR344.01] p. 151, Para. 5, [1897MS].

(Written November 22, 1897, from Stanmore, Sydney, NSW, to "Dear Brethren in California." [Cf: 16MR45.01] p. 151, Para. 6, [1897MS].

I have confidence that you will help us at this time. We have had a special interest aroused in Stanmore, a beautiful suburb of Sydney. About twenty, I learn, have taken their stand to observe the Sabbath of the Lord, and many more are convicted. The people are deeply interested in the truth, and the important points of present truth are to them as a new revelation. The interest continues to grow, and those who embrace

the truth go right to work for their friends, inviting them to come out to hear. More than this, they invite their neighbors and friends to come to their house. They then secure one of our ministers to give a Bible reading. These meetings are made very interesting. [Cf: 16MR45.02] p. 152, Para. 1, [1897MS].

We have secured a good house for the mission. Here the workers have a home. Instruction is given them to prepare them for the work. Elder Haskell and wife, Elder Starr and wife, Brother Baker, and Brother and Sister Wilson are here. Then there are several women workers, who are selling papers, tracts, and small books. Some days they do very well; then on other days not so well. But they have good average success. [Cf: 16MR45.03] p. 152, Para. 2, [1897MS].

All those newly come to the faith are enthusiastic over the idea of erecting a meetinghouse. Two who have just taken their stand on the Sabbath were expressing their desire for a church building. The husband said to the wife, "What will you give?" She turned to him and said, "Husband, what will you give?" He said, "Let us each write on a slip of paper the sum we propose to give, and then exchange papers." They did this, and each had subscribed 5 pounds. They told Brother Starr that no doubt they would make it more than this, and since then they have doubled their subscription, each giving 10 pounds. Ten pounds from each is quite a donation. No one has been asked to do anything, and this is a surprising chapter in our experience. [Cf: 16MR45.04] p. 152, Para. 3, [1897MS].

Yesterday afternoon I talked to the people from Luke 12. This chapter is a lesson of great importance for all the sons and daughters of God. I told them at the close of my talk that we desired to build a church, and that we would accept all the help that was freely given. We should have to move out by faith. We did not design to erect a cathedral, but a plain building that we would call a tabernacle; one that would be in harmony with our faith. We could not conscientiously spend any of the Lord's money in needless adornment. We would have a neat structure. Skillful hands could make it very tasteful and appropriate. I told them that the building at Cooranbong was a commendable house of worship--neat, thoroughly well built and, in harmony with our faith, dedicated to God free from debt. The interest paid on a debt left on any house of worship is a great loss. We propose that this house shall be as a tabernacle for us. We are all pilgrims and strangers; our citizenship is above. [Cf: 16MR46.01] p. 152, Para. 4, [1897MS].

We would devote this tabernacle to educating and training not the elder members of the church alone, but the children and youth. They are to be taught not to live to please themselves, not to court praise, but to guard their hearts with perpetual vigilance and jealousy, lest they be estranged from God. Teach them what it means to hunger and thirst after righteousness. These lessons must be given, else there will be a thirst for human appreciation and honor, which would be only injury to them should they receive it. [Cf: 16MR46.02] p. 152, Para. 5, [1897MS].

The Lord understands every sacrifice we make for Him to contribute to the necessities of His cause, without ostentation or display. Hide self in Jesus. Our great Teacher has plainly defined the way we should walk. The inward spiritual perception of the truth as it is in Jesus will

never exalt the human agent in his own estimate of self. The Spirit of God leads the human heart to realize that sanctification of the Spirit brings self-abasement and lowliness. [Cf: 16MR47.01] p. 153, Para. 1, [1897MS].

Dec. 16. I rise to write at two o'clock. What gives the proper level to the human mind? It is the cross of Calvary. By looking unto Jesus, who is the Author and Finisher of our faith, all the desire for self-glorification is laid in the dust. There comes, as we see aright, a spirit of self-abasement that promotes lowliness and humbleness of mind. As we contemplate the cross, we are enabled to see the wonderful provision it has brought to every believer. God in Christ and Christ as God, if seen aright, will level human exaltation and pride. There will be no self-exaltation, but there will be true humility. [Cf: 16MR47.02] p. 153, Para. 2, [1897MS].

[1 Cor. 1:17-31; Gal. 6:14, quoted.] The Creator of all worlds humbled Himself to human nature, and in human nature He took the place of meekness and lowliness. Any human being that cherishes highmindedness and self-trust because of self-sufficiency and self-complacency, dishonors his Maker. Just as surely as he does this, he will be humbled. The Lord was rich in heaven's treasure, yet He for our sake became poor, that we through His poverty should be made rich. In the days of His humiliation, He clothed His divinity with humanity. Although He was the Majesty of heaven, He humbled Himself. [Cf: 16MR47.03] p. 153, Para. 3, [1897MS].

Christ devoted Himself to the salvation of the human race, and man should never, never, lift up his heart unto vanity. You who are possessed of worldly treasure are to become poor by following your Redeemer's example, devoting your substance to the advancement of the cause of God, and not to self-indulgence. Those who acquire wealth for the purpose of hoarding it, leave the curse of wealth to their children. It is a sin, an awful, soul-periling sin, for fathers and mothers to do this, and this sin extends to their posterity. Often the children spend their means in foolish extravagance, in riotous living, so that they become beggars. They know not the value of the inheritance they have squandered. Had their fathers and mothers set them a proper example, not in hoarding but in imparting their wealth, they would have laid up for themselves treasure in heaven, and received a return, even in this world, of peace and happiness, and in the future life eternal riches. [Cf: 16MR48.01] p. 153, Para. 4, [1897MS].

Many, many church members have sold themselves, soul, body, and spirit--to enjoyment? no; none can know what enjoyment is till they lay their accumulated treasure at the feet of Jesus--to covetousness and idolatry. Church members are to be true and faithful servants of the Lord. They are to use their entrusted capital to bless the needy in their churches. Churches are to be established where the people of God may worship Him. The pews and seats are not to be rented. The wealthy are not to be honored above the poor. No distinction is to be made. "All ye are brethren." [Cf: 16MR48.02] p. 153, Para. 5, [1897MS].

Your property is a talent lent you by God to test you, to see if you will accept the character of Christ and be a subject of the kingdom of God. Thus you may come into possession of eternal riches. Your profession of Christianity is true if you follow Christ; worthless if

you do not follow Him. Self-indulgence will not secure for any soul a citizenship in the better, even the heavenly, country. Those who will not be good and do good, as did their Master, those who covetously spend their all upon themselves, will lose the eternal riches. They will find no place for their selfish souls in the mansions Christ has gone to prepare for those who love Him. [Cf: 16MR49.01] p. 154, Para. 1, [1897MS].

The time is coming when every entrusted talent must be accounted for. The Lord has put into our keeping talents that we are to improve by wise investment. We are to increase and sustain the facilities for God's worship, not by sociables, fairs, raffles, games, lotteries, or any such means. When money is obtained in this way to sustain the church, it is because the church members are self-indulgent, gratifying pride and appetite by using wine, beer, liquor, and tobacco. Thousands of dollars are expended in needless things, while the poor are suffering for food and clothing, and the cause of God is left to makeshift to secure means to supply its numerous necessities. [Cf: 16MR49.02] p. 154, Para. 2, [1897MS].

God watches to see how His stewards fulfill their sacred trust, and when the cries of the widow and the fatherless come into His ears because of hunger and overwork, sickness and distress, it is written in the books of heaven that the Lord's stewards have embezzled His goods to gratify their selfish passions, and the needy have been left to cry unto God because of the conduct of hardhearted men, who are lovers of pleasure more than lovers of God. Every man in this world is using God's money. Men would have been left to perish if Christ had not given His life for them. He is their Substitute, their Surety. He has given them a probation in which they may work out a perfect character by obedience to all God's commandments. Thus they show that they appreciate the great offering made, that through the Holy Spirit they might be converted and secure eternal riches by laying up their treasure in heaven, and not on earth. [Cf: 16MR49.03] p. 154, Para. 3, [1897MS].

When in the great day of God each one is apportioned his own reward, not many great, not many wealthy, not many of the now-extolled wise, will find mansions awaiting them. Christ says to them, "You in your lifetime had those things which you chose for your happiness. But when your riches and fame perished, it was found that you had not put your treasure beside the throne of God. You did not lay up your treasure in heaven, but you sought to employ it for your own gratification. Your insurance was not in the banks of heaven. The poor members of the royal family have been left in poverty, unaided by the means of God left in your hands with which to do good. You worked hard to glorify yourself, but the work which the Lord gave you to do, to love and serve Him, you refused to do. You had many disparaging remarks to make in regard to the poor and suffering, the homeless widows and the fatherless children, as though they were made of different material from you. You despised My poor, those who loved Him who for their sake and yours became poor that they and you might come into possession of eternal riches. 'What shall it profit a man, if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?'" [Cf: 16MR50.01] p. 154, Para. 4, [1897MS].

I warn all to whom this letter may come that unless you follow where

Christ leads the way, you will fall into Satan's snares and lose heaven. Your houses, your lands, are talents for which you are just as responsible to God as for any He has entrusted to you. You may bury your talent as did the slothful servant, but your business is to inquire of God and to watch for opportunities for doing good with your Lord's entrusted money. His cause is to be advanced. Souls are to be saved, and the question should not be, How much will this effort cost? Will it pay to venture? It will pay if one soul is rescued. That soul is estimated as of more value with God than a world. [Cf: 16MR51.01] p. 155, Para. 1, [1897MS].

All have talents entrusted to them according to their several ability, and the Lord expects these to be used to His name's glory. The warning must go to the world, whether men will hear or whether they will forbear. It may be that by your efforts a score of souls will be brought to the knowledge of Jesus Christ, and each become a worker for the salvation of others. No man should reckon his labor a failure if through his efforts one soul has his name registered in the book of life. Eternity will reveal many wonderful histories in connection with the efforts made, which at the time seemed to be fruitless. [Cf: 16MR51.02] p. 155, Para. 2, [1897MS].

Talents that are not needed are not bestowed. But every talent given has a place where it can be used. The single talent is needed. God has a place for it. There are channels everywhere through which benevolence may flow. Needs are constantly arising; missions are handicapped for want of means. These must be abandoned unless God's people awake to the true state of things. Wait not until your death to make your will, but dispose of your means while you live. Great necessities will arise and means will be needed to supply them. Wherever there is an important field of labor which you see should be worked, there begin, your individual self, to work. [Cf: 16MR51.03] p. 155, Para. 3, [1897MS].

There are portions of the Lord's vineyard untilled because no means have been supplied. There are meetinghouses burdened with debt which should never have had a debt upon them if proper efforts had been made. To find means to put up a house of worship entirely free from debt is one of the greatest acts of benevolence that can be performed. The interest goes out yearly for an old debt, and no one feels the disgrace, but the hardest part is to redeem the blunder made at the first, to clear off the old debt, and stop the interest that is so difficult to raise. The Lord has need of the money He has lent to men to use in doing good. [Cf: 16MR52.01] p. 155, Para. 4, [1897MS].

Dec. 17. I rise at a quarter after two o'clock. I could not complete that which I commenced several days ago. The Lord is working for His people in Stanmore. Brother Sharp lost a situation in a prosperous firm, where he has worked for fourteen years. During all that time no fault was found with him. When Brother Sharp told one of the partners of his decision to keep the Sabbath, he said they could work it all right, and was disposed to give him the day. It is the custom to work only three hours on Saturday, but Brother Sharp promised to make up that time fully by working over hours. [Cf: 16MR52.02] p. 155, Para. 5, [1897MS].

But when the matter was brought before the associate partners, it was decided that they could not keep him if he kept Sabbath. They gave him

one month to decide the matter. As he was firm at the end of the month, he was asked to resign his situation, because they did not like to turn him off. [Cf: 16MR52.03] p. 156, Para. 1, [1897MS].

He said, "Have you not been pleased and satisfied with my work?" [Cf: 16MR53.01] p. 156, Para. 2, [1897MS].

"Perfectly," they said. [Cf: 16MR53.02] p. 156, Para. 3, [1897MS].

"Well, then, why should I act an untruth? I am very sorry to break connection with you, and I want to remain; but I must keep the Sabbath, and I could arrange to keep the Sabbath and do just as many hours work by giving more time. I certainly cannot resign." Then they discharged him. [Cf: 16MR53.03] p. 156, Para. 4, [1897MS].

When he rather abruptly told his wife, she was disappointed. Everything presented itself to her mind in the worst light. She saw her children suffering for want of food and without clothing. She was completely overcome. She was taken with a spasm, and for some time it was uncertain that she would live. But the Lord brought her through. [Cf: 16MR53.04] p. 156, Para. 5, [1897MS].

I had a long talk with this brother. He was a bookkeeper and solicitor for the firm, and has kept everything in order. He is also a musician. I at once saw that an opening must be made for him. His employer was watching him, as were also several others. It was a test question, and we thought he might engage as bookkeeper and solicitor for the health home. They had no money. He had received 3 pounds 10 shillings, per week, and had several children to keep. [Cf: 16MR53.05] p. 156, Para. 6, [1897MS].

December 14 I received a letter saying that Brother Sharp had been sent for to come to an important firm and talk with the proprietor. This man said that he had let his bookkeeper go for a holiday, and in his absence had attended to the books himself. While doing so he found that he credited himself with 15 pounds more per month than had his bookkeeper. He saw that he had been dealt with dishonestly. He told Sharp that he had heard that he had lost his place not because of any failure on his part but because he wanted to keep the Sabbath, and added, "I said, 'That is the man I want. I can trust that man. He has a conscience, and fears God,'" "Well," he said, "you may have the Sabbath"; and I think he has the same pay that he received from the other firm. [Cf: 16MR53.06] p. 156, Para. 7, [1897MS].

So you see the hand of the Lord is in this. His former employer said to one who was favorable to the Sabbath, "I felt bad at having that man leave; he was a faithful workman. I do not know who I can get to fill his place, but I did not want one in my employ who would always be poking the Sabbath down our throats." Poor man! One day he will wish the Sabbath had not only been brought to his throat but that he had taken it in and eaten it as the word of God. The best recommendation that Brother Sharp could have was that he would not dishonor God by breaking the Sabbath. [Cf: 16MR54.01] p. 156, Para. 8, [1897MS].

The interest in Stanmore continues to be good. Brother Wilson writes that they are finding new Sabbathkeepers every week. The work is advancing, and now a lot must be secured on which to build a

meetinghouse. It will cost a good deal in this locality to get a piece of land 100 by 100 feet, but there is no other way but to build. We must have a house of worship in eight or ten weeks. I want you, my brethren, to help me all you can, by taking my shares in the Healdsburg school, and thus release me. I want to invest in this missionary work. We must pay the workers, and we must pay for a lot for the church. [Cf: 16MR54.02] p. 157, Para. 1, [1897MS].

What will you do to help me? If the shares are sold to those who can buy them, and thus divided among the churches, each bearing a part, the load can be easily lifted, and I shall have means to invest here. It must be done. The house of worship will serve for several suburbs, and I will do my best that it may be dedicated without a penny's debt upon it. [Cf: 16MR54.03] p. 157, Para. 2, [1897MS].

The interest in the camp meetings in Melbourne and Sydney has taken in the same features as did the proclamation of the Message in 1842. The interest is spreading far and wide. Those recently come to the truth will do what they can, for they have an enthusiasm that bears the signature of the Holy Spirit. My brethren, will you help me by taking the shares in the Healdsburg school? Will you also help me in the case of Brother Leininger? You are well acquainted with this matter, and can help me if you will. I am now carrying a debt of 1,000 pounds at five-and-a-half percent interest, besides 200 pounds hired for the school building. But notwithstanding I am responsible for this, I make my donation of 25 pounds toward the church in Stanmore. I have been walking by faith, and I shall continue to invest. [Cf: 16MR55.01] p. 157, Para. 3, [1897MS].

Soon after I came to this country, I hired \$1,000 from a brother to commence the school in Melbourne; then \$500 more. This is aside from the sums I have already mentioned. We could not get means, and I walked out by faith. This \$1500 ought to be returned to this brother, who would, if he had it, use it in other places. [Cf: 16MR55.02] p. 157, Para. 4, [1897MS].

I want you to tell our people about the Scott case, and the case of Brother Leininger, and see what can be done for him. I must be released, that I may have means to open up new fields. The cities of Newcastle and Maitland, twenty miles from Cooranbong, are calling for labor. We must have means to start the work. Much canvassing has been done in these places, but we have been waiting until the time should come when we could take hold of the work, and keep at it until these places are fully worked. [Cf: 16MR55.03] p. 157, Para. 5, [1897MS].

Then there are large cities in Queensland calling for help and workers. But we have not had the means in the treasury to keep the workers paid. All round in these countries are cities that need to be entered. But the lack of means prevents it. I submit this matter to you. Forty have now commenced keeping the Sabbath in Stanmore, and still the interest is widespread. I believe we shall have a church of one hundred souls.--Letter 20, 1897. [Cf: 16MR56.01] p. 157, Para. 6, [1897MS].

[2 Kings 6:15-23, quoted.] When the people of God are brought into strait places, when apparently there is no escape for them, the Lord alone must be their dependence. There is, you think, a need to meet

Picton. If you do meet him in controversy, to vindicate the truth, be sure that the Lord identifies His interest with you. Nothing should lead you into debate with men who have no honor for God or for man. Always refuse to enter into such a contest. If the honor of God demands that the truth be vindicated in a discussion, put self out of sight, and let Christ alone appear. Nothing can then befall you as a representative of Christ but that will redound to His name's glory. Open the heart in contrition to God. Do not follow your opponent, but cast the seeds of truth, leaving a present Christ to take care of the question. [Cf: 16MR295.01] p. 158, Para. 1, [1897MS].

"How shall we do?" Stand upon the platform of eternal truth, and see the salvation of God. Bear in mind that we are praying for you. Do not let self manifest a spirit of retaliation. Guard your words, that they may drop as silver and gold. Never for a moment lose the consciousness that you are Christ's ambassador, speaking in Christ's stead. [Cf: 16MR295.02] p. 158, Para. 2, [1897MS].

The object of all ministry is to keep self out of sight, and to let Christ appear. The exaltation of Christ is the great truth that all who labor in word and doctrine are to reveal. At our late meeting men and women have been stirred. Thoughts that are strange and new have taken possession of human minds. Men are musing in their hearts, Are not these words sensible and true? [Cf: 16MR295.03] p. 158, Para. 3, [1897MS].

Every thought of this kind is the result of the Holy Spirit's working on the human mind. And if the advocates of these new themes and doctrines are sustained by the Word, if their spirit and actions make them witnesses for God, if the true light shines through them in clear, bright beams, if they reveal a patient, kind, forbearing spirit, the efforts made by the adversaries of truth, as in Christ's day, will be powerless. If these misapply truth, as they surely will, if they misinterpret and wrest the Scriptures in order to sustain error, if they make personal threats that they may stir your passions to retaliate, as they certainly will do, keep your words pure and calm. Remember that Jesus is by your side to help you to reveal His Spirit and not your own natural temperament. [Cf: 16MR296.01] p. 158, Para. 4, [1897MS].

You are God's delegated messenger. You are to act in His place. Then represent Christ, and not your individual, rash temperament. Angels of God are close beside you, and they will keep you in peace, and will give you words to speak which will be as a sweet odor. This will show that you have the Spirit of Christ and of the truth. It is not by your show of knowledge or of superior talent or philosophy that you reveal Christ, but by keeping your own soul emptied of your natural self. [Cf: 16MR296.02] p. 158, Para. 5, [1897MS].

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the lord of the whole earth" [Zech. 4:11-14]. [Cf: 16MR296.03] p. 158, Para. 6, [1897MS].

These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the word of the Lord to the people in warnings and entreaties. The word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth. This is the baptism by the Holy Spirit with fire. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart. [Cf: 16MR297.01] p. 159, Para. 1, [1897MS].

Keep Jesus constantly in view, telling of One mightier than yourself. God would have His own people true to principle, servants of a great Creator, doing their work as shepherds of the flock of God, ever presenting the greater Shepherd, that the eyes of their hearers may be attracted to the fountain of light, and that Christ our Lord shall be exalted in word, in manner, in spirit, in calm self-possession. Let the watchword be, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: 16MR297.02] p. 159, Para. 2, [1897MS].

"Then the angel that talked with me answered and said unto me, knowest thou not what these be? And I said, No, my lord. . . . This is the word of the Lord unto Zerubbabel, saying Not by might, nor by power, but by My Spirit, saith the Lord of hosts." The work before every soul who has the light of Bible truth is to allow himself to be worked by the Holy Spirit. God's people are appointed to prepare the world for the great event of the coming of our Lord. [Cf: 16MR297.03] p. 159, Para. 3, [1897MS].

Teachers of truth need always to remember that the church militant is not the church triumphant. The servants of God must not strive for the mastery, [nor] seek to be recognized as great men, but as good men. Envy and jealousy have corrupted many souls to their ruin. God's servants must learn to lean upon no human support. They are not to be dependent on human praise or deference, or [to be] depressed by human censure. Neither are they to look for human recompense. Their record is not kept by human figures, but kept by One on high. [Cf: 16MR297.04] p. 159, Para. 4, [1897MS].

Bear in mind, ye ministers of God, that you must keep your own spirit free and uncontaminated by the alloy of human devising. There is a high and holy standard for you to reach. Let the peace of God calm and soothe your minds and hearts. Then with Paul you can say, "It is a very small thing that I should be judged of you, or of man's judgment" [1 Cor. 4:3]. [Cf: 16MR298.01] p. 159, Para. 5, [1897MS].

My message to you, my brother, is that the great cause of truth is not to be imperiled by wayward human impulse or caprice. Let your shining not be as the meteor flash, to go out in darkness. Let your light be the reflected light of the Sun of Righteousness. Let the bright and morning Star appear shining steadily above you in changeless glory. [Cf: 16MR298.02] p. 159, Para. 6, [1897MS].

Often the very best men, those whom God uses to His name's glory, are unrecognized by human wisdom, but not for one moment are they forgotten by God. When John was exiled to the Isle of Patmos, there were many who

thought him to be past service, an old and broken reed ready to fall at any time. But the Lord saw fit to use him in that lonely island home where His servant was imprisoned. The world and the bigoted priests and rulers rejoiced that they were at last rid of his ever fresh testimony. [1 John 1:1-3, quoted]. [Cf: 16MR298.03] p. 159, Para. 7, [1897MS].

This whole chapter is full of brave courage, of hope and faith and assurance. It was because of this testimony, so amazing to those who wished to forget Christ, who hated the crucified Redeemer, whom they had rejected, that they wished to get that voice beyond their hearing, that his testimony might no more be a witness against their wicked deeds in crucifying the Lord of glory. But they could not put him in any place where his Lord and Saviour Jesus Christ could not find him. [Cf: 16MR298.04] p. 160, Para. 1, [1897MS].

Christ's servants who are true and faithful may be unrecognized and unhonored by men who may be united with Seventh-day Adventists, but the Lord will honor them. They will not be forgotten by God. He will honor them by His presence because they have been found true and faithful. Those who have grown old in the cause and work of God have an experience of great value for the church. God honors His servants who have grown old in His service. The most glorious truths concerning the last chapters of this earth's history were given to the aged disciple whom Jesus loved. [Cf: 16MR299.01] p. 160, Para. 2, [1897MS].

How vain are the devices of man against God! Man may propose and plan and devise, but the Lord disposes of all matters to His own name's glory. Let us bear in mind that one of the most painful occurrences connected with religious controversy is the too-often ungenerous, unrighteous bearing of self in those who are engaged in it. They speak sharp things which are only reflected back to injure themselves. All controversies are to be shunned, for they seldom advance the truth. Human passion should never appear in religious controversy. We are not to silence and humiliate, but to convince men of the truth as it is in Jesus. Evil is to be overcome with good. [Cf: 16MR299.02] p. 160, Para. 3, [1897MS].

The Lord will take in hand all who are unreasonable and wicked and deceiving. "Vengeance is mine: I will repay, saith the Lord." Let no movement be made that will discourage inquiry or examination, but meet all opposition with meekness of wisdom. Let not one hard stone be thrown to hit an opponent. In the course he pursues he is deciding his own eternal destiny. [Cf: 16MR299.03] p. 160, Para. 4, [1897MS].

Hard references, personal applications, charging upon an opponent, are not the work given to any mortal who is in Christ's service. We must be true as steel to principle, true to our loyalty to God, all the while considering that he who opposes the truth is opposing the counsel of God against himself. Let your heart melt with pity for the one whose heart is enclosed with the meshes of Satan. While supposing that he is doing God service, he is fighting against the truth. He cannot discern this to be truth, because he will not come to the truth to search for the truth with unprejudiced mind. The love of Christ should be in our hearts. [Cf: 16MR300.01] p. 160, Para. 5, [1897MS].

All who advocate the truth should have that faith that works by love and purifies the soul. There is to be no compromise of the truth.

Steadfast principle is to be maintained by Christ's followers who love the truth. They must show what the truth has done for them in transformation of character, making them kind and courteous peace lovers and peacemakers. Such shall be called the children of God. [Cf: 16MR300.02] p. 160, Para. 6, [1897MS].

We who claim to believe the truth should reveal its fruits in our words and character. We are to be far advanced in a knowledge of Jesus Christ, in the reception of His love for God and for our neighbor, in order to have the sunlight of heaven shining in our daily life. Truth must reach down to the deepest recesses of the soul, and cleanse away everything unlike the spirit of Christ, and the vacuum be supplied by the attributes of His character who was pure and holy and undefiled, that all the springs of the heart may be as flowers, fragrant with perfume, a sweet-smelling savor, a savor of life unto life.--Ms 109, 1897. [Cf: 16MR300.03] p. 161, Para. 1, [1897MS].

In heaven Satan had declared that the sin of Adam revealed that human beings could not keep the law of God, and he sought to carry the universe with him in this belief. Satan's words appeared to be true, but Christ came to unmask the deceiver. He came that through trial and dispute of the claims of Satan in the great conflict, He might demonstrate that a ransom had been found. The Majesty of heaven would undertake the cause of man, and with the same facilities that man may obtain, stand the test and proving of God as man must stand it. [Cf: 16MR115.01] p. 161, Para. 2, [1897MS].

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that he was a liar, and that man, as God created him, connected with the Father and the Son, could obey every requirement of God. Speaking through His servant He declares, "His commandments are not grievous." It was sin that separated man from his God, and it is sin that maintains this separation. [Cf: 16MR115.02] p. 161, Para. 3, [1897MS].

What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. He was the Majesty of heaven, but in the divine plan He descended from His high and holy estate to take humanity, that humanity might touch humanity, and divinity, combined with humanity, take hold upon divinity. [Cf: 16MR115.03] p. 161, Para. 4, [1897MS].

God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation; so infinitely great that He was the Majesty of heaven, and yet He stooped so low without losing an atom of His dignity or glory! Christ stooped to poverty and to the deepest abasement and humiliation among men. "For our sake He became poor, that we through His poverty might be made rich." "The foxes have holes," He said, "the birds of the air have nests, but the Son of man hath not where to lay His head." [Cf: 16MR115.04] p. 161, Para. 5, [1897MS].

Christ submitted to insult and mockery, contempt and ridicule. He heard His message, which was fraught with love and goodness and mercy, misapplied and misstated. He heard Himself called the prince of the devils because He testified to His Sonship with God. The circumstances

of His birth were divine, but by His own nation, those who had blinded their eyes to spiritual things, it was regarded as a blot and a stain. But these insinuations and charges were but a small part of the abuse He endured in His life. There was not a drop of bitter woe which He did not taste, not a part of the curse which He did not endure, that He might bring many sons and daughters to God. [Cf: 16MR116.01] p. 161, Para. 6, [1897MS].

When we contemplate the fact that Jesus was on this earth as a man of sorrows and acquainted with grief; that in order to save fallen man from eternal ruin He left His heavenly home, we should lay in the dust all our pride. This fact should put to shame all our vanity, and reveal to us our sin of self-sufficiency. Behold Him making the wants, the trials, the grief and suffering of sinful man His own. Can we not take home the lesson that God endured these sufferings and bruises of soul in consequence of sin? [Cf: 16MR116.02] p. 162, Para. 1, [1897MS].

By taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, "that it might be fulfilled that was spoken by the prophet Esaias, Himself took our infirmities and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot. [Cf: 16MR116.03] p. 162, Para. 2, [1897MS].

There should not be the faintest misgivings in regard to the perfect freedom from sinfulness in the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice. This is essential that the soul may not be enshrouded in darkness. This holy Substitute is able to save to the uttermost, for He presented to the wondering universe perfect and complete humility in His human character, and perfect obedience to all the requirements of God. Divine power is placed upon man, that he may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. This is why repenting, believing man can be made the righteousness of God in Him. [Cf: 16MR117.01] p. 162, Para. 3, [1897MS].

The purity and holiness of Christ, the spotless righteousness of Him who did no sin, neither was guile found in His mouth, was heaven's light in contrast with satanic darkness. In Him was a perpetual reproach upon all sin in a world of sensuality and sin. [Cf: 16MR117.02] p. 162, Para. 4, [1897MS].

The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. "I will put enmity," said God, "between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." The seed of Satan is wicked men, who resist the Spirit of God, and who call the law, as did their father the devil, a yoke of bondage. "Sin is transgression of the law," said Christ. "He that committeth sin is of the devil." [Cf: 16MR117.03] p. 162, Para. 5, [1897MS].

The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense

natural; in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked degree as when Christ became a resident of this earth. Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, causing them to revolt, and all His powers were enlisted against Satan. In the purity and holiness of His life, Christ flashed the light of truth amid the moral darkness with which Satan had enshrouded the world. Christ exposed his falsehoods and deceiving character, and spoiled his corrupting influence. [Cf: 16MR118.01] p. 162, Para. 6, [1897MS].

It was this that stirred Satan with such an intense hatred of Christ. With his hosts of fallen beings he determined to urge the warfare most vigorously; for there stood One in the world who was a perfect representation of the Father, and in His character and practices was a refutation of Satan's misrepresentations of the character of God. [Cf: 16MR118.02] p. 163, Para. 1, [1897MS].

It was the purity and sinlessness of Christ's humanity that stirred up such satanic hatred. His truth revealed their falsehoods. Satan saw God, whom he had charged with the attributes which he himself possessed, revealed in Christ in His true character--a compassionate, merciful God, not willing that any should perish but that all should come to Him in repentance and have eternal life. [Cf: 16MR118.03] p. 163, Para. 2, [1897MS].

Intense worldliness has been one of Satan's most successful temptations. He designs to keep the minds and hearts of men so completely filled with worldly attractions that there will be no room for heavenly things. He controls the minds of men in their love of the world. The inordinate attachment to earthly things eclipses the heavenly, and puts the Lord out of the sight and understanding of men. False theories and false gods are cherished in the place of the true. [Cf: 16MR118.04] p. 163, Para. 3, [1897MS].

Men are dazed and charmed with the glitter and tinsel of the world. They are so attached to the things of earth that they will commit any sin in order to gain some worldly advantage. Satan thought to overthrow Christ on this point. He thought that the humanity of Christ would be easily overcome by his temptations. "And the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and said unto Him, All these things will I give Thee if Thou wilt fall down and worship me." [Cf: 16MR119.01] p. 163, Para. 4, [1897MS].

But Christ was unmoved; and He used only the weapons justifiable for human beings to use--the word of Him who is mighty in counsel, "It is written." [Cf: 16MR119.02] p. 163, Para. 5, [1897MS].

Had there been the least taint of sin in Christ, Satan would have bruised His head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope. But Christ "knew no sin." He was the Lamb "without blemish and without spot." [Cf: 16MR119.03] p. 163, Para. 6, [1897MS].

With what intense interest was this controversy watched by the heavenly angels and the unfallen worlds as the honor of the law was being vindicated. Not merely for this world, but for the universe of heaven and the worlds that God had created, was the controversy to be forever settled. The confederacy of darkness were watching for the semblance of a chance to rise and triumph over the divine and human Substitute and Surety of the human race, that the apostate might shout Victory, and the world and its inhabitants forever become his kingdom. But Satan reached only the heel; he could not touch the head. [Cf: 16MR119.04] p. 163, Para. 7, [1897MS].

Now he sees that his true character is clearly revealed before all heaven, and that the heavenly beings and the worlds that God has created would be wholly on the side of God. He sees that his prospects of future influence with them will be entirely cut off. Christ's humanity will demonstrate for eternal ages the question which settled the controversy. [Cf: 16MR120.01] p. 164, Para. 1, [1897MS].

What was it that moved His own nation to throw such scorn upon Jesus? The Jews were expecting an earthly prince who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey His statutes, His commandments, and His laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests. [Cf: 16MR120.02] p. 164, Para. 2, [1897MS].

But it was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness shining amid the moral darkness in such distinct rays revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such an one as themselves. The Jews could have borne their disappointed hopes better than they could the righteous denunciation of their sins. In parables Christ laid bare their professed sanctity. He compared them to whited sepulchers, deceiving the people by their pretensions to piety. [Cf: 16MR120.03] p. 164, Para. 3, [1897MS].

That which Christ had specified would be His work, was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spake, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. Every miracle wrought by Christ convinced some of them of His true character, which answered to the specifications of the Messiah of prophecy; but those who did not receive the light of heaven set themselves more determinedly against this evidence. [Cf: 16MR120.04] p. 164, Para. 4, [1897MS].

In His youth Christ was subject unto His parents--an example of obedience to all the youth. In His youth He learned the trade of a carpenter, and earned His bread by the sweat of His brow. Thus He honored physical labor, and gave it as a lesson in His practical life. It should be an encouragement and source of strength to every human being in the performance of the commonplace duties of life to know that Jesus labored and toiled to provide for His own temporal wants. [Cf:

16MR121.01] p. 164, Para. 5, [1897MS].

The teachings of Christ, in precept and example, were the sowing of the seed, to be afterward cultivated by His disciples. He scattered the heavenly grain like precious pearls, which minds and hearts that desired light and knowledge might skillfully gather up as precious treasures sent from heaven. [Cf: 16MR121.02] p. 164, Para. 6, [1897MS].

Christ set forth truths more spiritual and deep than had ever before been heard from rulers, scribes, or elders. "I am the Way, the Truth, and the Life," He declared. The rich treasures of truth opened before the people attracted and charmed their senses. They were in marked contrast with the dry, lifeless, spiritless expositions of the Old Testament Scriptures by the rabbis. And the miracles which He wrought kept constantly before His hearers the honor and glory of God. He seemed to them a messenger direct from heaven, for He spoke not to their ears, but to their hearts. [Cf: 16MR121.03] p. 164, Para. 7, [1897MS].

After listening to Christ the doctrines of the priests and rabbis were dry and painful to the ears of the people. These dignitaries of the temple saw that they could not hold the people, and they were filled with jealousy and hostility. Christ stood forth in His humility, yet in dignity and majesty, as one born to command. A power attended Him wherever He went, and hearts were melted into tenderness. An earnest desire was created to be in His presence, to listen to the voice of Him who uttered truths with such solemn melody. [Cf: 16MR122.01] p. 165, Para. 1, [1897MS].

The sayings of Christ are to be valued, not merely in accordance with the measure of the understanding of those who hear; they are to be considered in the important bearing which Christ Himself attaches to them. He took the old truths, of which He Himself was the originator, and placed them before His hearers in heaven's own light. How different was their representation. What a flood of meaning and brightness and spirituality was brought in by their explanation. [Cf: 16MR122.02] p. 165, Para. 2, [1897MS].

After His resurrection, Christ opened the understanding of His followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ referred to His humiliation, rejection, and crucifixion, the disciples could not take in His meaning. It had been a part of their education to expect Christ to set up a temporal kingdom, and when He spoke of His sufferings they could not understand His words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, He would bring many things to their remembrance. [Cf: 16MR122.03] p. 165, Para. 3, [1897MS].

Christ had many truths to give to His disciples, of which He could not speak, because they did not advance with the light that was flashed upon the Levitical laws and the sacrificial offerings. They did not embrace the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. [Cf: 16MR123.01] p. 165, Para. 4, [1897MS].

And for the same reason Christ's disciples of 1897 do not comprehend important matters of truth. So dull has been the comprehension of even those who teach the truth to others that many things cannot be opened to them until they reach heaven. It ought not to be so. But as men's minds become narrow, they think they know it all, and set one stake after another in points of truths of which they have only a glimpse. They close their minds as though there were no more for them to learn, and should the Lord attempt to lead them on, they would not take up with the increased light. They cling to the spot where they think they see a glimmer of light, when it is only a link in the living chain of truths and promises to be studied. They know very little of what it means to follow in the footsteps of Christ. [Cf: 16MR123.02] p. 165, Para. 5, [1897MS].

The harmonious relation of truth, like links in a chain, will, just as fast as the mind is quickened by the Spirit of God to comprehend light and in humbleness of mind appropriate it, be dispensed to others, and give the glory back to God. The development of truth will be the reward to the humble-hearted seeker, who will fear God and walk with Him. The truth which the mind grasps as truth is capable of constant expansion and new developments. While beholding it, the truth is seen in all its bearings in the life and character, and becomes more clear and certain and beautiful. As the mind grasps it in its preciousness, it becomes elevated, ennobled, sanctified. [Cf: 16MR123.03] p. 165, Para. 6, [1897MS].

The entire system of Judaism was the gospel veiled. Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. I have been shown that those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. The Light of the world is sending His divine rays back to enlighten the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are now [to] look to God Himself as the Author of all truth. [Cf: 16MR124.01] p. 166, Para. 1, [1897MS].

Man's inventions and traditions are not only unreliable, but dangerous, for they place men where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer possesses the key, and unlocks the treasure house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men. [Cf: 16MR124.02] p. 166, Para. 2, [1897MS].

Christ's habits and customs and practices were not after the standard of the world. What a lesson He gives to the Christian churches throughout the world not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify their feeling of superiority, keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbor. Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose leading and example are such following? Certainly not the example of Him who said, "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 gospel to the poor." [Cf: 16MR124.03] p. 166, Para. 3, [1897MS].

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of other men for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. [Cf: 16MR125.01] p. 166, Para. 4, [1897MS].

Sharp, clear conceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher in finding precious gems. In closely investigating every jot and tittle which we think is established truth beyond controversy, in comparing Scripture with Scripture, searching to see if there is no flaw in their interpretation, errors may be discovered. Christ would have the searcher of the Scriptures sink the shaft down deeper into the mines of truth. If the search is properly conducted, precious jewels of inestimable value will be found. The word of God is the mine of the unsearchable riches of Christ.--Manuscript 143, 1897. [Cf: 16MR125.02] p. 166, Para. 5, [1897MS].

Christ stooped to take man's nature that He might reveal God's sentiments toward the fallen race. Divinity and humanity combined were brought within the reach of all, that fallen man might reveal the image of God. Christ assumed our nature to counterwork Satan's false principles.--Ms 43, 1897, pp. 2, 3. [Cf: 17MR24.04] p. 166, Para. 6, [1897MS].

By overcoming in man's behalf, He [Christ] was placing fallen man on vantage ground with God. In His human nature Jesus gave evidence that in every temptation wherewith Satan shall assail fallen man, there is help for him in God, if he will take hold of His strength, and through obedience make peace with Him. Jesus stood forth in human nature a conqueror in behalf of the fallen race.--Ms 49, 1897, p. 9. [Cf: 17MR24.05] p. 167, Para. 1, [1897MS].

As the world's Redeemer He [Christ] understands all the experiences that humanity must pass through.--Ms 128, 1897, p. 11. [Cf: 17MR24.06] p. 167, Para. 2, [1897MS].

What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition. . . . [Cf: 17MR25.04] p. 167, Para. 3, [1897MS].

By taking upon Himself man's nature in its fallen condition Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" [Matt. 8:17]. He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot. [Cf: 17MR25.05] p. 167, Para. 4, [1897MS].

There should not be the faintest misgiving in regard to the perfect

freedom from sinfulness in the human nature of Christ.--Ms 143, 1897, pp. 1, 3. [Cf: 17MR26.01] p. 167, Para. 5, [1897MS].

(Written June 24, 1897, from "Sunnyside, Cooranbong, NSW, to "Dear Sister Wessels.")--I learn that you do not feel willing to have your son leave Africa. I heard that he was anxious to leave Africa and establish himself elsewhere, engaging in some missionary work. I understood that he wanted to build a sanitarium in some country where it was needed. We know that a sanitarium is much needed here in Sydney. [Cf: 17MR57.01] p. 167, Para. 6, [1897MS].

We feel very sad to think that so much money has been piled up in buildings in Battle Creek. This outlay of means, unadvised by the Lord, has crippled every new missionary field, because the treasury in Battle Creek has been left destitute of means. They could not help us to start the work from the great center because the means was misappropriated. This warning has been given to them over and over again. We cannot obtain means from the center in Battle Creek to advance the work because they have erected so many buildings that the means is not to be had. [Cf: 17MR57.02] p. 167, Para. 7, [1897MS].

If your son John is anxious to establish a sanitarium, he could try it here where it is so much needed. A start has already been made, but we cannot obtain suitable buildings by hiring them. From the light the Lord has given me, it is better for your sons to be in some place other than Africa. There are temptations constantly around them that have a tendency to lead them away from Bible principles. The souls of your children are precious to you, and much more precious are they to God, who gave His only begotten Son to redeem them to Himself, to bring in connection with Himself, that they might obtain a sound, all-round experience, and as the Lord's purchased possession call into exercise the qualifications and endowments God has given them to be used, not merely for selfish purposes but for His own name's glory. [Cf: 17MR57.03] p. 167, Para. 8, [1897MS].

The material world is under God's control. The laws that govern all nature are obeyed by nature. Everything speaks and acts the will of the Creator. The clouds, the rain, the dew, the sunshine, the showers, the wind, the storm, all are under the supervision of God, and yield implicit obedience to Him who employs them. The tiny spear of grass bursts its way through the earth, first the blade, then the ear, and then the full corn in the ear. The Lord uses these, His obedient servants, to do His will. The fruit is first seen in the bud, enclosing the future pear, peach, or apple, and the Lord develops these in their proper season, because they do not resist His working. They do not oppose the order of His arrangements. His works, as seen in the natural world, are not one half comprehended or appreciated. These silent preachers will teach human beings their lessons, if they will only be attentive hearers. [Cf: 17MR58.01] p. 168, Para. 1, [1897MS].

Can it be that man, made after the image of God, endowed with the faculties of reason and speech, shall alone be unappreciative of the gifts God has bestowed upon him, and which, if improved, can be enlarged? Shall those who might be elevated and ennobled, fitted to be co-laborers with the greatest Teacher the world ever knew, be content to remain imperfect and incomplete in character, producing disorder when they might become vessels unto honor? Shall the bodies and souls

of God's purchased inheritance be so hampered with world-bound habits and unholy practices that they will never reflect the beauty of the character of Him who has done all things well in order that imperfect man, through the grace of Christ, might do all things well, and hear at last Christ's benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"? [Cf: 17MR58.02] p. 168, Para. 2, [1897MS].

God spoke, and His words created His works in the natural world. God's creation is but a reservoir of means made ready for Him to employ instantly to do His pleasure. Nothing is useless, but the curse has caused tares to be sown by the enemy. Shall rational beings alone cause confusion in our world? Shall we not live to God? Shall we not honor Him? Our God and Saviour is all-wise, all-sufficient. He came to our world that His perfection might be revealed in us. [Cf: 17MR59.01] p. 168, Para. 3, [1897MS].

My dear sister, our faith must increase. We must be more like Jesus in conduct and disposition. The light that shines on our path, the truth that commends itself to our intelligence, if obeyed will sanctify and transform the soul, but if disobeyed it will consume us. I see that there is danger on every side. We now have altogether too little time left to use it unprofitably. The knowledge of truth, the heavenly wisdom, spiritual endowments, are heaven's goods committed to us for wise improvement. We have no time or strength or goods to use for selfish purposes. By using God's gifts as sanctified and holy to advance his cause in the world, we can lay up treasure in heaven. [Cf: 17MR59.02] p. 168, Para. 4, [1897MS].

I shall not urge your son to come to Sydney, but he can ask wisdom of God, who says He will give liberally to all that ask Him, and upbraid not. But let him ask in faith, nothing doubting, "for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing from the Lord. A double minded man is unstable in all his ways." [Cf: 17MR59.03] p. 168, Para. 5, [1897MS].

If your son will hang his helpless soul on Jesus Christ, and believe in Christ as his personal Saviour, he will know the will of the Lord. Then let him do what the Lord says. If he feels inclined by the Spirit of the Lord to come to Australia, we will be glad and thankful. Not that we expect that he will invest all that he has here, to be any man's property, but his own. It is not the large gifts we desire. [Cf: 17MR59.04] p. 169, Para. 1, [1897MS].

When the Lord gives your son light to go to any place, do not try to stay his steps. Let him hear the voice of the great Shepherd, and follow Him. I have not written to Peter, John, or Philip, to draw means from you, in all the letters you have received. But as Sister Harmon Lindsay, Brother Peter Wessels, and Mother Wessels have means invested here, some as donations, others as a loan, I have had a desire to keep you acquainted with our situation and advancement. [Cf: 17MR60.01] p. 169, Para. 2, [1897MS].

If I supposed you thought my letters were written to draw means from you, I would stop my letter writing very decidedly. I do not write because I expect you to send us money, but because I wish to help you

with the counsel and the light that God has given me. I do not want John to help us here in Australia if the Lord wants him in any other place. I want God's will and God's way to be my will and my way. [Cf: 17MR60.02] p. 169, Para. 3, [1897MS].

May the Lord be your strength, my dear sister. May He be very near to comfort and bless you and your children, and may you be greatly blessed in your children, and be bound up in complete harmony with Jesus Christ, is the prayer of your sister.--Letter 131, 1897. [Cf: 17MR60.03] p. 169, Para. 4, [1897MS].

The arch-apostate, who still retained his lofty stature, led the apostate host, who were leagued with human beings in the strife against God. Satanic agencies confederated with evil men to lead the people to believe that Christ was the chief of sinners, and to make Him an object of detestation. But the priests and rulers failed to realize that in Christ divinity was enthroned in humanity. The humanity of Christ could not be separated from His divinity. [Cf: 18MR70.01] p. 169, Para. 5, [1897MS].

Hanging on the cross, the Son of God bore the insults of Satan and his agencies. Those that Christ had declared were whited sepulchers, who deceived the people by an outward appearance of sanctity, were now reviling One who came from heaven to save a perishing world, and in whose heart a zeal for right and justice and for the glory of God was the highest object. Those who chose Barabbas, thus yoking up with Satan, gave evidence that a profession of piety and of love for God, and a claim to know the Scriptures, neither made them the sons of God nor led them to represent His character. To those who had true religion--and there were such among the spectators--it must indeed have appeared as if Satan were linked up with the men triumphantly shouting in blasphemy against One who was Commander of all heaven. [Cf: 18MR70.02] p. 169, Para. 6, [1897MS].

Heavenly angels were not far away. They heard the mocking taunts and saw the wagging of heads. Gladly would they have broken their ranks and gone to the Son of God in His humiliation and bodily anguish, but this they were not permitted to do. It must be demonstrated before the universe what men will do when under the control of Satan. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil." [Cf: 18MR70.03] p. 169, Para. 7, [1897MS].

Obedience to every word that proceeds from the mouth of God is required. Had Christ conceded one jot or tittle of this, the hostility of Satan and his army would not have burst upon Him with irrepressible fury. He was able to perform marvelous works, and had He but allowed some license to sin, had He permitted evil passions to go unrebuked, men would have given Him their homage. But He rebuked all sin and hypocrisy, and they said, He is an impostor. Satan and his angels united with the priests and rulers in mocking and deriding the Son of God. Thus were the words fulfilled. "Thou shalt bruise His heel." [Cf: 18MR71.01] p. 170, Para. 1, [1897MS].

By those who mocked Christ as He hung on the cross, Satan and his angels were personified. He filled them with vile and loathsome

speeches. He inspired their taunts. But by all this he gained nothing. He was permitted to bruise Christ's heel, but Christ was bruising his head. By working through the priests against Christ, Satan was effecting his own discomfiture and downfall. [Cf: 18MR71.02] p. 170, Para. 2, [1897MS].

Could one sin have been found in Christ, the world would have been plunged into blackness and ruin. If Satan could have so bruised Christ's heel that He would have yielded to the physical torture, his triumph would have been complete. He could have shouted victory. The world would have been his kingdom. But Satan could only cause pain. He could not touch Christ's head unless Christ proved false to God. [Cf: 18MR71.03] p. 170, Para. 3, [1897MS].

As the prince of darkness inspired the priests to join the rebellion against the will of God, so he will again inspire men. He will persuade them to apostatize from the service of God, and make their religion as a weapon with which to fight against God. They may profess great zeal in God's service, but, poor souls, they are serving the prince of darkness, and as their general, Satan leads them. [Cf: 18MR71.04] p. 170, Para. 4, [1897MS].

"And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is being interpreted, My God, My God, why hast Thou forsaken Me?" The wrath of God fell upon Christ. This was the hiding of the Father's countenance. Though innocent, Christ was treated as a sinner, that through His merits sinners, though guilty, might be treated as the loyal and obedient children of God. Christ died with the sins of the world imputed to Him, that His righteousness might be imputed to the sinner. When the sense of the loss of His Father's favor was withdrawn, Christ had drained the last dregs in the cup of bitterness. [Cf: 18MR72.01] p. 170, Para. 5, [1897MS].

"Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished." There was a shriek, shrill and agonizing, and the Son of God expired. He died of a broken heart. When the spear was thrust into His side, there flowed forth blood and water. His heart was broken by His mental agony. The hearts of those who seek the Lord and find Him will be broken as they see the result of sin. [Cf: 18MR72.02] p. 170, Para. 6, [1897MS].

What great and wonderful effects have come from the crucifixion of Christ! What a view of the character of God [and] His sacrifice has opened to the universe! His love for man, far surpassing all human love, has lifted the law of God to its own eternal dignity. The attributes of God have been revealed, and the holy requirements of His law have been vindicated. The effects of the sacrifice on the cross are still felt; but all who would be saved must themselves have an interest in the crucified One. [Cf: 18MR72.03] p. 171, Para. 1, [1897MS].

In His great suffering, Christ felt no pang of bitterness against His persecutors. He felt no remorse for His own sins [for He had none], but for the sins of the fallen race. Those who refuse the gift of Christ will one day feel the sting of remorse. Entire obedience to the law of God is the condition of salvation. Those who refuse this, who refuse to

accept Christ, will become embittered against God. When punished for transgression, they will feel remorse, despair, and hatred. This will be the experience of all who do not enter into Christ's sufferings. It is the sure consequence of sin. [Cf: 18MR72.04] p. 171, Para. 2, [1897MS].

We read of chains of darkness for the transgressor of God's law. We read of the worm that dieth not and of the fire that is not quenched. Thus is represented the experience of everyone that has permitted himself to be grafted into the stalk of Satan, who has cherished sinful attributes. When too late he will see that sin is the transgression of God's law. He will realize that because of transgression, his soul is cut off from God, and that God's wrath abides upon him. This is fire unquenchable. Thus the soul and body of every unrepentant sinner will be destroyed. Satan, the first transgressor, strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins and receive forgiveness and grace unto salvation, will suffer the results of his course. [Cf: 18MR73.01] p. 171, Para. 3, [1897MS].

Charged with an embassy of mercy, love, and pardon, Christ came to His own, but His own received Him not. He was buffeted by temptation, and bruised and lacerated by the cruel lash. He was crowned with thorns, and His hands and feet pierced by nails. In His dying agony on the cross He was scorned by the people who claimed to be waiting for the Messiah, but who by their actions showed the value of their spirituality. Surely Christ has borne our griefs and carried our sorrows. Surely He was wounded for our transgressions and bruised for our iniquities. But did not Satan understand that while he was bruising the heel of the Son of God, the Son of God was bruising his head? [Cf: 18MR73.02] p. 171, Para. 4, [1897MS].

By dying on the cross Christ gave His life as an offering for sin, that through His power man might turn from his sins, become converted, and be a laborer together with God. Greater love than this can never be shown. More could not be done than has been done to demonstrate the immutability of the law of God. Christ did not die to abolish the law or to detract in the slightest degree from its influence or power. He died to exalt the law and make it honorable. Full of goodness, compassion, and love, He hated only one thing--sin, "the transgression of the law." In the very act of dying to save that which was lost, Christ reached the perfect standard of obedience as our Substitute and Surety. His death exemplified the curse of sin. [Cf: 18MR74.01] p. 171, Para. 5, [1897MS].

"The law of the Lord is perfect, converting the soul." Obedience to this law is required; for it is the transcript of the character of God. Obedience is the proof of love. "If ye love Me," Christ said, "keep My commandments." In order to escape from obedience to the moral law, the teachers of today deceive poor, bewildered souls by saying that Christ's commandments and the precepts of the moral law are not the same thing. But this is not so. [Cf: 18MR74.02] p. 172, Para. 1, [1897MS].

"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If a man love Me, he will keep My words: and My Father will love him, and we will come unto him

and make our abode with him. He that loveth Me not keepeth not My sayings, and the word which ye hear is not Mine, but the Father's which sent Me" [John 14:21, 23, 24]. This is the truth in regard to the plan of salvation. No other foundation can be laid than that which is laid. [Cf: 18MR74.03] p. 172, Para. 2, [1897MS].

While enduring the contradiction of sinners against Himself, Christ bore insult, abuse, and mockery. This was part of the great plan. The result of Satan's working through professedly pious men must be shown. No pang of anguish that Christ endured was in vain. Thus the ransom was paid for all who accept Christ as their personal Saviour. From the Word of God they receive their title to freedom. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" [1 Peter 1:10, 11]. [Cf: 18MR74.04] p. 172, Para. 3, [1897MS].

If we obey the commandments of God, we receive our emancipation from sin. "Whatsoever we ask of Him, 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" [1 John 3:22-24]. [Cf: 18MR75.01] p. 172, Para. 4, [1897MS].

"If Christ be not risen," wrote the apostle Paul, "Then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" [1 Cor. 15: 14-18]. "And with great power gave the apostles witness of the resurrection of the Lord Jesus" [Acts 4:33]. [Cf: 18MR75.02] p. 172, Para. 5, [1897MS].

The Roman guard saw the resurrection of Christ, and testified to it. John's testimony in regard to the life, crucifixion, resurrection, and ascension of Christ is clear and forcible. After Christ had ascended, John's testimony concerning Christ disturbed those in power. With power he bore witness that Christ was a risen Saviour. To please the Jews the Romans had crucified Christ, and now they sought still further to please them by placing John where his voice would not be heard by Jew or Gentile. He was banished to the Isle of Patmos. [Cf: 18MR75.03] p. 172, Para. 6, [1897MS].

Apparently the Lord permitted his enemies to triumph, as far as outward appearance was concerned. But God's hand was moving unseen in the darkness. He permitted His faithful servant to be placed where Christ could give him a more wonderful revelation of Himself to give to the world. The Lord was preparing John to endure hatred and scorn for the sake of the word of God and the testimony of Jesus. He was hidden as it were on a desert island, and here Christ visited him, giving him a most wonderful view of His glory, and making known to him what was to come upon the earth. The man who exiled John was not released from his

responsibility. He was the instrument used by Jehovah to carry out His eternal purpose, and the very effort to extinguish the light, placed the truth in bold relief. [Cf: 18MR76.01] p. 173, Para. 1, [1897MS].

John was deprived of the society of his brethren and of the pleasure of association. But no man could deprive him of the light and revelation of Christ. A great light was to shine from Christ to His servant. Richly favored was this beloved disciple. With the other disciples he had traveled with Jesus, learning of Him and feasting on His word. His head had often rested on his Saviour's bosom. But he must see Him also in Patmos. On the holy Sabbath day, the risen Saviour made His presence known to John; and the testimony then given him is given also to us. God would have us search the Scriptures, that we may know what will be in the last days of this earth's history. [Cf: 18MR76.02] p. 173, Para. 2, [1897MS].

[Rev. 1:4-7, 10-13, 17, 18, quoted.] [Cf: 18MR76.03] p. 173, Para. 3, [1897MS].

This is a most powerful testimony, but its true significance is but dimly discerned. Let the student of Scripture carefully ponder every word in the first chapter of Revelation, for every sentence and every word is of weight and consequence. [Cf: 18MR77.01] p. 173, Para. 4, [1897MS].

The appearance of Christ to John should be to all, believers and unbelievers, an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as though oppression and persecution would extinguish them. But at such times the most instructive lessons are given. As in the darkest night the stars shine the brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the more clear and impressive are the beams of the Sun of Righteousness, the risen Saviour. Christ often enters prisons, and reveals Himself to His chosen ones. He is in the fire with them at the stake. [Cf: 18MR77.02] p. 173, Para. 5, [1897MS].

The Lord has wonderful truth to make known through human instrumentalities. He permits those who turn from light and despise His warnings to show on which side they stand by oppressing His people. This will not destroy God's servants if they will hold fast to their faith. It will keep them contrite and humble, preventing them from being exalted above measure by the abundance of light given them.--Ms 106, 1897. [Cf: 18MR77.03] p. 173, Para. 6, [1897MS].

(Written Sept. 2, 1897, at "Sunnyside," Cooranbong, NSW, to "My Brethren.") In your genuine unity is your strength. There is a great work before us. Those who believe the truth, present truth for this time, are few. Let these be bound together in bonds of closest Christian fellowship, to strengthen one another. Let them stand shoulder to shoulder, hearts blended together in oneness, and bound up with Jesus Christ. [Cf: 19MR19.01] p. 173, Para. 7, [1897MS].

That sympathy, that tender regard for one another that brings the blessing of God, that blends all together in God, has not been cherished. There is to be no exalting of self, one above another. Union is enjoined by our Lord Jesus Christ. We are to stand as brothers, our

hearts knit with the hearts of our fellow laborers. [Cf: 19MR19.02] p. 174, Para. 1, [1897MS].

Selfishness and pride hinder the pure love that unites us in spirit with Jesus Christ. If this love is truly cultivated, finite will blend with finite, and all will center in the Infinite. Humanity will unite with humanity, and all will be bound up with the heart of Infinite love. Sanctified love for one another is sacred. In this great work Christian love for one another--far higher, more constant, more courteous, more unselfish, than has been seen--preserves Christian tenderness, Christian benevolence and politeness, and enfolds the human brotherhood in the embrace of God, acknowledging the dignity with which God has invested the rights of man. This dignity Christians must ever cultivate for the honor and glory of God. [Cf: 19MR19.03] p. 174, Para. 2, [1897MS].

Oh, do you not know, can you not understand this? The only begotten Son of God recognized the nobility of humanity by taking humanity upon Himself, and dying in behalf of humanity, testifying throughout all ages 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: 19MR20.01] p. 174, Para. 3, [1897MS].

The human agent who bears the test and trial and proving of God receives his reward. "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." Here the line is placed in our hands, enabling us to measure the love of God. Yet there are greater depths for the line to reach. The cross is invested with a power that language cannot express. Christ's sacrifice in behalf of the human race puts to shame our meager efforts and methods to meet and uplift humanity, to help sinful men and women to find Jesus. [Cf: 19MR20.02] p. 174, Para. 4, [1897MS].

The work of the sons and daughters of God must be of a different character than has yet been manifested by a large number. If they love Jesus, they will have enlarged ideas of the love that has been expressed for fallen man, which required the provision of so expensive an offering to save the human race. Our Saviour asks the cooperation of every son and daughter of Adam who has become a son or daughter of God. [Cf: 19MR20.03] p. 174, Para. 5, [1897MS].

Who can limit the Lord God of Israel? Who can present in correct lines His expensive benevolence? Our Saviour declares that He brought from heaven as a donation eternal life. He was to be lifted up upon the cross of Calvary to draw all men unto Him. How then shall we treat the purchased inheritance of Christ? Tenderness, appreciation, kindness, sympathy, and love should be shown to them. Then we may work to help and bless one another. In this work we have more than human brotherhood; we have the exalted companionship of heavenly angels. They cooperate with us in the work of enlightening high and low. [Cf: 19MR20.04] p. 174, Para. 6, [1897MS].

Having engaged in the work, the amazing work of our redemption, Christ determined in council with His Father to spare nothing, however costly, to withhold nothing, however highly it might be estimated, that would rescue the poor sinner. He would give all heaven to this work of

salvation, of restoring the moral image of God in man. Can we not enlarge our comprehension, and for Christ's sake see the sinfulness of selfish indulgence, the sinfulness of indifference? The want of interest and faith that has long been cherished has so divorced the soul from God that we have only a faint idea of what constitutes us children of God. To be a child of God is to be one with Christ in God, and to put forth our hands in earnest, self-sacrificing love to strengthen and bless the souls that are perishing in their sins. We are to communicate to them that which God has communicated to us. [Cf: 19MR21.01] p. 175, Para. 1, [1897MS].

The word comes to me in the night season to speak to those nigh and afar off, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Shall we confine our work in a narrow groove, and labor only for the churches? Our work is to educate all whose names are on the church books, by precept and example showing them how to work to enlighten, encourage, and save perishing souls. [Cf: 19MR21.02] p. 175, Para. 2, [1897MS].

The Lord is coming, and we have a great work to do. I have been considering the light given me by God concerning the ministry. Within a few days light has come to me, or, rather, past light has been repeated. In our council One who has been our instructor presented before me the work to be done in our cities. This work embraced the suburbs also. We will have close, earnest, trying work to do. Therefore you that have had an experience must stand together, one in heart and mind. No one must exalt himself above his brother in his measurement of himself. There is need that prayer [should] go up to God in faith, that the Lord of the harvest will send forth laborers to His harvest, because the harvest is great and the laborers are few. [Cf: 19MR21.03] p. 175, Para. 3, [1897MS].

There is need that men be set apart for the ministry; but unless there is a close seeking of the Lord to know His will, men who are unprepared will be set apart for the ministry. No man must be chosen because of his prepossessing appearance. Saul, who was designated as king of Israel, was a man of prepossessing appearance, tall and well proportioned. But neither in experience nor character was he fitted for the work. The Lord changed his heart through the operation of His Spirit, making him a converted man. The effect of divine grace upon the heart was accompanied by a visible change in his spirit. This gave him influence with the armies of Israel. Now he is set in the work aright. If he will cultivate humility and the fear of God, if he will trust in God, and learn His will, and not exalt himself, the Lord will give him grace. [Cf: 19MR22.01] p. 175, Para. 4, [1897MS].

The same spirit that changed the heart of Saul will change the hearts of the men who are entering the ministry. A man may be as inexperienced as Saul, but if he will receive the word of the Lord from the old, faithful standard bearers, if he will do the will of God, he will not fail as Saul did. Saul was exalted to the position of king, but he failed by presumptuously following his own judgment. [Cf: 19MR22.02] p. 175, Para. 5, [1897MS].

There are minds that are superficial, and that always will be superficial. The less of this class that enter the ministry the better it will be for the people. There is a most solemn work to be done in

these last days. Only those who are willing to deny self, who give evidence that they realize that they are to be constantly learning how to do better work, can engage in God's service. Having a vital connection with God, their love for and knowledge of the truth deepening, they reveal that the truth has become a part of their being. Their perceptive faculties are quickened, and the evidence of their growth in grace and habitual fidelity to their appointed work is apparent. [Cf: 19MR23.01] p. 176, Para. 1, [1897MS].

Those who give themselves to God with humble, devoted hearts need not spend three or five years in qualifying themselves to do the work essential to win souls to Christ. They are not to graduate from their progressive study when they leave school. Every day they must do humble work for the Master. They must ascertain their duty and perform it, whatever may be its character. [Cf: 19MR23.02] p. 176, Para. 2, [1897MS].

Every part of the man--brain, bone, and muscle--is to be worked. The gospel economy is in every way suited and conformed to the condition of man, not in heaven but on earth, during his probationary test and trial. The Holy Spirit is to do its work upon mind and character, exerting an influence upon thoughts and actions. If received, cultivated, and appreciated, it will always be reformatory, refining, elevating, and ennobling. He who always aims for entire conformity to God's will, who does not follow his own natural inclinations, will allow the Holy Spirit to improve and mold and fashion his character upon a plan and model different from his own inherited and cultivated tendencies, changing him to another man. [Cf: 19MR23.03] p. 176, Para. 3, [1897MS].

The influence of the Spirit upon the human mind will regulate it after the divine order. But the Spirit does not work in a manner and power beyond the human agent's power of resistance. A man may refuse to hear the counsels and admonitions of God. He may choose to take the regulating of his conduct into his own hands; but when he does this, he is not made a vessel unto honor. Like Moab, he refuses to be changed, emptied from vessel to vessel, and therefore his taste remaineth in him, and his scent is not changed. [See Jer. 48:11.] He refuses to correct his defective traits of character although the Lord has plainly pointed out his work, his privileges, his opportunities, and the advancement to be made. It is too much trouble to break up his old ways and transform his ideas and methods. "His scent is not changed." He clings to his defects, and is thus unfitted for the sacred work of the ministry. He was not willing to make a close examination of himself, or to closely inquire for light to shine upon him in a clear, distinct manner. His prayers have not ascended to God in humility, while with humble endeavor he sought to live his prayers by understanding and performing his duty. [Cf: 19MR24.01] p. 176, Para. 4, [1897MS].

After the Lord has put one on test and trial, that he may be assured of his calling to the ministry, if he is content to follow his own way and his own will, if he will not heed the manifestations of the Spirit of God, if he refuses to profit by growth in grace and depth of understanding, be assured that the Lord does not need him, for he cannot communicate that which he has never received. [Cf: 19MR24.02] p. 176, Para. 5, [1897MS].

Every soul is to minister. He is to use every physical, moral, and mental power, through sanctification of the Spirit, that he may be a laborer together with God. All are bound to devote themselves actively and unreservedly to God's service. They are to cooperate with Jesus Christ in the great work of helping others. Christ died for every man. He has ransomed every man by giving His life on the cross. This He did that man might no longer live an aimless, selfish life, but that he might live unto Jesus Christ, who died for his salvation. Not all are called to enter the ministry, but nevertheless they are to minister. It is an insult to the Holy Spirit of God for any man to choose a life of self-serving. [Cf: 19MR24.03] p. 177, Para. 1, [1897MS].

Ministry means not only the study of books and preaching; it means service. Especially are ministers to engage in useful, profitable manual labor, that all their faculties may be kept in a healthy condition. As they open the Word to others, God will bless them in this line of work; but it is a mistake to read and study all the time, not using the physical organs. It is a neglect of thorough service to God. They cannot be all-around men. There is a necessity of ministers using their powers of ingenuity, that they may not be unskillful in the Word, and may show their ingenuity in devising and planning in business lines. These faculties should be used in the service of God to win souls to the truth. Real planning and devising are required to bring the sinner out of darkness into the light of truth. [Cf: 19MR25.01] p. 177, Para. 2, [1897MS].

The apostle Paul was an able minister of the gospel, and yet he labored with his hands, doing the humble work of a tent-maker. By working with his hands he did not lessen his work of communicating to Aquila and Priscilla the great truth of the gospel of Christ. These two men and Priscilla labored with their hands, and Paul's designs in tent-making were ingenious. He brought fresh methods into his work also as he labored for the people, preaching the gospel of Jesus Christ. Many were brought to a knowledge of the truth by witnessing the faithful toiler making tents to support himself, that he might not be dependent upon anyone for food and raiment. While thus at work, he showed himself skillful, "not slothful in business, fervent in spirit, serving the Lord" [Rom. 12:11]. And in preaching the Word, he was no less fervent and able in speech because of his business tact. [Cf: 19MR25.02] p. 177, Para. 3, [1897MS].

A man's success in the ministry does not rest upon his excluding himself from useful labor, nor upon his popularity or indolence, but upon his willingness to labor in any position that seems to be duty. Those who are the most willing to toil and show industry in business lines, and who, themselves, plan and devise to be a help to others in branches of common toil, are the men who will be chosen by God to do Him service wherever their lot may be cast. They may be called upon with the help of others to build their own homes, or to build a church, or to do this alone, if they have a knowledge of how to handle tools. [Cf: 19MR26.01] p. 177, Para. 4, [1897MS].

Privation may be the lot of every soul who now believes and obeys the truth. Christ has told us that we will have reproach. If persecution for the truth's sake is to come, it is important that every line of work become familiar to us, that we and our families may not suffer through lack of knowledge. We can and should have tact and knowledge in

trades, in building, in planting, and in sowing. A knowledge of how to cultivate the land will make rough places much smoother. This knowledge will be counted a great blessing, even by our enemies. [Cf: 19MR26.02] p. 177, Para. 5, [1897MS].

A willingness to be ordained, to engage in the work of the ministry, that it may gratify the desire for an easy life without toil, is selfish, and the end unholy. Such willingness is no proof that they are chosen by God for the work. Many are wanting in moral and intellectual qualifications. They do not want to tax their mind, to dig for the hidden treasure. They do not dig deep, they skim the surface, and they see only the things that are upon the surface. [Cf: 19MR26.03] p. 178, Para. 1, [1897MS].

The work of God requires all-around men, those who can devise, plan, build up, organize, and exercise wisdom in discipline. These are the ones that are chosen by God for His work. All whom the Lord leads, all who appreciate the solemnity, the probabilities and possibilities of the work for this time, will feel like obtaining all the knowledge they can from the Word. By earnest study of the Word, they will gain all the knowledge they can use in ministering to the needy--the sick both in body and in soul. [Cf: 19MR27.01] p. 178, Para. 2, [1897MS].

It has pleased the Lord to have select, representative men connected with the work as missionaries--men who have been tested and proved and tried. Often they have been in trying situations, and by earnest, frequent, and laborious examination of their own spirit, habits, temper, appetites, and practice, they have carefully and thoroughly investigated themselves. Just as a carpenter who, in erecting a building, inspects every piece of timber he puts in to see if any are weak or rotten, and as he discards all defective ones, so the human character should be carefully examined to see if it is becoming more and more like Christ Jesus--pure, peaceable, kind, full of goodness, love, and truth. Those who enter through the gates into the city must and will have a right to the tree of life. To them the promise is made, "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: 19MR27.02] p. 178, Para. 3, [1897MS].

We must try our character by the moral standard, God's holy law. Day by day we must measure our attainments, to see if we shall be of this number. "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" [Rev. 3:4]. "Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come, and His wife (the church) 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: 19MR27.03] p. 178, Para. 4, [1897MS].

Dear brethren, we need now to carefully consider every plan. We need now to humble our hearts before God. We need now not to wait in a careless attitude, but in an attentive, reverent attitude. "Lord, what wilt thou have me to do?" [Acts 9:6]. "Speak, Lord; for Thy servant heareth" [1 Sam. 3:9]. We are living in the most critical period of this earth's history. We are fully conscious of the great need of workers; but, my brethren, greatly as we need efficient helpers, we must not be careless and allow the work to be cumbered with driftwood.

We must draw nigh to God every day, every hour. [Cf: 19MR28.01] p. 178, Para. 5, [1897MS].

In whatever we are called to do, we are to keep the spirit clean and fragrant. "Be pitiful, be courteous" [1 Peter 3:8], does not mean that we are to wink at sin and corruption. It frightens me to see how men who know the truth and the poverty of our mission, conduct themselves in their connection with the greatest interests that exist in our world. They take from that treasury which needs to be replenished by them, in the place of being impoverished by their unfaithful stewardship. What does it mean that the cause of God in missionary lines is crippled through the defects in the management of those who ought to know how to move cautiously and circumspectly? [Cf: 19MR28.02] p. 178, Para. 6, [1897MS].

The Lord requires that all who do Him service shall study how to save means by economizing. This can and must be done. Those who do not help to increase the fund should be very careful how they subtract from the precious fund that is the Lord's treasure, from which many suffering fields that are in need of the gospel being preached unto them, are supplied. There are many, many souls praying that they may know the truth. [Cf: 19MR28.03] p. 179, Para. 1, [1897MS].

The Word specifies the gifts and graces that are essential for every soul who receives the truth. But especially does the Lord require His messengers, who carry His Word to others, to live the truth, to reveal that they are sanctified through the truth. If they do not show their love of the truth by meeting the infallible standard, let them step out from the ministry and no longer dishonor God by their disorderly course of action. Let close, critical examination be made of the tenor of their life and action. Have they the marks that testify that they are children of God, that they apply the Word of God as a test of their own qualification to do service that will properly represent Christ? Have they shown a clear understanding, a right judgment in the things of God? Have they a sweet, pure, clean spirit in the sight of God, in the home and in the church? Do they give evidence that they are undefiled, that they can labor to help others out of Satan's power, or do they show a want of sincere piety and conscientious scruples in willing toil, failing to lift burdens for Christ? Do they give evidence that day by day they are learning the meekness and lowliness of Christ? [Cf: 19MR29.01] p. 179, Para. 2, [1897MS].

A great work is to be done. Who will engage in this work? Who will press the work forward and upward to victory? We have all the world against us; all the churches against us; all the synagogue of Satan against us. And if those of our own faith work against the truth by their own unsanctified habits and practices, the work will go very hard. God help us to pray, "O Lord, cleanse the camp of Israel from its defilement."--Letter 10, 1897. [Cf: 19MR29.02] p. 179, Para. 3, [1897MS].

[John 18:12-14, 19-23, quoted.] The followers of Christ should bear in mind that all the evil speeches made against Christ, all the abuse that He received, they must, as His followers, endure for His name's sake. The piety of the church may professedly be of a high order; but when the truth of the Word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that they may

keep in friendship with the majority, they place themselves--that humanity which might be sanctified, refined, purified, ennobled, by obedience to the commandments of God--as rejecters of truth and light, on the side of the enemy. Satan stirs them up, by a power from beneath, with an intensity that reveals his enmity to God and His laws. They enact human laws that are oppressive and galling. [Cf: 19MR162.01] p. 179, Para. 4, [1897MS].

[John 15:18-25; 16:1-4, quoted.] The truth of these words of Christ has been a reality in the experience of those who have been loyal and true to the God of heaven, according to the light received. "If they have persecuted Me," He said, "they will also persecute you; if they have kept My sayings, they will keep yours also" [John 15:20]. "All that will live [not merely profess] godly in Christ Jesus shall suffer persecution" [2 Tim. 3:12]. "And these things will they do unto you, because they have not known [by experimental knowledge] the Father, nor Me" [John 16:3]. [Cf: 19MR162.02] p. 179, Para. 5, [1897MS].

As Christ was hated without cause, so will His people be hated without cause, merely because they are obedient to the commandments of God and do His works in the place of working directly contrary to them. If He who was pure, holy, and undefiled, who did good and only good in our world, was treated as a base criminal, and condemned to death without a vestige of evidence against Him, what can His disciples expect but similar treatment, however, faultless may be their life and blameless their character? Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy enactments are despised and trampled underfoot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God, but have made stringent laws inspired by him whose attributes were manifested at the trial of Christ. "We have a law," these men said, "and by our law He ought to die" [John 19:7]. [Cf: 19MR163.01] p. 180, Para. 1, [1897MS].

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early" [John 18:28]. The night was the most appropriate hour for their works of darkness, In these religious zealots, we have a sample of what humanity will do when they have the Word that lighteth every man that cometh into the world, and work directly contrary to it, irrespective of the consequences, the future retribution upon their neighbors or themselves. "We have a law," they say, "and by that law He ought to die" [John 19:7]. [Cf: 19MR163.02] p. 180, Para. 2, [1897MS].

But these priests, scribes, and rulers were so exact in regard to their own maxims and traditions that they would not enter the judgment hall, lest they should be defiled, and that they might [might not be able to] eat the passover. The passover was a ceremony instituted by Christ Himself before His incarnation, but He who was the foundation of the whole Jewish economy was in their midst, His divinity clothed with humanity. Type was meeting antitype. And they had done unto Him as Satan had worked upon their deceived, deluded, hardened hearts to do. [Cf: 19MR163.03] p. 180, Para. 3, [1897MS].

The kingdom of darkness is extending over the world, and is embracing

every sphere of action of men. There are evil spirits working effectually upon every mind that can be led into apostasy through any cause whatever. The spirit of evil energizes the children of rebellion. These evil agencies were at work with Cain when he slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" [Heb. 11:4]. "And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven" [Heb. 12:24, 25]. [Cf: 19MR164.01] p. 180, Para. 4, [1897MS].

The same spirit that was moving the priests and rulers had moved the heart and mind of Cain to slay his brother. It is the apostasy from truth that worketh in the children of disobedience to silence the voice of those who are calling them to obedience, and provoke the loyal to become disloyal as Cain tried to provoke Abel. A demoniacal spirit takes possession of men in our world. They combine the perverted animal life with the perverted human animal, intelligence making them human demons, detestable in the sight of God in proportion as they manifest the attributes of the satanic. Demon intelligence, by culture, will rend and destroy man formed in the divine similitude because he cannot control the conscience of his brother and make him disloyal to God's holy law, because he himself is unrighteous like Cain who was disobedient. [Cf: 19MR164.02] p. 180, Para. 5, [1897MS].

Satan was not a rough specimen of humanity. He had been one of the highest angels next to Christ. All his beauty, and intelligence, and excellence was derived from God. But he misapplied his powers, broke his connection with God, and apostatized. And by practice he has an ever-increasing knowledge of transgression. He has an ever-increasing energy in using that acquired knowledge. Thought is poisoned, and the force of wickedness, the abuse of his powers to hurt and destroy God's heritage, will measure the daring of humanity, and their cruel satanic treatment of man against his fellow man. The more pain they can cause, the more complete is their work in destroying God's heritage, and the more joy they give to the fallen apostate. [Cf: 19MR165.01] p. 181, Para. 1, [1897MS].

The world is represented in the apostate churches who are trampling upon the Word of God, transgressing His holy law. They know not what spirit they are of, nor the end of the dark tunnel through which they are passing. They are hastening forward, deceived, deluded, blind, to the first and second death. The vast tide of human will and human passion is leading to things they did not dream of when they discarded the law of Jehovah for the inventions of man, to cause oppression and suffering to human beings. They have exalted phantoms, and eternal realities are naught to them. [Cf: 19MR165.02] p. 181, Para. 2, [1897MS].

But He who came to our world to seek and to save that which was lost has pledged His own life that men might have a second probation. He has pity, and compassion, and love that are without a parallel; and He has made every provision in behalf of men that none need perish. The divine

Son of God came into our world, its Light and Life, to encompass the whole world and to attract and unite to Himself every human being who is under Satan's discipline and rule. He invites them, "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" [Matt. 11:28, 29]. Thus He unites with Himself by a new inspiration of grace all who will come unto Him. He puts upon them His seal, His sign of obedience and loyalty to His holy Sabbath. [Cf: 19MR165.03] p. 181, Para. 3, [1897MS].

The wicked rulers, the apostate churches, have been converted to the world, and they show just exactly what they would do in this age of the world if they dared. If Christ were on the earth today, they would have no more desire for Him than had the Jewish nation at His first advent. They would do as did the Jews. Were it in their power, they would crucify Christ because He tells them the truth. They are educating up to this point. Rulers and teachers who have caused souls to stumble over their perverted teachings, statesmen, senators, governors, all people who might have understood the prophecies, but who did not read and search to see if they were applicable for this time and concerned their individual selves, will be taken in the snare. They will reap eternal loss. They will suddenly be destroyed, and that without remedy. [Cf: 19MR166.01] p. 181, Para. 4, [1897MS].

The close study of Daniel's visions and warnings is essential. The first words of the Revelation mean, not a book closed, but a book opened. Where did John get the light? Did it originate with the aged disciple?--No. "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" [Rev. 1:1-3]. [Cf: 19MR166.02] p. 181, Para. 5, [1897MS].

Simon Peter had followed Jesus, and so had another disciple, "that disciple [John] was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter" [John 18:15, 16]. [Cf: 19MR167.01] p. 182, Para. 1, [1897MS].

The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. She was one of the servants of Caiaphas' household, and was curious to know. She said to Peter, "Art thou not also one of this Man's disciples?" [John 18:17]. Peter was startled and confused; the eyes of the company instantly fastened upon him. He pretended not to understand her, but she was persistent, and said to those around her that this man was with Jesus. Peter felt compelled to answer, and said angrily, "Woman, I know Him not" [Luke 22:57]. This was the first denial, and immediately the cock crew. Oh, Peter! so soon ashamed of thy Master! so soon to cowardly deny thy Lord! The Saviour is dishonored and deserted in His humiliation by one of His most zealous disciples. [Cf: 19MR167.02] p. 182, Para. 2, [1897MS].

Peter had confidently asserted, "Though all men should forsake thee, yet will not I." "I am ready to go with Thee, both into prison and to death" [Luke 22:33]. Where now was the confidence of this self-assured disciple? Where his loyalty to his Master? O Peter, this was the time when thou shouldst have confessed thy Lord, and that without shame and unwillingness! But another opportunity was given him. The palace of the high priest was surrounded by a piazza or open court, into which the soldiers and chief priests and multitude had gathered. And Peter took a place among the multitude. But attention was called to him the second time, and he was again charged with being a follower of Jesus. "This fellow was also with Jesus," said one [Matt. 26:71]. He now denied the accusation with an oath. The cock crew the second time; but Peter heard it not, for he was now thoroughly intent upon carrying out the character which he had assumed. One of the servants of the high priest, being a near kinsman to the man whose ear Peter had cut off, asked him, "Did I not see thee in the garden with Him?" [John 18:26]. "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto" [Mark 14:70]. [Cf: 19MR167.03] p. 182, Para. 3, [1897MS].

At this Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. And immediately the cock crew the third time. Peter heard it then, and he remembered the words of Jesus. "Before the cock crow, thou shalt deny Me thrice" [Matt. 26:34]. [Cf: 19MR168.01] p. 182, Para. 4, [1897MS].

Christ was weary and faint from fasting when the denial of Peter reached Him; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned His face from the frowning judges and looked full upon His poor disciple. At the same time Peter's eyes were involuntarily fixed upon his Master. He read in that gentle countenance deep pity and sorrow; but there was no anger there. That face, pale with suffering, those quivering lips, seemed to speak to Peter. "Not know Me, Peter?" The look was blended with pity, compassion, and forgiveness for the unfaithful one; and it pierced Peter's heart like an arrow. He fled from the now crowded courts, he cared not where. At last he found himself in the garden of Gethsemane and in the very spot where Jesus had poured out His soul in agony to His Father. He fell on his face stricken and wounded, and so overwhelmed with what he had done that he wished he could die there. [Cf: 19MR168.02] p. 182, Para. 5, [1897MS].

"And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against Him" [Luke 22:63-65]. [Cf: 19MR168.03] p. 183, Para. 1, [1897MS].

Here we see how professedly righteous men can act out the spirit of Satan to carry their wicked purposes through envy and jealousy and religious bigotry. That enmity was spoken of in the first gospel sermon in Eden. "And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel" [Gen. 3:15]. This enmity was revealed as soon as man transgressed God's holy law. His nature was changed. It became evil. He was in harmony with the prince of darkness, and there was a confederacy formed. There is no warfare between Satan and the sinner, between

fallen angels and fallen men. Both possess the same attributes, both are evil through apostasy and sin. Then let all who read these words understand for a surety that, wheresoever transgression against God's holy law exists, there will always be a league against good. Fallen angels and fallen men will unite in desperate companionship. Satan inspires the disloyal elements to work in harmony with his spirit. [Cf: 19MR169.01] p. 183, Para. 2, [1897MS].

The prediction given in Eden refers in a special manner to Christ, and to all who accept and confess Him as the only begotten Son of God. Christ has pledged Himself to engage in the conflict with the prince and power of darkness and bruise the serpent's head, and all who are the sons of God are His chosen ones, His soldiers, to war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is an unwearied conflict of which there is to be no end, until Christ shall come the second time without sin unto salvation to destroy him who has destroyed so many souls through his masterly deceiving power. [Cf: 19MR169.02] p. 183, Para. 3, [1897MS].

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, Art thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth" [Luke 22:66-71]. [Cf: 19MR170.01] p. 183, Para. 4, [1897MS].

"And the whole multitude of them arose, and led Him unto Pilate" [Luke 23:1].--Ms 104, 1897. [Cf: 19MR170.02] p. 183, Para. 5, [1897MS].

(Written August 20, 1897.) "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 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" [Mat. 24:36-39]. [Mark 13:32-37, quoted.] [Cf: 19MR179.01] p. 183, Para. 6, [1897MS].

In the days of Noah the world was so full of wickedness that the Lord declared that He would not bear with it longer. Such a state of things will exist prior to the second appearing of Christ. But though the wickedness of the world was so great, yet the Lord gave men one hundred and twenty years of probation, in which, if they would, they could repent. But notwithstanding the forbearance of a good and merciful God, the people did not improve their opportunities. For a little time they were awed, and afraid to go on as recklessly as they had done. Then, depraved habits prevailed over restraint. In proportion as the people resisted conviction, their discernment was clouded, and their desire to follow a course of ungodliness strengthened. Jude describes the condition of things then existing: [Cf: 19MR179.02] p. 184, Para. 1, [1897MS].

"And Enoch also, the seventh from Adam, prophesied of these, saying,

Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage" [Jude 14-16]. [Cf: 19MR179.03] p. 184, Para. 2, [1897MS].

This picture the inspired servant of God has traced for the instruction and warning of all who shall live in the last days of this earth's history. There are men who see the truth, and who should stand fast in their integrity, because they are responsible before God for the influence of their words and actions, yet who say to those who are doing their work in the fear of the Lord, striving to prepare a people to watch and be sober, "We cannot controvert your evidence. Your reasons are logical, but should we work contrary to the legislative councils, we would lose our position. We will have to go where the leaders go." [Cf: 19MR180.01] p. 184, Para. 3, [1897MS].

How closely this resembles the words spoken of some during Christ's life on earth. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be children of light. . . . But though he had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. . . . Nevertheless among the chief priests 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" [John 12:35-40, 42, 43]. [Cf: 19MR180.02] p. 184, Para. 4, [1897MS].

Why were the eyes of the people blinded, and their hearts hardened? As they listened to Christ's words and witnessed His miracles, they were convinced of His divinity. The Spirit of God impressed their hearts, leading them to say, This is indeed the Messiah, the One for whom we have looked, the Desire of all nations. But they hardened their hearts, and refused to accept Him. To a great degree, the priests and rulers were responsible for the people turning away from the truth to the maxims of men. And today the preachers of the people are following the footsteps of the priests and elders of the Jewish nation. When conviction is trampled on, the light that has shone into the chambers of the mind grows dim, and the darkness of error takes the place of the bright beams of the Sun of Righteousness. The result of this is shown in the following verses: [Jer. 13:15-17, 20, 21, 23-25; 10:19-21, quoted]. [Cf: 19MR181.01] p. 184, Para. 5, [1897MS].

This lamentation is made for backsliding. When Christ the Majesty of heaven, came in person to His vineyard that He might receive the first fruits thereof, they said, "This is the heir; come, let us kill him, that the inheritance may be ours" [Luke 20:14]. Christ's lamentation

over Jerusalem is the lamentation of a breaking heart. "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" [Matt. 23:37]. [Cf: 19MR181.02] p. 185, Para. 1, [1897MS].

The message of warning comes to us as it came to Noah. We are to warn all that the Lord is at the door. We are to urge those who are disloyal to God to repent, and render obedience to His law. Man was created in the image of God, but in him this image has been sadly disfigured. The traces of God's love in the human soul have been nearly obliterated. Men have chosen darkness rather than light. Obedience to God's commands wins eternal life. Disobedience places man on Satan's side of the question. [Cf: 19MR181.03] p. 185, Para. 2, [1897MS].

From beginning to end, God's requirements set forth His eternal truth. His law is the test of character. His covenant with man declares the immutability of His counsel. God is truth. He declares that He will not alter the thing that has gone out of His mouth. [Cf: 19MR182.01] p. 185, Para. 3, [1897MS].

We are not left in blindness and deception as to God's requirements. The third angel is represented as flying through the heavens, proclaiming a message to the world. [Rev. 14:9, 10, quoted.] [Cf: 19MR182.02] p. 185, Para. 4, [1897MS].

It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast and his image? It is in direct contrast with the mark of God. [Ex. 31:12-17, quoted.] [Cf: 19MR182.03] p. 185, Para. 5, [1897MS].

The Sabbath question will be the issue in the great conflict in which all the world will act a part. [Rev. 13:4-8, quoted.] [Cf: 19MR182.04] p. 185, Para. 6, [1897MS].

"If any man have ears to hear, let him hear." This warning is given to every son and daughter of Adam; and it is repeated over and over again. [Cf: 19MR182.05] p. 185, Para. 7, [1897MS].

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints" [Rev. 13:10]. This entire chapter is a revelation of what will surely take place. [Rev. 13:11, 15-17, quoted.] [Cf: 19MR182.06] p. 185, Para. 8, [1897MS].

Christ died to save sinners, not in their sins, but from their sins. The warning given in Revelation shows us the terrible consequence of transgression. By lips that will not lie, God's law is declared to be holy, just, and good. Our duty to obey this law is to be the burden of the last message of mercy to the world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This command contains the principles of the first four precepts. And "Thou

shalt love thy neighbor as thyself" [Mark 12:30, 31]. Upon these two great principles, the Word of God declares, hang all the law and the prophets. [Cf: 19MR182.07] p. 185, Para. 9, [1897MS].

These principles are made known by the third angel's message, which declares that the Creator had always required and always will require obedience to His royal law. But this law has been disregarded and transgressed, and is now being ignored by the churches. Human enactments are placed where God's law should be. Sunday, a child of the Papacy, has taken the place of God's holy Sabbath. As Nebuchadnezzar made a golden image, and set it up to be worshiped by all, so Sunday is placed before the people to be regarded as sacred. This day bears not a vestige of sanctity, yet it is held up to be honored by all. [Cf: 19MR183.01] p. 186, Para. 1, [1897MS].

By doing this, men are doing just what Satan wished them to do. When those who claim to love God refuse to obey His Word as plainly stated in the fourth precept of the decalogue, and accept a common working day as their sabbath, they show respect to a day exalted by the enemy of God. But notwithstanding this, God's law still stands firm. The Man of sin has thought to change this law; he has thought to do it; but not while God holds the throne will he be able to change one jot or tittle of His law. [Cf: 19MR183.02] p. 186, Para. 2, [1897MS].

He who made the world in six days, rested on the seventh, sanctifying and blessing that day. The Sabbath command designates God as the Creator of the heavens and the earth. [Ex. 20:8-11; 31:16, 17, quoted.] [Cf: 19MR183.03] p. 186, Para. 3, [1897MS].

But these explicit directions have been disregarded and forgotten. A common working day has been presented to the churches by the Catholic authority, and has been accepted. God gave the Sabbath to man as a memorial of the work of creation; and the Lord of heaven will not hold him guiltless who sets aside His commands, and teaches others in their place. He will regard everyone according to his works. [Cf: 19MR184.01] p. 186, Para. 4, [1897MS].

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" [Rev. 14:12]. In vision John beheld the contrast between those who worship the beast and his image, and those who worship God. We are living under the message of the third angel; and the warning is now to be given by all who are loyal to God's government. [Cf: 19MR184.02] p. 186, Para. 5, [1897MS].

[Deut. 11:18-21, 26-28; 10:12; 7:6, 7, 9-11, quoted.] A thousand generations is a long time. Before it ends, the Lord will come in the clouds of heaven, and His faithful people will be in His kingdom, keeping His commandments faithfully.--Ms 88, 1897. [Cf: 19MR184.03] p. 186, Para. 6, [1897MS].

(Written February 28, 1897, from "Sunnyside," Cooranbong, N.S.W. to "Dear Brother Colcord.") I received your letter with the manuscript evening after the Sabbath, February 27. I have felt the movings of the Spirit of God. Sunday and Monday nights I could not sleep past one o'clock. I was in an assembly where the very sentiments you referred to in your letter were expressed. The "exclusively" was dwelt upon, and urged as a contract in the sale of our publications, pamphlets, and

books. [Cf: 19MR378.01] p. 186, Para. 7, [1897MS].

I was constrained to write out the principles that were set before us in that assembly as truth. These "exclusive" principles should not have place in the work of God. They should be cut out of your business arrangements and your councils in connection with the workers in the Lord's great moral vineyard. My mind has been much exercised in regard to having this "exclusively" come in among those who are handling our papers and pamphlets in any line in your branch office. They are unworthy of being voiced or traced with a pen. It is entirely a human device with which God has had naught to do. Its origin is selfishness. The word should be cut out, for it is not inspired of God. [Cf: 19MR378.02] p. 187, Para. 1, [1897MS].

The charge given to Timothy was, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" [2 Tim. 4:1, 2]. This charge is for all who are acting a part in the ministry, [all] who are following the example of Christ. They must snatch the opportunities as they come. Let all be fully prepared to disseminate the light by word and by pamphlet. There should be hundreds of little tracts scattered as the leaves of autumn. [Cf: 19MR378.03] p. 187, Para. 2, [1897MS].

Many *Echoes* have been sold. This is well so far as it goes, but many more are to come before the people. There is a great need of leaflets and tracts, some containing short articles, others presenting the messages of warning, the second advent of our Lord Jesus Christ. The Sabbath, treated in brief, and its relation to the truth of the doctrines substantiated by the Scriptures should be circulated. It is not enough to merely sell the *Echo*. There is a world to be warned. Health subjects in clear, forcible, spirited articles, health and temperance principles, and experiences of faith and hope--all should be presented to the world. The branch office in the city may do a good work in this line. These silent words will make impressions on minds, and will awaken an interest in the truth of God. [Cf: 19MR379.01] p. 187, Para. 3, [1897MS].

Light! Light! Let it shine forth everywhere. It is to be diffused in jots and tittles, here a little and there a little. It is to be diffused in contrast with error. There is a dense darkness upon human minds, and everything possible should be done to rend it away and let the true Light shine forth. [Cf: 19MR379.02] p. 187, Para. 4, [1897MS].

There is too much limiting, too much setting of boundaries, altogether too much withdrawing ourselves from our own flesh. Workers in Melbourne are needed in every line. The *Echo* is a small paper, and should have a large circulation. Every advantage possible should be taken of the establishment of a new branch of the publishing house. Let the office carry all the advantages that it possibly can to meet its obligations. This need not create any jealousy in the minds of those who are engaged in the work in the same line. [Cf: 19MR379.03] p. 187, Para. 5, [1897MS].

Let there be light: let it shine forth in clear, distinct rays. Let

there be no question in this matter. It is essential that our works on present truth shall be displayed, and that when needed there may be no delay in sending to another locality to obtain them. There is need of workers in season, out of season, those who will confess the truth in every place. The branch office should be made a light bearer to the world. If the Lord's workers are sanctified, His blessing will attend the work. [Cf: 19MR380.01] p. 188, Para. 1, [1897MS].

While the tract and missionary society has its work to do, it is not to hold itself "exclusively." It is not to be a separate kingdom, and have a jurisdiction of its own. From the light which God has given me, He desires that His people shall improve every opportunity for disseminating light. They are to sow beside all waters. Our publications should be represented by the office in the city. It should be well supplied with tracts and publications for use at once. Many through curiosity will desire to know what these tracts and pamphlets contain, and if they are right at hand they can be sold and the money used to carry forward the work of God for which the office is to be used. In any case, they should not wait to refer to the International Tract and Missionary Society. [* Name given to early Book and Bible Houses or Adventist Book Centers.] [Cf: 19MR380.02] p. 188, Para. 2, [1897MS].

This "exclusiveness" is not to have any place in the work, for it is not the inspiration of God. Wherever we can advance the truth, wherever we can enlighten minds in regard to our literature, we should do so. This world is corrupted by sin, and the thick darkness of error which enshrouds it is supposed by many to be truth. Those who are considered the most talented cannot remove the darkness and ignorance which, like a funeral pall, covers the world and the people. But here are bright truths which should appear in our Echo in short articles right to the point. It should contain simple, religious experiences which will remove the blindness from the eyes of the supposedly most gifted men. [Cf: 19MR380.03] p. 188, Para. 3, [1897MS].

One reason why the branch office should be in the city is that it may be a light, shining forth to those who would not otherwise discern it. The bright truths put forth in leaflets and pamphlets should be abundant. "Exclusiveness" should not restrain this work. The truth of God should not be hampered. There is not half being done that should be done. Your faith is too small, your methods too narrow and circumscribed. There is a grand work to be done of which just now you hear the echoes only. There is a brightening glory beyond the horizon of your present view of which you may now catch occasional sparks. Your faith does not yet grasp the future beyond. "We see," says the apostle, "as through a glass darkly." [Cf: 19MR381.01] p. 188, Para. 4, [1897MS].

Bear in mind that concerning the advocacy of truth there should be no jealousy. If this spirit is indulged, your plans, if not killed, will grow into selfishness of large proportions. You must not grasp in your finite control the things that God has in His own hands. You are to do service for God. But you are far behind. The night is far spent. But when the day is fully come, you will discern more fully your neglect of the work which the Lord has appointed to be done by His human agencies, because of your "exclusiveness." [Cf: 19MR381.02] p. 188, Para. 5, [1897MS].

Cut out this exclusiveness wherever it may be. The light God has given is for the world. It is not to be put under a bushel or under a bed. The devil is far from being narrow and proscribed in his work. This is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, misconceptions, and delusions of these last days. Creeds and false doctrines are popular and all pervading, to leave the minds of the world with the drinking of the wine of Babylon, the most deadly heresy. The neglect of plainest warnings will place us on the guilty list. Yes, we have plenty of evidence of Satan's might. We have evidence also that the day of work is nearly ended. Let every power that God has entrusted to His agencies be now employed. Restrict no one's labor, in any line if they are established in the truth, but let all work who will. [Cf: 19MR381.03] p. 189, Para. 1, [1897MS].

The great apostasy is working to a point, and will develop into darkness deep as midnight, impenetrable as sackcloth of hair. This is the time to employ any system that can be devised to discover and counteract the leaven of error. Let there be light. There should be one hundred light bearers in our world where there is one today. Darkness will become more dense in human minds after the truth has penetrated and been rejected. But there are some minds where the darkness will be removed. They recognize the light. [Cf: 19MR382.01] p. 189, Para. 2, [1897MS].

The apostasy will exist in this night of spiritual darkness. It will then be destroyed by the brightness and exceeding glory of Christ's coming. Oh, what a day of gladness for the righteous that will be! What a breaking up of the spell of fanaticism and delusive sentiments when Christ shall shine forth before His ancients gloriously! Then the system of satanic delusion which souls have preferred to the truth that involves a cross, will be broken up. [Cf: 19MR382.02] p. 189, Para. 3, [1897MS].

Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish. The powers of deception are working upon minds in every country to gain a foothold. Satan is seeking to hedge up our way in this country. The night of trial, the night of weeping, the night of persecution for the truth's sake is not far distant. It is through much tribulation that we shall stand as faithful sentinels for God, not swerving one hair from truth and righteousness. Famines will increase; pestilences will sweep away thousands. Danger are all around us from the powers without and satanic workings within, but the restraining power of God is now exercised. [Cf: 19MR382.03] p. 189, Para. 4, [1897MS].

"Satan hath desired to have you, that he may sift you as wheat" [Luke 22:31], is applicable to very many souls. Yet we are not left helpless. The Lord spreads His covering hand over us, saying, "I have prayed for thee, that thy faith fail not." [Cf: 19MR383.01] p. 189, Para. 5, [1897MS].

The church militant is not the church triumphant. We are enjoined: [Eph. 6:10-17, quoted]. [Cf: 19MR383.02] p. 189, Para. 6, [1897MS].

The night of trial is nearly spent. Satan is bringing in his masterly power because he knoweth that his time is short. The chastisement of

God is upon the world to call all who know the truth to hide in the cleft of the Rock and view the glory of God. The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken in leaflets and pamphlets, and these must be scattered like the leaves of autumn. [Cf: 19MR383.03] p. 190, Para. 1, [1897MS].

But let all walk and work circumspectly, under the molding influence of the Holy Spirit. There is little wisdom in binding about the work in any line. God has not given His sanction to any branch of His work's being bound about. But unbelief has strengthened, and those who have not been sanctified through the truth will be subjects of Satan's temptations. They will be his most successful allies to criticize, speak evil, and work unrighteousness. There are now those who will show just what they will do under temptation and in an emergency. They cannot be depended upon. The Lord has given them great light but they choose Barabbas rather than Christ. This is being enacted in our very midst. They crucify afresh the Son of God, and put Him to an open shame. But the unsetting Sun of Righteousness is to shine forth, and those who have worked to counterwork what God has appointed will be gathered in bundles with the tares. [Cf: 19MR383.04] p. 190, Para. 2, [1897MS].

"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 (his own inherited and cultivated tendencies), 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" [Rev. 3:4, 5]. [Cf: 19MR384.01] p. 190, Para. 3, [1897MS].

The clouds with which human agencies have covered the truth will soon be dissipated. The truth that has not been clearly discerned, will be opened before those who search for it as for hid treasure. The Holy Spirit will descend in power upon His people, explaining many mysteries. "And they shall teach no more every man his neighbor, . . . saying, Know the Lord: for they shall all know . . . [Him], from the least of them unto the greatest." The Sun of Righteousness shall beam forth and penetrate to all depths, and reach to all heights, and the earth shall be filled with His glory. Let all dissension and strife and selfish thoughts be cherished no longer. "The night is far spent, the day is at hand."--Letter 31, 1897. [Cf: 19MR384.02] p. 190, Para. 4, [1897MS].

(Written August 25, 1897, at "Sunnyside," Cooranbong, N.S.W., Australia.) I have many things to say, but I do not know that I can say them now. My left eye is so weak that I may have to refuse to write till it is stronger. Be assured that I am praying in regard to this afflicted member. The Lord has been very gracious to me. Again and again He has answered my prayers in regard to my eyesight. His loving kindness faileth not, so I shall urge my petition to the throne of grace till an answer comes. [Cf: 20MR1.01] p. 190, Para. 5, [1897MS].

Your letter to me, under date of February 12, is received. Your question is, "Is it advisable to employ a good, Christian physician, who treats his patients on hygienic principles? In urgent cases, should we call in a worldly physician, because the sanitarium doctors are all so busy that they have no time to devote to outside practice? Some say

that when the sanitarium doctors do use drugs, they give larger doses than ordinary doctors." [Cf: 20MR1.02] p. 190, Para. 6, [1897MS].

If the physicians are so busy that they cannot treat the sick outside of the institution, would it not be wiser for all to educate themselves in the use of simple remedies, than to venture to use drugs that are given a long name to hide their real qualities? Why need anyone be ignorant of God's remedies--hot water fomentations and cold and hot compresses? It is important to become familiar with the benefit of dieting in case of sickness. All should understand what to do themselves. They may call upon someone who understands nursing, but everyone should have an intelligent knowledge of the house he lives in. All should understand what to do in case of sickness. [Cf: 20MR1.03] p. 191, Para. 1, [1897MS].

Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. I would not touch their nostrums, to which they give Latin names. I am determined to know, in straight English, the name of everything that I introduce into my system. [Cf: 20MR1.04] p. 191, Para. 2, [1897MS].

Those who make a practice of taking drugs sin against their intelligence and endanger their whole afterlife. There are herbs that are harmless, the use of which will tide over many apparently serious difficulties. But if all would seek to become intelligent in regard to their bodily necessities, sickness would be rare instead of common. An ounce of prevention is worth a pound of cure. [Cf: 20MR1.05] p. 191, Para. 3, [1897MS].

You say, "The reason why I advise with you is because there are some who have never heard of the principles of health reform. Converts in the S.D.A. faith, whom one would naturally suppose would be easily led to see the beauty of hygienic remedies for the sick, are being taught to take the Lord for their Healer, without even using simple means and Heaven-blessed agencies for the recovery and preservation of health. These agencies are excluded by close rooms and a neglect to procure pure water." [Cf: 20MR1.06] p. 191, Para. 4, [1897MS].

We find the same sinful neglect wherever we go. When we first established ourselves in the locality where we now are, we lived in tents while the men cleared the land. There was no rain from February till the next December, except a few light showers. The men drank from a water hole on the ground. As far as taste was concerned, the water was good. It was cool, but insects were plainly visible in it. Because of drinking this water, some of the students attending the school became sick with bowel complaint. [Cf: 20MR2.01] p. 191, Para. 5, [1897MS].

We knew that we would be obliged to use this water, but we obtained a boiler which held several gallons. In this we boiled the water, and after letting it cool, let it run through a canvas filter. Our family of boarders was large, but none of them were sick. Many would say that such conveniences cost money, and that it would not pay, but sickness and doctors' bills cost time and money. To be particular in the beginning saves many a serious ending. [Cf: 20MR2.02] p. 191, Para. 6, [1897MS].

I then began to devise for the workmen employed by the school in making a road. I told them that I forbade them taking one cup of water from the creek on my premises. I then told my cook to prepare hygienic coffee, putting it in kerosene tins that had been nicely cleaned. To this coffee was added milk from my cows. This the workmen were given every day when they ate their lunch. After this no one suffered from bowel complaint. True, it made my housekeeper more work, but the words were constantly in my mind, "Help us to help each other, Lord; each other's woes to bear." [Cf: 20MR2.03] p. 191, Para. 7, [1897MS].

You say again, "They are not educated in regard to the injurious effects of meat eating and of using sugar and vinegar, tea and coffee. That is, they depend for their herb drink on tea from China and coffee from Java. These things are injurious and deleterious to the human system. Tea and coffee are stimulants and poisons, and their effects have been presented before them." [Cf: 20MR2.04] p. 192, Para. 1, [1897MS].

You speak of cake and pastry, saying that the harmful effects of these things are not kept before the people as in former years, and that many have not learned the harm of eating between meals. All these subjects are treated upon in our health literature. Why not see if you cannot get them to read and become intelligent on these subjects? Light is sown for the righteous, and gladness for the upright in heart. Why should not those who are accepting the light of present truth become intelligent upon the subjects which concern the habitation the Lord has given them, walking in the light as it shines upon their pathway? Eating between meals places a tax upon the stomach that will surely bring disease upon the digestive organs. [Cf: 20MR2.05] p. 192, Para. 2, [1897MS].

You say that "a married lady who has embraced the truth has been taught the lessons connected with divine healing, and, as they seem very proper and right, she has accepted them. She would not think it necessary to change her wrong habits of diet for healthful practices. Self-denial in the matter has not been presented to her from a Bible standpoint." [Cf: 20MR3.01] p. 192, Para. 3, [1897MS].

We are very sorry that the converting power of God has not reached this sister's table habits, because all connected with her will feel the influence of this half conversion. In all such families there are those who are invalids because of their erroneous manner of eating. Should this sister advance, and walk in the light in reference to eating and drinking, she would be a great blessing to the members of her family. If she will be led, God will certainly lead her into that knowledge that it is her privilege to gain in regard to her habits and practices. [Cf: 20MR3.02] p. 192, Para. 4, [1897MS].

"I beseech you therefore, brethren, "writes the apostle Paul, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" [Rom. 12:1, 2]. The Lord requires a living sacrifice of mind, soul, body, and strength. All that we have and are is to be given to Him, that we may answer the purpose of our creation. But unless we take heed to the light and instruction given us in the Word of God,

that in the matter of eating and drinking we may speak and act intelligently, we shall bring feebleness upon our selves. [Cf: 20MR3.03] p. 192, Para. 5, [1897MS].

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, 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" [Rom. 6:11-13]. For Christ's sake, let those that live in the last days of this world's history walk in the light. [Cf: 20MR3.04] p. 192, Para. 6, [1897MS].

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it unto subjection: lest that by any means, when I have preached to others, I myself should be a cast-away" Cor. 9:24-27 . [Cf: 20MR4.01] p. 193, Para. 1, [1897MS].

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.... 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" Cor. 6:15, 19, 20 . [Cf: 20MR4.02] p. 193, Para. 2, [1897MS].

It is necessary for every believer to be strictly temperate. The people of our world indulge pernicious habits, thus destroying their God-given susceptibility and the power of discerning sacred things. The moral sense of many of those living at the present day is clouded by wrong habits. With many appetite is the law that governs. [Cf: 20MR4.03] p. 193, Para. 3, [1897MS].

There is need of a better understanding of the principles of health reform. Temperance in eating, drinking, and dressing is essential. The advocates of temperance should place their standard on a broader platform. They would then be laborers together with God. With every iota of their influence they should encourage the spread of reform principles. Let appetite rule instead of principle, and the whole human machinery will be implicated. The violation of physical law is a violation of the law of God. Those who eat too much, and whose food is of an objectionable quality, are easily led into dissipation. In proportion to the darkness of their minds will they give license to their appetites and passions. [Cf: 20MR4.04] p. 193, Para. 4, [1897MS].

Tea and coffee are neither wholesome nor necessary. They are of no use as far as the health of the body is concerned. But practice in the use of these things becomes habit. When men and women are truly converted, they will conscientiously regard their habits of eating, drinking, and dressing. They will seek to avoid physical, mental, and moral feebleness. [Cf: 20MR4.05] p. 193, Para. 5, [1897MS].

Tobacco produces an effect on the system fully as harmful as liquor drinking. It stimulates for the time being, but when its immediate influence is gone, those who use it sink as far below par as they have been elevated above it. All who cling to this habit, who refuse to practice health reform by placing themselves on the platform of temperance in all things, must bear the consequences of their course of action. [Cf: 20MR4.06] p. 193, Para. 6, [1897MS].

In this place a fisherman has recently been converted to the truth. Although formerly a habitual user of this poisonous weed, he has, by the grace of God, determined to leave it alone for the future. The question was asked him, "Had you a hard struggle in giving it up?" "I should think I did," he answered, "but I saw the truth as it was presented to me. I learned that tobacco was unhealthful. I prayed to the Lord to help me to give it up, and He has helped me in a most marked manner. But I have not yet decided that I can give up my cup of tea. It embraces me, and I know that I should have a severe headache did I not take it." [Cf: 20MR5.01] p. 193, Para. 7, [1897MS].

The evils of tea drinking were laid before him by Sister Sara Mcenterfer. She encouraged him to have moral courage to try what giving up tea would do for him. He said, "I will." In two weeks he bore his testimony in meeting. He said, "When I said that I would give up tea, I meant it. I did not drink it, and the result was a most severe headache. But I thought, Am I to keep using tea to ward off the headache? Must I be dependent on it that when I let it alone I am in this condition? Now I know that its effects are bad. I will use it no more. I have not used it since, and I feel better every day. My headache no longer troubles me. My mind is clearer than it was. I can better understand the Scriptures as I read them." [Cf: 20MR5.02] p. 194, Para. 1, [1897MS].

I thought of this man, poor as far as worldly possessions are concerned, but with moral courage to cut loose from smoking and tea drinking, the habits of his boyhood. He did not plead for a little indulgence in wrong doing. No; he decided that tobacco and tea were injurious, and that his influence must be on the right side. He has given evidence that the Holy Spirit is working on his mind and character to make him a vessel unto honor. [Cf: 20MR5.03] p. 194, Para. 2, [1897MS].

Shall those who have had more opportunities and much precious light, who enjoy the advantages of education, make the plea that they cannot cut away from unhealthful practices? Why do not those who have excellent reasoning powers reason from cause to effect? Why do they not advocate reform by planting their feet firmly on principle, determined not to taste alcoholic drink or to use tobacco? These are poisons, and their use is a violation of God's law. [Cf: 20MR5.04] p. 194, Para. 3, [1897MS].

Some say, when an effort is made to enlighten then on this point, "I will leave off by degrees." But Satan laughs at all such decisions. He says, "They are secure in my power. I have no fear of them on that ground." But he knows that he has no power over the man who, when sinners entice him, has moral courage to say No, squarely and positively. Such a one has dismissed the companionship of the devil,

and as long as he holds to Jesus Christ, he is safe. He stands where heavenly angels can connect with him, giving him moral power to overcome. He can truly advocate temperance; for, with a tobacco pipe in his mouth, he will not urge a liquor drinker to abstain from alcohol. [Cf: 20MR5.05] p. 194, Para. 4, [1897MS].

No man can be a true minister of righteousness and yet be under the inspiration of sensual appetites. He cannot indulge the habit of using tobacco yet win souls to the platform of true temperance. The cloud of smoke coming from his lips has no salutary effect upon liquor drinkers. The gospel sermon must come from lips undefiled by tobacco smoke. With pure, clean lips God's servants must tell the triumphs of the cross. The practice of using liquor, tobacco, tea, and coffee must be overcome by the converting power of God. There shall nothing enter into the kingdom of God that defileth. [Cf: 20MR6.01] p. 194, Para. 5, [1897MS].

The life that men live is not half what it ought to be. Light is shining upon the subject of temperance, and much labor has been put forth to instruct people on this point, but the dietetic habits of those who live for selfish gratification, who do not wish to be corrected, and refuse to practice health reform, leave them diseased and enfeebled. They may ask the Lord to heal them, but will He who caused the light to shine out of darkness heal them of that which is the result of not heeding the light, but continuing to eat, drink, and dress unhealthfully? Shall we not seek to do all that is possible for us to do by placing ourselves in the right relation to health reform? Then we can say, "Father in heaven, I have now done all I can to place myself in a correct position by denying appetite and following the light given in regard to health. Heal me of disease that I may glorify Thee." [Cf: 20MR6.02] p. 194, Para. 6, [1897MS].

It is labor lost to teach people to go to God as a healer of their infirmities unless they are educated also to lay aside every wrong practice, and cease to indulge perverted appetite. They must be taught to use the provisions God has given. To refuse the remedies which they may as well have as not without paying a doctor's fee, to neglect to let into every room in the house God's pure air and sunshine, shows a lack of faith in Him. Faith in God's power to heal infirmities is dead unless the one diseased improves the light God has given him by bringing his habits into harmony with right principles. [Cf: 20MR6.03] p. 195, Para. 1, [1897MS].

The grace of God is always reformatory. Every human being is in a school where he is to learn to give up hurtful practices, and obtain a knowledge of what he can do for himself. Those who ignore these things, who take no precautions in regard to getting pure air to breathe and pure water to drink, cannot be free from disease. Their systems are defiled, and the human structure injured. [Cf: 20MR6.04] p. 195, Para. 2, [1897MS].

Such people are careless, reckless, presumptuous, and self-destroying. Knowledge is strewn along their pathway, but they refuse to gather up the rays of light, saying that they depend on God. But will God do those things that He has left for them to do? Will He supply their neglect to cooperate with Him? Will He wink at their ignorance, and do great things for them by restoring soul, body, and spirit, while they

ignore the most simple agencies, the use of which would bring them their health? While day by day they indulge their appetite by eating that which brings disease, can they expect the Lord to work a miracle to restore them? This is not the Lord's way of working. By doing this, they make the Lord altogether such an one as themselves. Faith and works go together. [Cf: 20MR7.01] p. 195, Para. 3, [1897MS].

I beseech my brethren and sisters to lay aside their darling luxury of tea and coffee, the use of which creates an unnatural state of mind and body. "Thou hast a few names even in Sardis which have not defiled their garments" [Rev. 3:4]. How are their garments defiled? By eating of that which brings disease and infirmity. "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" [verses 4, 5]. [Cf: 20MR7.02] p. 195, Para. 4, [1897MS].

All may become intelligent if they will. Those who worship God in the beauty of holiness will work in harmony with God by striving to supply the best conditions for worship. "Behold, I stand at the door, and knock," Christ says. "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" [Rev. 3:20]. Those who follow God's directions will be prepared to receive the heavenly Guest; for they have listened to the voice of God, speaking through His Word and His messengers. [Cf: 20MR7.03] p. 195, Para. 5, [1897MS].

But those who do not hear and obey the warnings and instructions of God cannot understand what sanctification of soul and body means. What word has God for those who ignore the light that is flashing around them, and then ask to be prayed for that they may be sanctified and healed? The same word that He had for Cain: "If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the door." [Cf: 20MR7.04] p. 195, Para. 6, [1897MS].

Let all examine their own hearts to see if they are not cherishing that which is a positive injury to them, and in the place of opening the door of the heart to let Jesus, the Sun of righteousness, in are complaining of the dearth of the Spirit of God. Let these search for their idols, and cast them out. Let them cut away every unhealthful indulgence in eating or drinking. Let them bring their daily practice into harmony with nature's laws. By doing, as well as believing, an atmosphere will be created about the soul that will be a savor of life unto life. [Cf: 20MR8.01] p. 196, Para. 1, [1897MS].

The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, that their little bark is not going round and round, making no progress at all. Faith without intelligent works is dead, being alone. Faith in the healing power of God will not save unless it is combined with good works. Good works and faith are the two oars we need to use. [Cf: 20MR8.02] p. 196, Para. 2, [1897MS].

Many are made sick by the indulgence of their appetite. They eat what suits their perverted taste, thus weakening the digestive organs and injuring their power to assimilate the food that is to sustain life. So many varieties are introduced into the stomach that fermentation is the

result. This condition brings on acute disease, and death frequently follows. Sin indeed lies at the door. The door is the mouth, and the stomach is made to do at one meal the work of two or three meals. Thus the delicate machinery is worn out by the suicidal practices of those who ought to know better. [Cf: 20MR8.03] p. 196, Para. 3, [1897MS].

Let all heed the instruction given on this subject. Let them strive to bring appetite under the control of reason. Mothers and fathers, God calls upon you to abstain from fleshly lusts, which war against the soul. When you do for yourselves what as faithful servants of God you should do, you will be prepared to lead your children step by step in safe, healthful paths, and in ways of righteousness. [Cf: 20MR8.04] p. 196, Para. 4, [1897MS].

Physical life cannot be treated in a haphazard manner. Wake up to your responsibilities. When speaking to persons on the subject of health, they often say, "We know a great deal better than we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit bears the inspection of God. He made the human being. We are His property, bought with a price, and what a price! [Cf: 20MR8.05] p. 196, Para. 5, [1897MS].

Every organ, every fiber of the being, is to be sacredly guarded from every harmful practice, if we would not be among the number that Christ represents as walking in the same dishonorable path as did the inhabitants of the world before the flood. Those in this number will be appointed to destruction, because they have persisted in carrying lawful habits to extremes, and have created and indulged habits that have no foundation in nature and that become a warring lust. [Cf: 20MR8.06] p. 196, Para. 6, [1897MS].

Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works. [Cf: 20MR9.01] p. 196, Para. 7, [1897MS].

The mass of the inhabitants of this world are destroying for themselves the true basis of the highest earthly interest. They are destroying their power of self-control, and making themselves incapable of appreciating eternal realities. Willingly ignorant of their own structure, they lead their children in the same path of self-indulgence, causing them to suffer the penalty of the transgression of nature's laws. They go to distant countries to seek a better climate, but their stomach will create for them a malarious atmosphere wherever they may locate. They bring upon themselves sufferings that no one can alleviate. [Cf: 20MR9.02] p. 197, Para. 1, [1897MS].

God calls upon us to stand upon the broad platform of temperance in eating, drinking, and dressing. Parents, will you not awaken to your God-given responsibilities? Study the principles of health reform, and teach your children that the path of self-denial is the only path of safety. Take an interest in their welfare. [Cf: 20MR9.03] p. 197, Para. 2, [1897MS].

Obedience to the laws of life must be made a matter of personal duty. We must answer to God for our habits and practices. The question for us

to answer is not, What will the world say? but, How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practices? [Cf: 20MR9.04] p. 197, Para. 3, [1897MS].

We must ourselves suffer the ills of violated laws. If we die, we die for ourselves. Is it not best to live for the future eternal life, and die in Christ? It is our duty to study the laws that govern our being and conform to them. Ignorance in these things is sin. We cannot do as we please with our bodies, for they are God's property. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Cor. 6:20 .--Ms 86, 1897. [Cf: 20MR9.05] p. 197, Para. 4, [1897MS].

(Written to "Dear Son Willie," August 5, 1897, from Summer Hill Health Home, Sydney, N.S.W.) I left my fountain pen at home and it is a sad mistake for me. But then I have been overtaxed with writing and my head refuses to work, so it is not much writing I can do. All day yesterday was spent in Sydney and we were very tired when we returned home. [Cf: 20MR35.01] p. 197, Para. 5, [1897MS].

We met Brother Davis in Sydney. He has worked very interestedly to get petitions before the council, but they carried out their determination. The most influential among them told those who presented their petitions that their arguments were unanswerable but, notwithstanding, the majority ruled and carried the people. Thus it will be to the end. God will not forsake His people. He will be their shield and buckler and their exceeding great reward. [Cf: 20MR35.02] p. 197, Para. 6, [1897MS].

There is not much progress in the sanitarium. I do not think there are the elements in Brother Semmens to manage the matter. The Lord has men that can make a success of this work. He cannot do it. I have ever been of this opinion, but hoped we would be happily disappointed. We feel encouraged in regard to the school. Sister Haskell says they have room for only one more student and that a girl. But a woman and a young lad will be at the school this week from Sydney and they will have to have room somewhere. [Cf: 20MR35.03] p. 197, Para. 7, [1897MS].

The burden is upon me, Arise and build. We must have a meetinghouse on the school grounds opposite Hansons', somewhere there, and that will be more central for all. We have but very little outside attendance. Brother and Sister Haskell are doing good work, and both are excellent workers. Brother Haskell takes right hold, not only directing but working with the workers. [Cf: 20MR35.04] p. 198, Para. 1, [1897MS].

The last rain washed away the bridge made between the Sunnyside home and the school, but it has been built again. The lawyers you and I visited did our business in Sydney; said they would send the documents direct to you. We gave them your address and our address here in Summer Hill. [Cf: 20MR35.05] p. 198, Para. 2, [1897MS].

We are now where we can spare K. I think he has no special religious influence and I shall feel relieved when he is disconnected with the place. In many things he is, when he chooses, very useful in taking

care of horses and cows, but there is not any aptitude in him as manager. He has been a continual worriment to me. I think our brethren, many of them, feel as I do in the matter. If he has ever been converted, he certainly has not stayed converted. [Cf: 20MR35.06] p. 198, Para. 3, [1897MS].

Sara and I have had the planning to do and we are very willing to lay it down. Your house is built. You have a good cistern full of water. We need you here very much, but do not want you to come until your work is done. Another boat has gone down between Gisborne and Auckland; only two persons lost. [Cf: 20MR36.01] p. 198, Para. 4, [1897MS].

In regard to the book on Christian temperance, that portion that was expressed in reference to drug medication as though it was recommended by me is not according to the light that I have been given to present to the people. I must, if I made this statement, have done so in expressing the idea of working away from the use of all drugs concocted at the apothecary. We have no use for them. We should not vindicate the use of drug medication. I did not wish to prejudice the medical fraternity that I could not in my writings approach them, therefore have kept quite silent in reference to the sharp points which I can express. If it is thought that the sentence will not misstate my position, let it stand. But if, knowing of my true position in reference to drug medication, any statements in the book contradict it, would be making me to say Yea, and Nay. I do not know as that expression will do any particular harm, but would rather it would have been left out. This is a reform which will be made by Seventh-day Adventist practitioners. I feel deeply over every matter on which warnings have been given us. [Cf: 20MR36.02] p. 198, Para. 5, [1897MS].

I have written to the doctor in reference to this matter. When the young, inexperienced doctors begin their work as practitioners, they feel generally it is no great harm if life is sacrificed in experimenting.--Letter 195, 1897. [Cf: 20MR36.03] p. 198, Para. 6, [1897MS].

(Extracts from Ellen White's diary, September, 1897.) *Sunnyside, Cooranbong, N.S.W., Thursday, Sept. 2, 1897.* I awakened at half-past three o'clock. I arose from my bed, dressed, and asked the Lord to help and strengthen me and to give me wisdom and His grace to help me in every time of need. Now is my time of need. I must hear the word of God. [Cf: 20MR37.01] p. 198, Para. 7, [1897MS].

I commenced writing to finish some things sent yesterday morning. Sent letters to Brother and Sister Miller, a letter to Brother Davis, a letter to Brethren Daniells, Colcord, Salisbury, and Faulkhead. [Cf: 20MR37.02] p. 199, Para. 1, [1897MS].

Sara and I rode to the post office. We went to see the child that was brought to our house yesterday that was sick. Sara prescribed for her, and the mother followed the prescription. We learned today that the child was relieved. [Cf: 20MR37.03] p. 199, Para. 2, [1897MS].

Another woman came running out, a young woman with a babe four weeks old. She needed some counsel because the child could not retain the food from the mother's breast. A few questions were asked. Do you not

put your child to the breast whenever it cries? She said she did. And you work hard and get tired and then nurse your little one? Yes, she did. Then a little counsel was given to observe regular periods to nurse her child, not oftener than two or three hours. The child was stuffed full and it was a mercy that it could throw up that which the stomach could not retain. There is so great ignorance among mothers as to how to care for their children properly. The mother promised to heed the suggestions. [Cf: 20MR37.04] p. 199, Para. 3, [1897MS].

The father of the first child that had appealed for help asked me if we did not receive pay for our trouble. We told him no, we did not do the work for pay, only to relieve suffering humanity as Christ did when He was in our world. They seemed very thankful. [Cf: 20MR37.05] p. 199, Para. 4, [1897MS].

As soon as this case was off our hands and we were nearly home, we learned a messenger had come for Sara, to see if she could come to see a suffering boy who had stepped in a hole where there was a broken bottle and had cut his foot fearfully. She went in the house for flannel fomentation cloths, vaseline, and several necessary articles with which to work, turned her horse, and was away again. She found a very aggravated case. It had been hurt two weeks, was fearfully cut, and proud flesh was revealed.... [Cf: 20MR37.06] p. 199, Para. 5, [1897MS].

Sunnyside, Cooranbong, N.S.W., Wednesday, Sept. 15, 1897. I am in an exhausted state; I have used my powers too much in writing. I am unable to use my brain now. I must rest my mind. The Lord is gracious unto me and I am very thankful to our heavenly Father that I am usually blessed with strength and health to write largely. The Lord is very merciful to me. My strength comes from Him. [Cf: 20MR38.01] p. 199, Para. 6, [1897MS].

Sara and I rode to Martinsville for oranges. We were unable to get the fruit where we usually obtain it. The poor afflicted man has injured himself in falling and is quite sick and helpless. There was no one to pick the oranges for us. We rode to Mr. Kulda's and could get only five dozen. Then we came back to Martinsville and obtained all we wanted at another place. We took with us the children, May's babies, and we enjoyed the ride. [Cf: 20MR38.02] p. 199, Para. 7, [1897MS].

I received a letter from Brother Daniells, an excellent letter. He had visited Brother Davis.--Ms 176, 1897. [Cf: 20MR38.03] p. 199, Para. 8, [1897MS].

(Extracts from Ellen White's diary, August, 1897.) *Health Home, Summer Hill, Thursday, Aug. 5, 1897.* I am not able to write. My head will not work. I am compelled to let it rest. Devoted some time to visiting Sister Semmens and Brethren Davis and Semmens. Brother Baker is moving to several stations nearer Sydney--Northcote, I think, is the place.... [Cf: 20MR39.01] p. 200, Para. 1, [1897MS].

Sunday, Aug. 8, 1897. Sunday morning we prepared to leave Summer Hill for Cooranbong. Brother Robb took us in his hansom to Strathfield, about four miles, to save change of cars. We knew he needed the money, for it is very little he receives in his business in the cab line. We had conversation with him in regard to his moving to Cooranbong in

order to be better situated to live and support his family. We persuaded him to visit the place and see for himself what was the outlook and the prospect before him. We will pay his carfare. [Cf: 20MR39.02] p. 200, Para. 2, [1897MS].

I had a long conversation with Brother Davis this morning. Poor man, he is in trouble. He once dabbled with spiritualism and theosophy, and its dark influence has shrouded him ever since. Although he sees the truth and believes the truth, yet there seems to be a bondage to this power that it is hard for him to break. I could only bid him "Look and live." An uplifted Saviour will heal the serpent's bite, and although its poison has been diffused through his entire being, I could say to him, "Look and live." Satan has indeed tempted him and desired to sift him as wheat, but Christ is a living Saviour and Advocate in the courts of heaven in his behalf. May the Lord deliver him from the cruel power of Satan is my prayer. [Cf: 20MR39.03] p. 200, Para. 3, [1897MS].

We had a pleasant journey of three hours. There were only two ladies besides ourselves in the ladies' compartment. The covered carriage was waiting for us and we arrived safely at our own home. The whole garden we find overflowed. Much rain has fallen. All were glad to see us and we were glad to see all again.--Ms 175, 1897. [Cf: 20MR39.04] p. 200, Para. 4, [1897MS].

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper; and Martha served; but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment" [John 12:1-3]. [Cf: 20MR146.01] p. 200, Para. 5, [1897MS].

Mary's act displeased Judas. "Why was not this ointment sold for three hundred pence, and given to the poor?" he asked angrily. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." He put a price upon all his actions, and paid himself according to his own selfish estimate. [Cf: 20MR146.02] p. 200, Para. 6, [1897MS].

At that time the disciples did not know that Judas was a thief, but they knew it afterwards. Although he had been with Christ during His ministry, his covetousness was not cured. He held it fast as a precious treasure, and it had become more and more confirmed. Christ's lessons on unselfishness were unheeded. His love of money led him to idolize the little treasure entrusted to his care to be employed for the benefit of the church and to relieve the necessities of the poor. [Cf: 20MR146.03] p. 200, Para. 7, [1897MS].

Why, when Christ knew the plague spot in his heart, was Judas permitted to remain among the disciples? When Christ knew him to be dishonest and avaricious, why was the bag still entrusted to him? The Lord permits men to remain in positions of trust that their hearts may be tested and their true character shown. The propensity to do wrong will be tried, and the defects revealed. If an avaricious spirit is cherished, circumstances will reveal the inward corruption. [Cf: 20MR146.04] p. 201, Para. 1, [1897MS].

"Then said Jesus, Let her alone: against the day of My burying hath she kept this. For the poor always have ye with you; but Me ye have not always." Her act is a prophetic anticipation of My death and burial; and the record of it will be repeated to the ends of the earth. This was a more direct reproof than Judas had before received. He was provoked by it, and thus a door was opened through which Satan entered to control his thoughts. Avarice poisoned the life-current of his spirituality. [Cf: 20MR146.05] p. 201, Para. 2, [1897MS].

Today this spirit exists. It is not a new thing for the members of the institutions ordained by God to work in an underhand manner, in order that they may be advantaged. Their native selfishness leads them to plan for their individual interests, to the neglect of sister institutions, which, if they were partakers with Christ, they would place first. Whatever pressure God has permitted to come upon His institutions to test those connected with them, these established centers are God's merchant houses, in which the goods of heaven are deposited, to be handled as sacred trusts and traded upon, that light and knowledge may be imparted nigh and afar off. [Cf: 20MR146.06] p. 201, Para. 3, [1897MS].

In spirit and practice many resemble Judas. As long as you are silent regarding the plague spot in the character, no open enmity is seen, but when they are reprov'd, bitterness fills their hearts. When Judas was reprov'd, instead of repenting he planned revenge. Stung by the knowledge of his sin, and provok'd to madness because his guilt was known, he rose from the table and went to the palace of the high priest, where he found the council assembled. There he sold his Lord. He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised him for the betrayal of his Master was thirty pieces of silver. [Cf: 20MR147.01] p. 201, Para. 4, [1897MS].

What a terrible action was this, both on the part of Judas and of the priests. The rulers of Israel had been given the privilege of receiving Christ as their Saviour without money and without price. But they refused the precious gift offer'd them in the most tender spirit of constraining love; they refused to accept that salvation of more value than gold and silver, and bought their Lord for thirty pieces of silver. Judas was to find an opportunity of betraying Him in the absence of the multitude, for the priests knew that the people were Christ's friends. Had it not been for this, they would, they thought, have accomplished their purpose long before. [Cf: 20MR147.02] p. 201, Para. 5, [1897MS].

The feast at Simon's house brought many of the Jews together; for they knew Christ was there. And they came not only to see Jesus, but Lazarus, whom He had raised from the dead. The raising of Lazarus was the crowning miracle of Christ's life. The last test had been given to the Jewish nation. Lazarus had been raised from the dead to bear a testimony for Christ. [Cf: 20MR147.03] p. 201, Para. 6, [1897MS].

Many thought that Lazarus would have some wonderful experience to relate. They were surprised that he told them nothing. But Lazarus had nothing to tell. The pen of Inspiration has given light upon this subject. "The dead know not any thing. . . . Their love, and their hatred . . . is now perished" [Eccl. 9:5, 6]. [Cf: 20MR147.04] p. 202, Para. 1, [1897MS].

But Lazarus had a wonderful testimony to bear in regard to the work of Christ. He was a living testimonial of divine power. With assurance and power he declared that Christ was the Son of God, and asked the people what they would gain by putting Christ to death. [Cf: 20MR147.05] p. 202, Para. 2, [1897MS].

Overwhelming evidence was given to the priests in regard to the divinity of Christ. But they had set their hearts to resist all light, and they closed the chambers of their mind, that no light might be admitted. [Cf: 20MR148.01] p. 202, Para. 3, [1897MS].

The honor showed to Jesus exasperated the scribes and Pharisees. They consulted that they might also put Lazarus to death; "because that by reason of him many of the Jews went away, and believed on Jesus" [John 12:11]. The testimony of Lazarus was so clear and convincing that the priests could not resist its argument. It was a painful ordeal for them to be unable to say anything. They could not deny it, for he who had been dead four days was before them in the vigor of manhood, showing forth the praise of the great Restorer. [Cf: 20MR148.02] p. 202, Para. 4, [1897MS].

The priests could not prevent the effect of this miracle upon the people, therefore they laid their plans to put Lazarus to death. They thought that if he continued to bear his testimony the number of Christ's followers would be largely increased. They purposed to remove Lazarus secretly, and thus less publicity would be given to Christ's death. The end, they argued, would justify the means, but they must not summon Nicodemus and Joseph of Arimathaea to their councils; for then their murderous designs would be opposed. [Cf: 20MR148.03] p. 202, Para. 5, [1897MS].

They could bring no charge against Lazarus, yet rather than admit evidence that could not be denied, they plotted to kill him. So will men do when they separate themselves from God. When unbelief once takes possession of the mind, the heart is hardened, and no power can soften it. [Cf: 20MR148.04] p. 202, Para. 6, [1897MS].

Judas was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. In many respects he acted as Christ's disciple. He manifested an interest in His work, and in a certain sense believed on Him. But Christ read beneath the surface. He saw the true inwardness of the heart. He knew that Judas was not converted. John says, "As many as received Him, to them gave He power to become the sons of God." Judas had never received Christ; he was not a true son of God. He had not lost something once possessed. He had never experienced the soul cleansing, the change of character, that constitutes conversion. [Cf: 20MR148.05] p. 202, Para. 7, [1897MS].

"Ye are clean," Christ said, "but not all I speak not of you all: I know whom I have chosen." Who are Christ's chosen ones? Those who are rendering obedience to His lessons. Judas was not chosen, because he was not obedient. He did not believe in Christ as his personal Saviour. He did not think that his character needed Christ's transforming grace. [Cf: 20MR148.06] p. 202, Para. 8, [1897MS].

Judas had valuable qualities, but there were some traits in his

character that would have to be cut away before he could be saved. He must be born again, not of corruptible seed, but of incorruptible. Knowing that Judas was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. He heard Christ laying down the principles outlining the character which all must possess who would enter Christ's kingdom. But Judas would not yield his will and his way to Christ. [Cf: 20MR148.07] p. 203, Para. 1, [1897MS].

Because Judas would not believe in Christ, he fulfilled the Scripture, "He that eateth bread with Me [referring to the sacramental supper], hath lifted up his heel against Me. Now I tell you before it come, that, when it come to pass, ye may believe that I am He" [John 13:18, 19]. [Cf: 20MR149.01] p. 203, Para. 2, [1897MS].

But though Jesus knew Judas from the beginning, He washed his feet. He who was to betray his Lord was privileged to unite with Him in partaking of the sacrament. And today none who claim to be Christians should be excluded from this service, for who can read hearts? Who can distinguish the tares from the wheat? [Cf: 20MR149.02] p. 203, Para. 3, [1897MS].

I would that we could all remember as we assemble to celebrate the ordinances, that messengers unseen by human eyes are present. There may be a Judas in the company, and if so, messengers from the prince of darkness are present, for they attend all who refuse to be worked by the Holy Spirit. Heavenly angels are present also. They listened with regret to the contention between the disciples, which marred Christ's last evening with them. But the disciples knew not that angels were present. [Cf: 20MR149.03] p. 203, Para. 4, [1897MS].

Those unseen visitants are present on every such occasion. There may come in among you those who are not in heart united with truth and holiness, but who may wish to take part in these services. Forbid them not. There are witnesses present who were present when Jesus washed the feet of His disciples and of Judas. More than human eyes beheld the scene.--Ms 47, 1897. [Cf: 20MR149.04] p. 203, Para. 5, [1897MS].

(Written June 10, 1897, from "Sunnyside," Cooranbong, to W.C. White.) I am able to report sixty students in the school, besides the six teachers. We shall have to have more room. The school needs all the rooms. If we could now build a chapel, then the students could get along for the present with the room that is now used for Sabbath meetings. As it is, they have to be crowded. We have no funds with which to erect a second building, or to build a chapel, but we do not feel discouraged. We are determined to work in faith. The Lord will help His people if they put their trust in Him. I send you copies of the letters which I am sending by the Vancouver boat. I do not know what you will think of them. I am certain that God has funds for us somewhere, and they must come to us here. I am trusting and praying for help and guidance. [Cf: 20MR213.01] p. 203, Para. 6, [1897MS].

I am gaining some strength, and I am thankful to our heavenly Father. I have still some weakness in my head, but I hope it will pass away, and strength take the place of weakness. [Cf: 20MR213.02] p. 203, Para. 7, [1897MS].

Your family are all well as usual. The boys are trotting around now.

Herbert is not as strong and firm on his feet as Henry, but they have high times. They scramble up the chamber stairs exultingly and in a big hurry, fearing someone will take them down. But be assured that someone is behind them all the time. [Cf: 20MR213.03] p. 204, Para. 1, [1897MS].

Today the plasterers are here, and they are to begin work tomorrow. Sand, water, and everything is on hand now. We have plenty of water. We will think things quite advanced when the plastering is done. Brother Hare's building is advancing slowly. [Cf: 20MR213.04] p. 204, Para. 2, [1897MS].

There are little things that will come up in school matters that are not of just the right order. Fun and frolic will be entered into that has to be checked. Brother Hughes is the man for the place. We need so much the presence of God to guide us in all wisdom. I know that the Lord is a present help in every time of trouble. [Cf: 20MR213.05] p. 204, Para. 3, [1897MS].

The work must be entered upon in Newcastle and Maitland. I have just been reading the words of the great apostle to the Gentiles; Cor. 10:12-18, quoted . [Cf: 20MR213.06] p. 204, Para. 4, [1897MS].

We need to walk more humbly with God. Time is short, and we need to labor most earnestly to extend the truth to regions beyond us, right in the shadow of where our school is located. [Cf: 20MR213.07] p. 204, Para. 5, [1897MS].

We shall have to draw from the Pacific Press all the means that is coming to me. Let there be no delay in this matter. I understand that I have five hundred dollars which the conference in New South Wales is using, besides the thirty-eight pounds loaned to Brother Semmens. There is not a very flattering prospect in that direction of my getting my money back in a hurry. Brother Semmens wanted additional money, but I told him that I could go no farther in that line, for I am stretching myself beyond my measure. My workers must be paid. But everything in this line is waiting to ascertain how we are coming out. [Cf: 20MR214.01] p. 204, Para. 6, [1897MS].

I have been so utterly exhausted that I have not had matters brought to me. Sara has had to carry my burdens as far as outside things go, and the work inside also. But I am now able to have matters again brought before me, and can give directions. We have gone ahead to build your house, and if anyone wants to grumble, you will be out of it altogether. Those who are now on the ground will take the blame. But I meant that everything should be done that could be done, in a plain, wholesome way, for your family. The house may look unnecessarily large, but I have looked it over and over and could not bring my mind to diminish one foot in any direction. I have never been required before to do so much thinking and planning in so many lines, especially in reference to this. [Cf: 20MR214.02] p. 204, Para. 7, [1897MS].

I want your house to be a comfortable home, and there is not a thing I should detach from the building. We invest means here, but we must bear in mind that we would have to invest means to hire a house that would not be in all respects comfortable. And the money paid for rent might just as well be paid out for interest to obtain money to get the very

things we need to have in the building to make it as we desire for comfort and convenience. Soon as the plastering is dry, we shall move your family into the now-almost-finished house. [Cf: 20MR214.03] p. 204, Para. 8, [1897MS].

The means from Battle Creek and Pacific Press are needed here. I have not been able to learn how I stand. I have drawn all but thirty pounds from the Echo Office. First get your family settled, and then, if you desire, and it seems to be duty, you can visit the churches. There is need of your being here soon. The Lord will guide you. We want all the means that we can obtain now, to help in putting up the buildings that are essential for the school and chapel. I shall do all that I can in this enterprise. Unless we begin, we will never finish. We will do what we can. The Lord is here. He knows what we need. He can do everything. [Cf: 20MR214.04] p. 205, Para. 1, [1897MS].

I have no conscience-stricken feelings in regard to the money invested in your house. It is not any too large, and it is, I think, plenty good enough. I shall now feel that my duty in this respect is done. I can present this to the Lord, and give it over to Him in perfect faith, for I have done my best. It may be that you would have made some changes, but as you were not here, we have done the best we could. [Cf: 20MR214.05] p. 205, Para. 2, [1897MS].

I want you to collect all the means that you can to help just now on these grounds, that this may be a rallying point for our little flock, God's own heritage. The poor struggling souls will have trials in abundance wherever they may be, and as numbers increase in the faith, and students come in, we must be in a position to assist them. [Cf: 20MR215.01] p. 205, Para. 3, [1897MS].

I believe that in Brother Hughes the Lord has sent the right man. We must all work earnestly and intelligently to do the utmost to make this school as God would have it. No man's notions are to be brought in here. No breezes from Battle Creek are to be wafted in. I see I must watch before and behind and on every side to permit nothing to find entrance that has been presented before me as injuring our schools in America. Believe, hope, pray; watch with all diligence, and be afraid of men. I am in more fear of professed believers who are not consecrated to God than of outside influence. We must hold this important position by prayer and watching and working. We must wrestle with God, and pray and work, and work and pray. [Cf: 20MR215.02] p. 205, Para. 4, [1897MS].

As the Lord presents before me the selfish indulgence, the spirit of worldliness, that seems to be introduced into families and is pervading the church, I am in an agony of fear. The departure from Christlike simplicity makes me afraid. There is little appreciation of that which the Lord has done. When the Holy Spirit moves the hearts of believers, when the truth is appreciated, the servants of God will not labor in vain. Christ is an abiding presence in the heart, and we have a sense of the great mercy and lovingkindness of God. [Cf: 20MR215.03] p. 205, Para. 5, [1897MS].

While we review, not the dark chapters in our experience, to complain, but the manifestations of His great mercy and unfailing love and power revealed in our deliverance, we will praise far more than complain. We

will talk of the loving faithfulness of God, as the true, tender, compassionate Shepherd of His flock, which He has declared none shall pluck out of His hand. The language of the heart will not be selfish murmuring and repining, but praise, like clear flowing streams, will come from God's truly believing ones. "Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever." "Thou shall guide me with Thy counsel, and afterward receive me to glory." "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee." [Cf: 20MR215.04] p. 205, Para. 6, [1897MS].

Why not awaken the voice of our spiritual songs in the travels of our pilgrimage? Why not come back to our simplicity and life of fervor? The reason is that we have lost our first love. Let us, then, be zealous and repent, lest the candlestick will be moved out of its place. The thoughts of meditation are cheap thoughts; the visions are confused and earthly. [Cf: 20MR216.01] p. 206, Para. 1, [1897MS].

The temple of God is opened in heaven, and the threshold is flushed with the glory that is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. [Cf: 20MR216.02] p. 206, Para. 2, [1897MS].

When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assembly of the saints. Murmurings, complainings, and lamentations over little disappointments and difficulties will be lost sight of. As we apply the golden eyesalve, we shall see the glories beyond. Faith will cut through the hellish shadow of Satan, and we shall see our Advocate offering up the incense of His own merits in our behalf. When we see this as it is, and as the Lord would have us, we will be filled with a sense of the immensity and diversity of the love of God. [Cf: 20MR216.03] p. 206, Para. 3, [1897MS].

The appreciation of God's love and character will quicken insensible hearts, and light will shine into the soul. Our short vision will pass away, and we shall discern wonderful things out of the Word. [Cf: 20MR216.04] p. 206, Para. 4, [1897MS].

Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12-14: "And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Cf: 20MR216.05] p. 206, Para. 5, [1897MS].

The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One

altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path. [Cf: 20MR216.06] p. 206, Para. 6, [1897MS].

Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit. [Cf: 20MR217.01] p. 206, Para. 7, [1897MS].

We need now to arise and shine, for our light has come, and the glory of the Lord has risen upon us. We have no time to talk of self, no time to become like the sensitive plant, that cannot be touched without shrinking. In Jesus Christ is our sufficiency. Will we talk faith? Will we talk of the glorious hope, of the full and abundant righteousness of Jesus Christ, provided for every soul? I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands, until every one that works in the fear and love of God is sealed in his forehead. [Cf: 20MR217.02] p. 207, Para. 1, [1897MS].

The whole heavenly universe is interested, and the law of God is exercised in behalf of His faithful, commandment-keeping people. It is God in whom we must trust. It is only a narrow minded government that legislates for the suppression of God's law. God has the world in His hand. We have God on our side. All heaven is waiting and longing for our cooperation. The Lord is supreme. Why should we fear? The Lord is almighty; why should we tremble? In the past God has delivered His people, and He will be our helper if we will arise in His strength and go forward. [Cf: 20MR217.03] p. 207, Para. 2, [1897MS].

The Bible, and the Bible only, is to be our refuge. God is in His Word. "He shall see of the travail of His soul, and shall be satisfied." That is enough for us. [Cf: 20MR217.04] p. 207, Para. 3, [1897MS].

"By the knowledge of Him shall My righteous servant justify many; for He shall bear their iniquities." If the great and loving heart of God is satisfied with the result of His mission in the souls saved, let us rejoice. Let us work as we have never done before. Let us put self aside, and lay hold of Jesus Christ by faith. Let us reveal Him to the world as the one altogether lovely and the chiefest among ten thousand. "And after this I beheld and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Let us take up the praise of God here below. Let us unite with the heavenly company above. Then we shall represent the truth as it is, a power to all who believe.--Letter 138, 1897. [Cf: 20MR217.05] p. 207, Para. 4, [1897MS].

(Written May 30, 1897, from "Sunnyside," Cooranbong, to Edson and Emma White.) Next Monday the American mail leaves here to be taken to Sydney on the morning mail train. It is taken from the Sydney post office to the boat, and thence across the broad waters of the Pacific to San Francisco. [Cf: 20MR228.01] p. 207, Para. 5, [1897MS].

I have little mail to send on this boat. I have been suffering from great exhaustion. My heart is the seat of the principal difficulty. I have studied seriously where I could find a place to which I could retire from the work and rest a while. But I fail to imagine such a place. For three weeks I have taken no part in active labor. During this time I have not been present at family prayers or at the table. [Cf: 20MR228.02] p. 207, Para. 6, [1897MS].

I am very grateful to my heavenly Father for keeping me by His power when I have stood so long carrying the heavy load. Brother Metcalfe Hare has united with me in all the interests connected with our school. Two school buildings are now erected. They are wholesome, convenient, neat, and well-proportioned buildings. There is nothing ornamental about them, for we have not one penny to spend in needless extras. One building is only enclosed. We had no money to pay for plastering. But we are full of gratitude to God. All here who are of the faith worked with a will in helping to finish the buildings. They are poor, but they did what they could and went beyond our expectations, and we know that they realized the blessing of the Lord. [Cf: 20MR228.03] p. 208, Para. 1, [1897MS].

We decided that it was not safe to depend for water upon iron tanks, but that we must have an underground cistern. We made provision to have this decision carried out at once. A cistern twelve feet deep was dug between the two buildings. We sent for bricklayers from Sydney, and these two men worked with dispatch. We were passing through a drought which has lasted for weeks, yes, months, but the work was carried forward. The cistern was bricked up with two tiers of brick, and built above the ground in a dome shape, that no water should enter from the top. The brick sides were plastered, the cistern was connected with the buildings, and everything was done that human agents could do. [Cf: 20MR228.04] p. 208, Para. 2, [1897MS].

We had only to wait a few days before our heavenly Father sent us rain from the heavens. The tanks, which had been empty for weeks, were filled, and the immense cistern was about one-third filled. I feel to praise the Lord every time I think of His great goodness in thus helping us in our necessity. Surely we have had a remarkable blessing, for in regions not far from here the cattle and sheep are dying from hunger and thirst. [Cf: 20MR228.05] p. 208, Para. 3, [1897MS].

We are now having a quiet rain. All Sabbath and Sunday it rained in showers, and has been raining all through today. I understand that the school tanks and cistern are full. I pray that as our cisterns and tanks are full to overflowing, so our hearts may be filled with the fullness of God. [Cf: 20MR229.01] p. 208, Para. 4, [1897MS].

The provision made for us by the Lord is too wonderful for us to comprehend. But it is not too rich for us to enjoy. It was the enjoyment of this great love that the apostle Paul attempted to describe. He speaks of the height, the depth, and the breadth of the

love of God, which is beyond the power of human expression, but which it is our privilege to enjoy. [Cf: 20MR229.02] p. 208, Para. 5, [1897MS].

"Filled with all the fulness of God." I wish that now every empty human vessel might be receiving the showers of Christ's grace. The love of God is an inexhaustible fountain. This great love is for us. We may enjoy it. You have had the privilege, dear children, of tasting that love and knowing that the Lord is good. His is a reservoir that is continually supplied with abundant grace and goodness and love. Our hearts may be filled and expand and overflow with the love of God. [Cf: 20MR229.03] p. 208, Para. 6, [1897MS].

Children, have faith in God. If you make mistakes, turn your defeats into victories. Test and trial comes to every child of God. The intensity of your love and fidelity will be tested by difficulties, disappointments, and trials. These your faith must overcome. The burden you bear for Christ's sake, the service you render to Him in the complete surrender of your will to God's will, is the measure of your love for Him. Peter 1:3-8, quoted. [Cf: 20MR229.04] p. 208, Para. 7, [1897MS].

Encourage faith, talk faith; do not look on the dark side. I am pleased that you do not talk of that which is objectionable in the course others take. Talk of Jesus. The transformation of heart and character concerns us more than anything else. [Cf: 20MR229.05] p. 209, Para. 1, [1897MS].

In the night season I was conversing with you, as I stated to you in my letter of two or three months since. Before that letter could have reached you, I received one from you stating in substance the things I was talking over with you. You said that you had decided to heed the instruction given you by the Lord not to mingle temporal financial enterprises with your work. This, I know, has ever been your danger. Press close to the side of Jesus. Put your trust in Him, and never doubt that wisdom will be given you to pursue a plain, straightforward path. God is waiting to speak to you from His Word, that you may voice His words in messages of warning and encouragement. [Cf: 20MR229.06] p. 209, Para. 2, [1897MS].

Lay aside every weight, and run the race with patience, for there is a crown of life for each of you to win. Those who are almost wholly engrossed in the things of time and sense lose the sense of the importance of the work they should do for the Master. [Cf: 20MR230.01] p. 209, Para. 3, [1897MS].

You may have inducements of a temporal nature placed before you. You have had this experience before, and you know what the outcome has been. I fully believe that the Lord will teach you, and if you have any light that your duty is elsewhere, it may be that the Lord will turn your face this way. Do not hesitate to consult us in regard to any plans you may have. Serious times, I know, are before us, and my work must ere long be closed. While mind and strength are yet granted me, I desire to do all that the Lord has given me to do. [Cf: 20MR230.02] p. 209, Para. 4, [1897MS].

You say there are things you do not understand. There are things I do

not understand. I do not understand why I have had so little suitable help in getting out my books. It is a problem hard for me to comprehend. You could help me in this work. I have tugged and wrestled under great difficulties; now I am exhausted. It is a mystery to me why we cannot connect in our labors. [Cf: 20MR230.03] p. 209, Para. 5, [1897MS].

Last Monday Elder Daniells, Brother Palmer, and Brother Baker, with two students from Victoria, came to Cooranbong. We were pleased to have them with us over the Sabbath. On that day the meeting-house was full. Brother Hughes and his wife from America came also. We were very glad to meet them. [Cf: 20MR230.04] p. 209, Para. 6, [1897MS].

I was not able to attend any of the meetings, but the brethren came to me to consult over school matters. I was so feeble that I could scarcely talk with them, but my interest in the school led me to brace up as much as possible. [Cf: 20MR230.05] p. 209, Para. 7, [1897MS].

I am very glad that these brethren came up. All who had not before seen the grounds were delighted with the situation. Elder Daniells was surprised at the improvement that had been made in the building and on the land. All were free to acknowledge that this was the place where the school should be located. [Cf: 20MR230.06] p. 209, Para. 8, [1897MS].

When the buildings were in progress, there were some who thought that the second building could not be completed in time to commence school April 28. But we said, There must not be one day's postponement. The students may come in. And if there is but one student present, we will begin the school at the appointed time even though the second building may not be completed. [Cf: 20MR230.07] p. 210, Para. 1, [1897MS].

We held our opening exercises in the new building. The Spirit of the Lord was present. We felt pleased and grateful to God that Brother Herbert Lacey had been raised up from his sickness, and was able to be with us and take a part in the opening of the school. Brother and Sister Haskell, as experienced laborers, were a great help to us in the work of preparation, in devising and planning to get things in order, that there should be no delay. [Cf: 20MR230.08] p. 210, Para. 2, [1897MS].

All the students that have come have expressed themselves as being happily disappointed in the location and the buildings. Not a murmur, not a word of dissatisfaction has been heard. The students are a good class of intelligent youth. [Cf: 20MR231.01] p. 210, Para. 3, [1897MS].

Elder Haskell conducts the Bible study, and he makes everything so plain and simple that every mind can take it in. How many times I have wished that you were here to listen to the precious words from the lips of the servant of God. All who listen to his presentation of the Word, as he places before their minds the truth in its simplicity, are conscious that they are favored. They are learning the "It is written," and how to use the Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [Cf: 20MR231.02] p. 210,

Para. 4, [1897MS].

How important then that we appreciate the study of the Scriptures as calculated to make the student wise unto salvation. Precious Word. We are safe only as we eat and digest it. The charge of the apostle Paul to Timothy is appropriate for all who claim to know the truth. [Cf: 20MR231.03] p. 210, Para. 5, [1897MS].

"I charge thee therefore," he writes, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" Tim. 4:1-5 . [Cf: 20MR231.04] p. 210, Para. 6, [1897MS].

I am so thankful to God for the prosperity that has marked the work done on the school ground. We are surprised at the number of students already here, and others are coming. [Cf: 20MR231.05] p. 210, Para. 7, [1897MS].

If we can preserve the peace and grace of Jesus Christ, we shall go through trial and difficulty without discord, distraction, or division. We should continually cultivate love--love for God, giving Him our supreme devotion, and love for one another, which will bring sunshine into the heart. We will have trials, for we cannot control circumstances, but we have One in whom our hopes of eternal life are centered. [Cf: 20MR231.06] p. 210, Para. 8, [1897MS].

We are undeserving of God's great goodness and compassion and love, but, notwithstanding our failures and mistakes, we must not mar our experience by unbelief. Make it a point in your life never to forget God's love. [Cf: 20MR232.01] p. 211, Para. 1, [1897MS].

Throughout His entire earthly life the Lord Jesus Christ was seeking to impress His divine image upon man. He is our sin-bearer. He desires to help you carry His cross in service. In trial He is close beside you, trying to lead you to realize how sorry He is when you make mistakes. He is always ready to reach out for the hand that is stretched out for help. Remember always that it is not a human heart, a human sympathy, that draws us to Christ, it is a love that is divine, that blends with the love of the human agents. Surely He hath borne our griefs and carried our sorrows. How? By making them His own. [Cf: 20MR232.02] p. 211, Para. 2, [1897MS].

Set Christ ever before you as your Saviour and Friend. By beholding Him you catch His divine likeness, imbibe His attributes, and are imbued with His love. Be of good cheer, my son and my daughter. I said I would not seek to influence you in any way to come to this country to help us. I would be very much pleased to see you both. If the Lord saw fit to direct your course this way, I would welcome you gladly. But I do not want my desire and affection for my children to draw them away from the work that the Lord has appointed them to do. If you felt that the Lord would be pleased to have you in this country, I would rejoice.

I have had a very heavy burden to carry, and you could have been a great help to me. I have needed just the help that you could give. But if the Lord sees that it is not for your good and His name's glory, I would not have you leave the work you have been engaged in. [Cf: 20MR232.03] p. 211, Para. 3, [1897MS].

I have been so very much alone in my experience; alone, with many around me, but still alone. I sometimes have a chance to realize the truth of the words, "Be still, and know that I am God." But I will not dwell on myself. The Lord is my helper. He is your helper. [Cf: 20MR232.04] p. 211, Para. 4, [1897MS].

Upon Christian principles, upon a Christian basis, we have pledged ourselves to the service of the Master. It is an honor for us to have any connection with God. Then consider, too, that to us are addressed the words, "We are labourers together with God: ye are God's husbandry, ye are God's building." By the mighty cleaver of truth we have been quarried out of the world. We are now in the workshop of God to be fitted, hewed, and squared. Axe, hammer, and chisel will act their part upon the rough material, and then comes the polishing process. All this hurts the natural temperament, but no other process will give the model the impression of the likeness of Christ. [Cf: 20MR232.05] p. 211, Para. 5, [1897MS].

If we have His meekness and lowliness, we will not become rebellious under the process of being fitted for His temple. We want no weak links in the chain of character that binds us to Christ. A whole Saviour was offered for us on Calvary's cross that we might have a complete salvation, perfecting a character after the divine similitude. We are to labor earnestly to strengthen every principle of right in the character, that we may be hid with Christ in God. [Cf: 20MR233.01] p. 211, Para. 6, [1897MS].

My son, you will never be placed where you will have no provocation from the strife of tongues. I am suffering this continually, and more recently especially from one, Mccullagh by name, whom I have treated as tenderly as though it had been you, my son, in his place. In all our relations with each other in the past, no word or action has been unpleasant. He has been treated as a son in regard to careful tenderness. He and his wife have been made as welcome to my table as yourself and Emma. He claimed to have perfect faith in the work the Lord has given me to do. He was ever seeking my counsel, for often all the churches in New South Wales were left to our care. [Cf: 20MR233.02] p. 212, Para. 1, [1897MS].

In three newly erected meetinghouses, he insisted that I should give the dedicatory discourse. And on those occasions the Lord manifested His special presence and power among us. In tent meetings Brother Mccullagh has been urgent for my labor. Knowing his physical weakness, I went at every call. Again and again I have ridden in my phaeton from Granville nine, ten, and twelve miles to speak in the evening; and there being no place where I could be accommodated, I have ridden back, getting to bed about midnight. Brother Mccullagh's plea was, "Come, I know what your speaking does for the people. I am speaking understandingly, come." I went and the Lord helped me, and gave me perfect victory. [Cf: 20MR233.03] p. 212, Para. 2, [1897MS].

When we first came to Cooranbong to see this ground that we might know whether it was best to purchase, Brother Mccullagh came. He was sick with inflammation of throat and lungs. He could do no speaking, and he brought with him his spring cot and blankets, intending to spend two or three weeks in Cooranbong and enjoy the nice atmosphere, hoping that it would be a blessing to him. We went up Dora Creek in a boat to Avondale, now our tract of land. From the light given me in the night season before I came, I was sure that there the school should be located. [Cf: 20MR233.04] p. 212, Para. 3, [1897MS].

When we returned to the humble cottage Brother and Sister Lawrence were occupying, the brethren, about eight in number, had a meeting by themselves and decided to purchase the land. The next morning at family worship the Spirit of the Lord indited prayer for Brother Mccullagh. I felt a deep burden of prayer. It seemed that the room was full of unseen, heavenly beings. Brother Mccullagh was healed there and then. He said that every particle of inflammation left him. He was very happy, declaring that the Lord had wrought a miracle in his behalf. The next morning he returned to his labor, saying that he was never more free from any difficulty. [Cf: 20MR233.05] p. 212, Para. 4, [1897MS].

He came to us one morning, and told us that his harness had been stolen from the stable. I felt sorry for him, and gave him three pounds [and] fifteen shillings to purchase a harness. I had purchased boxes of peaches and other fruit, and sent them to him, without charge. These cost me four and five shillings a box. Thus I felt toward him. [Cf: 20MR234.01] p. 212, Para. 5, [1897MS].

He had a severe sickness last summer, and his life was supposed to be in a very precarious condition. He was advised to go to Adelaide, for the weather there was mild. After the camp meeting, Elder Hawkins and Elder Mccullagh, who seemed to be earnest in the work, were left to bind off the camp meeting effort. For a time, Wilson and his wife were with them. But they returned to Tasmania, and unfortunately these two men were left with the work. [Cf: 20MR234.02] p. 212, Para. 6, [1897MS].

The first news that came to Melbourne was that both of these ministers sent in their resignation, professedly saying that they could no longer conscientiously be connected with Seventh-day Adventists. Brethren Colcord and Daniells immediately went to Adelaide and found that these men, while under the pay of the conference, had been working in a most subtle, deceiving manner until the whole church was being carried away with them. Their entrancing hobby was The Holy Spirit, Sanctification, Nothing but Christ. All doctrines, they said, were of no value. They presented these deceptive theories working as the great apostate worked in heaven in that first rebellion. Their work seemed a repetition on a small scale of the working of the first great rebel. [Cf: 20MR234.03] p. 213, Para. 1, [1897MS].

These men would have no intercourse with our brethren who wished to help them. They had each received L3:5 (\$16.25) per week. While receiving this sum from the conference they were acting out Satan's deception. They visited from house to house, and the most wicked falsehoods came from the lips of Mr. and Mrs. Mccullagh. They had not intimated to me one word of any difficulty. They had not laid their complaints before me or given me an opportunity to speak for myself,

but they went from family to family telling the most tremendous falsehoods concerning me. And yet they claimed to be inspired by the Holy Spirit. We do not for a moment doubt that they were inspired exactly as was Lucifer in the heavenly courts in his rebellion. The Holy Spirit never leads men to act entirely contrary to the Word. The directions here given are plain. We are bound by all the holy motives which the Word of God recognizes to be true, and steadfast to principle. [Cf: 20MR234.04] p. 213, Para. 2, [1897MS].

In all our experience we have never met with such deep-laid plottings. They gave no intimation of their purposes until they had everything prepared to make a break and carry the whole church. And then what? These two men expected to be supported, and establish a school in Adelaide, and preach against Adventists, opposing the third angel's message and carrying out their rebellion to perfection. [Cf: 20MR235.01] p. 213, Para. 3, [1897MS].

The sin in this raid against me is mostly of Mccullagh's devising. For two years he has been finding fault with every minister in the work here, and he has been serving the enemy of God by uniting with him in his work of accusing the brethren. The first step in this direction is dangerous ground for any human being to enter upon. [Cf: 20MR235.02] p. 213, Para. 4, [1897MS].

I am sorry, so sorry for Mccullagh. I was distressed at the thought that the man was doing despite to the Spirit of God and placing himself beyond recovery, and I did all I could to save him. I wrote to both men. But nothing we could say had the least influence to change their purpose. [Cf: 20MR235.03] p. 213, Para. 5, [1897MS].

Nearly all the church members saw their error in listening to the words of these men, and they are now standing in a good position. But the lies which were told from house to house and from place to place deceived and came near ruining the church. Why did not these men come to me, who had been their friend, and tell me? But no, they did not do this. Instead they reported things that they knew were entirely false. [Cf: 20MR235.04] p. 213, Para. 6, [1897MS].

The eternal word is reliable, but the word of man is not reliable. I have felt very deeply over this treacherous work; it has been as a sword in my heart. Now where are these men? Mccullagh is still in Adelaide. He reported that he was going to Sydney, but he has not yet come. He wrote a letter to Mrs. Hextall in Sydney, who was his special admirer, saying that he wished her to get up a subscription paper and raise money to get his family back to Sydney. This one woman and her son put their names to the paper, and that was all. We feared that the churches in N.S.W. would be tried and shaken because they are new in the faith. Mccullagh has sent letters to different ones appealing to them for sympathy and bemoaning his poverty. But these letters contained the most bitter spirit against me and were a list of lies. [Cf: 20MR235.05] p. 214, Para. 1, [1897MS].

Shannon, our house builder, has done a similar work. It seemed that he and Brother Lawrence united, and poor, deceived, deluded men manufactured the most absurd lies about Avondale and the workers on the school premises. These men united because work was not given them at a price which we could not afford to pay. Thus every step we have

advanced toward the completion of the school buildings, we have worked at great odds. [Cf: 20MR235.06] p. 214, Para. 2, [1897MS].

Brother Haskell and his wife, Sister Hurd Haskell, have been a great blessing to us, but Brother Haskell was called to Adelaide, and I stood alone with Brother Metcalfe Hare to take the meetings on the Sabbath. Brother Herbert Lacey was sick with the fever in Sydney, and we tried to do our best. But as soon as Brother Haskell returned, I dropped the burdens of buildings and church and have been in a state of great exhaustion ever since. I was able to be at the opening of the school. Elder Haskell and his wife and Brother Herbert Lacey and his wife were present. There was a much better beginning than we had dared to hope for. Since that time I have attended meeting but once or twice. But I am able to counsel with my brethren. [Cf: 20MR236.01] p. 214, Para. 3, [1897MS].

I am more pleased than I can tell you with the help we have in Elder Haskell as a worker in the school. His wife also gives Bible lessons. Brother Haskell has been opening the Scriptures upon the Sanctuary subject, and he makes the matter stand out clear and forcible. Sister Haskell gives lessons in Revelation, and makes this subject very plain. All are pleased. It is so nice to have workers who have had an experimental knowledge of the Word of God. We are sure that Brother Hughes and his wife will use their experience in school management as wise and capable workers. [Cf: 20MR236.02] p. 214, Para. 4, [1897MS].

Oh, I am so relieved. And Brother Hare is relieved. Yet I am unable to take any taxation. To attempt to think is a burden. I now lay this weight of responsibility off. If the Lord will give me a rested brain and heart, I will be willing to go anywhere, even back to America. But I see no light in any direction to move away from this place, for other burdens in other places would be waiting me. One thing I know: we must be prepared to hold firmly to the truth as it is in Jesus. We cannot be beaten about by the waves of unbelief. We must have a sure anchorage. That we have, and the anchor holds. [Cf: 20MR236.03] p. 214, Para. 5, [1897MS].

The end of all things is at hand. The third angel's message will triumph, and we must hold fast to the truth and triumph with it. Let them say all manner of evil against us falsely for Christ's sake. They said all manner of evil against Christ, the Majesty of heaven, the world's Redeemer. Then let them say what they will. We will not fail or be discouraged.--Letter 149, 1897. [Cf: 20MR236.04] p. 214, Para. 6, [1897MS].

(Written March 10, 1897, from "Sunnyside," Cooranbong, N.S.W., to "Dear Brother Semmens.") I have just sent you a telegram. In a letter written to Brother Lacey, the father of Herbert Lacey, Sister Lacey was describing, I think, the treatment you were giving Brother Lacey--the ice, etc., used to keep down the fever. [Cf: 20MR278.01] p. 215, Para. 1, [1897MS].

I feel that the ice used is a mistake. The light which has been given me in reference to several critical cases has been represented to me as a sick child I had in charge, and in every case the directions given were, Do not apply ice to the head (but cool water); apply hot fomentations (to the bowels, stomach, and liver). This will quell the

fever much sooner even than cold. The reaction after the cold applications raised the fever, in the place of killing it. [Cf: 20MR278.02] p. 215, Para. 2, [1897MS].

This direction has been given me again and again. In some cases the ice applications may be warrantable, but in most cases they are not advisable. If the invalid has any vitality, the system will send the blood to where the cold is, and very often the system has no power for this taxation. Brother Herbert has low vitality. Some cases may endure this other kind of treatment, but I greatly fear for Brother Lacey, if it is continued. Use hot water; in nine cases out of ten it will do a more successful work than the cold ice would do. [Cf: 20MR278.03] p. 215, Para. 3, [1897MS].

I cannot now write out all the cases I have handled under the light given me of God, but every case has worked favorably. I have given these directions to physicians of repute, those not of our faith and those of our faith, and in every case, even in fevers, they have reported success in treating with hot water in the place of cold water or applications of ice. [Cf: 20MR278.04] p. 215, Para. 4, [1897MS].

My husband and myself were urgently requested to go from Battle Creek to Allegan, in the case of Dr. Lay's wife, to pray for her, for there was little hope of her life. We went about 35 miles. No one had been in her room to see the woman but her husband, Dr. Lay, and the physician in that place. We inquired the reason of her prostration. They said it was hemorrhage from the lungs. My husband inquired, "What are you doing?" Dr. Lay responded, "Putting on cold compresses." [Cf: 20MR278.05] p. 215, Para. 5, [1897MS].

We then told the doctors that they were doing the worst thing for the woman that they could do. They should keep hot water bags to her feet, and hot water bags to her lungs and stomach. The cold water or ice water to the lungs was diverting the blood from limbs and body to meet the cold application, and another hemorrhage would certainly appear soon. "Why," the doctors said, "this is sensible; why did we not consider, and reason from cause to effect?" [Cf: 20MR278.06] p. 215, Para. 6, [1897MS].

The cold was immediately replaced by hot, and she was much more comfortable. She had been lying [in bed] for three days. They had not dared to move her for fear of hemorrhage. Her clothing was removed the next day, and she began to feel natural. Dr. Lay said, "You have, by your counsel, saved the life of my wife." He was the most grateful man I ever saw. She lived for about twenty years after that sickness. [Cf: 20MR279.01] p. 215, Para. 7, [1897MS].

There was another woman, greatly respected in Allegan, who was full of malaria. She came to the sanitarium for treatment. She had been under treatment two weeks, but received no benefit. One night I dreamed that Dr. Lay came to me with much perplexity expressed in his countenance. I said, "What is it, Doctor?" He said, "I am put to my wits' end to know what to do in the case of Sister G. She does not improve at all." Said I, "Dr. Lay, what influence would it have on cold tallow to put it in cold or tepid water?" "None at all," he said. "I have no more to say," I said; "a word to the wise is sufficient." [Cf: 20MR279.02] p. 216, Para. 1, [1897MS].

The next day Dr. Lay came to our house, and desired an interview with me. He repeated the words in my dream, and I gave the same answer. I said, "Give her as hot treatment as she can bear." "Why did I not think of this myself?" he said. He acted upon the light given, with perfect success. [Cf: 20MR279.03] p. 216, Para. 2, [1897MS].

We were then living on our farm, 80 miles from Battle Creek. The snow had been very deep, and the rain had set in, and made the water standing in the road a river. Brother Wilson, father of the Brother Wilson now in Tasmania, had been sick, and a telegram was sent for Dr. Lay to come immediately. His father was in a terrible state of erysipelas. The brother of father Wilson came to see me early one morning, and presented the case before me. I said, "I cannot go, Brother Wilson," for Brother King was receiving treatment at our house. He had been kicked by a horse and his skull was broken, and the doctor would not trust him in anyone's hands but my husband's and myself, for he said that there was only one chance out of a hundred for his life. The crisis had now come, and we could not leave him. [Cf: 20MR279.04] p. 216, Para. 3, [1897MS].

I said, "Brother Wilson, I had a dream last night. I was taking care of a sick child. Its head was swollen enormously, and the child was unconscious. Some were saying, "Put cold water on its head." One came in and stood by the bed, and said: "This is a critical case. Cold water is not the right prescription. Take two flannel sheets, wet them as hot as you can handle them, and wrap him up in the pack, and put a flannel wet in warm water round his head. Keep this in operation until he manifests sensibility to heat. Work quickly and thoroughly, for you will have no time to lose." [Cf: 20MR279.05] p. 216, Para. 4, [1897MS].

"Now," said I to Brother Wilson, "call at your sister's, get the blankets, and follow directions precisely." He did this, and when he put on the third application, he began to shrink, for he was revealing sensibility. Oh, what rejoicing was in that house. The battle was fought and the victory gained before Dr. Lay arrived. [Cf: 20MR280.01] p. 216, Para. 5, [1897MS].

The second or third night I dreamed of having the care of a child that was weak and seemed unable to rally. I thought the same physician stood by the cradle and said, "Have you any wine in the house? Beat up a raw egg, and give it to the child with grape wine, three times each day. He will rally." Dr. Lay came the next morning, and said he must return to the sanitarium the next morning, that the erysipelas was conquered but that he was extremely weak. "I am perplexed to know what to do." I told him my dream, and he went immediately and gave him the strengthening potion. He gained strength rapidly. This occurred when Willie was about twelve years old. [Cf: 20MR280.02] p. 216, Para. 6, [1897MS].

I might present case after case of a similar character. When I have taken treatment at the sanitarium, Dr. Kellogg has always told the head nurses to allow Sister White to prescribe her own treatment. They used to give me cold (ice) applications to my head, but it was always an injury to me, and I changed them to warm applications to the spine and head, and to the eyes hot salt water fomentations, but seldom ever cold. I have had inflammation to the eyes, but hot applications were

used, and with good success. [Cf: 20MR280.03] p. 217, Para. 1, [1897MS].

I send you at this time pulverized charcoal. Let him drink the water after it has stood a while to extract the virtue. This should be cold when used. When used for fomentations over the bowels, the coal should be put into a bag, sewed up, and dipped in hot water. It will serve several times. Have two bags; use one and then the other. [Cf: 20MR280.04] p. 217, Para. 2, [1897MS].

I send this to you by Sara. Let her stand by your side and help you share the responsibility in the most critical period. Herbert Lacey is a man of value, a man the Lord loves. The enemy must not come in and take him away. We are praying for you and for him, that you may be guided aright and that you may have the help of the great Physician. [Cf: 20MR280.05] p. 217, Para. 3, [1897MS].

Sara is not much pleased to go. Make it as pleasant for her as you can. We shall miss her here, but for a few days I consent for her to go to you. Counsel together, and Sara will help you. She has tried to vindicate cold and ice water treatment, but I differ with her. There is not strength in that frail body now to bear any such heroic treatment. Oh, how my heart yearns over Herbert Lacey. He is precious in the sight of the Lord, and we must not fail to do everything in our power for him. [Cf: 20MR280.06] p. 217, Para. 4, [1897MS].

I have given you the light God has given me, and I consider that it is light. I sent the telegram because I did not then expect that Sara would go to Sydney. May the Lord bless you as a family, is my prayer. [Cf: 20MR281.01] p. 217, Para. 5, [1897MS].

We will make Herbert's case a special subject of prayer. Tell Brother Baker to pray for him. You and your wife pray that the Lord will raise him up to health. In love to you all.--Letter 112a, 1897. [Cf: 20MR281.02] p. 217, Para. 6, [1897MS].

(Written December 14, 1897, from "Sunnyside," Cooranbong, N.S.W.) When your letter came to me on the subject of gold and silver, a political question, I knew that I could not help you by any words that I might say. Your self-confidence would be very strong, and any words I might offer would be as seed sown upon the rock. The Lord did not want you to employ your God-given time, and set your talents to work, in wrong channels. Your work has not set you in that line at all. Neither you nor any of your brethren had any work to do in arguing or writing or taking any part whatever in politics. God was dishonored by all who acted any part in politics. [Cf: 21MR20.01] p. 217, Para. 7, [1897MS].

God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of churches who are transgressing His commandments. We have a special work to do to prepare the people for the greatest event the world has ever seen. The books of Daniel and Revelation are of great consequence to us, and should be studied with great earnestness. (Deut. 7:6-11, 15, quoted.) [Cf: 21MR20.02] p. 217, Para. 8, [1897MS].

The Lord would have His people a separate and peculiar people, bearing the sign and seal of the Sabbath, in preserving the memorial, the

seventh day, upon which the Lord rested after His work of creation. "And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. 2:3). He gave the Sabbath to man as a day of rest, when His people might assemble to worship Him and come in close relationship with God. All heaven is interested in the worship of God's people. [Cf: 21MR20.03] p. 218, Para. 1, [1897MS].

When man is created anew in Christ Jesus, he becomes a partaker of the divine nature. God has, through His own power, united in man the human and the divine. He clothes humanity with the robe of Christ's righteousness. Man is enabled to discern the Saviour, and by beholding he is changed into the likeness of His character. He recognizes the words of Christ, "All power is given unto Me in heaven and in earth." He who discerns Christ is a partaker of His Spirit and His righteousness. He has the inward assurance that Christ is abiding in the soul-temple. [Cf: 21MR20.04] p. 218, Para. 2, [1897MS].

The redemption of men draws them away from political strife to rest and peace and quietude in God. All who contemplate this will indeed have the mind of Christ, will be clothed with the garments of Christ's righteousness. And all who are thus blessed will, with ardor, cry, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." [Cf: 21MR20.05] p. 218, Para. 3, [1897MS].

Here was presented to the human mind spiritual and glorious light. "The Word was made flesh, and dwelt among us . . . full of grace and truth." What nearness to God we may experience! What views of heaven we may obtain! But that which is of the greatest importance to all who live their life to God is for them to understand their daily service for Jesus Christ, in representing His character in meekness and lowliness of heart, and in being good and doing good. [Cf: 21MR21.01] p. 218, Para. 4, [1897MS].

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." The soul that has been misled by wrong influences and has become a partaker of sin through association with others to do contrary to the mind and character of God, need not despair. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). Christ is not only priest and intercessor for our sins, but the offering. He offered Himself once for all. [Cf: 21MR21.02] p. 218, Para. 5, [1897MS].

The conversation of those who are converted to God will not be the same as before their conversion. The words of the apostle Paul to the Philippians are, "Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). [Cf: 21MR21.03] p. 218, Para. 6, [1897MS].

"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 fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, many grow up into Him in all things, which is the head, even Christ" (Eph. 4:11-15). [Cf: 21MR21.04] p. 218, Para. 7, [1897MS].

This is the service we are to render to God. Speaking the truth in love, we are to grow up into Him in all things, which is the head, even Christ. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" (verses 16, 17). [Cf: 21MR21.05] p. 219, Para. 1, [1897MS].

This chapter is full of instruction. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (verses 30-32). [Cf: 21MR22.01] p. 219, Para. 2, [1897MS].

This is the fruit of true conversion. I ask you, my dear brother and sister, to count the cost. Christ requires that you give soul, body, and spirit to Him. He shed His blood on Calvary's cross to make this possible. Make an honest reckoning. Put into one scale Jesus, which means life, truth, and heaven, and into the other put every attraction the world may offer. Into the one put the loss of your soul, and in the other a life that measures with the life of God. Weigh them well; weigh for the present time and for eternity. While you are thus engaged, Christ speaks. What does He say? "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?" (Mark 8:36, 37). What will your answer be? [Cf: 21MR22.02] p. 219, Para. 3, [1897MS].

You may have the witness of the Spirit that your ways please God. This is obtained by believing in the Word of God, by appropriating that Word to your own soul. This is eating of the bread of life, and this will bring eternal life. Compare scripture with scripture. Study the representation of the life of a true Christian as delineated in the Word of God. [Cf: 21MR22.03] p. 219, Para. 4, [1897MS].

The law of God is the great standard of righteousness. This the apostle declares is holy, just, and good. David says, "The law of the Lord is perfect, converting the soul." Christ says, "If ye love Me, keep My commandments." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." [Cf: 21MR22.04] p. 219, Para. 5, [1897MS].

"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). This is most assuredly the witness of the Spirit. "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 [from the heart], ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love" (John 15:8-10). [Cf: 21MR22.05] p. 219, Para. 6, [1897MS].

Those who are obedient to the will of God will not have a hard and miserable time in this life. Hear again the words of Christ: "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (verse 11). This is the witness which it is the privilege of all to have--the joy of Christ in the soul through appropriating the Word of God, eating it as the bread of life, believing the Word, and bringing the requirements of Christ into the practical life. There is full assurance of hope in believing every word of Christ, believing in Him, being united to Him by living faith. When this is his experience, the human being is no longer under the law, for the law no longer condemns his course of action. [Cf: 21MR23.01] p. 219, Para. 7, [1897MS].

The Word of God gives the description of a true Christian, which corresponds with the work of the Holy Spirit on the heart and life. The children of God know at once they have the evidence in their own hearts that they are born of God. He that "will come after me," says Christ, "let him deny himself, and take up his cross, and follow Me" (Mark 8:34). It means depth and breadth of experience to follow the Lamb whithersoever He goeth. Self-denial and self-sacrifice will always be found in the path that leads through the strait gate to the broad meadows of the Lord's pastures. [Cf: 21MR23.02] p. 220, Para. 1, [1897MS].

To them that believe, Christ is precious. His Spirit moving upon the mind and heart of the believer is in perfect agreement with that which is written in the Word. The Spirit and the Word agree perfectly. Thus the Spirit beareth witness with our spirit that we are born of God. [Cf: 21MR23.03] p. 220, Para. 2, [1897MS].

The man who finds in his heart no resemblance to the great moral standard of righteousness, the Word of God, has no Christ to confess. His language, his thoughts, are not in harmony with the Spirit of Christ. His profession of faith is a counterfeit one. Do you ever find cream rising on water? The soul must have the vivifying influences of the breath of life from Christ in order to reveal in his conversation that Christ is formed within, the hope of glory. Men never gather grapes from thistles. The words of a Christian will be in accordance with his enjoyment of Christ. Those who are perpetually talking doubts and demanding additional evidence to banish their cloud of unbelief do not build on the Word. Their faith rests on haphazard circumstances; it is founded in feeling. But feeling, be it ever so pleasing, is not faith. God's Word is the foundation upon which our hopes of heaven must be built. [Cf: 21MR23.04] p. 220, Para. 3, [1897MS].

It is a great misfortune to be a chronic doubter, keeping the eye and thoughts on self. While you are beholding self, while this is the theme of thought and conversation, you cannot expect to be conformed to the image of Christ. Self is not your saviour. You have no redeeming qualities in yourself. "I" is a very leaky boat for your faith to embark in. Just as surely as you trust yourself in it, it will founder. The lifeboat, to the lifeboat! This is your only safety. Jesus is the

Captain of the lifeboat, and He has never lost a passenger. [Cf: 21MR23.05] p. 220, Para. 4, [1897MS].

Discouraged doubters, how can you expect to find your heart glowing with the love of Christ; how can you expect His joy to remain in you and your joy to be full, while you are meditating and feeding upon your own imperfect characters? Says Christ, "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Do you believe Christ tells the truth? If you do, talk faith, talk hope, talk courage. [Cf: 21MR24.01] p. 220, Para. 5, [1897MS].

What shall we say to you who are periodically doubters and grumblers? Indigestion is a trial, but do not make it worse by quarrelling with circumstances. Get your Bibles and hymnbooks, and read and sing and pray, and go to work to help some poor soul who is in bodily suffering or despondency of soul. Pray in faith for the Lord to help both him and you. Do not, as you try to recover, put on a dismal, mourning attitude as though prison walls enclose you and shut out every ray of sunlight. Pray short, easy prayers full of words of promise, and you will find yourselves out of the darkness into the light. [Cf: 21MR24.02] p. 220, Para. 6, [1897MS].

It is your duty to war against oppressive thoughts and melancholy feelings, just as much as it is your duty to pray. It is your duty to counterwork the agencies of the enemy, to place a firm hold upon the bridle of your tongue as well as your thoughts. Of all the times in your life when you need a supply of grace, it is when the sensitive, inflamed digestive organs are at work and you are worried and tired out. You may look surprised at this, but it is a species of swearing to be constantly irritated and irritating others by your fault-finding and gloomy reflections. These fits of indigestion are trying, but hold fast to the bridle, that you shall not swear to those who are your best friends or to those who are your enemies. [Cf: 21MR24.03] p. 221, Para. 1, [1897MS].

It is your duty, poor, afflicted soul, to come to the great Healer. He is as much afflicted by your afflictions today as when He was upon the earth. He sympathized with all human woe. "All power is given unto Me in heaven and in earth," He says. Then come to your Saviour who can heal all your sicknesses and all your diseases. He conquered death. He is the risen Saviour, the Lord of life. Will you come just as you are, and pray in faith to be healed of all manner of diseases, of all maladies which afflict the soul and the body? Center your faith so deeply and securely in Jesus Christ that no circumstance of any kind will jostle your faith. Let your life be hid with Christ in God. [Cf: 21MR24.04] p. 221, Para. 2, [1897MS].

Do not waste your thoughts in dwelling upon the defective characters of others. This will not cure your defects of character. By dwelling upon the wrongs of others, you will be changed into the same image. Whenever you are tempted to talk of others' follies, or blame them for injuries they have done to you, consider that they have wounded the heart of Christ in the person of His saints. Then take your Bible, and open it before God, and plead with Him for the healing balm of His peace. [Cf: 21MR25.01] p. 221, Para. 3, [1897MS].

The Lord would have us represent Christ, and show to the world His attractive character. We may have joy in the Lord if we will keep His commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, then let us have that faith that works by love and purifies the soul from every spiritual defilement. [Cf: 21MR25.02] p. 221, Para. 4, [1897MS].

If our citizenship is above, what right have we to be engaging in political strife? We are not called to any such service. "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" (2 Cor 6:17, 18). What more could we ask? We shall be members of the royal family, children of a heavenly King, heirs of God and joint heirs with Christ to an immortal inheritance. We shall have the crown of life that fadeth not away. [Cf: 21MR25.03] p. 221, Para. 5, [1897MS].

We are heaven bound. Then why should we not show the attractive part of our faith? Why should we go as a crippled band of mourners, groaning and complaining all along the journey to our Father's house? Just before He left, He said to His disciples, "Let not your heart be troubled, neither let it be afraid" (John 14:27). "Ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (verses 1-3). [Cf: 21MR25.04] p. 221, Para. 6, [1897MS].

Praise the Lord; praise Him; for He is our Saviour, and liveth to make intercession for us. (2 Tim. 1:7-10, quoted). [Cf: 21MR25.05] p. 222, Para. 1, [1897MS].

From this time believe that the Lord can do all things, that He can make you a consistent Christian who wears the beauty of His heavenly character in the home life. A loving, lovable Christian is the most powerful argument in favor of the truth. Love your Saviour. Have your heart saturated with the holy oil that is emptied from the two olive trees (Zech. 4:11-14). We want that oil emptied from the olive trees into our hearts every day. Then our tongues will speak forth the praise of our God. Looking unto Jesus, catching the light of His countenance, the light of His righteousness, we can turn deformity and sullenness and our many words of speech, into sound words, and our deformity of character will be removed. [Cf: 21MR25.06] p. 222, Para. 2, [1897MS].

"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" (Phil. 4:8). [Cf: 21MR26.01] p. 222, Para. 3, [1897MS].

"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. 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 man 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" (Malachi 2:5-7).--Letter 11, 1897. [Cf: 21MR26.02] p. 222,

Para. 4, [1897MS].

(Portions of this manuscript have appeared in the *SDA Bible Commentary*, vols. 1 and 3, and *Selected Messages*, book 2.) I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where have our brethren obtained the idea that they should stand upon their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, "Get down upon your knees." This is the proper position always. (Luke 22:41; Acts 9:40; 7:59, 60; 20:36; 21:5; Ezra 9:5, 6; Ps 95:6; Eph. 3:14, quoted.) [Cf: 21MR59.02] p. 222, Para. 5, [1897MS].

And this whole chapter will, if the heart is receptive, be as precious a lesson as we can learn. [Cf: 21MR59.03] p. 222, Para. 6, [1897MS].

To bow down when in prayer to God is the proper attitude to occupy. This act of worship was required of the three Hebrew captives in Babylon. At the dedication of the golden image, representing the king of Babylon, and which Nebuchadnezzar the king had set up, a herald cried aloud, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up" (Dan. 3:4-7). [Cf: 21MR59.04] p. 222, Para. 7, [1897MS].

This act of bowing the knees to the great image was understood to be an act of worship. But such an act was homage to be rendered to God alone--the Sovereign of the world, the Ruler of the universe; and these three Hebrews refused to give such honor to any idol even though composed of pure gold. In doing so, they would, to all intents and purposes, be bowing to the king of Babylon. Refusing to do as the king had commanded, they suffered the penalty, and were cast into the burning fiery furnace. But Christ came in person and walked with them through the fire, and they received no harm. [Cf: 21MR59.05] p. 223, Para. 1, [1897MS].

Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God. [Cf: 21MR60.01] p. 223, Para. 2, [1897MS].

At the dedication of the Temple, Solomon stood facing the altar. In the court of the Temple was a brazen scaffold or platform, and after ascending this, he stood and lifted up his hands to heaven, and blessed the immense congregation of Israel, and all the congregation of Israel stood. (2 Chron 6:1-11, quoted.) [Cf: 21MR60.03] p. 223, Para. 3, [1897MS].

"For Solomon had made a brasen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven" (verse 13). [Cf: 21MR60.04] p. 223, Para. 4, [1897MS].

The lengthy prayer which he then offered was appropriate for the occasion. It was inspired of God, breathing the sentiments of the loftiest piety blended with the deepest humility. [Cf: 21MR60.05] p. 223, Para. 5, [1897MS].

I present these proof texts with the inquiry, "Where did Brother J obtain his education?" At Battle Creek. Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by precept and example teach young men to stand erect in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous? [Cf: 21MR60.06] p. 223, Para. 6, [1897MS].

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, or even as this publican. I fast twice in the week, I give tithes of all I possess" (Luke 18:9-12). Mark you, it was the self-righteous Pharisee who was not in a position of humility and reverence before God; but standing in his haughty self-sufficiency, he told the Lord all his good deeds. "The Pharisee stood and prayed thus with himself" (verse 11); and his prayer reached no higher than himself. [Cf: 21MR60.07] p. 223, Para. 7, [1897MS].

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (verses 13, 14). [Cf: 21MR60.08] p. 224, Para. 1, [1897MS].

We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of final decision. [Cf: 21MR61.01] p. 224, Para. 2, [1897MS].

I would speak to all who occupy the place of teachers in our schools. Men and women, do not dishonor God by your irreverence and pomposity. Do not stand up in your Pharisaism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him. [Cf: 21MR61.02] p. 224, Para. 3, [1897MS].

And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth. Who have searched the Word closely for examples and direction in this respect? Whom can we trust as teachers in our schools in America and foreign countries? After

years of study shall students return to their own country with perverted ideas of the respect and honor and reverence that should be given to God, and feel under no obligation to honor the men of gray hairs, the men of experience, the chosen servants of God who have been connected with the work of God through almost all the years of their life? [Cf: 21MR61.03] p. 224, Para. 4, [1897MS].

I advise all who attend the schools in America or in any other place, Do not catch the spirit of irreverence. Be sure you understand for yourself what kind of education you need, that you may educate others to obtain a fitness of character that will stand the test that is soon to be brought upon all who live upon the earth. Keep company with the soundest Christians. Choose not the pretentious instructors or pupils, but those who show the deepest piety, those who have a spirit of intelligence in the things of God. [Cf: 21MR61.04] p. 224, Para. 5, [1897MS].

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." This is the only safe knowledge that students can obtain. [Cf: 21MR61.05] p. 224, Para. 6, [1897MS].

The light reading of the Scriptures makes my heart ache. Whilst I am writing I groan in spirit as I see how superficial is the understanding of the Scriptures. There is an abundance of profession of Christianity, but very little practice. Jesus says, "I am the Way, the Truth, and the Life." Who will prove themselves wise virgins? Who are the foolish virgins? Those who have no oil in their vessels with their lamps. Shall it be as represented--half wise, and half foolish? [Cf: 21MR61.06] p. 224, Para. 7, [1897MS].

We are living in perilous times. Seventh-day Adventists are professedly the commandment-keeping people of God; but they are losing their devotional spirit. This spirit of reverence for God teaches men how to approach their Maker--with sacredness and awe through faith, not in themselves but in a Mediator. Thus man is kept fast under whatever circumstances he is placed. Man must come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. And as he receives daily mercies at the hand of God, he is ever to cherish gratitude in his heart, and give expression to it in words of thanksgiving and praise for these unmerited favors. Angels have been guarding his pathway through all his life, and many of the snares he has been delivered from he has not seen. And for this guardianship and watchcare by eyes that never slumber and never sleep, he is to recognize in every prayer the service of God for him. [Cf: 21MR61.07] p. 224, Para. 8, [1897MS].

All should lean upon God in their helplessness and daily necessity. They should keep humble, watchful, and prayerful. Praise and thanksgiving should flow forth in gratitude and sincere love for God. [Cf: 21MR62.01] p. 225, Para. 1, [1897MS].

In the assembly of the upright and in the congregation should they praise the Most High God. All who have a sense of their vital connection with God should stand before the Lord as witnesses for Him, giving expression of the love, the mercies, and the goodness of God. Let the words be sincere, simple, earnest, intelligent, the heart

burning with the love of God, the lips sanctified to His glory to make known the mercies of God not only in the assembly of the saints, but to be His witnesses in every place. The inhabitants of the earth are to know that He is God, the only true and living God. [Cf: 21MR62.02] p. 225, Para. 2, [1897MS].

There should be an intelligent knowledge of how to come to God in reverence and godly fear with devotional love. There is a growing lack of reverence for our Maker, a growing disregard of His greatness and His Majesty. But God is speaking to us in these last days. We hear His voice in the storm, in the rolling thunder. We hear of the calamities He permits in the earthquakes, the breaking forth of waters, and the destructive elements sweeping all before them. We hear of ships going down in the tempestuous ocean. God speaks to families who have refused to recognize Him, sometimes in the whirlwind and storm, sometimes face to face as He talked with Moses. Again, He whispers His love to the little trusting child and to the gray-haired sire in his dotage. And earthly wisdom has a wisdom as it beholds the unseen. [Cf: 21MR62.03] p. 225, Para. 3, [1897MS].

When the still small voice which succeeds the whirlwind and the tempest that moves the rocks out of position, is heard, let all cover their face, for God is very near. Let them hide themselves in Jesus Christ; for He is their hiding place. The cleft in the rock is hidden with His own pierced hand while the humble seeker waits in bowed attitude to hear what saith the Lord unto His servants.--Ms 84b, 1897. [Cf: 21MR62.04] p. 225, Para. 4, [1897MS].

(Written March 15, 1897, from "Sunnyside," Cooranbong, N.S.W., to W.C. White. Portions of this manuscript appear in the E.G. White Biography, vol. 4.) I send you, my son, a copy of all that I send to Battle Creek, and I trust you make a right use of this matter. I want that the presidents of conferences shall have the matter I send. You will see that there is need now of the greatest care being exercised. Do not feel anything but sincere pity, and show at this time that you are levelheaded because you move by faith and put your trust in God, and that He is your Helper, your Counsellor. [Cf: 21MR183.01] p. 225, Para. 5, [1897MS].

I feel so distressed over the matter of Elder Olsen going on and on in the face of so great light. How he can be excusable I cannot define. He has acted like a blind man, like a man dazed. There can be no spiritual union between a man who puts his entire trust in God and a man who is walking contrary to God. Their hearts, their sympathies and feelings cannot sympathize upon the most momentous of all topics, the Holy Spirit's manifestation. "Ask and ye shall receive." "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 was anxious to do more, much more, for His people than they could conceive of, in His benevolence toward man, His unexampled love as opposed to their limited conceptions of His goodness. [Cf: 21MR183.02] p. 225, Para. 6, [1897MS].

I have written very much for Africa. Night after night I have been unable to sleep past 11:00, 12:00, or 1:00 o'clock. Then I have not been able for several nights to get to rest before half past ten o'clock. This morning I am up at 2:00 o'clock a.m. Cannot write much

directly to you; I will write a few words. [Cf: 21MR183.03] p. 226, Para. 1, [1897MS].

You will see all this matter I have written under the constraining influence of the Spirit of God. My health is greatly improved but I have not ventured to indulge myself to ride out, because I wanted this to go and it is not all that I must send. Next mail will carry more matter, all written. [Cf: 21MR183.04] p. 226, Para. 2, [1897MS].

I feel deep sorrow of soul that is almost too painful to bear at the state of things that exists in the church at Battle Creek. From the light given me from time to time, altogether too heavy responsibilities are laid upon one man. Whoever is chosen as president, there should be another man who should share all the responsibilities, and they should work unitedly. They should be consecrated men, such as there are in all our ranks, men who shall feel the necessity of communing with God and relying upon a "Thus saith the Lord" rather than putting their trust in men who are deficient and weak in spirituality, who can talk but who seldom pray. The burning desire to bring in something wonderful of men's devising that will make an appearance has dishonored God and put a complexion upon His work that is a dishonor to God. Oh, that the past record might be blotted out of the books of heaven! [Cf: 21MR183.05] p. 226, Para. 3, [1897MS].

I want you to see Brother Henry and make every effort possible to inspire him with hope, to surrender to God. I am sure he could have been helped if Brother Olsen had not led him to suppose he sustained him. Had Brother Olsen not acted the Aaron and the Eli, but stood leaning upon the arm of God in the place of the arm of man, God would have worked for him and been his strength, his front guard, his rereward. [Cf: 21MR184.01] p. 226, Para. 4, [1897MS].

But, oh, it has been so different than this! The eyes of men who have officiated in Battle Creek have been more or less blinded and their whole experience has become so confused they cannot discern light from darkness, truth from error. They do not know many things as they ought to know them, and yet the education of our people has been to look to Battle Creek for guidance, when those in the school and in the publishing house have been so destitute of the true light that many consider themselves rich and increased in goods and having need of nothing, and know not that they are wretched and blind and miserable and naked. And all because they did not heed the counsel of the True Witness. [Cf: 21MR184.02] p. 226, Para. 5, [1897MS].

I am surprised and sore displeased as I see the course that many have taken. And then to put their hands into the treasury that God has appointed to sustain the ministers in laboring to hold forth the Word of life to others, [using] the tithe money to sustain the missionary work, is another evidence of unfaithful guardianship of means. [Cf: 21MR184.03] p. 226, Para. 6, [1897MS].

But oh, the dearth of means to carry forward the work of God in foreign countries, while the large churches in Oakland and San Francisco and Battle Creek are taking from the treasury the means God has appointed [for the ministry, and using it] to defray the expenses of keeping the church building in order and in paying the expenses of fuel and lights! [Cf: 21MR184.04] p. 226, Para. 7, [1897MS].

Where is the straight work being done? Where is the example in self-denial and self-sacrifice? Ministers are not all sufficiently paid. Elder Bourdeau says he has labored and received no wages from the treasury. Others complain of being unable to sustain their families. Where are the men of God's appointment? [Cf: 21MR184.05] p. 227, Para. 1, [1897MS].

When the Lord's portion, which He has reserved as His own in tithes and offerings, is used for common purposes while the church is displaying a love of self-indulgence and selfish gratification, the Lord will not, cannot bless churches and will withdraw His Spirit from all who serve themselves and dishonor God. [Cf: 21MR185.01] p. 227, Para. 2, [1897MS].

There is a great need of setting things in order. Ministers are becoming discouraged, but their piety has not been of the right quality. A great work needs to be done that has been left undone in both the publishing centers. In the place of talking about hard times, dearth of means, and large expenses, let the watchmen on the walls of Zion, the editors of our periodicals, sound an alarm in all "My holy mountain." Let them deny themselves and take up the cross and follow Jesus. [Cf: 21MR185.02] p. 227, Para. 3, [1897MS].

Let there be no more complaints of hard times when families and individuals indulge themselves in dress, in eating, in drinking, in obtaining all the enjoyable things that they desire. Let self-denial come in. If times are hard, bring the living expenses to the situation, and do not think they can make the times better by having fewer ministers to support, and using the means the Lord has consecrated for a special purpose to defray common expenses which do not mean souls. [Cf: 21MR185.03] p. 227, Para. 4, [1897MS].

The tithe money is God's. A system of robbery has been going on for years, and men are spiritually blind and do not discern that they are drying up the resources to keep ministers in the field. And what else can the young men do but unite with the medical missionary workers? [Cf: 21MR185.04] p. 227, Para. 5, [1897MS].

There has been but little encouragement for ministers to be accepted and sent out as laborers, because there is no money in the treasury to give them encouragement. The result is that there is a great dearth of laborers. Men must either enter the canvassing field or unite with the medical missionary workers, and then those who have given them no suitable encouragement will blame Dr. Kellogg for gathering up those whom they do not accept and set at work. [Cf: 21MR185.05] p. 227, Para. 6, [1897MS].

When there is a clear-cut testimony borne by men who officiate in Battle Creek, when the live coal from off the altar has touched their lips, the heavenly Watcher will say, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sins purged." There needs to be a deep humiliation, far deeper than has yet been manifest. [Cf: 21MR185.06] p. 227, Para. 7, [1897MS].

When men shall come into close relationship with God, when their spiritual vision can discern the things presented to Isaiah, there will

be a living ministry that will show results in stirring the hearts of the people that they shall be converted, and then there will be an awakening as men awaken out of deep sleep. The tame, commonplace discourses that have been preached and have lulled the people to a carnal security, will be broken up. Penitent men, praying men, will bear a living testimony of warning, of reproof, of rebuke of selfishness and pride and covetousness, and God will return to His people. [Cf: 21MR185.07] p. 227, Para. 8, [1897MS].

The warning over the dearth of means shows that sin is upon the people, that selfishness and self-indulgence are eating out the vitals of the people of God. Where is the faith of the people of God? What are they doing? "Sell that ye have and give alms" will be proclaimed, and when the Lord sees that men and women are repentant and contrite of heart, that they are willing to be converted from their sins, God will work with them. Read Isaiah 57:13-20. "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" (verse 17). When the people will humble their hearts by repentance and confession to God and the forsaking of sins which have stirred the wrath of God against them, then the Lord will fulfill His word. [Cf: 21MR186.01] p. 228, Para. 1, [1897MS].

"I have seen his ways, and will heal him: I will lead him also" (verse 18). This is the very thing that is needed in Battle Creek and in Oakland and in all our churches. [Cf: 21MR186.02] p. 228, Para. 2, [1897MS].

"I will lead him." Men have been led by men and depended on men and turned their faces from God to listen to the counsel of men. When we all repent of doing this and greatly dishonoring God, [we shall] look higher than human wisdom. Let every one seek God for his individual self. Ministers and people are far from God. The living testimony must be revived, and the message of the Lord will go forth from unfeigned lips, the whole heart contrite and no more lifted up, but humble and meek and lowly. [Cf: 21MR186.03] p. 228, Para. 3, [1897MS].

Thus saith the Lord to every person, "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" (Isa. 56:1, 2). [Cf: 21MR186.04] p. 228, Para. 4, [1897MS].

There has been great dishonor to God by church members engaging in the real estate agent's business. It is not proper or consistent. In every case there is injustice and fraud, and this has been allowed to do great harm to the cause of God. There is a business that is more nearly like the broker's business, and many have been deceived, deluded, and brought into want. Widows and orphans have had to suffer. There is fraud and dishonesty and corruption, and these things are carried on without decided measures to purify the church from these things that defile the soul and rob the widow and the fatherless and poor. [Cf: 21MR186.05] p. 228, Para. 5, [1897MS].

The Lord declares, "Neither will I be with you any more." "Israel hath sinned, and they have also transgressed My covenant which I commanded

them: for they have even taken of the accursed thing, and have also stolen, and dissembled also" (Josh. 7:12, 11). All this is defiling the churches throughout our borders--dissembling and theft and robbery. Oh, how things have been left to drift into perverted channels forbidden of God! There must be an awakening to save the situation. [Cf: 21MR187.01] p. 228, Para. 6, [1897MS].

I will write no more now. It is just daylight. I must write a few words to Edson. Be sure and see Edson. Do not neglect this. Please read this to Edson and please see that he has all the matter I send you to read. Herbert [Lacey] is at the health home. Lillian is with me. He is reduced to skin and bones. The case is critical, but I believe the Lord will raise him up. We are praying for him. He is having everything done for him possible. Sara returned evening after the Sabbath and bears the report I now give you. She could not do anything. Brother Semmens gives his whole time to the sick man, and they are having Dr. Deek, who is watching the case of the hygienic methods of treatment with great interest. He says he is doing just as well as he could possibly do under this attack.--Letter 181, 1897. [Cf: 21MR187.02] p. 229, Para. 1, [1897MS].

(Written February 10, 1897, from Summer Hill, Sydney, N.S.W., to Dr. and Mrs. J. H. Kellogg.) I thought I should have time to write you a letter to go by this mail, but we were fully employed in writing to Africa, and then word came to us from Brother Haskell that he had arrived in Sydney last Sabbath from New Zealand, and would very much like to converse with me in reference to furnishing the Health Home. In three hours we were speeding to the train with our fastest team, conjecturing all the four miles and a half whether or not we would be able to catch the train to Sydney. We were in season, the train was out of season--delayed in Newcastle, twenty miles from Morisset Station. We reached Strathfield, changed cars for Summer Hill, and arrived at the Health Home at 11:00 o'clock p.m. [Cf: 21MR188.01] p. 229, Para. 2, [1897MS].

Sara and myself slept scarcely any through the night, but went into the city to purchase needed things to furnish a room in the Health Home, for which I pay one dollar a week to help them in the rent. Brother and Sister Baker hire two rooms for which they pay ten shillings per week. Brother and Sister Semmens pay ten shillings a week. We do hope to get the house in something like presentable shape for them to do justice to the patients who shall come. [Cf: 21MR188.02] p. 229, Para. 3, [1897MS].

Sister Semmens had worked very hard up to the time of her confinement and she is not as well as we could wish. She has a nice boy, one week old last Monday. I think she is much worried over a deformity in her child. He has a double harelip, and it is very hard for him to nurse. She is a very sensitive woman, and this keeps her back. I know this is one cause of her weakness. The want of means has made it very hard for them both, but this could not be helped. I have done what I could. I advanced thirty-five pounds, and the health foods have been highly appreciated. [Cf: 21MR188.03] p. 229, Para. 4, [1897MS].

It takes a long time for goods via London to reach us, but they have come in good order. I have not seen the things you said were sent to me. I have not had time yet to investigate the matter. I have learned

that Brother Semmens is doing well selling the health foods, but we have our talk today over the possibilities and probabilities of the situation. We feel thankful that you could give them this timely assistance. They appreciate it very much, for they have been in most straitened circumstances in his efforts to do anything. [Cf: 21MR188.04] p. 229, Para. 5, [1897MS].

You cannot appreciate in Battle Creek our hand-tied condition. I shall move forward cautiously and as fast as we can and not incur debt. This we must not do if we can avoid it. Elder Haskell proposes to furnish a good-sized room economically, and then when patients that can pay come, charge them a reasonable price for room, board, and treatment. Here many things cost double what we have to pay in America, therefore it means something to furnish rooms, and the rent is three pounds per week. We shall have to build a sanitarium, and I wish we could do this at once, but I fear it will not be done, for unless help comes from abroad it cannot be done. [Cf: 21MR188.05] p. 229, Para. 6, [1897MS].

Brother John Wessels says he is engaged where he is, and he would want the advice and counsel of those at Battle Creek before becoming located in Australia. We are sorry. We hoped he could come on here at once, and then we could have his judgment and devisings and planning. But, as usual, we must bear these burdens. But I am drawn upon in so many different ways, I almost become confused as to that which needs doing the most. All these things seem to cry out, "Take hold of me first." [Cf: 21MR189.01] p. 230, Para. 1, [1897MS].

We are going to do our best under the circumstances. We must have a physician and proper helpers. I consider that there is nothing that can give character to the work like a proper entering into [of] the work of hygienic treatment for the sick, but as we are so helpless so far as money is concerned, everything moves so slow and so hard you have to watch closely to see if it moves at all. [Cf: 21MR189.02] p. 230, Para. 2, [1897MS].

I know if I should visit America I would lift my voice and exert a far greater influence in behalf of foreign missionary fields than I have done with my pen. I know from the light the Lord has given me that means could be made to flow in many cases in different channels from those in which they are now running--selfish indulgence. I know that thousands of dollars are used for things that are supposed to be a necessity, but which are not necessities. If they loved the Lord God supremely and their neighbor as themselves, would they not see the necessities of their neighbor, to help him save his soul? Would they not consider the extra indulgences they allow themselves? Luke 10:27. [Cf: 21MR189.03] p. 230, Para. 3, [1897MS].

The Lord Jesus was reading the heart of the lawyer as an open book, reading the hearts also of the Pharisees who suggested that he should ask that question, for they wished to tempt Him, lay a snare for Him, that His speech should condemn Him. Our Lord did not reply to the question, but He gave the lawyer the benefit of answering his own question. [Cf: 21MR189.04] p. 230, Para. 4, [1897MS].

"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, ...this do, and thou shalt live."(Luke 10:25-28.) [Cf: 21MR189.05] p. 230, Para. 5, [1897MS].

My brother, my sister, what can we do, what can we say to those whom we know do not obey the first four precepts of the decalogue, neither the last six, when we consider that this plain answer is truth, and that those who are not obeying the law of God in precept and example are, notwithstanding they make the highest profession, living in disobedience to the whole principles of the moral law? That law of God will teach the whole duty of man. He turned the confusion upon themselves: "Thou has answered right: this do, and thou shalt live, for on these two commandments hang all the law and the prophets." [Cf: 21MR190.01] p. 230, Para. 6, [1897MS].

Then the Lord, in answer to the question of the lawyer, "And who is my neighbor?" shows them what is true love, and the relation in which all mankind stand toward their fellow men, each interested for one another. The scene was presented in parable form, but had been a true transaction to the letter, and quite a number knew this to be fact. One of those Samaritans they so much despised was the only one who helped the wounded, bruised, and half-killed man and neighbor. [Cf: 21MR190.02] p. 230, Para. 7, [1897MS].

Here are represented the stony hearts, who supposed themselves to be the only true religionists in the world, the only nation who did righteousness. It was a descendant of Abraham who was in so pitiful a condition, lying on the road, so cruelly wounded, passed [by] by priest and Levite. Those who professed to be religiously exalted to heaven in point of privilege saw the great need that man had of a neighbor who could be touched with the feeling of his infirmities, and alleviate his distress. [Cf: 21MR190.03] p. 231, Para. 1, [1897MS].

The Samaritan was touched with pity, and although the sufferer was a Jew, he assisted him and showed himself a brother, a friend. We need, everyone who claims to be a child of God, to do all in our power to relieve physical distress, and we need also to have that faith that works by love, to be laborers together with God. [Cf: 21MR190.04] p. 231, Para. 2, [1897MS].

Not alone are efforts to be made for those in the byways and hedges, but for those in the highways. We need every penny that is not a positive necessity to be expended in making ourselves comfortable, to do the necessary work for others who are in need. I appeal to those who are in comfortable circumstances to be content with such things as they have and devote their gifts and offerings to God's treasury, "that there may be meat in Mine house." In this way you will demonstrate that you have a determination to love God with all your heart and your neighbor as yourself. This, Christ has given as the condition of eternal life. Then let us not only be readers of the Word, but believers of the Word and doers of the Word. [Cf: 21MR190.05] p. 231, Para. 3, [1897MS].

Consider how much money has gone in purchasing needless trinkets, needless indulgences, that might have been placed in the Lord's treasury to set [* Ellipsis in file copy.] . . . heavenward, revealing that you are cooperating with God, as in His service, to do His will.

You are highly honored to be co-workers with God. The Lord is trusting our fidelity. We must be content to be policy workers in the Lord's line. The Word tells you your high duty, which He requires of all in His service. Fix your eyes upon the cross of Calvary, and learn your lessons, and begin your practical experiments of sowing liberally. Sow through denial. [Cf: 21MR191.01] p. 231, Para. 4, [1897MS].

We want very much the means that are being expended needlessly, because there are so many selfish wants that absorb the Lord's goods. [There are] letters coming in constantly from different places where there are one, two, and again whole families and neighborhoods converted by reading *Great Controversy*, or *Daniel and the Revelation*. They have not seen the face of an Adventist. They beg for help to be sent them. They begin to cry, Give us food and not husks to nourish our spiritual strength. Brother Baker has just gone out one hundred and fifty miles to meet one of these calls. [Cf: 21MR191.02] p. 231, Para. 5, [1897MS].

One man writes, "I have been reading *Great Controversy*. I have accepted the Sabbath. Two of my daughters and a son are united with me. We want you to come here and baptize us. Our neighbors are asking for a minister. I think they will be baptized too." [Cf: 21MR191.03] p. 231, Para. 6, [1897MS].

Such letters come in frequently, and only one minister in all New South Wales. There is no money to pay laborers, no money to pay missionaries. Let everyone to whom you shall read this consider, Have you any idols in your house that you can dispose of and send in many rivulets flowing to God's house, "that there may be meat in Mine house"? Ye are the light of the world. Are you indeed? Is your light burning brightly? [Cf: 21MR191.04] p. 232, Para. 1, [1897MS].

The faith in doctrines we hold dreads nothing but being covered beneath the bushel. Open the way by your self-denial, your self-consecration, and let everything--your means, your entrusted talents, all your capabilities--do service for God, that the work may advance in this region. We call for you to do all in your power to bring the truth before souls that are in darkness of error. Will you gather up treasures and make them provide for necessities as far as possible? [Cf: 21MR191.05] p. 232, Para. 2, [1897MS].

We expect too little from the inherent power of the gospel. We would rejoice to see a revival of the true missionary spirit. Let everyone consider and enter the field as home missionaries, as missionaries in foreign fields. The Lord has given every man his work. Can you have any doubt, if you enter this field to give Bible readings to hold forth the word of life in humble reliance upon the Holy Spirit's power? His grace will be given to every self-denying one, earnest to do God service. [Cf: 21MR191.06] p. 232, Para. 3, [1897MS].

God would have all your idols abolished. Begin the work of sowing while you are continually gathering up the seed to be sown, ever educating your God-given powers that they may do better service. Sow beside all waters. Illumination must be given; religious inculcation of ideas is essential through our schools, through the press, for this is a most important instrumentality proportioned to the extent of its far-reaching knowledge communicated. Work, work with brain and with

strength and with heart, and God will open the way and bless every effort. Press the work, urge it forward. Let self die. Let Christ live in you in every effort made. [Cf: 21MR192.01] p. 232, Para. 4, [1897MS].

Sara says this must go without delay. [Cf: 21MR192.02] p. 232, Para. 5, [1897MS].

(Only half completed. Excuse all mistakes; cannot look it over. I call for help in the name of the Lord for this field. I know it can be given.)--Letter 82a, 1897. [Cf: 21MR192.03] p. 232, Para. 6, [1897MS].

(Written December 30, 1897, from "Sunnyside," Cooranbong, N.S.W.) I have a deep interest for every individual who is now making decisions to obey the word of the Lord. It is not the will or word of man that is to be received and believed, it is a "Thus saith the Lord." The controversy is with the Lord. [Cf: 21MR193.01] p. 232, Para. 7, [1897MS].

Satan will use every subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. A lie will be made to appear a very desirable fact. "Yea, hath God said, Ye shall not eat of every tree of the garden?" Satan said to Eve: (Gen.3:2-5, quoted). [Cf: 21MR193.02] p. 232, Para. 8, [1897MS].

Adam and Eve both ate of the fruit and obtained a knowledge, which, had they obeyed God, they would never have had--an experience in disobedience and disloyalty to God--the knowledge that they were naked. The garments of innocence, the presence of light which surrounded them, a covering from God, had departed. They supplied the place of the heavenly garments by sewing together fig leaves for aprons. [Cf: 21MR193.03] p. 233, Para. 1, [1897MS].

This is the covering that all who have transgressed the law of God have used since the days of Adam and Eve's disobedience. They have sewn together fig leaves to cover their nakedness caused by transgression and sin. The fig leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig leaves into aprons will commence in order to hide the nakedness of the soul of every transgressor. [Cf: 21MR193.04] p. 233, Para. 2, [1897MS].

The Lord Jesus Christ has prepared a covering, the robe of His own righteousness, that He will put on every repenting, believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world." Sin is the transgression of the law. Christ died to make it possible for every man to have his sins taken away. [Cf: 21MR193.05] p. 233, Para. 3, [1897MS].

A fig-leaf apron will never cover our nakedness. Sin must be taken away, and the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner, He sees, not the fig leaves covering him, but Christ's own robe of righteousness, which is perfect obedience to the law of Jehovah. Man has hidden his nakedness, not under a covering of fig leaves, but under the robe of Christ's righteousness. [Cf: 21MR193.06] p. 233, Para. 4, [1897MS].

Christ has made a sacrifice to satisfy the demands of Justice. What a price for heaven to pay to ransom the transgressor of the law of Jehovah. Yet that holy law could not be maintained with any smaller price. In the place of the law being abolished to meet sinful man in his fallen condition, it has been maintained in all its sacred dignity. In His Son God gave Himself to save from eternal ruin all who would believe in Him. [Cf: 21MR194.01] p. 233, Para. 5, [1897MS].

Sin is disloyalty to God, and deserving of punishment. Fig leaves sewed together have been employed since the days of Adam, yet the nakedness of the soul of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy robe, will come to naught. Sin is the transgression of the law. Christ was manifest in our world to take away transgression and sin, and to substitute the pure robes of His righteousness for the covering of fig leaves. The law of God stands vindicated by the suffering and death of the only begotten Son of the infinite God. [Cf: 21MR194.02] p. 233, Para. 6, [1897MS].

The transgression of God's law in a single instance, in the smallest particular, is sin. And the non-execution of the penalty of that sin would be a crime in the divine administration. God is a judge, the avenger of justice, which is the habitation and foundation of His throne. He cannot dispense with His law, He cannot do away with its smallest item in order to meet and pardon sin. The rectitude and justice and moral excellence of the law must be maintained and vindicated before the heavenly universe and the worlds unfallen. [Cf: 21MR194.03] p. 233, Para. 7, [1897MS].

What is the justice of God? It is the holiness of God in relation to sin. Christ bore the sins of the world in man's behalf that the sinner might have another trial, with all the divine opportunities and advantages which God has provided in man's behalf. "Whosoever committeth sin," says John, "transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him" (1 John 3:4-6). [Cf: 21MR194.04] p. 234, Para. 1, [1897MS].

I would call on all who would win heaven, to take warning. Do not devote your precious probationary time to sewing together fig leaves to cover the nakedness which is the result of sin. As you look into the Lord's great moral looking glass, His holy law, His standard of character, do not for a moment suppose that it can cleanse you. There are no saving properties in the law. It cannot pardon the transgressor. The penalty must be exacted. The Lord does not save sinners by abolishing His law, the foundation of His government in heaven and in earth. The punishment has been endured by the sinner's substitute. [Cf: 21MR194.05] p. 234, Para. 2, [1897MS].

Not that God is cruel and merciless, and Christ so merciful that He died on Calvary's cross to abolish a law so arbitrary that it needed to be extinguished, crucified between two thieves. The throne of God must not bear one stain of crime, one taint of sin. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the

Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him. [Cf: 21MR195.01] p. 234, Para. 3, [1897MS].

"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 did not come to change the Sabbath of the fourth commandment. He did not come to lessen the law of God in one particular. He came to express in His own person the love of God. He came to vindicate every precept of the holy law. [Cf: 21MR195.02] p. 234, Para. 4, [1897MS].

Christ presented to His disciples their exalted position in the world. "Ye are the light of the world," He said, "a city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). [Cf: 21MR195.03] p. 234, Para. 5, [1897MS].

Christ read the hearts of the Pharisees, who were bracing themselves to resist the light. Their prejudice against Him was strengthening; they were saying in their hearts, He is doing away [with] the law; we will have no such teaching. But while they were bottling up their wrath, there fell on their startled ears the answer to their unspoken thought: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill (every specification of the law). For verily I say unto you, Till heaven and earth pass, one jot or one tittle will 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" (Matt. 5:17-19). [Cf: 21MR195.04] p. 234, Para. 6, [1897MS].

This is the judgment pronounced in the councils of heaven. Some have thought that the commandment breaker will be there but will occupy the very lowest place. He will not be there. Sinners will never enter the abodes of bliss. The commandment breaker, and all who unite with him in teaching others that it makes no difference whether they break or observe the divine law, will by the universe of heaven be called least among the human agencies. For not only have they been disloyal themselves, but they have taught others to break the law of God with impunity. Christ pronounces judgment upon those who claim to have a knowledge of the law of God, but who lead souls into confusion and darkness, both by precept and example. They are teaching for doctrine the commandments of men, and making void the law of God through their traditions. "For I say unto you (My disciples), 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: 21MR195.05] p. 235, Para. 1, [1897MS].

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." As long as heaven and earth remain, not one jot or tittle will pass from the law. As long as there is a canopy of heaven above our heads, and the earth beneath our feet, there should be no argument or controversy over this question. Until

this evidence is fulfilled before your eyes, you may be sure that the law of Jehovah will hold its exalted place. [Cf: 21MR196.01] p. 235, Para. 2, [1897MS].

"Then cometh Jesus from Galilee unto Jordan, to be baptized of John. And John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." In fulfilling "all righteousness," Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps in grace in genuine conversion. In His humanity Christ filled up the measure of the law's requirements. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the divine nature of Christ, may become partakers of His character. [Cf: 21MR196.02] p. 235, Para. 3, [1897MS].

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last man that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience. In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God's commandments. [Cf: 21MR196.03] p. 235, Para. 4, [1897MS].

The typical offerings pointed to Christ, and when the perfect sacrifice was made the sacrificial offerings were no longer acceptable to God. Type met antitype in the death of the only begotten Son of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded by God with eternal life. He came as a man to humanity, that humanity might touch humanity. But in no case did He come to lessen the obligations of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He did not come to set men free from the law; He came to open a way by which they might obey that law, and teach others to do the same.--Ms 14, 1897. [Cf: 21MR196.04] p. 235, Para. 5, [1897MS].

(Written August 1, 1897, from "Sunnyside," to Dr. J. H. Kellogg.) I scarcely know how to write to you. I hoped yesterday evening after the Sabbath to receive the Vancouver mail, but it did not come, and my mail for America must go tomorrow morning. [Cf: 21MR289.01] p. 236, Para. 1, [1897MS].

I have read the manuscript Willie sent me for the book *Christian Temperance*. I see nothing that I object to except the subject of drug medication. As matters have been opened to me from time to time, as I have been conducted through the rooms of the sick in the sanitarium and out of the sanitarium, I have seen that the physicians of the sanitarium, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sick room. Cases have been lost that had the physicians left off entirely their drug treatment, had they put their wits to work and wisely and persistently used the Lord's own remedies--plenty of air and water--the

fever cases that have been lost would have recovered. The reckless use of those things that should be discarded has decided the case of the sick. [Cf: 21MR289.02] p. 236, Para. 2, [1897MS].

I will not educate or sustain the use of drugs. I try not to speak of these things, but if the book is already out, I shall have to insert something that I may place the truth of the matter before the people. After seeing so much harm done by the administering of drugs, I cannot use them, and cannot testify in their favor. I must be true to the light given me by the Lord. [Cf: 21MR289.03] p. 236, Para. 3, [1897MS].

The treatment we gave when the sanitarium was first established required earnest labor to combat disease. We did not use drug concoctions; we followed hygienic methods. This work was blessed by God. It was a work in which the human instrumentality could cooperate with God in saving life. There should be nothing put into the human system that would leave its baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, and to educate on altogether different lines of treating the sick, was the reason given me why we should have sanitariums established in various localities. [Cf: 21MR289.04] p. 236, Para. 4, [1897MS].

I have been pained when many students have been encouraged to go to Ann Arbor to receive an education in the use of drugs. The light which I have received has placed an altogether different complexion on the use made of drugs than is given at Ann Arbor or at the sanitarium. We must become enlightened on these subjects. The intricate names given the medicines are used to cover up the matter, so that none will know what is given them as remedies unless they obtain a dictionary to find out the meaning of these names. [Cf: 21MR289.05] p. 236, Para. 5, [1897MS].

The Lord has given some simple herbs of the field that at times are beneficial; and if every family were educated in how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old fashioned simple herbs, used intelligently, would have recovered many sick who have died under drug medication. [Cf: 21MR290.01] p. 236, Para. 6, [1897MS].

One of the most beneficial remedies is pulverized charcoal, placed in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed boiled, it is still better. I have ordered this in cases where the sick were suffering great pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, and the patient slept, the turning point came, and recovery was the result. [Cf: 21MR290.02] p. 236, Para. 7, [1897MS].

To students when injured with bruised hands and suffering with inflammation, I have prescribed this simple remedy, with perfect success. The poison of inflammation was overcome, the pain removed, and healing went on rapidly. The most severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag, and dipped in hot or cold water, as will best suit the case. This works like a charm. [Cf: 21MR290.03] p. 237, Para. 1, [1897MS].

I expect you will laugh at this, but if I could give this remedy some outlandish name that no one knew but myself, it would have greater influence. But Dr. Kellogg, many things have been opened before me that no one but myself is any the wiser for in regard to the management of sickness and disease--the effect of the use of drug medication, the thousands in our work who might have lived if they had not sent for a physician and had let nature work the recovery herself. But the simplest remedies may assist nature, and leave no baleful effects after their use. [Cf: 21MR290.04] p. 237, Para. 2, [1897MS].

I have been studying my own case. I have not applied to any physician since living in this country. I did pay four pounds the first year for electric baths, which did me no good. If indisposed I would just as soon think of calling in a lawyer as a physician. [Cf: 21MR290.05] p. 237, Para. 3, [1897MS].

I have recently left off the use of all liquids, such as homemade coffee, with my meals. I eat my food as dry as possible. The result is excellent. In the morning I take lemon and water. I drink nothing between meals unless it be occasionally some lemon and water. At the table I do not eat many things either. I use dry peas boiled, then strained, then baked, and canned tomatoes. When fresh, I use the tomatoes uncooked with bread. This is my principal article of food. [Cf: 21MR290.06] p. 237, Para. 4, [1897MS].

I write you this because I asked you some questions in reference to the heart. But now, after bringing myself to a very strict diet, I find no special difficulty. When overtaxed, I suffer from exhaustion and inability to breathe. But I think I shall not die but live to declare the works of the Lord. I adhere strictly to the two meal system, and know this to be a blessing to me. If I could walk much, I would do considerable walking, but my right hip will not admit of this. I am as active upon my feet, in walking about the house and about my premises, as I have been at any period in my life. [Cf: 21MR291.01] p. 237, Para. 5, [1897MS].

But I must close this. I wish to say that I am never troubled with an offensive breath or a bad taste in my mouth. I relish my food. I enjoy apples very much, but good apples are not to be obtained here as in America. A few barrels of Northern Spys, such as we used to have in America, would be a treat. But we cannot procure these here.--Letter 82, 1897. [Cf: 21MR291.02] p. 237, Para. 6, [1897MS].

(Written September 1, 1897, from "Sunnyside," Cooranbong, N.S.W., to Brethren Daniells, Colcord, Faulkhead, Palmer, and Salisbury.) I have just finished writing a letter to Brother Miller and his wife, which I wish you to see. I could not sleep after half past twelve o'clock tonight. I was conversing with you, and the Spirit of the Lord came upon me as I presented some things before you. I was telling you that the Lord had shown me that the minds and spirits and characters of His workers needed to be molded and fashioned before He could work in and through them. [Cf: 21MR336.01] p. 237, Para. 7, [1897MS].

There needs to be a deeper work of grace in the heart. Less of self and more of Jesus Christ must be seen. Tests close and sharp are coming to all. The religion of the Bible must be interwoven with all that we do and say. All business transactions are to become a fragrance as from

God, because of the presence of God which is to be mingled with every action. [Cf: 21MR336.02] p. 238, Para. 1, [1897MS].

Do you individually realize that you are in the presence of the unseen Watcher? Your individual ways and temperaments need to be fashioned after the divine similitude. Constantly you need to cultivate and cherish the thought, I am in the presence of One whom I love and fear and reverence. But He is seen only by the eye of faith. I must think no thought and do no action in my own spirit or after my own inclination. Unless I have the mind and the Spirit of God I cannot safely be trusted with sacred responsibilities. My mind, my judgment must not rule. The mind and judgment of the great I AM must rule. [Cf: 21MR336.03] p. 238, Para. 2, [1897MS].

We must plough deep if we would obtain an all-around experience. We need to cultivate faith in the word of God. "Thus saith the Lord" is to be the Alpha and the Omega of our experience. As brethren located where you must be more or less connected you must draw closer together in your councils, in your association, in spirit, and in all your works. One man among you is not to be made the counsellor for all. [Cf: 21MR336.04] p. 238, Para. 3, [1897MS].

Each one is to stand in his lot and in his place, doing his work. Every individual among you must before God do a work for these last days that is great and sacred and grand. Every one must bear his weight of responsibility. The Lord is preparing each one to do his appointed work, and each one is to be respected and honored as a brother chosen of God and precious in His sight. One man is not to be selected to whom all plans and methods shall be confided while the others are left out. If this is done, errors will be made, wrong moves will be taken. Harm rather than good will be done. No one of you needs to be afraid of the other lest the other shall have the highest place. Without partiality and without hypocrisy each is to be treated. [Cf: 21MR336.05] p. 238, Para. 4, [1897MS].

The same line of work is not to be given to each worker, and for this reason you need to counsel together in that freedom and confidence that should exist among the Lord's workmen. All need to have less confidence in self and far greater confidence in the One who is mighty in counsel, who knoweth the end from the beginning. [Cf: 21MR337.01] p. 238, Para. 5, [1897MS].

When you respect each other, you will respect Jesus Christ. You are to show no preferences, for the Lord does not show preferences to His chosen ones. He says, "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you" (John 15:15). This is the confidence that the Lord would have you cherish in each other. Unless you do this more than you have done in your past experience, you will not walk and work under the dictates of the Spirit of God. [Cf: 21MR337.02] p. 238, Para. 6, [1897MS].

God would have you united in pleasant cords of companionship. As the Lord's workmen, you are to open your plans one to another. These plans must be carefully and prayerfully considered, for the Lord will leave those who do not do this to stumble in their own supposed wisdom and superior greatness. (John 15:16, 17, quoted.) [Cf: 21MR337.03] p. 239,

Para. 1, [1897MS].

One person must not suppose that his wisdom is beyond making any mistake. God would have the greatest cherish that humility that will lead him to be the servant of all if duty thus orders it. [Cf: 21MR337.04] p. 239, Para. 2, [1897MS].

But while you are to love as brethren, and think soul to soul, heart to heart, life to life, you are individually to lean your whole weight on God. He will be in your support. He is not pleased when you depend on each other for light and wisdom and direction. The Lord must be our wisdom. Individually we must know that He is our sanctification and our redemption. To Him we may look, in Him we may trust. He will be to us a present help in every time of need. [Cf: 21MR337.05] p. 239, Para. 3, [1897MS].

Whatever our duties in the various lines of work may be, remember that God is the general over all. You must not withdraw from Him to make flesh your arm. You have been too much inclined to measure yourselves among yourselves and compare yourselves one with another, estimating the importance of your work. Will you remember that your comparisons may fall wide of the mark? [Cf: 21MR337.06] p. 239, Para. 4, [1897MS].

It is not position or rank by which the Lord estimates. He looks to see how much of the spirit of the Master you cherish and how much of the likeness of Christ your work reveals. He who listens most earnestly and intently for the voice of God loves the Lord the most, and as he loves most he is most beloved by the Father. "Learn of Me," says the greatest Teacher the world ever knew, "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Cf: 21MR337.07] p. 239, Para. 5, [1897MS].

There has been need for this prayer to be offered: "Oh, my best friend, my Maker, my Lord, shape me and mold me into Thy divine likeness. Make me entirely like Thyself. Refine, purify, quicken me, that I may represent the character of God." Religion and business are not two separate things, but one. All that trust in the Lord implicitly will be tested and tried. Then the superscription of God will be placed upon them. [Cf: 21MR338.01] p. 239, Para. 6, [1897MS].

Important work is before us and we must prepare the way for this work by preparing our own hearts. Heaven must be cherished in our hearts, and the rubbish of selfishness excluded, that Christ may change us into His image. And this work goes on by beholding Christ. We are changed from glory to glory and from character to character. His strength is made perfect in our weakness. [Cf: 21MR338.02] p. 239, Para. 7, [1897MS].

Take up the stones, remove the rubbish from your hearts. Behold the Lamb of God which taketh away the sin of the world. People will be tested and proved as in the case of Brother Davis and in the case of Sister Miller. God's servants need constantly to lay hold of souls ready to perish, with one hand, while with the hand of faith they lay hold of the throne of God. [Cf: 21MR338.03] p. 239, Para. 8, [1897MS].

Souls possessed of evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer mingled with genuine faith

to save them from ruin. And all the relief gained will confirm our faith. [Cf: 21MR338.04] p. 240, Para. 1, [1897MS].

The Lord will work through every soul that will give himself up to be worked, not only to preach but to minister to the despairing, and to inspire hope in the minds of the hopeless. We are to act our part in relieving and softening the hardships and mysteries of this life. The miseries of this life are as dark and cloudy as they were thousands of years ago. We have something to do: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). [Cf: 21MR338.05] p. 240, Para. 2, [1897MS].

The needy are close by us, the suffering are in our very borders. We must try to help them. By the grace of Christ, the sealed fountains of earnest Christlike work are to be unsealed. In the strength of Him who has all strength we are to work as never before. The time of need and necessity shows our sure need of a present, all-powerful Lord Jehovah, in whom is everlasting strength, in whose power we may work. "We are laborers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9). [Cf: 21MR338.06] p. 240, Para. 3, [1897MS].

The secret of success is not in our learning, not in our position, for "all ye are brethren," not in our numbers or entrusted talents, not in the will of man. All the Lord's workers, feeling their inefficiency, must contemplate Christ, and through Him who is the strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory. The Lord God of Israel is our strength. [Cf: 21MR339.01] p. 240, Para. 4, [1897MS].

We must humble self today, tomorrow, and constantly. With a willing, sanctified heart we must co-operate with God. We are living in the time when Satan has come down in great power. He is walking about like a roaring lion, seeking whom he may devour. But the Lord is ready to take away the sin that hinders us from yoking up with Christ. If we wear the yoke of Christ, He will be our Emmanuel, "God with us," supplying every weakness with His strength, every inefficiency with His power of success. But if we take glory to ourselves He removes His excellency from us, and we no longer ride prosperously. [Cf: 21MR339.02] p. 240, Para. 5, [1897MS].

God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice through us. Through His human agencies He desires to be a Comforter such as the world has never before seen. His words are to be voiced, "Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in Me." The Lord has not given us the work of reasoning out the things that we do not comprehend until we are satisfied. We must take the Word as it reads. [Cf: 21MR339.03] p. 240, Para. 6, [1897MS].

We are not to institute schools of scholastic philosophy or for the so-called "higher education." We are to understand that our greatness consists in honoring God by simple, practical experience in the humble, everyday life. We need to walk with God, to bring Him into our homes. Grasp the hand of Christ and say, I will not let Thee go except Thou bless me. He will respond, Keep near to Me; I will hold your hand. My grasp shall never relax. Possess your soul in patience, in humbleness, in meekness, and yet say, "Arise, shine; for thy light is come, and the

glory of the Lord is risen upon thee" (Isa. 60:1). [Cf: 21MR339.04] p. 240, Para. 7, [1897MS].

God must be with us day by day, preparing us to learn of Him, that He may teach us the lessons of perfect obedience, that we may be ever with Him.--Letter 49, 1897. [Cf: 21MR339.05] p. 241, Para. 1, [1897MS].

(Written August 24, 1897, from "Sunnyside," Cooranbong, N.S.W., to Edson and Emma White.) We have been having considerable rain for several days. My garden was made in the low land, and twice it has been overflowed. Now we hope there will be a spell of dry weather so that we can work the land. We have had one week of most beautiful weather. Bear in mind that it is our winter now. I can scarcely write, the paper is so cold to my hands. I have not kindled a fire in my stove for one week, for a fire is only necessary in the few early morning hours. I am so thankful that we have so healthful a climate. When you come to Australia, I will build you a home of your own if the Lord prospers me. I think we have far more sunshine and fine weather here than in any country I have ever visited. All who come here improve in health. It is a very unusual thing to have foggy or cloudy weather. [Cf: 21MR367.01] p. 241, Para. 2, [1897MS].

Willie has a very comfortable house for his family. It is not yet thoroughly furnished. We wish he could have come up on the last boat. [Cf: 21MR367.02] p. 241, Para. 3, [1897MS].

Yesterday we had a short call from Brother Brandstatter and wife. They have two small children. They are thinking of taking a position with Brother and Sister Semmens in the Health Home, he acting as treatment hand. We are expecting Brother and Sister Hare from Fresno, California. Dr. Hare is to officiate as physician in the Health Home. [Cf: 21MR367.03] p. 241, Para. 4, [1897MS].

I am expected to speak at the school as often as possible. The things that need to be done in connection with the work in this missionary field are a continual strain, and the writing that I am called upon to do puts a double tax upon me. My head becomes very weary and refuses to work. [Cf: 21MR367.04] p. 241, Para. 5, [1897MS].

We are now in process of building a chapel. We hope to get it finished to dedicate at the close of the school term. Twice I have been called to the probable location of our church, the very nicest ground on the whole purchased possession. We have the ground selected, but they expect me to decide the particular spot where the building is to be. We need a church so much, and have needed it during the two years that we have been on this ground. [Cf: 21MR367.05] p. 241, Para. 6, [1897MS].

We have held our meetings in a loft above the sawmill, and there the furniture and all kinds of things used in the school gave it the appearance of an auction room. I am feeling sad, so very sad, that I should have consented to this. If the Lord will pardon my transgression, I will by His grace, in every place where I shall labor, make the spiritual rather than the temporal necessities of the first importance. I am so sorry as I realize that I have neglected this work, which should be first, until the last. The dearth of means was my excuse, but I ought to have walked by faith. I have not honored God as I should have done had I moved out in faith notwithstanding seeming

impossibilities. [Cf: 21MR367.06] p. 241, Para. 7, [1897MS].

When the Lord sees that we will trust Him implicitly, He will work in our behalf, and we shall see the salvation of God. The Lord proves us, He tests us to see if we will make Him our only trust. We need a much sharper, keener faith than we now have. We need to constantly cultivate an earnest, living, trusting faith, and in cause and spiritual work keep our petitions constantly ascending, seeking the Lord for clear discernment. And sharp spiritual eyesight will be given every true seeker. Has not the Lord told us, "Seek ye My face"? And will we not individually respond, "Thy face, Lord, will I seek"? This is the call of God, and this the appropriate answer to that call. The Lord wishes us to know Him by an experimental knowledge as a kind, tender Father who has our interest and happiness in mind just as a loving earthly father cares for his children. [Cf: 21MR368.01] p. 242, Para. 1, [1897MS].

The heavenly Father loves His sons and daughters. He wishes all to know Him. It is because men are not more than half converted that the church is so dead and lifeless. There are many who are and have been all their lives half Christians. Their names are in the Book of Life, and if they turn to the Lord with full purpose of heart, they then respect the voice that says unto them, "Seek ye My face," and reply, "Thy face, Lord, will I seek," and they shall see God with a clear, elevated, spiritual sense. The religious sentiment awakened in the heart is recognized as God's call, and is obeyed. [Cf: 21MR368.02] p. 242, Para. 2, [1897MS].

Everyone will be tested and tried in the very way that is the most trying. Men cannot trust to their own wisdom. Self-sufficiency, if indulged, will be their stumbling block. Self must die and not have a resurrection every other day. The words must be truly spoken, "I live, yet not I, but Christ liveth in me." The "I" is a very hard personality to kill. "I" rises into life in full proportions if given the least opportunity or encouragement. Then, confident in their own supposed wisdom, men forsake the right way. [Cf: 21MR368.03] p. 242, Para. 3, [1897MS].

They were once in the right way, for they could not have forsaken the right way had they known nothing about it. Those then who have once been real Christians, who have known the right way, but have forsaken it, come under the jurisdiction of Satan to be used as his instruments against the truth as it is in Jesus. Satan's masterly power will be exercised to make men and women lose the crown of life which it is their privilege to obtain. [Cf: 21MR368.04] p. 242, Para. 4, [1897MS].

Judas was chosen as one of Christ's disciples. Christ did not reject him because he was not perfect. Judas had the power to heal the sick and to cure diseases, but the lesson to be taught every one that is a church member is that having their names registered on the church books will never make them Christians. It is doing the Word that makes us sons and daughters of God. Judas, notwithstanding the lessons of Christ, failed to be converted daily, to be an instrument sanctified and polished for the Master's use; he became subject to temptation. His old hereditary and natural tendencies Satan found could be used to dishonor the Master and imperil his own soul. [Cf: 21MR369.01] p. 242, Para. 5, [1897MS].

These things are not understood by many in the church at Battle Creek, and the result will be as it was in the case of Judas. Some will depart from the faith. Having a knowledge of the truth while not being sanctified by it, they will be constantly working out wrong characters, and they will really do more harm because of the knowledge of the truth which they have. They will confederate with apostates and be the means of betraying sacred trusts. God calls for the whole-sided, undivided interests of the men whom He has chosen. [Cf: 21MR369.02] p. 242, Para. 6, [1897MS].

The pure in heart shall see God. This seeing God in a clear, spiritual light is salvation to the soul of every believer. As soon as a soul decides to die to self, the new light begins and grows stronger and more decided until he is able to endure the sight of Him who is invisible. And as he sees God, he becomes fashioned in character after the divine similitude. His words, his attitude, his spirit, his actions in everything testify to the clearness of his judgment. In proportion to the seeing of God will be the spiritual force of his character. The consecration to God of the life and time and powers of every converted soul is the result. [Cf: 21MR369.03] p. 243, Para. 1, [1897MS].

A life of freedom and idleness, a life of self-pleasing, is not the life of a Christian, nor has it ever been. Christ was a worker, and He gives to all His followers a law of service that they may benefit the temporal and spiritual interests of their fellow men. He presents to the world a higher conception of life than they have ever thought of. The true recognition of Christ's work is service. A life of obedience and service is not only the true life for man, it is the most distinguished, the noblest that a man can live. He brings himself in connection with the Life and Light of the world and in connection with his fellow men. This makes the law of service the connecting link between God and the lives of his fellow men, and constitutes him a laborer together with God, living to be good and to do good. [Cf: 21MR369.04] p. 243, Para. 2, [1897MS].

When will those who profess Christ learn that they must put on Christ in words, spirit, and actions? This will not lead to feebleness and inactivity, to self-love and self-pleasing. It becomes us a Christians to have a clear understanding, to recognize our duty toward God by taking up the responsibilities which bind us to our fellow men in the strong links that the law of God has defined, that we love our neighbor as ourselves, all our service merging itself into the life of Jesus Christ. [Cf: 21MR370.01] p. 243, Para. 3, [1897MS].

The noble life which Christ has made it possible for us to live--one of obedience and service--makes us partakers of the divine nature. Cannot we experience the inner strength of piety which animated Jesus Christ? "I live, yet not I, but Christ liveth in me." That life will reveal that it is a part of Christ's life, wearing Christ's yoke, lifting His burdens. The transformation of the human character makes the yoke of Christ easy and His burden light. Through faith everyone can, if he will, become one with Christ in his obedience and his service. [Cf: 21MR370.02] p. 243, Para. 4, [1897MS].

It is God's prerogative to command; it is the duty of man to obey. Nothing is forced upon any soul. The honor of duty is a thing conferred

upon him as a son of God, an heir of heaven. He is to labor for God in interested, true-hearted, glad, honorable service. In obeying all His commandments, a spirit of love for God is revealed. In this very atmosphere of love, Christ lived and worked. [Cf: 21MR370.03] p. 243, Para. 5, [1897MS].

Each word, each action is a work for God. Here is faith in God, and faith in men. Christ would never have given His life for the human race if He had not faith in the souls for whom He died. He knew that a large number would respond to the love He had expressed for humanity. It is not every heart that responds, but every heart may and can, if it will, respond to that love that is without a parallel. "My sheep hear My voice," Christ said. A heart yearning for God will recognize the voice of God. God cannot respond to one soul that does not respond to His grace offered, His love bestowed. [Cf: 21MR370.04] p. 243, Para. 6, [1897MS].

He is waiting for a response from souls in Battle Creek. The issue rests wholly with themselves. He bids them to the marriage feast, He sets before them the banquet that will satisfy every want. His Word is full of marrow and fatness. "And ye shall seek Me and find Me, when ye shall search for Me with all your heart" (Jer. 29:13). Shall this decision and effort commence in every family in Battle Creek? Then the Lord will give an outpouring of His Spirit as on the Day of Pentecost. [Cf: 21MR370.05] p. 244, Para. 1, [1897MS].

August 25. Dear children, watch unto prayer. Then you will know that you do know that your life is hid with Christ in God. Those who live in these last days are to be overcomers by the blood of the Lamb and by the word of their testimony. There is no time now for levity, self-indulgence, and stupidity in the understanding of the work we have to do. Activity and devotion are united; work and piety blend. There is to be appropriate strength given for daily duties, which is derived from the worshiping of God in the beauty of holiness. The lamp must burn, which is impossible unless it is fed with holy oil. And the oil which is so precious is efficacious only as it is communicated by reflecting light upon the pathway of others. Busy activity is to be proportioned with devotional exercises in worship and diligent, cheerful ministry to the needy souls whose inquiry is, "What must I do to be saved?" (Zech. 4:11-14, quoted.) [Cf: 21MR371.02] p. 244, Para. 2, [1897MS].

There are times when Christ would say to those in His service whose energies have been overtaxed, "Come ye yourselves apart into a desert place, and rest a while." We have the record on one occasion, after a day of ceaseless toil, that our Redeemer lay, a coil of rope for His pillow, fast asleep in a fisherman's boat. His exhausted human nature cried for rest and sleep. What a lesson for human beings who do nothing to bless others. Behold the Saviour! How pressing were the necessities which sought Him for relief! Teaching in the temple, healing in the temple, explaining the Scriptures in the streets, by the wayside, in His retired walks--the subjects so urgent left Him no time for repose. His sympathies were drawn out for the oppressed, He comforted the mourner, He brought hope to the hopeless, He healed the scars and bruises that sin had made. He went about doing good. [Cf: 21MR371.03] p. 244, Para. 3, [1897MS].

The warning is given, Let us not sleep as do others in a spiritual

lethargy. Let us watch and be sober. Oh, that the work of reformation so essential in Battle Creek should begin. In all our institutions, all on duty should stand at their posts saying, "Here am I, send me." He who was wise in counsel is waiting for you all to see your need of help, and it is abundantly provided. It is waiting for you. "The pure in heart shall see God." As a present help in every time of need His presence is revealed. [Cf: 21MR371.04] p. 244, Para. 4, [1897MS].

As you ask Him and call upon His name for help, He says, "Here I am close beside you, ready to help you if you are ready to be helped." Communion with God is for each one personal and direct. Hearts under the guidance of the Holy Spirit will burn within them with the love of God. They are like trustful children. Christ looks not for merit. Oh, if all would come just as they are, and let Him make the preparation in taking them as His. The Lord only wants them to receive Him, learn to wear His yoke, and lift His burdens that heaven may behold that they are laborers together with God. Why cannot every soul that needs help and rest come to the Burden Bearer, that he may have light and life. [Cf: 21MR371.05] p. 244, Para. 5, [1897MS].

Christ could not help being bright and shining. His very work was to shine. "I am come," He said, "that they might have life, and that they might have it more abundantly" (John 10:10). "In Me is no darkness at all" (See 1 John 1:5). With sadness Christ says that there are some who love not the light, because their deeds are evil. They do not come to Jesus to deliver them from the power of evil. Light means revelation, and the light is to shine amid moral darkness. Christ is everything to those who receive Him. He is their Comforter, their safety, their healthfulness. Apart from Christ there is no light at all. [Cf: 21MR372.01] p. 245, Para. 1, [1897MS].

There need not be a cloud between the soul and Jesus. Why do so large a number who profess to believe in Christ have so limited a view of the life-giving power of Christ? We are not one of us to act as if the Word, the life, and light, was to be given to us grudgingly. His great heart of love is longing to flood the soul with the bright beams of His righteousness. "Whoso is athirst let him come and take of the water of life freely." We are acting as if we must only taste, when our faith should say, "Let me drink of Thy fullness." Faith, living genuine faith, is required. We are privileged to receive of the abundant supply. Then our duty is, "Freely ye have received, freely give." [Cf: 21MR372.02] p. 245, Para. 2, [1897MS].

Our Lord was a successful worker with the common people. This was the class that always heard Him gladly. Why, oh why, I inquire, are there so few that carry any burden for souls? His heart was yearning to make souls happy. "Come unto Me," He said, "all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light" (Matt. 11:28-30). [Cf: 21MR372.03] p. 245, Para. 3, [1897MS].

We are now amid the perils of the last days when many shall be purified, made white, and tried. "But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."-- Letter 153a, 1897. [Cf: 21MR372.04] p. 245, Para. 4, [1897MS].

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Jesus replied: "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." Christ said unto him, "Thou hast answered right; this do, and thou shalt live." Here is a plain question plainly answered. The condition of eternal life is explicitly defined. It is to love God supremely, and our neighbor as ourselves. This is the principle that underlies God's law, which is holy, just, and good. [Cf: ST 01-07-97 para. 01] p. 245, Para. 5, [1897MS].

But the lawyer, willing to justify himself, said unto Jesus, "And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [Cf: ST 01-07-97 para. 02] p. 245, Para. 6, [1897MS].

God's law requires that justice and right be exercised between man and his fellow man; it requires that we shall not injure our neighbor in his property, his feelings, his health, or his good name. It requires compassion for the afflicted, even if he be our enemy, that in all our associations with our fellow beings we shall show the same love and care that we would wish to have exercised toward ourselves. Who can stand before this great moral standard, and plead not guilty? [Cf: ST 01-07-97 para. 03] p. 246, Para. 1, [1897MS].

We may ask, How could the priest and Levite satisfy their consciences, and think themselves heaven-bound, while leaving in suffering and distress a fellow creature unto whom they might minister? But these men represent a large class who claim to be God's children. Each one has some flimsy excuse to offer for failing to do his duty toward those who are suffering around him. But Christians can not harmonize this neglect with the requirement of God, "Thou shalt love thy neighbor as thyself." [Cf: ST 01-07-97 para. 04] p. 246, Para. 2, [1897MS].

You may see nothing to love in your neighbor's course of action; but this the Lord does not require of you; it is your neighbor himself, the soul God has purchased at an infinite cost, that he would have you love. You may say, I can never do this; but if you do not, you are not a partaker of the divine nature; you can never behold the purity of heaven, never walk the golden streets. Without holiness, no man shall see the Lord; and only by obeying the dictates of God's will, can you make it manifest that you have attained to this perfection. [Cf: ST 01-07-97 para. 05] p. 246, Para. 3, [1897MS].

There are many who congratulate themselves upon having a kindly feeling for men generally. They sometimes supply money to the poor, and contribute to public funds; and when they have done this, they consider their duty performed. Wherein, they argue, can I be deficient? They perform a part of their duty; but not all. Self stands supreme. Their neighbor is not loved in the way that Christ would have his children regard each other as members together of the family of God. [Cf: ST 01-07-97 para. 06] p. 246, Para. 4, [1897MS].

When human sympathy is blended with love and benevolence, and sanctified by the Spirit of Jesus, it is an element which can be productive of great good. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowing, every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver. Those who are thus working are obeying the law of heaven, and will receive the approval of God. [Cf: ST 01-07-97 para. 07] p. 246, Para. 5, [1897MS].

The principles that should govern our actions are plainly marked out in the divine word. Repentance toward God, and faith toward our Lord Jesus Christ, are the conditions of salvation. In James' day there were men arising who were doing just as many are doing in our day,-- preaching that faith in Christ releases men from obedience to the law of God. James declares that "faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" He presents before them the case of Abraham, who was justified by living faith, his works proving, or corresponding to, his faith. "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God." It is by the constant exercise of faith and love that believers are made to shine as lights in the world. [Cf: ST 01-07-97 para. 08] p. 246, Para. 6, [1897MS].

If you have been violating the law of God, will you not, my friend, stop and consider? It is not impossible for you, who have been deceived all your life, to look more closely into the law of God, and learn a lesson there. "Thou shalt love thy neighbor as thyself." Has this love entered into your experience, or have you sought to avoid this plain injunction? Look into the great mirror, God's law. Does it not tell you that you have not loved your neighbor as yourself? You may seek to shield yourself from its holy light; you may refuse to look into the mirror and discern your deformities of character. You may adopt a standard current with the world; but their customs and practices are not God's standard. Those truly love their neighbor as themselves who realize their responsibilities and the claims that suffering humanity has upon them, and carry out the principles of God's law in the daily life. [Cf: ST 01-07-97 para. 09] p. 247, Para. 1, [1897MS].

Let no man deceive his own soul. Christ's words clearly show that if we do not follow his injunctions, we shall be lost. But altho the law

can convince us as transgressors, it can not save us from its penalty. "By the law is the knowledge of sin." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." By looking into this mirror, we may discover the spots in our character; but in order to have them cleansed, we must wash in the fountain prepared by the world's Redeemer. The law is not to be abolished; this would not remove our defects. Christ came not to save men in their sins, but from their sins. When we feel condemned by the law, and come with humble, penitent hearts to God for pardon, Jesus, our Advocate, takes our sins, and imputes unto us his righteousness. We can look to a crucified and risen Saviour, and claim his merits. He, the Great Physician, will heal the wounds that sin has made; for his blood was shed to make the sinner whole. Thus he is made unto us sanctification and righteousness and redemption. Mrs. E. G. White. [Cf: ST 01-07-97 para. 10] p. 247, Para. 2, [1897MS].

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say," "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen." [Cf: ST 01-14-97 para. 01] p. 247, Para. 3, [1897MS].

At the request of the disciples for instruction in regard to prayer, the Lord gave them the prayer here recorded, every word of which possesses deep meaning. [Cf: ST 01-14-97 para. 02] p. 247, Para. 4, [1897MS].

The Saviour knew that his disciples were dull of comprehension, and as he sought to impress upon them the willingness of their heavenly Father to hear and answer prayer, he simplified his teaching by illustrations. "Which of you," he said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut; and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." [Cf: ST 01-14-97 para. 03] p. 247, Para. 5, [1897MS].

Here, at the unseasonable hour of midnight, a belated traveler is represented as arriving at the house of his friend, who has nothing with which to supply his necessities. But the host does not sit down, and make no effort to meet the needs of his guest. He goes to a neighbor, saying, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." The neighbor answers, "Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee." But tho he will not grant his petition because he is his friend, yet because of his importunity, he rises and gives him as many as he needs. [Cf: ST 01-14-97 para. 04] p. 248, Para. 1, [1897MS].

This illustration should be most carefully considered. The traveler

needs food; and his friend renders him all the assistance in his power. Tho his neighbor is unwilling to be troubled, he will not desist his pleading; his friend must be relieved; and at last his earnest importunity is rewarded; his wants are supplied. [Cf: ST 01-14-97 para. 05] p. 248, Para. 2, [1897MS].

But none of the excuses urged by the reluctant neighbor will be offered by our heavenly Father. 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. [Cf: ST 01-14-97 para. 06] p. 248, Para. 3, [1897MS].

"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 01-14-97 para. 07] p. 248, Para. 4, [1897MS].

With such encouragement as this promise affords, why should there be a reluctance on our part to make known our requests unto God? Christ compares the love of a parent, who is so willing to relieve the necessities of his children, with that of our Father in heaven. He would impress upon his followers their true relationship to God. They are his children, his by creation, and by redemption. God is their Father in a sense that implies a closer relationship than that of a child to its earthly parents. He "so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." If earthly parents know how to give good gifts unto their children, how much more shall our Father in heaven "give the Holy Spirit to them that ask him"? [Cf: ST 01-14-97 para. 08] p. 248, Para. 5, [1897MS].

In his lessons Christ presented the relation that the human agents should sustain to God and to one another. He does not leave one soul in darkness in regard to the Source of our strength. He points us to prayer as a refuge in all perplexities and disappointments. He says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The needy soul may be supplied with grace if he will ask in simple, trusting, childlike faith in God as his Father, through Jesus as his Saviour. Christ understands the needs of humanity. He will not be indifferent to the soul who desires his love and his presence. He is waiting to be gracious, to impart the bright beams of his righteousness. It was for this that he came to our world. He says, "I came not to call the righteous, but sinners to repentance." But it is only by our own consent that Jesus can release us from our bondage to Satan. His promise is, "Him that cometh to me, I will in nowise cast out." Then let us not dishonor God by refusing to come to him. [Cf: ST 01-14-97 para. 09] p. 248, Para. 6, [1897MS].

Christ announced his mission to the world when, in the synagogue at Nazareth, he read from the prophecy of Isaiah: "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." What a work was before him!--To preach the acceptable year of the Lord. This period embraces age after age, extends from century to century, while probation shall last. God is waiting to hear the asking and knocking; watching to see humanity draw nigh unto him, who alone can help us. He longs to forgive their sins, to receive them as his own. He will receive every contrite soul who comes to him; for it was to do this work that God anointed his only-begotten Son. [Cf: ST 01-14-97 para. 10] p. 249, Para. 1, [1897MS].

But why did not Christ finish the statement recorded in Isaiah? Why did he omit the clause, "and the day of vengeance of our God"? The latter portion of this sentence was just as much truth as the first part; and Christ did not deny the truth by his silence, by withholding a portion of his own words given to his chosen prophet. But this last clause was that upon which his hearers delighted to dwell, and which they were inclined to practice, pronouncing judgment upon all who were not of their religious faith. Instead of giving to the people words of truth and righteousness and forgiveness, they had taught them that God hated all the heathen world. The paternal character of God had been misrepresented, and buried beneath human traditions. [Cf: ST 01-14-97 para. 11] p. 249, Para. 2, [1897MS].

But the time had come for the fulfilment of the prophecy, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2. The work of Christ was to present to the world the open door of mercy, through which all might have an abundant entrance through faith and repentance. He held in his hand all the treasures of wisdom. Eternal truth fell from his lips like precious jewels, and its meaning was flashed into the minds and hearts of those who received his words. He had come to uproot tradition and superstition, and sow the earth with truth; in the place of the commandments of men, to give them the commandments of God. The insufficiency of formal, ceremonial obedience to save the soul, he made to appear in its true light when contrasted with the eternal obligations resting upon the human family. [Cf: ST 01-14-97 para. 12] p. 249, Para. 3, [1897MS].

Christ encourages the sincere requests made to him in simple, trusting faith. All who seek of him shall find; all who knock will have the door opened unto them. The excuse will not be made, Trouble me not; the door is closed; I do not wish to open it. God's is a divine friendship, a treasure house where abundant supplies of spiritual riches are stored for every one who has a sense of his need and asks in faith. [Cf: ST 01-14-97 para. 13] p. 249, Para. 4, [1897MS].

The Lord desires that we shall avail ourselves of the rich supplies awaiting our demand, that we may relieve the necessities of those who are hungering and thirsting for the bread and water of life, by pointing them to the source of righteousness and salvation. But unless dependent upon the grace and wisdom that come alone from God, we can not supply the help of which humanity around us stands in such great need. We can not work successfully for perishing souls unless we often and urgently make our requests known unto God, our Friend in every emergency. [Cf: ST 01-14-97 para. 14] p. 249, Para. 5, [1897MS].

In the work that Christ has left for his followers to do, we may have divine help. His 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." And this 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." When perplexities arise, the first thought should be directed to God in prayer. This was the practice of Christ, and he is our efficiency. We need not fail nor be discouraged. In looking unto him whom our sins have pierced, we see the One whom the Father has given to be the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Mrs. E. G. White. [Cf: ST 01-14-97 para. 15] p. 250, Para. 1, [1897MS].

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." We are not our own. By creation and by redemption we belong to God. The clay out of which we are formed is his production; and "hath not the potter power over the clay?" Not only this, but we have been bought with a price, even "with the precious blood of Christ." The great Master Artist alone is the rightful owner of the work of his hands; and he has a claim on our willing service; "for in him we live, and move, and have our being." [Cf: ST 01-21-97 para. 01] p. 250, Para. 2, [1897MS].

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." The cattle upon a thousand hills are his; all the gold and silver belong to him. He has made men the stewards of his goods. To some he has intrusted special talent; to others worldly possessions. All have some capacity of usefulness. These talents are given that they may be used to honor and glorify God. He claims our time; for it is his. Our strength should be used in his service; our intellect and our means should be given willingly to him. [Cf: ST 01-21-97 para. 02] p. 250, Para. 3, [1897MS].

God has not given men talents capriciously. He who knows all things, who is acquainted with each one, has given to every man his work. Those to whom he has intrusted much are not to boast, for what they possess is not their own; it is lent them on trial; and the greater the endowment, the greater the returns required. Day by day God is testing men, to see whether they will acknowledge him as the giver of all that they have. He watches to see whether they will prove themselves worthy of eternal riches. The use they make of their precious endowments, decides their destiny for eternity. [Cf: ST 01-21-97 para. 03] p. 250, Para. 4, [1897MS].

Of all the gifts that God has bestowed upon men, none is capable of being a greater blessing than the gift of speech. With the tongue we convince and persuade; with it we offer prayer and praise to God; and with it we tell others of the Redeemer's love. God would have us consecrate this gift to his service, speaking only such words as will help those around us. And if Christ rules in our hearts, our words will reveal the purity, beauty, and fragrance of a character molded and fashioned by him. But if we are under the guidance of the enemy of all good, our words will echo his sentiments. Watch well your words. Consecrate your gift of speech to the Lord's service; for he will one day require it at your hands. [Cf: ST 01-21-97 para. 04] p. 250, Para.

5, [1897MS].

Every one of us exerts an influence on those with whom we come in contact. This influence we have from God, and we are responsible for the way it is used. God designs that it shall tell on the side of right; but it rests with each one of us to decide whether our influence shall be pure and elevating, or whether it shall act as a poisonous malaria. Those who are partakers of the divine nature exert an influence that is Christ-like. Holy angels attend them on their way, and all with whom they come in contact are helped and blessed. But those who do not receive Christ as their personal Saviour can not influence others for good. Whatever their station in life, they carry with them an influence that Satan uses in his service. Such lose all hope of eternal life themselves, and by their example lead others astray. Guard well your influence; it is "your reasonable service" to place it on the Lord's side. [Cf: ST 01-21-97 para. 05] p. 251, Para. 1, [1897MS].

God also intrusts men with means, not to be used selfishly. He desires that his gifts be used to help those who need assistance. He gives men power to get wealth. He waters the earth with the dew of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. Is it too much for him to ask for a return of his own? [Cf: ST 01-21-97 para. 06] p. 251, Para. 2, [1897MS].

God permits misfortune to come to men, adversity to try them, in order that he may test those whom he has placed in more favorable circumstances. If his stewards are faithful, he declares them worthy to walk with him in white. But if they use his gifts solely for their own benefit, it will be said to them, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your care the true riches?" [Cf: ST 01-21-97 para. 07] p. 251, Para. 3, [1897MS].

Many, instead of consecrating their means to God's service, look upon their money as their own, and say that they have a right to use it as they please. Like the inhabitants of the Noetic world, they use God's gifts in their own service. Even some who profess to know and love the Lord do this. God has revealed his will to them. He has called upon them to surrender all that they have to him; but the love of the world has perverted their will, and hardened their hearts. They refuse to obey him to whom they owe all that they have. Regardless of his call, they clasp their treasures in their arms, forgetting that the Giver has any claim upon them. Thus the blessings given by God are turned into a curse, because a wrong use is made of them. [Cf: ST 01-21-97 para. 08] p. 251, Para. 4, [1897MS].

Christ understood the danger of the love of money; for he said, "How hard is it for them that trust in riches to enter into the kingdom of God!" He looked with sorrow upon the enthusiasm shown for the things that perish, and, lifting the curtain that veiled eternity from view, he declared, "Seek ye first the kingdom of God, and his righteousness." "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." Today he calls upon us to give close attention to our eternal interests. He

would have us subordinate every earthly interest to his service. "For what shall it profit a man," he asks, "if he shall gain the whole world, and lose his own soul?" [Cf: ST 01-21-97 para. 09] p. 251, Para. 5, [1897MS].

God's right to our service is measured by the infinite sacrifice he has made for our salvation. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." For our sake Christ lived a life of sorrow and privation. He was pure and holy, yet on him was laid the iniquity of us all. He gave relief to the afflicted; yet he himself was "a man of sorrows, and acquainted with grief." With a touch of his hand he healed the sick; yet he suffered grievous bodily pain. He cast out demons with a word, and delivered those bound by Satan's temptations; yet temptations such as have never beset any man assailed him. He raised the dead by his power; yet he suffered the agony of a most terrible death. [Cf: ST 01-21-97 para. 10] p. 252, Para. 1, [1897MS].

All this Christ suffered for us. What are we giving him in return? He, the Majesty of heaven, submitted patiently to scorn and insult. Can we complain if the service of God requires patience and self-denial? He who laid the foundations of the world consented to become a servant for our sake; and with his own footsteps smoothed the rough path for our feet. Should we look upon any sacrifice as too great? Should we hesitate to render to God our reasonable service? [Cf: ST 01-21-97 para. 11] p. 252, Para. 2, [1897MS].

There is no religion in the enthronement of self. God asks us to be true to him, to trade upon the talents he has given us, that we may gain others. His will must be made our will in all things. Any departure from this standard degrades our moral nature. It may result in lifting us up, in enriching us, and in seating us beside princes; but in the eyes of God we are unclean and unholy. We have sold our birthright for selfish interest and gain, and in the books of heaven it is written of us, Weighed in the balances of the sanctuary, and found wanting. [Cf: ST 01-21-97 para. 12] p. 252, Para. 3, [1897MS].

But if we regard our talents as the Lord's gifts, and use them in his service by showing compassion and love toward our fellow-men, we are channels through which God's blessings flow to the world; and at the last great day we shall be greeted with the words, "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: ST 01-21-97 para. 13] p. 252, Para. 4, [1897MS].

Time, laden with precious, golden opportunities for serving the Lord, is fast passing into eternity. Dear reader, are you improving these opportunities as they pass? You can not afford to slight them; for you must stand before the judgment seat of God, to answer for the deeds done in the body. Do your words cheer and encourage those who come to you for help and comfort? Does your influence strengthen those with whom you associate? Are your possessions faithfully given to the Lord? [Cf: ST 01-21-97 para. 14] p. 252, Para. 5, [1897MS].

Consecrate yourself to-day to the Lord's service. Remember how brief is the period of life allotted to you. Say not presumptuously, "Today or to-morrow we will go into such a city, and continue there a year,

and buy and sell, and get gain." God may have different plans for you. You have no lease of life in which to carry out your own purposes. Life is but a vapor that "appeareth for a little time, and then vanisheth away." You know not how soon your hand may lose its cunning, your step its firmness. Cast your care upon the Lord, and on no account allow the things of the world to separate you from him. Consecrate all you have and are to him. This is but "your reasonable service." Do not delay; for there is peril in a moment's delay. A few more years at the longest will be yours to work for the Master, and then the voice which you can not refuse to answer will be heard, saying, "Give an account of thy stewardship." Mrs. E. G. White. [Cf: ST 01-21-97 para. 15] p. 252, Para. 6, [1897MS].

Before sin entered our world through the transgression of God's law, it was the glory of Adam and Eve to obey God's requirements. They lived in perfect conformity to his will. Not a cloud rested upon their minds to obscure their view of God. There was no doubt or uncertainty in regard to their moral obligations, and all the strength of their affections was given to their heavenly Father. A beautiful soft light, proceeding from God, enshrouded the holy pair, and was reflected from every object upon which they looked. God was their teacher, and in the beauties of nature around them his lessons were repeated. The invisible things of God were clearly seen and understood by the things which he had made. [Cf: ST 01-28-97 para. 01] p. 253, Para. 1, [1897MS].

Had man remained true to God, the light of Heaven would have continued to guide him. But when sin entered, he severed his connection with Jehovah, and the light which had enshrouded him departed. Sin so defaced the image of God in him, so darkened his understanding, that it became necessary for God to send his only-begotten Son to shine as the light of the world. [Cf: ST 01-28-97 para. 02] p. 253, Para. 2, [1897MS].

Ever since his fall from the purity of heaven, it has been the object of Satan to instill his spirit into the sons of men, and cause them to follow the same path that he traveled when he sought to become equal with God. He has led sinful, erring men, transgressors of God's law, to attach to their names "Reverend" and "Right Reverend"--names which should be applied to none but God himself. These are not following the example which Christ gave us in his life on earth. He has said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." And he invites his followers, "Learn of me; for I am meek and lowly in heart." [Cf: ST 01-28-97 para. 03] p. 253, Para. 3, [1897MS].

"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." Those who "follow on to know the Lord," will know that "his going forth is prepared as the morning." [Cf: ST 01-28-97 para. 04] p. 253, Para. 4, [1897MS].

Why is it that men to whom the Lord has given capabilities and talents, resist the drawing of Christ, refuse to wear his yoke, and bear his burdens? It is because they are proud of their knowledge and influence, "puffed up" with the favor and applause they receive because of these talents. They make their boast of science and philosophy, and place these above Christ, the God of science and true philosophy. Thus

these worldly-wise men magnify themselves, seeking to eclipse by their flashing meteors the Light of the world. But are these men above Christ? Can the stars outshine the sun? Can the whole firmament of heaven do more than declare the glory of God? [Cf: ST 01-28-97 para. 05] p. 253, Para. 5, [1897MS].

The Lord calls these men fools because they place such value upon the gifts bestowed upon them, while they despise the Fountain of supply, and reject the Source of all wisdom and light, who can make these gifts to constantly increase. The principle that prompts men to place their human ideas first leads to many false conjectures and delusions. Christ has made no man independent. He has given men talents that they may improve them by exercise, learning of him how to use them wisely. He has said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." [Cf: ST 01-28-97 para. 06] p. 253, Para. 6, [1897MS].

Reason was never given man to lead him to suppose that he can climb higher than the Source from which that reason flows. God gave man his reasoning powers, and he can remove them, as in the case of Nebuchadnezzar, when they are not used to his glory. In Noah's day the inhabitants of the earth sought out many inventions. They were wise to do evil. The imaginations of their hearts were only evil continually, and God swept them from the face of the earth. [Cf: ST 01-28-97 para. 07] p. 254, Para. 1, [1897MS].

Through his prophet the Lord exhorts us: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." [Cf: ST 01-28-97 para. 08] p. 254, Para. 2, [1897MS].

The glory of God is seen in the life and character of Christ. In the pure, lofty piety exhibited in his life in humanity we have an example of what pure religion is. His life of uncompromising holiness creates in the hearts of those who are in rebellion against God, a desire to follow their own inclinations, as did the inhabitants of the antediluvian world; for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." The Lord has said, "Come out from among them, and be ye separate." But men rebel against the light because the path it marks out involves a cross. [Cf: ST 01-28-97 para. 09] p. 254, Para. 3, [1897MS].

Perfection of character can be attained only through Jesus Christ. He alone is able to dispel the darkness that has gathered about the souls of men. He will lift fallen humanity into a pure and holy atmosphere, if men will believe on him as their personal Saviour. He will inspire in their hearts and minds an enthusiasm that will make them noble, and mould them after the divine similitude. [Cf: ST 01-28-97 para. 10] p. 254, Para. 4, [1897MS].

The Christian believer possesses the key to true philosophy. In connection with Christ, cooperating with him in good works, he may shine amid the darkness of this world. Christ is the Truth, the Life and the Light of the world, and by beholding him his followers will be

changed into the same image, from glory to glory. [Cf: ST 01-28-97 para. 11] p. 254, Para. 5, [1897MS].

Satan would cast his shadows across our pathway, to prevent the light of heaven from shining into the chambers of the mind, into the soul temple; but the mists from beneath can not dim the bright beams of the Sun of Righteousness. The true brightens beyond the clouds of doubt and unbelief. [Cf: ST 01-28-97 para. 12] p. 254, Para. 6, [1897MS].

The words, "I am the light of the world" have been sounding down through the ages to the present time. They are no less true now than they were in Christ's day, and to-day they have the same comfort for the follower of Christ, the same hope for those that sit in the darkness and shadow of death. God appeals to his children to uplift before the world the Man of Calvary, that with him human nature may be lifted up. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." Mrs. E. G. White. [Cf: ST 01-28-97 para. 13] p. 254, Para. 7, [1897MS].

In Christ's Sermon on the Mount, light and truth are given, and principles laid down, which apply to every condition of life, and to every duty that God requires at our hands. Christ had come to magnify and make honorable the law that he himself had proclaimed from Mount Sinai to his chosen people during their wilderness wandering. He laid aside the glory which he had with the Father before the world was, and clothed himself with humanity, that he might minister to the sons of men. [Cf: ST 02-04-97 para. 01] p. 255, Para. 1, [1897MS].

In all his lessons Christ sought to impress upon the minds and hearts of his hearers the principles which underlie his great standard of righteousness. He taught them that if they would keep God's commandments, love for God and for their fellow-men must be manifested in their daily life. He sought to instill into their hearts the love he felt for humanity. Thus he sowed the seeds of truth, the fruits of which will produce a rich harvest of holiness and beauty of character. The holy influence of love will not only be far-reaching while time shall last, but its results will be felt and appreciated throughout eternity. It will sanctify the actions, and have a purifying influence wherever it exists. [Cf: ST 02-04-97 para. 02] p. 255, Para. 2, [1897MS].

Seated upon the mount, surrounded by his disciples and a large and promiscuous gathering Jesus "opened his mouth, and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven." These are not murmurers and complainers, but those who are content with their condition and surroundings in life. They do not cherish the feeling that they deserve a better position than that which Providence has assigned them, but manifest a spirit of gratitude for every favor bestowed upon them. Every proud thought and exalted feeling is banished from the soul. [Cf: ST 02-04-97 para. 03] p. 255, Para. 3, [1897MS].

Just here we might distinguish between genuine and false sanctification. Sanctification does not consist in merely professing and teaching the word of God, but in living in conformity to his will. Those who claim to be sinless, and make their boast of sanctification, are self-confident, and do not realize their peril. They anchor their

souls upon the supposition that having once experienced the sanctifying power of God, they are in no danger of falling. While claiming to be rich and increased in goods, and in need of nothing, they know not that they are miserable, and poor, and blind, and naked. [Cf: ST 02-04-97 para. 04] p. 255, Para. 4, [1897MS].

But those who are truly sanctified have a sense of their own weakness. Feeling their need, they will go for light and grace and strength to Jesus, in whom all fulness dwells, and who alone can supply their wants. Conscious of their own imperfections, they seek to become more like Christ, and to live in accordance with the principles of his holy law. This continual sense of inefficiency will lead to such entire dependence upon God, that his Spirit will be exemplified in them. The treasures of heaven will be opened to supply the wants of every hungering, thirsting soul. All of this character have the assurance of one day beholding the glory of that kingdom which as yet the imagination can only faintly grasp. [Cf: ST 02-04-97 para. 05] p. 255, Para. 5, [1897MS].

Those who have felt the sanctifying and transforming power of God, must not fall into the dangerous error of thinking that they are sinless, that they have reached the highest state of perfection, and are beyond the reach of temptation. The standard the Christian is to keep before him is the purity and loveliness of Christ's character. Day by day he may be putting on new beauties, and reflecting to the world more and still more of the divine image. [Cf: ST 02-04-97 para. 06] p. 255, Para. 6, [1897MS].

'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And the apostle Paul, writing to the church at Colosse, says, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." [Cf: ST 02-04-97 para. 07] p. 256, Para. 1, [1897MS].

It is a matter of rejoicing that some have subjected their will to the will of God, have cast off the works of darkness, and have consented to walk in the light as Christ is in the light. But even to these the testing of God will continue until probation ceases. He wants to determine whether we will endure hardness as good soldiers of Jesus Christ. [Cf: ST 02-04-97 para. 08] p. 256, Para. 2, [1897MS].

We are opposed by a subtle foe. The world, with its customs, its attractions, and corruptions, is to be resisted. The power of Satan will be exercised toward every soul, to overcome and destroy him. The way of safety, for the strong as well as for the weak, is to seek daily for heavenly wisdom, to take hold of divine strength. By this means we may obtain grace to enable us to manifest a Christ-like spirit under every difficult and trial. [Cf: ST 02-04-97 para. 09] p. 256, Para. 3, [1897MS].

"Blessed are they that mourn; for they shall be comforted." By these words Christ would not lead us to think that mourning in itself has any power to remove the guilt of sin. He gives no sanction to bigotry, to pretense, or to voluntary humility. Mourning is not to be manifested in melancholy looks, or expressed by crying and lamentation; nor does he desire that we shall deprive ourselves of social intercourse. While our hearts may be filled with sorrow as we see wickedness defiling the souls of men, we are to cherish a spirit of cheerfulness in keeping with the precious privilege granted us of being sons and daughters of God. We can not hope to draw souls to Christ while we surround ourselves with an atmosphere of gloom. [Cf: ST 02-04-97 para. 10] p. 256, Para. 4, [1897MS].

There was nothing unsocial in the life and character of Christ. He did not seclude himself from the world; but at the same time he did not conform to its habits and customs. He was cheerful, yet sober. He sympathized with those who were in sorrow, and rejoiced with those who had cause for rejoicing. Wherever he went, his presence diffused light and blessing. [Cf: ST 02-04-97 para. 11] p. 256, Para. 5, [1897MS].

Much of the sorrow that is felt among men to-day is sorrow that their evil deeds have been brought to light, and that, as a consequence, they themselves have been placed in unpleasant circumstances. But this is not that godly sorrow which works repentance. [Cf: ST 02-04-97 para. 12] p. 256, Para. 6, [1897MS].

Judas did not carry out in his life the faith he professed. He cultivated a spirit of selfishness, which grew into covetousness and dishonesty, and led him to sell his Master for thirty pieces of silver. He did not realize what he was doing until it was too late to undo the fearful work. He mourned for the result of sin, but had no real sense of its grievous character. Pharaoh, too, repented when he saw the result of his hardness of heart, in the plagues that were visited upon his people. But his repentance was not sincere; for when at his request the plagues were removed, his heart was not humble; his proud spirit and determined will were not placed in submission to God. [Cf: ST 02-04-97 para. 13] p. 256, Para. 7, [1897MS].

David sinned grievously against God; but he "sorrowed after a godly sort." He prayed that the Lord would remove the cause of his displeasure: "For thy name's sake, O Lord, pardon my iniquity; for it is great." And Peter's sorrow for his apostasy was sincere. He brought to God a broken and contrite heart; and this God has promised that he will not despise. His repentance was accepted of heaven, and Jesus intrusted to him not only the care of the sheep of his flock, but also of the tender lambs, the young converts to the faith. [Cf: ST 02-04-97 para. 14] p. 257, Para. 1, [1897MS].

The apostle Paul describes true sorrow when he says: "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" [Cf: ST 02-04-97 para. 15] p. 257, Para. 2, [1897MS].

This is genuine repentance. It will lead to a transformation in the

life. It is the absence of this true sorrow that makes many of the conversions of this time superficial. Reformations are not made in the life. But when sin is viewed in the light of God, and its true character realized, it will be put away from the heart and life. [Cf: ST 02-04-97 para. 16] p. 257, Para. 3, [1897MS].

We who were dead in trespasses and sins, God has quickened and renewed by his own power. He has elevated and ennobled us, not because we were worthy, but because goodness and mercy are the attributes of his character, because of the great love wherewith he hath loved us. [Cf: ST 02-04-97 para. 17] p. 257, Para. 4, [1897MS].

This love, which is without a parallel, brought the Son of God from the courts of heaven, to suffer and die that we might live through him. The horror of darkness that enshrouded the Saviour in Gethsemane, and forced from his pores great drops of blood, was experienced by him on account of our sins. Here, indeed, we have reason to mourn, that our sins have caused such inexpressible agony to God's dear Son. [Cf: ST 02-04-97 para. 18] p. 257, Para. 5, [1897MS].

True sorrow for sin brings the penitent soul near to the bleeding side of Jesus. There he may effectually plead for pardon, and obtain grace to conquer; there his darkened understanding may be enlightened, and the stony heart transformed to a heart of flesh. There the rebellious sinner is subdued, and his will brought into conformity to the will of God. Mrs. E. G. White. [Cf: ST 02-04-97 para. 19] p. 257, Para. 6, [1897MS].

God's law is his great standard of righteousness. This law is perfect in all its requirements; and God calls upon us to obey it; for by it our cases will be decided in that day when the books of heaven are opened, and the deeds of all come up in review before the Judge of the universe. [Cf: ST 02-11-97 para. 01] p. 257, Para. 7, [1897MS].

But there are, and ever have been, two classes in this world; and the question, What constitutes the difference between these two classes? is grave and important. One class love and fear God; the other do not wish to retain him in their knowledge. One class render obedience to his law; the other disregard and disobey his requirements. [Cf: ST 02-11-97 para. 02] p. 257, Para. 8, [1897MS].

Those who are unwilling to obey God's law declare that it is done away, that God has abolished it. But if this law is perfect, why should God abolish or change it? That which is perfect can not be improved by any change. An attempt to remodel a perfect enactment only causes imperfection. God has neither abolished nor changed his law. It is the foundation of his government; and it will stand forever, the immutable, unalterable standard which all must reach would they be saved. "Till heaven and earth pass," declared Christ, "one jot or one tittle shall in nowise pass from the law, till all be fulfilled." [Cf: ST 02-11-97 para. 03] p. 258, Para. 1, [1897MS].

"The law of the Lord is perfect," writes the psalmist, "converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. . . . Moreover by them is thy servant warned, and in keeping of them there is great reward." How then

does the God of heaven look upon those who pour contempt upon his law? Let not the words spoken against the law of God by those who refuse to obey it, be regarded as wise; for God has said, "The wise in heart will receive commandments; but a prating fool shall fall." [Cf: ST 02-11-97 para. 04] p. 258, Para. 2, [1897MS].

After Adam lost Eden by disobedience, and sin entered the world, men became more and more disobedient. The entire world, with a few exceptions, were given up to depravity and corruption. "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 the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.' And by a flood the Lord swept the earth of its moral corruption. [Cf: ST 02-11-97 para. 05] p. 258, Para. 3, [1897MS].

But even in that age the Lord had his representatives. These men loved God; they obeyed him; and he gave them light and truth. Christ walked with them, giving them moral power to obey him, and opening before them the future of this earth's history, and the scene of his second coming. "Enoch walked with God; and he was not; for God took him." Of him Jude writes, "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." [Cf: ST 02-11-97 para. 06] p. 258, Para. 4, [1897MS].

Noah, too, witnessed for God in that age of wickedness. "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." When God was about to destroy the inhabitants of the earth with a flood, he said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." [Cf: ST 02-11-97 para. 07] p. 258, Para. 5, [1897MS].

What constituted the difference between Enoch and Noah, and those who were destroyed by the flood? Enoch and Noah were obedient to the law of God; the others walked in the imagination of their own hearts, and corrupted their ways before the Lord, disregarding all his requirements. By their disobedience they separated themselves from him, and provoked him to destroy them. Enoch and Noah were found righteous when tested by the law of God. Had the antediluvians kept the way of God, had they obeyed his commandments, they too would have been found righteous, and would have received the Lord's commendation. [Cf: ST 02-11-97 para. 08] p. 258, Para. 6, [1897MS].

In his letter to the Romans Paul writes of the obedient and the disobedient. "I am not ashamed of the gospel of Christ," he says; "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." These are the obedient. As faith in God increases, the more distinctly we endure the seeing of him who is invisible, and we are strengthened to obey him. [Cf: ST 02-11-97 para. 09] p. 259, Para.

1, [1897MS].

The apostle then presents the great army of the disobedient, those who do not love to retain God in their knowledge, but choose their own disloyal ways, and follow the imagination of their own hearts: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." [Cf: ST 02-11-97 para. 10] p. 259, Para. 2, [1897MS].

Peter also outlines two classes, one approved of God, because obedient to all his commandments; the other disloyal to him, sinning against him because transgressing his law; for "sin is the transgression of the law." "There were false prophets also among the people," he writes, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." But he says, "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. [Cf: ST 02-11-97 para. 11] p. 259, Para. 3, [1897MS].

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Now, as then, the servers of mammon, careless, indifferent, and disobedient, go on and on, neglecting the great salvation so freely offered to them, failing to recognize God, or to offer him thanksgiving and praise. The Lord has manifested himself in his works, which the eye can see and the senses discern; in terms too plain to be misunderstood, he has declared his will in his word. But the disobedient do not see God in the manifold works of creation; they do not hear his voice speaking to them out of his word. The light of truth is offered to them, but they choose sin. They follow their own imaginations, as did the inhabitants of the Noetic world, placing their desires and ambitions above all else. [Cf: ST 02-11-97 para. 12] p. 259, Para. 4, [1897MS].

It is a marvel to the heavenly host that God bears so long with the transgressors of his law. But God is longsuffering, and abundant in mercy. His sun shines upon the evil and upon the good, upon those who are so blinded by the deceiving power of Satan that they deny the existence of Omnipotence, and upon those who strive earnestly to do his will. He gives men richly "all things to enjoy," and tho all do not acknowledge him as worthy of their praise or service, yet he bears patiently with them, and his voice of entreaty is still heard: "Turn ye, turn ye from your evil ways; for why will ye die?" He would have "all men to be saved, and to come unto the knowledge of the truth."

[Cf: ST 02-11-97 para. 13] p. 259, Para. 5, [1897MS].

God ever commends obedience. For their obedience Enoch was translated to heaven, and Noah was saved from the flood that deluged the earth. "Behold," writes the psalmist. "the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off." [Cf: ST 02-11-97 para. 14] p. 260, Para. 1, [1897MS].

Weakened through sin, we can not of ourselves keep the law of God. But Christ came to our world to restore the moral image of God in men, and to bring them back from the path of disobedience to a path of obedience. His mission to the world was to reveal the character of God by living the law, which is the foundation of his government; and those who will accept him as their personal Saviour will grow in grace, and in his strength will be enabled to obey the law of God. [Cf: ST 02-11-97 para. 15] p. 260, Para. 2, [1897MS].

When Christ comes in the clouds of heaven only two classes, the obedient and the disobedient, will meet him. And only those who, having had the light upon God's requirements, have been obedient to him, can meet him with joy. Those who have persisted in a course of disobedience, will flee in terror, hiding in the dens of the mountains, and saying to the rocks and the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." But those who have honored God by their obedience, will look up, and say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." Mrs. E. G. White. [Cf: ST 02-11-97 para. 16] p. 260, Para. 3, [1897MS].

The training of children is one of the most solemn responsibilities ever committed to mortals. Children are the Lord's heritage, and he would have them educated to be coworkers with him. He has a special interest in this work; for in children he sees talent and influence, which, when controlled by his Holy Spirit, will become a power for good, and bring glory to his name. Christ died to save children, and he is ready to do a great work for them if parents will co-operate with him by training and educating them according to the instructions he has given. This should be the first work of all parents. [Cf: ST 02-18-97 para. 01] p. 260, Para. 4, [1897MS].

God holds us responsible for every ray of light that he has permitted to shine upon us. We are to reflect this light to others in clear and certain rays. "As many as received him, to them gave he power to become the sons of God." These are made the depositaries of truth. This truth they hold in trust, and it is their duty to make it known to all, especially to the children. But too often our neglect to fulfil our responsibilities as God requires us to, leaves us in an uncertain position. Few can bear the light of God's word without a feeling of self-reproach because of a defective performance of duty. [Cf: ST 02-18-97 para. 02] p. 260, Para. 5, [1897MS].

As the child is in habits and manners, so the man will be. What earnest work, then, should be bestowed upon the character building of children! When very young, children are susceptible to divine influences. The Lord takes these children under his special care; and when they are brought up in the nurture and admonition of the Lord, they are a help and not a hindrance to their parents. But too often the indifference of parents leads them to neglect their children; they have little idea of how to train them for the Master. [Cf: ST 02-18-97 para. 03] p. 260, Para. 6, [1897MS].

Those who deal with children need a large supply of the grace of Christ. God would have them dealt with wisely, tenderly, and yet firmly, that their feet may not stray over the boundary, to the side of the enemy. Those parents who realize their God-given responsibility in this matter, will have faith in God, and will work with travail of soul for their children, that their minds, their hands, and their hearts may be consecrated to the service of God. [Cf: ST 02-18-97 para. 04] p. 261, Para. 1, [1897MS].

The character and experience of John the Baptist, the forerunner of Christ, should be an encouragement to parents in the training of their children. John did not make his home in the cities and villages. From childhood to youth, and from youth to manhood, he lived in the wilderness. But he did not live thus for any selfish purpose. In his time the Jewish religious teachers had well-nigh lost all spiritual life. Nothing in their teaching stood out clear and convincing. They had so inclosed themselves within themselves, and were regarded as possessing such sanctity, that none of the people disputed what they said or taught. [Cf: ST 02-18-97 para. 05] p. 261, Para. 2, [1897MS].

But the life of John was a special life; and it was the will of God that he should separate from the busy haunts of men, and learn his life lessons from nature and from nature's God, receiving his impressions from him alone. His work was to prepare the way for the Messiah. He looked upon his mind as belonging to God, and he brought his thoughts into obedience to Christ. He trained his mind to contemplate the great and important truths of the Word of God, and insensibly it broadened and acquired an expansion that enabled him to comprehend spiritual things. [Cf: ST 02-18-97 para. 06] p. 261, Para. 3, [1897MS].

So it will be now. The mind that is given to God, to be molded and fashioned after the divine similitude, will grow in power. As we work in God's lines, recognizing our accountability to do the work he has given us to do, we continually receive a supply of grace to impart to others. [Cf: ST 02-18-97 para. 07] p. 261, Para. 4, [1897MS].

It is important that the standard God has set for us be not lowered. We feel alarmed at the discrepancy seen between our obligations to God and the manner in which we meet them. But we can not cure this evil by lowering the standard, in order that our deficiencies may pass. With the example of John and of Christ before us, can we do less than elevate the standard of purity and holiness? [Cf: ST 02-18-97 para. 08] p. 261, Para. 5, [1897MS].

God has honored the young. He chose Joseph in his youth to do a special work for his people. He called Samuel, and committed to him a

solemn message. By a solemn vow, before his birth, Hannah had given Samuel to the Lord. After his birth, true to her vow, she took him to the tabernacle. "But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." How many prayers the mother stitched into this token of love for her child! Of Samuel it was said, as of John the Baptist and of Christ, "And the child Samuel grew on, and was in favor both with the Lord, and also with men." From this we see that the Lord watches over children, noting with intense interest the characters which they form. [Cf: ST 02-18-97 para. 09] p. 261, Para. 6, [1897MS].

When parents have the Word of God before them, defining what he approves and what he disapproves, they have no excuse for following a wrong course. But, notwithstanding this, there is a neglect to teach children in the way of the Lord,--a fearful, terrible neglect; and many children are lost to Jesus for want of careful training. Parents have neglected their God-given responsibilities and Satan has taken possession of their children. Under his direction, by their evil communication they corrupt other children. Thus Satan has the children, even of professed Christians, under his control. But still the parents pass on in differently, as if they were not neglecting one of the most solemn responsibilities ever given to man. [Cf: ST 02-18-97 para. 10] p. 262, Para. 1, [1897MS].

Parents, if you wish the minds of your children to be evil, let them have their own way. There will then be such a development of wrong that the heavenly angels will look down with grief and sadness upon parents and children. [Cf: ST 02-18-97 para. 11] p. 262, Para. 2, [1897MS].

God has given parents a warning in the history of Eli's family. Eli neglected the duty resting upon him as a parent. He indulged his sons, failing to restrain their wrong habits and practises. "The sons of Eli were sons of Belial; they knew not the Lord." Yet in spite of this, tho utterly unfitted for the work of God, they served in holy office; and God was dishonored. [Cf: ST 02-18-97 para. 12] p. 262, Para. 3, [1897MS].

Eli remonstrated with his sons, saying: "Nay, my sons; for it is no good report that I hear; ye make the Lord's people to transgress," But he took no decided measures to restrain them, and "they hearkened not unto the voice of their father." The Lord held Eli responsible for the terrible example set by his sons. He was judge in Israel, but he neglected the duties resting upon him. [Cf: ST 02-18-97 para. 13] p. 262, Para. 4, [1897MS].

God sent a messenger to Eli, to unfold to him what he had done for him by exalting him to the most honorable position in the kingdom, making him priest and judge, and connecting him with himself as the one who was to carry out his mind; the messenger was to tell him also of the punishment to come upon himself and house because of his sin. "Behold, the days come," he said, "that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. . . . And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them." [Cf: ST 02-18-97 para. 14] p. 262, Para. 5, [1897MS].

The Lord came no more to Eli. By failing to judge his own sons, by neglecting to separate them from the Lord's service, he dishonored God. The Lord spoke no more to him. Calling the youthful Samuel, he revealed to him what was to come upon Eli. [Cf: ST 02-18-97 para. 15] p. 262, Para. 6, [1897MS].

How much might have been averted had Eli followed the counsel of the Lord, and carefully trained his sons in their childhood and youth! Let parents take this lesson to heart, and instead of allowing their children to indulge and gratify self, educate them to control themselves, and to keep God's glory in view. [Cf: ST 02-18-97 para. 16] p. 262, Para. 7, [1897MS].

Parents should teach their children to work for Christ; they should school them for actual service. O, that I could make my voice heard and my influence felt nigh and afar off, that parents might realize their responsibility in this matter! Your children are the Lord's heritage; and he will one day ask of every parent, "Where is the flock that was given thee, thy beautiful flock?" [Cf: ST 02-18-97 para. 17] p. 263, Para. 1, [1897MS].

Parents, take your children with you into your religious exercises. Throw around them the arms of your faith, and consecrate them to Christ. Do not allow anything to cause you to throw off your responsibility to train them aright; do not let any worldly interest induce you to leave them behind. Never let your Christian life isolate them from you. Bring them with you to the Lord; educate their minds to become familiar with divine truth. Let them associate with those that love God. Bring them to the people of God as children whom you are seeking to help to build characters fit for eternity. [Cf: ST 02-18-97 para. 18] p. 263, Para. 2, [1897MS].

Of Abraham the Lord declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham made straight paths for his feet, lest the lame should be turned out of the way. He faithfully discharged his duty, and the Lord blessed him, and made him a blessing. This is the path in which the Lord would have all parents walk. Parents, study this example which has been left on record for you, and strive earnestly to follow it. When you fulfil your God-given duties, as did Abraham, God will commend you in the heavenly courts, as he did Abraham. Mrs. E. G. White. [Cf: ST 02-18-97 para. 19] p. 263, Para. 3, [1897MS].

The Law and the Gospel can not be separated. In Christ mercy and truth are met together; righteousness and peace have kissed each other. The Gospel has not ignored the obligations due to God by man. The Gospel is the Law unfolded, nothing more nor less. It gives no more latitude to sin than does the Law. The Law points to Christ; Christ points to the Law. The Gospel calls men to repentance. Repentance of what?--Of sin. And what is sin?--It is the transgression of the Law. Therefore the Gospel calls men from their transgression back to obedience to the Law of God. Jesus in his life and death taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's Law might be preserved, and yet man not utterly perish. [Cf: ST 02-25-97 para. 01] p. 263, Para. 4, [1897MS].

The work of salvation in both the Old and the New Testament dispensation is the same. Christ was the foundation of the whole Jewish economy. The types and shadows under which the Jews worshiped, all pointed forward to the world's Redeemer. It was by faith in a coming Saviour that sinners were saved then. It is through faith in Christ that they are justified to-day. [Cf: ST 02-25-97 para. 02] p. 263, Para. 5, [1897MS].

In giving his Son, God gave himself, that man might have another trial. If God could have changed his Law to meet man in his fallen condition, would he not have done this, and retained his only-begotten Son in heaven?--He certainly would. But because his Law was as changeless as his character, he gave his beloved Son, who was above Law, and one with himself, to meet the penalty which his justice demanded. [Cf: ST 02-25-97 para. 03] p. 263, Para. 6, [1897MS].

Satan is working with all his deceptive power to ensnare the world. He would have them believe that this great sacrifice was made in order to abolish God's Law. He represents Christ as opposed to the Law of God's government in heaven and in earth. But the Sovereign of the world has a Law by which to govern his heavenly intelligences and his human family, and the death of his Son fixes the immutability of that law beyond any question. God has no intention of doing away with his great standard of righteousness. By this standard he can define what a correct character is. [Cf: ST 02-25-97 para. 04] p. 264, Para. 1, [1897MS].

Christ consented to die in the sinner's stead, that man, by a life of obedience, might escape the penalty of the Law of God. His death did not make the Law of God of none effect; it did not slay the law, lessen its claims, or detract from its sacred dignity. The death of Christ proclaimed the justice of his Father's law in punishing the transgressor, in that he consented to suffer the penalty of the law transgressed, himself, in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of the Law of God. His death magnifies the Law and makes it honorable, and gives evidence to man of its changeless character. From his own divine lips are heard the words, "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil." The death of Christ justified the claims of the law. [Cf: ST 02-25-97 para. 05] p. 264, Para. 2, [1897MS].

But the doctrine is now largely taught that the Gospel of Christ has made the Law of God of no effect; that by "believing" we are released from the necessity of being doers of the word. But this is the doctrine of the Nicolaitanes, which Christ so unsparingly condemned. To the church of Ephesus he says: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. 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. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." [Cf: ST 02-25-97 para. 06] p. 264, Para. 3, [1897MS].

Those who are teaching this doctrine to-day have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfils the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that he has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?--No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumblingblock as he did to the Jews,--to the Jews because they would not receive him as their personal Saviour; to these professed believers in Christ, because they separate Christ and the Law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by his death, saves men in their transgressions. [Cf: ST 02-25-97 para. 07] p. 264, Para. 4, [1897MS].

It is necessary that every intelligent being shall understand the principles of the law of God. Christ through the apostle James declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." These words were spoken this side of the death of Christ; therefore the Law was binding upon all at that time. [Cf: ST 02-25-97 para. 08] p. 265, Para. 1, [1897MS].

The Saviour raised his voice in protest against those who regard the divine commandments with indifference and carelessness. He said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." And he also declared, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the Law till all be fulfilled." [Cf: ST 02-25-97 para. 09] p. 265, Para. 2, [1897MS].

Men may talk of freedom, of Gospel liberty. They may assert that they are not in bondage to the Law. But the influence of a Gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the Law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. "Whosoever abideth in him," says John, "sinneth not; whosoever sinneth hath not seen him, neither known him." Mrs. E. G. White. [Cf: ST 02-25-97 para. 10] p. 265, Para. 3, [1897MS].

Supreme love to God will be shown by every man or woman who is a true follower of Jesus Christ. "Give unto the Lord the glory due unto his name," writes the psalmist; "for the Lord is great, and greatly to be praised; he is to be feared above all gods." Those who surround his throne, the sinless angels, bow down and adore him, praising his name, and crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." We are his creatures, the work of his hands, and he is

justly entitled to reverence, honor, and love. [Cf: ST 03-04-97 para. 01] p. 265, Para. 4, [1897MS].

Only by obedience to him can we prove our love. If he is our fear, we shall seek to honor and glorify him, and shall find our highest happiness in doing his will. Any failure to render willing obedience to him will show that our love for him is false. [Cf: ST 03-04-97 para. 02] p. 265, Para. 5, [1897MS].

In love, with a desire to elevate and ennoble us, God provided for us a standard of obedience. In awful majesty, amid thundering and lightning, he proclaimed from Mount Sinai his ten holy precepts. This law reveals the whole duty of the human family; the first four precepts define our duty to God, and the last six our duty to man. A certain lawyer came to Christ, and tempted him, saying: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." [Cf: ST 03-04-97 para. 03] p. 265, Para. 6, [1897MS].

God requires perfection of character from his children. He demands that his law be remembered and meditated upon, that unswerving obedience be rendered to its requirements. "And now, Israel," he asks, "what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes." But sin entered this world, and by yielding to the temptations of the enemy, man became degraded and sinful. His ability to distinguish between right and wrong was lost; his power to obey was weakened. Full of sin, he was of himself unable to meet God's standard of righteousness. [Cf: ST 03-04-97 para. 04] p. 266, Para. 1, [1897MS].

God saw man's hopeless condition. He looked with sorrow upon the world, which was steadily growing more and more degraded and sinful. He could not change his law to meet man's deficiencies; for he says, "My covenant will I not break, nor alter the thing that is gone out of my lips." But in his great love for the human race, in his desire that man should not be left to meet the penalty of his transgression, but that he should be elevated and ennobled, he "gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ laid aside his royal robes, and came to this earth, bringing with him a power sufficient to overcome sin. He came to live the law of God in humanity, that by partaking of his divine nature, we also might live that law. [Cf: ST 03-04-97 para. 05] p. 266, Para. 2, [1897MS].

The Jews had misinterpreted the law of God, robbing it of its spirituality, and making it burdensome by their many exactions. Christ came to correct this. The very One who ages before had spoken the law from Mount Sinai, now came to magnify it and make it honorable. In his Sermon on the Mount he explained the law, showing what each precept comprehended. Covetousness was shown by him to be idolatry, lust adultery, and anger murder. He made manifest the spirituality of the law, and pointed out that it reaches to every phase of life. [Cf: ST

03-04-97 para. 06] p. 266, Para. 3, [1897MS].

Before the universe of heaven, before the fallen angels, and before those whom he had come to save, Christ lived the law of God. By his supreme obedience to its requirements, he exalted and enforced it. By his purity, goodness, beneficence, devotion, and zeal for the glory of God, by his unsurpassed love for his fellow-men, he made known the perfection of the law. By his blameless life he illustrated its excellence. [Cf: ST 03-04-97 para. 07] p. 266, Para. 4, [1897MS].

Christ was the representative of the love of the infinite God, and all his words and actions were the outflowing of God's love to humanity. And in word and action he was all that God required him to be. The law was a controlling power in his life. Ever the language of his heart was, "I delight to do thy will, O my God; yea, thy law is within my heart." [Cf: ST 03-04-97 para. 08] p. 266, Para. 5, [1897MS].

This example of obedience is presented to the world. Christ is to be made our pattern in all things. He says to us, "Learn of me." "Lo, I am with you always, even unto the end of the world." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." [Cf: ST 03-04-97 para. 09] p. 266, Para. 6, [1897MS].

The law which Christ gave from the mount, and which he exemplified in his sinless life, is far-reaching in its character. It condemns every evil action, and demands perfect obedience. Those who truly follow Christ will keep God's commandments as he kept them. If they sincerely accept him as their personal Saviour, they will be actuated by an earnest desire to fulfil their duty to God, and to represent him in character. And if the law were perfectly obeyed, the earth would not now be corrupted under the inhabitants thereof. Oppression and injustice would not exist. Love, harmony, and joy would be seen. The power of Christianity would be revealed in the churches, and the world would have no cause to charge the followers of Christ with inconsistency. The converting power of the Holy Spirit would be felt, and thousands would be added to the church of such as should be saved. [Cf: ST 03-04-97 para. 10] p. 267, Para. 1, [1897MS].

But too often professed Christians forget their duty to their Maker. Dreading the cross, they neglect to honor him by rendering obedience to his commandments; and religion is misinterpreted and despised by unbelievers, because so many who profess to follow Christ, do not reveal his character in their lives. Christianity loses its power because Christians constantly transgress the law of God, because selfishness is seen, and idolatry and covetousness manifest themselves. [Cf: ST 03-04-97 para. 11] p. 267, Para. 2, [1897MS].

We may say that it is impossible for us to reach God's standard; but when Christ came as our substitute and surety, it was as a human being. "He took not on him the nature of angels; but he took on him the seed of Abraham." He "was made flesh, and dwelt among us." With his divinity veiled by humanity, he lived a life of perfect obedience to the law of God. "He was tempted in all points, like as we are," that he might be "able to succor them that are tempted." 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." Shall we, for whom he has done and suffered so much, choose our own way in preference to that of God? [Cf: ST 03-04-97 para. 12] p. 267, Para. 3, [1897MS].

Much responsibility rests upon those who profess to know and love God. As dutiful sons and daughters of God, he expects them to let their light shine, not by pretension and assertion, but by good works, revealing to the world by their simple, elevated piety the binding claims of God's law and the power of Christ to keep them from transgression. But when those who claim to love God reveal by their works that they have little conception of his requirements, God is dishonored. If they could see themselves as God sees them, if they could realize how far short they fall of doing the will of God, they would be filled with terror lest their lives should be cut off in the midst of their disobedience. [Cf: ST 03-04-97 para. 13] p. 267, Para. 4, [1897MS].

"This is the love of God, that we keep his commandments; and his commandments are not grievous." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." "Wherefore receive with meekness the engrafted word, which is able to save your souls." "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." [Cf: ST 03-04-97 para. 14] p. 267, Para. 5, [1897MS].

Obedience must come from the heart. It was heart work with Christ. As we endeavor to honor God, discouragements will come to us; the enemy will try with all his power to make us swerve from the right; but we need not, because of this, give up the warfare against evil. Our duty is to guard carefully the weak points in our characters, seeking by divine grace to make them strong. There is no one living that has any power which he has not received from God, and the source whence it came is open to the weakest human being. If we draw near to God, the unfailing source of strength, we shall realize the fulfilment of the promise, "Ask, and ye shall receive." If we lift the cross, leaving the results with God, who has given us the law which we are trying to keep, we shall find that all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." [Cf: ST 03-04-97 para. 15] p. 268, Para. 1, [1897MS].

As Christ lived the law in humanity, so we may do if we will take hold of the strong for strength. As we realize that we can do nothing of ourselves, we shall receive wisdom from on high to honor and glorify God. And as we behold "the glory of the Lord," we shall be changed into the same image, "from glory to glory;" and at the last great day we shall receive the benediction, "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." Mrs. E. G. White. [Cf: ST 03-04-97 para. 16] p. 268, Para. 2, [1897MS].

"Thou shalt love the Lord thy God with all thy heart, and with all thy

soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." [Cf: ST 03-11-97 para. 01] p. 268, Para. 3, [1897MS].

The law of God condemns all selfishness, and is at variance with all evil thinking and evil speaking. It enjoins upon men and women that kindness, gentleness, and forbearance, that tender guarding of the interest of others, which was revealed in the life of our Saviour. He who takes this law as his standard must carefully heed the words of Christ, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." By unselfishness of heart and character, by a sincere love for our fellow-men, we may show that we are striving to honor our Maker; but if, finding the last six precepts of the law hard to keep, we transgress them by failing to manifest love for one another, by a lack of kind words and actions, we can not, with any truth, claim to be rendering acceptable service to God. [Cf: ST 03-11-97 para. 02] p. 268, Para. 4, [1897MS].

He who earnestly desires to fulfil the will of God must daily look into the law of God, the great moral looking glass, that he may see himself as God sees him. But too often Christians neglect to do this. The mirror is not looked into as constantly as it should be, and our defects of character pass unnoticed. The command, "Thou shalt love thy neighbor as thyself," is disregarded; we fail to respect the rights of our fellow-men. Self, highly estimated, calls for recognition, and we listen to its voice, walking far apart from those we should help, not regarding their wants and woes. [Cf: ST 03-11-97 para. 03] p. 268, Para. 5, [1897MS].

Many apologize for their spiritual weakness, for their outbursts of passion, for the lack of love they show their brethren. They feel a sense of estrangement from God, a realization of their bondage to self and sin; but their desire to do God's will is based upon their own inclination, not upon the deep, inward conviction of the Holy Spirit. They believe that the law of God is binding; but they do not, with the eager interest of judgment bound souls, compare their actions with that law. They admit that God should be worshiped and loved supremely, but God is not in all their thoughts. They believe that the precepts which enjoin love to man, should be observed; but they treat their fellow-men with cold indifference, and sometimes with injustice. Thus they walk away from the path of willing obedience. They do not carry the work of repentance far enough. The sense of their wrong should lead them to seek God most earnestly for power to reveal Christ by kindness and forbearance. [Cf: ST 03-11-97 para. 04] p. 268, Para. 6, [1897MS].

Many spasmodic efforts to reform are made, but those who make these efforts do not crucify self. They do not give themselves entirely into the hands of Christ, seeking for divine power to do his will. They are not willing to be molded after the divine similitude. In a general way they acknowledge their imperfections, but the particular sins are not given up. "We have done the things we ought not to have done," they say, "and have left undone the things we ought to have done." But their acts of selfishness, so offensive to God, are not seen in the light of his law. Full contrition is not expressed for the victories that self has gained. [Cf: ST 03-11-97 para. 05] p. 269, Para. 1, [1897MS].

The enemy is willing that these spasmodic efforts should be made; for

those who make them engage in no decided warfare against evil. A soothing plaster, as it were, is placed over their minds, and in self-sufficiency they make a fresh start to do the will of God. [Cf: ST 03-11-97 para. 06] p. 269, Para. 2, [1897MS].

But a general conviction of sin is not reformatory. We may have a vague, disagreeable sense of imperfection, but this will avail us nothing unless we make a decided effort to obtain the victory over sin. If we wish to cooperate with Christ, to overcome as he overcame, we must, in his strength, make the most determined resistance against self and selfishness. [Cf: ST 03-11-97 para. 07] p. 269, Para. 3, [1897MS].

Genuine reforms of character are not common. This is an obstacle in the way of spiritual advancement. What work shall be instituted to purify and cleanse self of its moral defilement? What shall be done to awaken those who confess their wrong, and yet never forsake their own way? A man who has professed Christ sees his old selfish nature rising, and gaining strength with each wrong action. His besetting sins bind him with fetters of iron, and he sees himself under the condemnation of the law. What shall he do? Whatever his calling or profession, whatever his rank or station in life, that man must realize in himself the truth of the words spoken to Nicodemus: "Verily, verily, I say unto you, Ye must be born again." "Except a man be born again, he can not see the kingdom of God." [Cf: ST 03-11-97 para. 08] p. 269, Para. 4, [1897MS].

There are many, too many, who claim to be servants of God, but who have no experimental knowledge of him. Their acknowledgement of Christ is misleading, because they have not faith to believe that he will give them power to overcome their sins. They do not receive him as their personal Saviour, and their characters reveal hereditary and cultivated defects. Their conduct is not brought into harmony with the law of God, but is influenced by their own inclinations. Selfishness binds them hand and foot. God looks with sorrow upon their bondage. If they would submit to his guidance, the light of his holy Word would flash upon their minds through the Holy Spirit's power, convicting them of sin, of righteousness, and of judgment,--of sin, especially because they have claimed to do God's will, and yet have neglected it. If they receive Christ as their personal Saviour, their sins will be forgiven; for God's Word declares, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Of 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." [Cf: ST 03-11-97 para. 09] p. 269, Para. 5, [1897MS].

A theory of truth may be taught and accepted, but this is of no avail to save unless the divine power of God is revealed in the life by unselfish actions and kindly words. Are you converted? Is Christ revealed in your daily life? No theory of truth will save you; no partial confessions will avail. With your whole heart you must serve God. [Cf: ST 03-11-97 para. 10] p. 270, Para. 1, [1897MS].

"Be kindly affectioned one to another with brotherly love," writes Paul, "in honor preferring one another." "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ be in you, except ye be reprobate." "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the

Spirit do mortify the deeds of the body, ye shall live." "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For as many as are led by the Spirit of God, they are the sons of God." [Cf: ST 03-11-97 para. 11] p. 270, Para. 2, [1897MS].

If men and women will critically examine their conduct, measuring it by the law of Jehovah, they will be enabled to see that sin is not limited to those things which the world condemns, but that selfishness and oppression, even in the smallest degree, are sins against God. They will see that by yielding to their inclinations, and refraining from obedience, they are depriving themselves of the richest blessings God can give. [Cf: ST 03-11-97 para. 12] p. 270, Para. 3, [1897MS].

"A new commandment I give unto you," said Christ, "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 who fulfils his duty to his neighbor must of necessity love God supremely; but he who has little love for those who are in darkness, who are in great need of the revelation of the love of Jesus, is marked in the courts of heaven as a defaulter. He is weighed in the balances, and found wanting. [Cf: ST 03-11-97 para. 13] p. 270, Para. 4, [1897MS].

Love to God must be brought into our daily life. Then, and then only, can we show true love for our fellow-men. When this is done, when Christ is enthroned in our hearts, we manifest by our daily life, by our conversation, by our unselfish interest in one another, by our deep love for souls, that we are doers of the Word of God. The reality of our conversation is marked by a deep earnest piety, which purifies the soul, and works unceasingly for the good of others. [Cf: ST 03-11-97 para. 14] p. 270, Para. 5, [1897MS].

"Beloved, let us love one another; for love is of God." "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." "The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things, have fervent charity among yourselves; for charity shall cover a multitude of sins." Mrs. E. G. White. [Cf: ST 03-11-97 para. 15] p. 270, Para. 6, [1897MS].

Had the Jewish nation been true to their trust, and communicated to the world the light they had, they would have remained the depository of the truth of God. God had brought his people out of the cruel bondage of Egypt, and had exalted them before the nations around them. They were favored with every temporal and spiritual blessing. God's presence went with them, enshrouded in the pillar of cloud by day, and the pillar of fire by night. They were under his guardianship, and his love and care were manifested in protection and blessing. But they were unfaithful; they rebelled against God, and transgressed his holy law spoken from Mount Sinai by his own voice, and written on tables of stone by his own finger; and God sent his Son to make known to the world his character and the laws of his kingdom. [Cf: ST 03-18-97 para. 01] p. 270, Para. 7, [1897MS].

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were

made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. 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. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth. . . . And of his fullness have all we received, and grace for grace." [Cf: ST 03-18-97 para. 02] p. 271, Para. 1, [1897MS].

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: ST 03-18-97 para. 03] p. 271, Para. 2, [1897MS].

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: ST 03-18-97 para. 04] p. 271, Para. 3, [1897MS].

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 nowise pass from the law, till all be fulfilled." [Cf: ST 03-18-97 para. 05] p. 271, Para. 4, [1897MS].

Many professing Christians of to-day 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: ST 03-18-97 para. 06] p. 271, Para. 5, [1897MS].

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 labor, 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: ST 03-18-97 para. 07] p. 271, Para. 6, [1897MS].

"But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his 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 labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." 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: ST 03-18-97 para. 08] p. 272, Para. 1, [1897MS].

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, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: ST 03-18-97 para. 09] p. 272, Para. 2, [1897MS].

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: ST 03-18-97 para. 10] p. 272, Para. 3, [1897MS].

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 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. Mrs. E. G. White. [Cf: ST 03-18-97 para. 11] p. 272, Para. 4, [1897MS].

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, whereunto I also labor, striving according to his working, which worketh in me mightily." [Cf: ST 03-25-97 para. 01] p. 273, Para. 1, [1897MS].

What is this mystery of which Paul writes to the Ephesians and to the Colossians, saying that it was given to him to fulfil the word of God, the mystery "which hath been hid from ages and from generations?" One translation reads, "which hath been kept in silence through eternal ages." [Cf: ST 03-25-97 para. 02] p. 273, Para. 2, [1897MS].

Many have endeavored to define the mystery which Paul here mentions. But it embraces much, and our ideas in regard to the love, the goodness, and the compassion of God are strangely limited. Because our knowledge of spiritual things has become so dwarfed and enfeebled, we have not advanced from light to greater light. The Lord has not been able to open to our understanding many precious things. In view of the losses which we have sustained by our earthliness and commonness, we have much to make us humble. [Cf: ST 03-25-97 para. 03] p. 273, Para. 3, [1897MS].

God had a knowledge of the events of the future, even before the creation of the world. He did not make his purposes to fit circumstances, but he allowed matters to develop and work out. He did not work to bring about a certain condition of things, but he knew that such a condition would exist. The plan that should be carried out upon the defection of any of the high intelligences of heaven,--this is the secret, the mystery which has been hid from ages. And an offering was prepared in the eternal purposes to do the very work which God has done for fallen humanity. [Cf: ST 03-25-97 para. 04] p. 273, Para. 4, [1897MS].

Paul was taken up into the third heaven, and there he saw and heard things which it is not lawful for a man to utter. Mysteries which had been hidden for ages were revealed to him, and as much as he could bear of the workings of God, and of his dealings with human minds, was made known. The Lord told Paul that he must preach among the Gentiles the unsearchable riches of Christ. Light was to be given to the Gentiles. This is a mystery which had been hidden for ages. [Cf: ST 03-25-97 para. 05] p. 273, Para. 5, [1897MS].

The Jews had grown into a belief that everything pertaining to the Gentiles was cursed and unclean. Prejudice had built up the wall of nationality and religious seclusion. But God himself instructed Paul that his work was to present Christ to the Gentiles. The great work of redemption was to be brought before all nations, kindreds, tongues, and peoples. Because of their disobedience, the Jews were broken off from the olive tree, and those among the Gentiles who would accept Christ as their Saviour were to be grafted into the good olive tree, and made one with the original branches. But in no case are they to boast because of this, lest they be broken off as were the natural branches. [Cf: ST 03-25-97 para. 06] p. 273, Para. 6, [1897MS].

The Gentiles knew nothing of circumcision, but they were to be brought under the covenant of grace given to Abraham. The Lord talked with Paul, and told him that the blessings given to the Jewish nation were given equally to the Gentiles. And Paul writes to them: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." [Cf: ST 03-25-97 para. 07] p. 274, Para. 1, [1897MS].

The incarnation of Christ is a mystery. The union of divinity with humanity is a mystery indeed, hidden with God, "even the mystery which hath been hid from ages." It was kept in eternal silence by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise his heel. To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth. And this wonderful mystery, the incarnation of Christ and the atonement that he made, must be declared to every son and daughter of Adam, whether Jew or Gentile. His sufferings perfectly fulfilled the claims of the law of God. None of the apostles could have filled the deficiency, had there been any. [Cf: ST 03-25-97 para. 08] p. 274, Para. 2, [1897MS].

God has given us warnings that must be heeded if we would escape the perils of the last days. Temptations, fierce and strong, will try us. The enemy will strive to take from us the hope of eternal life. If we are not growing up into Christ, our living head, we are growing in distrust and unbelief, and are giving our allegiance to the world. [Cf: ST 03-25-97 para. 09] p. 274, Para. 3, [1897MS].

Since the promise given in Eden, God has revealed his mysteries through his prophets. According to the command of the eternal God, they have been made known to all nations. God, being rich in mercy, for the great love wherewith he loved us, even when we were dead in trespasses and sins, quickens us together with Christ, and raised us up to sit together in heavenly places in him, "that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus." [Cf: ST 03-25-97 para. 10] p. 274, Para. 4, [1897MS].

But many mysteries yet remain unrevealed. How much that is acknowledged to be truth is mysterious and unexplainable to the human mind! How dark seem the dispensations of Providence! What necessity there is for implicit faith and trust in God's moral government! We are ready to say with Paul, "How unsearchable are his judgments, and his ways past finding out!" [Cf: ST 03-25-97 para. 11] p. 274, Para. 5, [1897MS].

We are not now sufficiently advanced in spiritual attainments to comprehend the mysteries of God. But when we shall compose the family of heaven, these mysteries will be unfolded before us. Of the members of that family John writes: "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." "And they shall see his face; and his name shall be in their foreheads." [Cf: ST 03-25-97 para. 12] p. 274, Para. 6, [1897MS].

Then much will be revealed in explanation of matters upon which God now keeps silence because we have not gathered up and appreciated that which has been made known of the eternal mysteries. The ways of Providence will be made clear; the mysteries of grace through Christ will be unfolded. That which the mind can not now grasp, which is hard to be understood, will be explained. We shall see order in that which has seemed unexplainable; wisdom in everything withheld; goodness and gracious mercy in everything imparted. Truth will be unfolded to the mind free from obscurity, in a single line, and its brightness will be enduring. The heart will be made to sing for joy. Controversies will be forever ended, and all difficulties will be solved. Mrs. E. G. White. [Cf: ST 03-25-97 para. 13] p. 275, Para. 1, [1897MS].

"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. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." [Cf: ST 04-01-97 para. 01] p. 275, Para. 2, [1897MS].

In our efforts for salvation, we are accountable only to God. Forgiveness for our sins is possible only because of the atoning sacrifice of Jesus. He died for us; and this has linked us to God in continual dependence. Those who desire forgiveness must present their prayers to God, trusting in the merits of Jesus Christ, the only mediator between God and man. Their confessions must not be given through any human channel, as priest or pope; they must be presented to God, who has given Jesus as a sacrifice for the sins of the world. And if we confess our sins in humility and contrition, we receive full forgiveness. "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: ST 04-01-97 para. 02] p. 275, Para. 3, [1897MS].

But the fact that we receive forgiveness through the grace of Jesus Christ, does not free us from taking a part in the struggle for immortal life. There are many false teachers in the world to-day who teach that belief alone is necessary for salvation. These grow in popularity because they please the people. False doctrines are received in the place of truth. A spurious faith is shown instead of the faith that works by love and purifies the soul. [Cf: ST 04-01-97 para. 03] p. 275, Para. 4, [1897MS].

But heaven's first law is obedience in all things. By creation and by redemption we are God's property, and we are to submit to the working of his Holy Spirit, cooperating with it, but not attempting to work it ourselves. Under its guidance we are made contrite in heart. Our souls are not lifted up in vanity, but are humbled before God. [Cf: ST 04-01-97 para. 04] p. 275, Para. 5, [1897MS].

When mind and heart are yielded in perfect obedience to God, we feel a repentance that needeth not to be repented of. The stubborn heart is subdued. The change of which Christ told Nicodemus when he said, "Ye must be born again," is wrought in us. But we can learn this lesson from God only. It is not enough that the outward conduct is reformed, while sin is cherished and indulged in the heart. The change must commence in the heart, and work outward. [Cf: ST 04-01-97 para. 05] p. 275, Para. 6, [1897MS].

The repentance of those who truly seek forgiveness will lead them to work for Christ. It will be a living, working, transforming grace. Those who feel this repentance will reveal it in their lives. Every power of mind and soul and body will be brought into obedience to Christ. The sincerity of their prayers will be proved by their endeavors to serve God. This change, from unrighteousness to righteousness, is wrought by cooperation with God. [Cf: ST 04-01-97 para. 06] p. 276, Para. 1, [1897MS].

"This is life eternal," said Christ, in his prayer to his Father, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." But we can not gain a knowledge of God and of Jesus Christ if we neglect to study the Scriptures. The mind is God's purchased possession. This gift is to be appreciated by us, and used as a treasure house, in which to store the knowledge of God. We need to do much thinking as we work for God. The psalmist says, "I thought on my ways, and turned my feet unto thy testimonies." God would have us store our minds with the principles of his holy word, that we may know "what saith the Lord." He would have us train our minds to wrestle with difficulties, taxing them to remember Scripture until remembering is no longer an impossibility, until the word of God is to us a harmonious whole. If the mind is habitually given difficult tasks, it acquires efficiency and power. [Cf: ST 04-01-97 para. 07] p. 276, Para. 2, [1897MS].

Train your mind to search the Scriptures. In this way you can gain a knowledge of God, and work out your own salvation. Fill it with divine truth. It will then be in perfect harmony with the heart, which, cleansed from all selfishness and moral defilement, rejoices to render homage to the law of God. [Cf: ST 04-01-97 para. 08] p. 276, Para. 3, [1897MS].

"I must work the works of him that sent me, while it is day;" said Christ; "the night cometh, when no man can work." This is the example Christ has left us to follow. He was the Majesty of heaven, the King of glory, yet he came to this earth, and went about doing good. He was the greatest Teacher the world ever knew. Tender, compassionate, ever considerate for others, he represented the character of God, and was ever engaged in service for him. And as Jesus was in human flesh, so God means his followers to be. [Cf: ST 04-01-97 para. 09] p. 276, Para. 4, [1897MS].

"We are laborers together with God," declares Paul, writing by the inspiration of the Holy Spirit. In the struggle against evil, we must put every muscle to the stretch, exercising every God-given qualification for the right, in order that we may resist temptation and advance step by step in the Christian life. Saved in indolence, in inactivity, we can never be. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into that kingdom, if we do not seek earnestly to learn what constitute its laws, we are not fitted to take part in it. Those who enter there must be loyal and faithful servants of God, Yoking up with Christ, working his works, overcoming as he overcame, wrestling day after day with hereditary and cultivated tendencies to wrong, which must be oft crucified. [Cf: ST 04-01-97 para. 10] p. 276, Para. 5, [1897MS].

They must be "laborers together with God," unwearied in prayer, their minds constantly turned heavenward for the assistance of the Holy Spirit, using at the same time every means that God has provided for their help. [Cf: ST 04-01-97 para. 11] p. 276, Para. 6, [1897MS].

If you would work as Christ worked, if you would overcome as he overcame, go straight to him for help needed to subdue the inclinations of the carnal mind and the passions of the natural heart. Resist every sinful indulgence, every inclination to gratify wrong desires, remembering that Christ is all and in all, and that he is able to do "exceeding abundantly, above all that we ask or think." [Cf: ST 04-01-97 para. 12] p. 277, Para. 1, [1897MS].

As agents for Jesus we are to work for him. Why then are so many acting as did Meroz,--doing nothing,--while those sitting in darkness receive no light, no help from 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? To these idlers in the marketplace, Christ is saying, "Go work to-day in my vineyard." Angels who minister to those who shall be heirs of salvation are saying to very one, There is work for you to do. "Go, stand and speak . . . to the people all the words of this life." If those addressed would heed this injunction, diffusing the knowledge which they have, and presenting Christ as the only Mediator, the Lord would prepare their way before them. [Cf: ST 04-01-97 para. 13] p. 277, Para. 2, [1897MS].

The hearts of those who work with Christ must throb in unison with the heart of Christ. They must be wholly consecrated to his service, ready to do his bidding, to go wherever his Providence leads them, to speak the words he gives them to speak. As they do this work, 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. [Cf: ST 04-01-97 para. 14] p. 277, Para. 3, [1897MS].

As God said to Moses, so he says to us, "Go forward." We are to give to others the unsearchable riches of Christ, working in faith, and realizing our responsibility as God's human agents, to whom he has given this work. In God's service we shall meet with obstacles and difficulties. But these must not be allowed to discourage us. Events belong to God, and his servants will meet with difficulties and opposition; for these are his chosen methods of discipline, and his appointed conditions of sure progress and success. In spite of trials, do your God-given work in sincerity and faith, that your character may be formed after the divine pattern. "Behold, I come quickly, said Christ; "and my reward is with me, to give every man according as his work shall be." He will render to all according to their deeds. "To them who by patient continuance in well-doing seek for glory and honor and immortality," he will render eternal life; "but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. . . . But glory, honor, and peace, to every man that worketh good." Mrs. E. G. White. [Cf: ST 04-01-97 para. 15] p. 277, Para. 4, [1897MS].

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." [Cf: ST 04-15-97 para. 01] p. 277, Para. 5, [1897MS].

Before Christ's first advent the world seemed indeed to have become the grave for all piety. It was Satan's seat; man was in the power of the great apostate, helplessly receiving his lies of God and of Christ as truth. The heavenly angels looked upon the world polluted by sin under the inhabitants thereof, and thought how much easier it would be to exterminate it than to reform it. But the Son of God himself came to work a reformation. [Cf: ST 04-15-97 para. 02] p. 278, Para. 1, [1897MS].

Heaven's councils decided that Christ, the great Teacher, must himself come to the world. God has spoken through nature, through types and symbols, through patriarchs and prophets. Lessons must be given to humanity in the language of humanity. The messenger of the covenant, the Sun of Righteousness, must rise upon the world. His voice must be heard in his own temple. Christ must come to utter words which would be clearly and definitely understood. He, the Author of truth, must separate truth from the chaff of man's utterance, which had made it of none effect. The principles of God's moral government, and the plan of

redemption, must be clearly defined. The lessons of the Old Testament must be fully set before men. [Cf: ST 04-15-97 para. 03] p. 278, Para. 2, [1897MS].

"When the fulness of the time was come, God sent forth his Son." Man's terrible necessity demanded help without delay. Who met this necessity?--An illustrious teacher, the Son of God. The eternal Word came to our world to win the confidence of humanity. The prophet that had been revealed to Moses, like unto his brethren, whom they should hear in all things, came as man's Redeemer. Hear, O heavens, and be astonished, O earth; for the appointed instructor of man was no less a personage than the Son of God! [Cf: ST 04-15-97 para. 04] p. 278, Para. 3, [1897MS].

Tho rebellion had overspread his dominion, tho corruption and defiance might be seen in every part of the alien province, yet God gave his beloved Son for its recovery, that every son and daughter of Adam might be saved. Christ did not come to sweep the living agencies of evil off the face of the earth; he came with an embassy of mercy. He took the penalty of man's transgression upon his own divine soul. [Cf: ST 04-15-97 para. 05] p. 278, Para. 4, [1897MS].

Prophecy has clearly outlined the work of Christ. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all the 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." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." [Cf: ST 04-15-97 para. 06] p. 278, Para. 5, [1897MS].

God did not design that his wonderful plan to redeem man should achieve only insignificant results. What could be greater and more costly than the plan of redemption? The whole heavenly force is enlisted in the great work of elevating, refining, and sanctifying the human soul. Divine power is exercised to save rather than to destroy the work of God's hands. All this stupendous machinery is set in motion to save men from Satan's army, from the slavery of sin, and to lead them to enlist in the work of salvation. [Cf: ST 04-15-97 para. 07] p. 279, Para. 1, [1897MS].

Christ was the brightness of his Father's glory. When we begin to trace out the greatness of the plan of redemption, we feel the poverty and feebleness of human words. The most powerful intellect can but feel its emptiness as it seeks to comprehend these grand themes. Individually we need faith, for human wisdom is but ignorance. Our understanding is too weak to penetrate the mystery of the incarnation, God manifest in Christ, his only begotten Son. [Cf: ST 04-15-97 para.

As Paul contemplated this subject, he was oppressed with its weight, its greatness, its incomprehensible magnitude. "Unto me, who am less than the least of all saints, is this grace given," he writes, "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." "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 04-15-97 para. 09] p. 279, Para. 3, [1897MS].

In Christ God beheld the reflection of his own image. God was manifest in the flesh because of the entire identity of his character with Christ's character. That God should be thus manifest in the flesh was a wonder to the heavenly host, "even the mystery which hath been hid from ages and from generations." But as soon as the light revealed itself in the world, it was assailed by the whole energies of apostasy. The great apostate worked with a fierce determination to destroy the champion of God and of truth. With his band of evil, he determined by one desperate act to cut off all communication between the world and heaven. He confederated with the priests and rulers of the Jewish nation to kill Christ; and when the question was asked the people at the trial of Christ, "What shall I do then with Jesus which is called Christ?" they cried with hearts filled with frenzy, "Let him be crucified." With one voice they made their choice between Barabbas, the robber and murderer, and Christ, the Son of God. [Cf: ST 04-15-97 para. 10] p. 279, Para. 4, [1897MS].

What a sight for the heavenly universe! From the heavenly courts the angels watched every movement with intense interest. They saw their Commander in the hands of a merciless power. They saw his agony in the Garden of Gethsemane. They saw him insulted, mocked, derided, scourged. They saw him staggering under the burden of his own cross, fainting, to all appearances dying. Yet no command was given them by the God of heaven to break their ranks and go to the help of the divine Sufferer. They saw him hanging on the cross in shameful humiliation and agony. What would man receive for this Satanic work? [Cf: ST 04-15-97 para. 11] p. 279, Para. 5, [1897MS].

Full provision has been made that man shall become one with Jesus Christ. Life and immortality are brought to light through Christ. The truth is to make a deep imprint on mind and character. As we see Christ and contemplate his character, and identify ourselves with him, we know God. Our knowledge of God is measured by our knowledge of Christ. [Cf: ST 04-15-97 para. 12] p. 280, Para. 1, [1897MS].

Man's elevation is not measured by his knowledge of worldly things, but by his knowledge of the one thing needful for salvation. He can be lifted from his degradation if he will accept Jesus, the appointed One, who can save to the uttermost all who come unto him. But if he thinks

that in receiving Christ he is taking a step downward, he is down already. He falls as Adam fell. Like the Jewish nation, he refuses the only provision whereby man may be freed from Satan's tyrannical power, and exalted as God designed he should be. [Cf: ST 04-15-97 para. 13] p. 280, Para. 2, [1897MS].

If we stand apart from Jesus Christ, refusing to make him our personal Saviour, the words of Paul are applicable to us: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." God gave his Son to a shameful death, for the salvation of the world; and the greatness of the sin of neglecting the salvation thus brought within man's reach is proportionate to the greatness of the offering. How careful should every human being be in regard to slighting this salvation! How dare any one trifle with his eternal interests? Such neglect denies Christ, refuses his overtures of mercy, and throws scorn and contempt on the Saviour. Mrs. E. G. White [Cf: ST 04-15-97 para. 14] p. 280, Para. 3, [1897MS].

As the world's Redeemer, the Son of God took upon him our human nature. He humiliated himself, veiling his divinity with humanity, that he might in his life upon earth share in the experiences of the poor, the oppressed, and suffering of the human race. He was subject to the frailties of humanity, and as he journeyed from Judea to Galilee, he was weary with labor and travel. Hungry and thirsty, he tarried to rest at Jacob's well, near the city of Sychar, while his disciples went to buy food in the city. He who had subjected himself to humanity was the Majesty of heaven, the Creator of every good and perfect gift. In giving himself to redeem our world, Christ gave himself a living sacrifice. He emptied himself of his high prerogatives, left his mansions of glory, his throne and high command, and became poor, that we through his poverty might be made rich. [Cf: ST 04-22-97 para. 01] p. 280, Para. 4, [1897MS].

As Jesus sat by the well side, the cool, refreshing water, so near and yet so inaccessible to him, only increased his thirst. He had neither rope nor bucket with which to draw, and he waited until some one should come to the well. He might have performed a miracle, and thus have obtained a draught from the well, had he wished; but this was not God's plan. Nothing must be allowed to separate him from the lot of humanity, which he had voluntarily assumed. [Cf: ST 04-22-97 para. 02] p. 280, Para. 5, [1897MS].

"There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink." The woman answered, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Christ was near to the woman of Samaria, and she knew him not. She was thirsting for the truth, yet knew not that He, the Truth, was beside her, and was able to enlighten her. And to-day there are thirsting souls sitting close by the living fountain. But they are looking far away from the well that contains the refreshing water, and, though told that the water is close by, they will not believe. [Cf: ST 04-22-97 para. 03] p. 280, Para. 6, [1897MS].

Jesus answered the woman, saying, "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. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Yes, Jesus could have answered, The one who is speaking to you is the only-begotten Son of God; I am greater than your father Jacob, for before Abraham was, I AM. But he made answer, "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." [Cf: ST 04-22-97 para. 04] p. 281, Para. 1, [1897MS].

The woman was so astonished at his words that she rested her pitcher on the well, and, forgetting the thirst of the stranger and his request to give him to drink, forgetting her errand to the well, she was lost in her earnest desire to hear every word. "Sir," she said, "give me this water, that I thirst not, neither come hither to draw." [Cf: ST 04-22-97 para. 05] p. 281, Para. 2, [1897MS].

Jesus now abruptly changed the subject of conversation, and bade the woman call her husband. She frankly replied, "I have no husband. Jesus said unto her, Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly." [Cf: ST 04-22-97 para. 06] p. 281, Para. 3, [1897MS].

As the past of her life was spread out before her, the listener trembled. Conviction of sin was awakened. She said, "Sir, I perceive that thou art a prophet." And then, in order to change the conversation to some other subject, she endeavored to lead Christ into a controversy upon their religious differences. "Our fathers worshipped in this mountain," she said, "and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things." But what was her astonishment when Jesus said, "I that speak unto thee am he." [Cf: ST 04-22-97 para. 07] p. 281, Para. 4, [1897MS].

The conviction of the Spirit of God had come to the heart of the Samaritan woman. She believed that the words of Christ were the truth. No teaching that she had hitherto heard had aroused her moral nature, and awakened her to a sense of her higher need. [Cf: ST 04-22-97 para. 08] p. 281, Para. 5, [1897MS].

Christ reads beneath the surface, and he revealed to the woman of Samaria her soul thirst, which the water from the well of Sychar could never satisfy. He himself lost all sense of hunger, and thirst, and weariness. His thirst was satisfied in seeing her drink of the water of

life. He was rejoicing in spirit that his words had aroused her slumbering conscience, and quickened her spiritual perceptions. [Cf: ST 04-22-97 para. 09] p. 281, Para. 6, [1897MS].

Christ understands the needs of the world, and through him alone can the Father supply them. He is thirsting to give the needy souls the water of life freely. Christ is thirsting for the recognition of those for whom he left the courts of heaven, his honor, his glory, his royal throne, his high command. He is thirsting for the love, the cooperation that must be given him as their personal Saviour. He would have them come unto him, taking hold of his grace by faith, partaking of him, the Living Water. [Cf: ST 04-22-97 para. 10] p. 282, Para. 1, [1897MS].

The natural thirst of the woman of Samaria had led her to a thirst of soul for the water of life. Altho she had made no request of him to satisfy her spiritual wants, Christ offered her an abundant supply for her soul's great need. And through the words spoken to her, the water of life was to flow forth to many thirsting souls. [Cf: ST 04-22-97 para. 11] p. 282, Para. 2, [1897MS].

Forgetting the errand that had brought her to the well, the woman left her water pot, and went into the city, saying to all whom she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" [Cf: ST 04-22-97 para. 12] p. 282, Para. 3, [1897MS].

As yet Christ had not taken the refreshing draught that he desired, nor tasted the food that his disciples had brought. They saw that their Master was intently absorbed in meditation, his face beaming with divine light, and they scarcely dared to interrupt his communion with heaven. But they knew that he had been a long time without food, and, placing some before him, they prayed him to refresh himself. Turning lovingly to them, he said, "I have meat to eat that ye know not of." [Cf: ST 04-22-97 para. 13] p. 282, Para. 4, [1897MS].

The disciples, thinking that he was speaking of temporal food, inquired among themselves, "Hath any man brought him aught to eat?" But Jesus explained: "My meat is to do the will of him that sent me, and to finish his work. 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. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." [Cf: ST 04-22-97 para. 14] p. 282, Para. 5, [1897MS].

Christ looked forward to the day of Pentecost, when the Holy Ghost should descend upon his disciples. He would teach them that they were not to look upon this as the result of their own labor. They were not to lose sight of the fact that patriarchs, prophets, and holy men had been sowing the seeds of truth. God's ancient chosen people had been enriched with precious truth, which was to them as the river of God. Christ had been their invisible leader through all their travels in the wilderness. Gracious illustrations of his love were given them in the covenant signed by God in the rainbow of promise, which was ever to be an assurance that seedtime and harvest time should remain, and that the

world should never again be destroyed by a flood. Christ was just as truly the water of life to Abel, Seth, Enoch, Noah, and all who received his instruction then, as he is at the present time to those who ask of him the refreshing draught. God has given his Word to his chosen ones, and made known his way. Through his Son he has been supplying them with the dews and showers of his grace. But his blessings are often overlooked, and men take the glory to themselves. [Cf: ST 04-22-97 para. 15] p. 282, Para. 6, [1897MS].

The rain is not seen until it begins to fall, and it often comes wholly unexpectedly. So the Lord's precious gift of grace is often nearer than we think. If we will only have faith, and wait patiently for a little while, his help will come, and will surprise us as he surprised the woman of Samaria. He shall come down like showers upon the fruitful earth. [Cf: ST 04-22-97 para. 16] p. 283, Para. 1, [1897MS].

When the Lord gave his message to the Laodiceans, who thought themselves rich and increased in goods, and in need of nothing, he did not conceal from them their true condition. He said: "He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This was the message of truth that Christ opened before them. They needed everything. But he did not present to them their great necessity without also providing a remedy. He opens before them a fountain of supply for every need: "I counsel thee to buy of me," he says, "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." It is necessary for us to know our soul's need in order to receive the heavenly treasure provided for us in Christ. [Cf: ST 04-22-97 para. 17] p. 283, Para. 2, [1897MS].

In Eden the Lord gave the promise that the Seed of the woman should bruise the serpent's head. And the work which Christ carried forward at Jacob's well, in proffering the water of life to the woman of Samaria, is a fulfilment of that promise. And he will continue this work until every soul shall have been tested and tried. [Cf: ST 04-22-97 para. 18] p. 283, Para. 3, [1897MS].

The woman, in apparently withholding from Christ the water he asked of her, represents many who are withholding from him the recognition, the sympathy and love, that he is hungering and thirsting for in response to his great love for us. Christ has not withheld his grace and love from any member of the human family. For each he has an inexhaustible supply. And yet how little acknowledgment he receives, how little thanksgiving, how little fruit, in good works. He is hungering for the sympathy and love of those whom he has purchased with his own blood. He is watching and waiting for that love which we can not withhold from him with any safety. [Cf: ST 04-22-97 para. 19] p. 283, Para. 4, [1897MS].

The world's Redeemer knows the necessities of every soul. When we are oppressed and languid, he knows it, and he it is that supplies the spiritual refreshment. Ask ye of him; watch unto prayer, and it will come. Jesus is the bread of life, to be eaten every day; he is the water of life to the parched and fainting soul, and all may partake of his grace. [Cf: ST 04-22-97 para. 20] p. 283, Para. 5, [1897MS].

Earth's cisterns will often be emptied, its pools become dry; but in Christ there is a living spring from which we may continually draw. However much we draw and give to others, an abundance will remain. There is no danger of exhausting the supply; for Christ is the inexhaustible wellspring of truth. He has been the fountain of living water ever since the fall of Adam. He says, "If any man thirst, let him come unto me and drink." And "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." Mrs. E. G. White. [Cf: ST 04-22-97 para. 21] p. 283, Para. 6, [1897MS].

"And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams." "And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. . . . Therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter." "It is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." [Cf: ST 04-29-97 para. 01] p. 284, Para. 1, [1897MS].

Upon hearing this, the king was very angry, and commanded that all the wise men should be slain. But God revealed the dream to Daniel in a night vision. "Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation." [Cf: ST 04-29-97 para. 02] p. 284, Para. 2, [1897MS].

Daniel was taken in to the king, and said to him: "The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, show to the king. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: . . . Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." [Cf: ST 04-29-97 para. 03] p. 284, Para. 3, [1897MS].

After describing the image which the king had seen, Daniel said, "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over

them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." [Cf: ST 04-29-97 para. 04] p. 284, Para. 4, [1897MS].

This dream was given to the king of Babylon, the events of the future, reaching down to the end of time, were opened before him, that he might have light on this important subject. It was also given for the benefit of all future generations. The record was traced by the prophetic pen that the light might be shared by those kingdoms which should succeed the kingdom of Babylon. [Cf: ST 04-29-97 para. 05] p. 284, Para. 5, [1897MS].

Tho this wonderful dream caused a marked change to take place in the ideas and opinions of King Nebuchadnezzar, his soul was not cleansed from its pride, its worldly ambition, its desire for self-exaltation, by the converting power of God. The rise and fall of the kingdoms which were to succeed Babylon, were minutely described to him by the prophet; but instead of treasuring the conviction which had been made on his mind in regard to the fall of all earthly kingdoms, and the greatness and power of Jehovah's kingdom, the king, after the immediate impression wore away, thought only of his own greatness, and studied how he might make the dream turn to his own exaltation and honor. [Cf: ST 04-29-97 para. 06] p. 284, Para. 6, [1897MS].

He said much regarding the interpretation given by Daniel, but the words, "Thou art this head of gold," produced the greatest effect upon his mind. These impressed him so much that his wise men, who had not been able to tell the dream, proposed that he make such an image as the one seen in his dream, and that he set it up, that all might see the head of gold, which was a representation of his kingdom. [Cf: ST 04-29-97 para. 07] p. 285, Para. 1, [1897MS].

This pleased the king. His pride and vanity found full scope in the thought that he could thus represent his importance; and he resolved that instead of merely copying the image he had seen, he would make an image that should excel the original. It was his design that the whole image should represent the greatness of Babylon. Therefore that which had been said regarding the kingdoms that were to follow, should be blotted from his mind, and from the minds of those who had heard the dream, by the splendor of the image he was about to make. This image should not deteriorate in value from the head to the feet, as had the one he had been shown, but should be composed throughout of the most precious metal. [Cf: ST 04-29-97 para. 08] p. 285, Para. 2, [1897MS].

God had spoken plainly to Nebuchadnezzar in regard to his kingdom. "In the days of these kings," said Daniel, "shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . . The dream is certain, and the interpretation thereof sure." [Cf: ST 04-29-97 para. 09] p. 285, Para. 3, [1897MS].

The king had acknowledged the power of God, saying, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets;" but notwithstanding this acknowledgment, he now united with the men he had once sentenced to death, to dishonor God. He had purposed to destroy these men, because he had discerned their deceptions, and because he was convinced that their learning did not possess the power he had supposed; and they had been saved from a cruel death by the intercession of Daniel. Now he joins with them to frame a design for his image, and to make the light from heaven serve his pride, and forward his exaltation. The kingdom of Babylon was interpreted to be the kingdom that was to break in pieces all other kingdoms, and to stand forever; and they endeavored to make an image which would fitly represent Babylon as eternal, indestructible, and all-powerful,--a kingdom that would last forever. [Cf: ST 04-29-97 para. 10] p. 285, Para. 4, [1897MS].

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." As an idol, an object of worship, the image was placed in the most favorable position; and a proclamation was issued that all should worship it. [Cf: ST 04-29-97 para. 11] p. 285, Para. 5, [1897MS].

Thus the grand lesson given by God to the heathen, and to all people, was misconstrued and misplaced. That which was designed by God to teach lessons of truth, and to give the world clear, distinct rays of light, Nebuchadnezzar turned from its purpose, making it minister to his pride and vanity. The prophetic illustration was made to serve for the glorification of humanity. The symbol designed to unfold important events was turned into a symbol which would hinder the spread of that knowledge which God designed the kingdoms of the earth should receive. By the height and beauty of his image, by the material of which it was formed, the king sought to make error and false doctrine magnificent and attractive, more powerful, seemingly, than anything God had given. [Cf: ST 04-29-97 para. 12] p. 285, Para. 6, [1897MS].

Those who are willing to be taught, may learn a lesson from the conduct of the king of Babylon. As the enemy sought to make God-given light serve his own purposes, by leading the king to work for his own glory instead of working for the glory of God, so he works to-day to pervert truth in order to hinder God's purposes. All false religion has its origin in a corruption of the true. When unmixed with evil, truth is a mighty power to save; but if we allow the enemy to work through us, if by the light given us we seek to exalt self, even this truth may become a power for evil. [Cf: ST 04-29-97 para. 13] p. 286, Para. 1, [1897MS].

So it was in Christ's day. In their pride the Jewish leaders perverted the meaning of their religious services. Those who sat in Moses' seat could not bring their proud hearts to believe the prophecies, and they instilled into the minds of the people their false interpretation 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 the neck of the nation. 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; and they

expected the Messiah to exalt Israel to universal dominion. When Christ did come, with no outward show of a conqueror, they turned their faces from him, resisting his words, and working by every conceivable means to counteract his influence. [Cf: ST 04-29-97 para. 14] p. 286, Para. 2, [1897MS].

The enemy would lead us all to the use, as did Nebuchadnezzar, the light and knowledge of God for our own exaltation. But self-exaltation can find no place in the work 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." Mrs. E. G. White. [Cf: ST 04-29-97 para. 15] p. 286, Para. 3, [1897MS].

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar, the king, sent to gather together the princes, the governors, and the captains, . . . unto the dedication of the image which Nebuchadnezzar the king had set up." "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up." [Cf: ST 05-06-97 para. 01] p. 286, Para. 4, [1897MS].

"At that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. . . . There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up." [Cf: ST 05-06-97 para. 02] p. 286, Para. 5, [1897MS].

These men who thus accused the Hebrews had been saved from death by Daniel's appeal to the king in their behalf, but they were envious of the three Hebrews, and were desirous of hurting their influence; they therefore carried the complaint to the king that these men had dared to disobey his commands. [Cf: ST 05-06-97 para. 03] p. 286, Para. 6, [1897MS].

The thought that his slightest wish should not be respected at the dedication of the image, filled the king with rage, and he commanded that the men be brought before him. "Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?" How short-lived is the exaltation bestowed by men! How little dependence can be placed in them! These three men, once honored, and intrusted with great responsibilities, are now the objects of the wrath of a king whose will is law. Truly we can not trust in princes. [Cf: ST 05-06-97 para. 04] p. 287, Para. 1, [1897MS].

As the three Hebrews stood before the king in their moral dignity, innocence, and purity, he was convinced that they were superior to the men in his kingdom. They had always been faithful in the performance of their duties, and he decided that he would be gracious, and give them a

second trial. "If ye be ready," he said, "that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, 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 then, with hand stretched upward in defiance, he asked, "And who is that God that shall deliver you out of my hands?" [Cf: ST 05-06-97 para. 05] p. 287, Para. 2, [1897MS].

His senses were perverted by the prospect of his own greatness, and he seemed to lose all knowledge of a monarch above all earthly kings. When his dream was shown him by Daniel, he had acknowledged, "Of a truth it is, that your God is a God of gods, and a Lord of kings;" but he now took all this back, and sought to demonstrate before the representatives of the different nations, who had assembled at the dedication of this image, that he, the king of Babylon, was the greatest king in the universe, and that all must bow low to his supremacy, and submit as slaves to his will. And all went well in the carrying out of this arrangement till the disobedience of the Hebrew captives. [Cf: ST 05-06-97 para. 06] p. 287, Para. 3, [1897MS].

With the furnace in sight, the captives answered the king's horrible threat, saying: "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." Their faith rose with the knowledge that God would be glorified in this transaction, and with a firm, triumphant ring of implicit trust and confidence in their voices, they said, "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." [Cf: ST 05-06-97 para. 07] p. 287, Para. 4, [1897MS].

When the king saw that his will was not received as the will of God, he was "full of fury," and the form of his visage was changed against these men. Satanic attributes made his countenance appear as the countenance of a demon; and with all the force he could command, he ordered that the furnace be heated seven times hotter than its wont, and commanded the most mighty men to bind the youth, and cast them into the furnace. He felt that it required more than ordinary power to deal with these noble men. His mind was strongly impressed that something unusual would interpose in their behalf, and his strongest men were ordered to deal with them. [Cf: ST 05-06-97 para. 08] p. 287, Para. 5, [1897MS].

The king's command was urgent. He was anxious to punish the men who had dared to exercise their will in opposition to his will; and without delay, with all their clothing upon them, they were cast into the fire. "Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego." [Cf: ST 05-06-97 para. 09] p. 288, Para. 1, [1897MS].

Surrounded by the officers of his government, by the Chaldeans, and by distinguished and great men from many countries, the king, filled with Satanic fury, looked on the scene, waiting to see how soon the men who had defied him would be utterly consumed. But his triumph suddenly came to an end. He saw something that he thought must be an illusion. He

turned pale, and, shading his eyes with his hand, he directed his gaze to the furnace, watching it with intense interest. All did not discern as quickly as did the king the result of his cruel project. With alarm he asked his great men, "Did not we cast three men bound into the midst of the fire?" "True, O king," was the reply. With a voice trembling with excitement, he cried, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." [Cf: ST 05-06-97 para. 10] p. 288, Para. 2, [1897MS].

How did this heathen king know what the Son of God was like? Through their steadfast adherence to right principles, the Hebrew captives had been called to fill positions of trust in the courts of Babylon. They were tempted by others to be untrue, in order to gain advantages; but they were faithful in all their business transactions. In life and character they represented the truth; and when they were asked a reason for their course of action, they gave it without hesitation. Plainly and in simplicity they presented the living principles of the truth, and thus those around them were made acquainted with the Source of their strength. In this way the king of Babylon became acquainted with the form of the Son of God. [Cf: ST 05-06-97 para. 11] p. 288, Para. 3, [1897MS].

With feelings of deep humiliation and remorse, the king stood as near the blazing furnace as he dared, and in a clear, loud voice called out, "Ye servants of the most high God, come forth, and come hither." They obeyed the voice of the king, and came forth unhurt, without even the smell of fire upon them. [Cf: ST 05-06-97 para. 12] p. 288, Para. 4, [1897MS].

The fact that these youth came forth from the fire having received no harm, save only that their fetters had been burned away, was beyond the comprehension of the wise men, and made a decided change in the sentiments of the people. The tidings of this wonderful deliverance were carried to many countries by the representatives of the different nations. Thus God was glorified by the faithfulness of his children. [Cf: ST 05-06-97 para. 13] p. 288, Para. 5, [1897MS].

History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation. [Cf: ST 05-06-97 para. 14] p. 288, Para. 6, [1897MS].

The decree enforcing the worship of this day is to go forth to all the world. In a limited degree, it has already gone forth. In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives. [Cf: ST 05-06-97 para. 15] p. 289, Para. 1, [1897MS].

Trial and persecution will come to all who, in obedience to the Word of God, refuse to worship this false sabbath. Force is the last resort of every false religion. At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these attractions, invented by men inspired by Satan, failed to make men

worship the image, the hungry flames of the furnace were ready to consume them. So it will be now. The Papacy has exercised her power to compel men to obey her, and she will continue to do so. We need the same spirit that was manifested by God's servants in the conflict with paganism. Giving an account of the treatment of the Christians by the emperor of Rome, Tertullian says, "We are thrown to the wild beasts to make us recant; we are burned in the flames; we are condemned to prisons and to mines; we are banished to islands,--such as Patmos,--and all have failed." So it was in the case of the three Hebrew worthies; their eye was single to the glory of God; their souls were steadfast; the power of the truth held them firmly to their allegiance to God. It is in the power of God alone that we shall be enabled to be loyal to him. [Cf: ST 05-06-97 para. 16] p. 289, Para. 2, [1897MS].

"If ye love me," said Christ, "keep my commandments." "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 has not Christ manifested himself to his faithful children? Did he not walk in the furnace with the captives who refused to yield to the golden image one tittle of the reverence which belonged to God? Did he not manifest himself to John, banished to the Isle of Patmos for his faithfulness? Have not those who have been persecuted for righteousness' sake, who, tho they have been compelled to suffer, have refused to worship the institution of the Papacy, realized the presence of the divine Comforter in their lonely prisons? [Cf: ST 05-06-97 para. 17] p. 289, Para. 3, [1897MS].

The commandments of finite, sinful men are to sink into insignificance beside the Word of the eternal God. Truth is to be obeyed at any cost, even tho gaping prisons, chain gangs, and banishment stare us in the face. If you are loyal and true, that God who walked with the three Hebrew children in the fiery furnace, who protected Daniel in the lions' den, who manifested himself to John on the lonely island, will go with you wherever you go. His abiding presence will comfort and sustain you; and you will realize the fulfilment of the promise, "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." Mrs. E. G. White. [Cf: ST 05-06-97 para. 18] p. 289, Para. 4, [1897MS].

Christ declared of the Jews, "In vain they do worship me, teaching for doctrines the commandments of men." This is being done to-day. The commandments of men are exalted, and men are trying to force their fellow-men to render obedience to them. But in no case are we to take the word of men before the Word of God. "We ought to obey God rather than men," declared Peter. And Christ in his Sermon on the Mount spoke clearly and distinctly regarding the importance of God's commandments. "Think not," he said, "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 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." [Cf: ST 05-13-97 para. 01] p. 289, Para. 5, [1897MS].

But God never compels men to obey him. Together truth and error take the field. The light shines forth amid moral darkness, and men are left

to choose their own leader. [Cf: ST 05-13-97 para. 02] p. 290, Para. 1, [1897MS].

After the king of Babylon had witnessed the wonderful deliverance wrought by God for his faithful servants, and had seen the men walk unhurt from the fire, he published a decree that any one speaking a word against the God of heaven, who had so wonderfully saved his servants, should be cut in pieces, "because," he declared, "there is no other god that can deliver after this sort." Thus, through the deceiving power of the enemy, God's truth is misinterpreted and misapplied, and his way confused by human inventions. [Cf: ST 05-13-97 para. 03] p. 290, Para. 2, [1897MS].

The king had a right to worship the God of heaven, and to do all in his power to exalt him above other gods; but he had no right to use his authority in compelling his subjects to change from the worship of idols to the worship of the true God. He had no more right to threaten men with death for not worshiping the true God than he had to make the decree consigning to the flames all who refused to worship the golden image. [Cf: ST 05-13-97 para. 04] p. 290, Para. 3, [1897MS].

Today, as in the days of Babylon, the accuser of the brethren is working through human agencies to hurt and destroy those who are dear to the Lord. Men in power do not realize that they can not in justice control the minds of their fellow-men, and Satan works through them to corrupt right dealing. Those who try to keep the commandments of God, will meet with much opposition. Satanic attributes will take possession of the hearts of men, making them as hard as steel; and all who depart from evil will make themselves a prey to the hatred of those that refuse to obey the law of God. [Cf: ST 05-13-97 para. 05] p. 290, Para. 4, [1897MS].

But when the State forms laws directly opposed to the laws of Jehovah, and thus strives to compel men to obey them, it is following the example set by the king of Babylon. When it takes the guardianship of the religious interests of the nation, a spirit of intolerance is manifested if men seek to practise the truth, which, by earnest study, they have found in God's Word. Those who are actuated by such a spirit of oppression can not understand what religious liberty means. [Cf: ST 05-13-97 para. 06] p. 290, Para. 5, [1897MS].

Every man has a right to worship God according to his own convictions; no one is called upon to obey laws that are opposed to the laws of God; and the only position the State can take, and have the approval of God, is to guard the rights of every individual, permitting no oppression to come upon any one because of religious belief. [Cf: ST 05-13-97 para. 07] p. 290, Para. 6, [1897MS].

As Nebuchadnezzar tried to force his subjects to obey his mandates, so men will try to force us to disregard the Word of God. They will endeavor to compel us to render homage to man-made statutes; but in God's strength we are to refuse to dishonor him. The laws of earthly kingdoms are to be obeyed only when they do not conflict with the laws of God. When governments are tyrannical and overbearing, when they trample on God's law, their laws are contemptible in his sight. And when they try to control the minds and consciences of those whom Christ died to make free, God's children are to show their loyalty to him by

refusing to disobey his commandments. [Cf: ST 05-13-97 para. 08] p. 290, Para. 7, [1897MS].

When the judgment shall sit, and the books of heaven shall be opened, all will be judged, not by the laws that human minds have enacted, but by the law of God, which existed before the foundations of the world were laid. And the men who have been co-workers with the first great rebel, and who have not, as guardians of the State, searched the Word of God, that as rulers they might deal righteously and mercifully, will be judged by the law they have disregarded and dishonored. [Cf: ST 05-13-97 para. 09] p. 291, Para. 1, [1897MS].

In that day when every work shall be brought into judgment, when the Lord Jesus, with the marks of the crucifixion on his body, shall come in the clouds of heaven with power and great glory, those who, while holding positions of trust, have caused God's people to suffer, will cast their idols of silver and gold to the moles and to the bats; "to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." [Cf: ST 05-13-97 para. 10] p. 291, Para. 2, [1897MS].

They have shown no respect for God, no fear to transgress his commandments; but have refused to give their fellowmen rights equal to their own, and have tried to make them disobey God. They have stubbornly adhered to man-made commandments, and they will be judged accordingly. Those who persist in enacting laws which men can not obey without dishonoring God, and those that obey these laws, and trample on the law of the eternal God, must prepare for the result; for God will not change, nor alter the thing which has gone out of his mouth. [Cf: ST 05-13-97 para. 11] p. 291, Para. 3, [1897MS].

"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. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "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." "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." "And he that keepeth his commandments dwelleth in him, and he in him." [Cf: ST 05-13-97 para. 12] p. 291, Para. 4, [1897MS].

God honors those who honor him by obedience to his precepts. John, the beloved disciple, was banished to the isle of Patmos for his faithfulness. "I John," he writes, "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." Did John here mean Sunday?--There is but one day called the Lord's day, and that is the seventh day of the week, the Sabbath instituted at creation. God created the world in six days, and on the seventh he rested and was refreshed. He blessed and sanctified this

day, and set it apart to be observed as a memorial of creation. And on the seventh day John heard behind him "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." "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." Thus Christ honored John for his steadfast obedience to him. [Cf: ST 05-13-97 para. 13] p. 291, Para. 5, [1897MS].

Adam and Eve lost all access to Eden and to the tree of life because they took the word of another before the Word of God. By this act of disobedience they opened the floodgates of woe upon our world. But those who steadfastly adhere to God's Word, will hear the benediction, "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." No flaming sword guards that tree from those who, after the light has been given them, in the face of all opposition turn from the commandments of men to obey the commandments of God. Mrs. E. G. White. [Cf: ST 05-13-97 para. 14] p. 292, Para. 1, [1897MS].

Judas was one of the twelve disciples who were chosen to be coworkers with Christ. He was intrusted with the little fund made up from the contributions of the believers, but he had not been fitted for the position of trust which he occupied. Covetousness had not been cleansed from his heart, but was cherished and cultivated. By his unsanctified, subtle reasoning, he magnified his position to one of great importance. His avarice grew as it was indulged, until it was fast becoming the most prominent feature of his character. [Cf: ST 05-20-97 para. 01] p. 292, Para. 2, [1897MS].

The evils of covetousness and avarice, injustice and fraud, were plainly dwelt upon by the Saviour. And, altho the name of Judas was not called, nor direct application made to him, yet he felt himself guilty of these things. But he did not separate himself from sins so hateful, and purify his soul by obeying the words of Jesus. Instead of this, he took offense at the word spoken to correct the growing evils of the attributes of Satan. [Cf: ST 05-20-97 para. 02] p. 292, Para. 3, [1897MS].

The principles that should govern the heart made new were constantly the theme of the teachings of Christ. But they were not received by Judas. The lessons which the other disciples received and acted upon provoked Judas. Under the impulse of Satan, he acted directly contrary to the principles that Christ was endeavoring to inculcate as to what constitutes Christian character. A power was working from the heart that had been left unclean, unholy, and unsanctified. Tho Judas professed to be a disciple of Christ, this inward principle was constantly at work, and from time to time overmastered him, causing him to give expression to the propensity that was corrupting the whole man. The very principle of the Gospel enjoining mercy to the poor, was made an excuse for his covetousness. On the plea of waste, he made objection when Mary anointed the feet of her Master with the precious ointment. [Cf: ST 05-20-97 para. 03] p. 292, Para. 4, [1897MS].

Christ was in sympathy with suffering humanity. His efforts were always put forth to uplift and restore, never to weaken, to oppress, or

destroy. The truly converted man will in heart and life make manifest the outworking of the divine life. The weak and unfortunate will ever awaken in his heart feelings of tender pity and Christlike compassion. There will be no hardness of heart, no harsh, coarse spirit. The water of life, as an inner spring, will be ever uprising to bless all within the sphere of his influence. By such, gifts and offerings are brought to God with a willing heart, a ready mind. They perform acts of mercy and benevolence, not because they are compelled to do so, but because they are partakers of the divine nature, partakers of the character of Christ. [Cf: ST 05-20-97 para. 04] p. 292, Para. 5, [1897MS].

Had Judas had that true life of which Christ is the substance and the source, he would have fed upon that which is conducive to growth in Christ, the bread of life. Cherishing in his heart the life of Christ, feeding on the bread which came down from heaven, he would have had the power of assimilation to Christ. He would have appropriated the nutriment of the living bread,--would have received into his own nature the spirit and life of the words of Christ, and thus would have become one with him. He would have become, in character, all that he professed to be. [Cf: ST 05-20-97 para. 05] p. 293, Para. 1, [1897MS].

True life is progressive; wherever there is life, there is growth. Had Judas been a doer of the words of Christ, had Christ been abiding in his heart by faith, this growth would first have been manifested in a downward course,--in lowly, humble acquaintance with himself and with God. He would have been learning the lessons that Christ gave to his disciples when he asked them, "What was it that ye disputed among yourselves by the way?" The subject of the conversation had been who should be the greatest in the kingdom of heaven. It was a matter that should never have come into their conversation, for its tendency was to arouse selfish feelings, selfish expressions, and eclipse the love of Christ in the soul. [Cf: ST 05-20-97 para. 06] p. 293, Para. 2, [1897MS].

Taking a little child, and setting him in the midst of them, Christ said: "Verily I say unto you, Except ye be converted [from your own natural, selfish characters], and become as little children [free from guile, hypocrisy, and all selfishness and unkindness], 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 depths of the sea." What a lesson is this, not only for the disciples and Judas, but also for all who believe on Christ to-day! [Cf: ST 05-20-97 para. 07] p. 293, Para. 3, [1897MS].

Judas heard all this, but he thought, as many think to-day, that such teaching was uncalled for. But if this were so, why did Christ dwell upon such themes? He further added: "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." [Cf: ST 05-20-97 para. 08] p. 293, Para. 4, [1897MS].

Here Christ would teach us that the character-building needs close and careful attention. This is the work that Judas' keen perception might have discerned if he had received the lessons which Christ sought to teach him. His objectionable traits of character would then have disappeared, and he would have become meek and lowly of heart, like his Master. [Cf: ST 05-20-97 para. 09] p. 293, Para. 5, [1897MS].

And this work is something that we as well as Judas must do. Those who have hereditary tendencies to evil, those who are putting forth thorn branches to wound all with whom they come in contact, should see that the offending members are cut away. Painful as this work may be of separating the evil from our character, it must be done. Selfishness and covetousness, which is idolatry; the harsh and unkind spirit, that, manifested in word or deed, will wound and destroy souls, must be taken out of the life, or the entire man will become offensive to himself and to God. His hardheartedness will cause him to neglect the very ones who need his help. [Cf: ST 05-20-97 para. 10] p. 293, Para. 6, [1897MS].

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you." [Cf: ST 05-20-97 para. 11] p. 294, Para. 1, [1897MS].

This is the bread which came down from heaven, even the Word of God. And this Word, received and appropriated by the living agents, will produce that faith which works by love, and purifies the soul. It will cut away the hereditary tendencies to evil, and the wrong traits of character that have been strengthened by cultivation. However dearly we may prize these, it is better to separate them from our life practise now than to have their predominating power defiling and corrupting the whole man. And not only this, they destroy our influence for good, and, instead of being a savor of life unto life, we become a savor of death unto death. [Cf: ST 05-20-97 para. 12] p. 294, Para. 2, [1897MS].

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To 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 to God by Jesus Christ." Judas might have been all this. Blessed as he was with abundant opportunities of eating of the bread of life, he might have formed a firm, Christlike character. [Cf: ST 05-20-97 para. 13] p. 294, Para. 3, [1897MS].

"Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on 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 offense, even to them which stumble at the Word, being disobedient; whereunto also they were appointed." [Cf: ST 05-20-97 para. 14] p. 294, Para. 4, [1897MS].

God has given his only-begotten Son to our world as our sin bearer, that he might take away our iniquities. Through his divine merits, every son and daughter of Adam who will believe on him as the Way, the Truth, and the Life, will be presented faultless before the presence of his glory with exceeding joy. Those who return to their loyalty to God are precious in his sight; for Christ died to redeem these souls from the bondage of sin; he died to secure the eternal happiness of fallen man. [Cf: ST 05-20-97 para. 15] p. 294, Para. 5, [1897MS].

And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Our Redeemer has risen from the dead. He led captivity captive, and gave gifts unto men. And now he ever liveth to dispense his blessings in rich currents of grace and power as the circumstances of his believing children may require. And to the sinner his voice is heard in loving invitation: "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 many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Mrs. E. G. White [Cf: ST 05-20-97 para. 16] p. 294, Para. 6, [1897MS].

What is temptation?--It is the means by which those who claim to be the children of God are tested and tried. We read that God tempted Abraham, that he tempted the children of Israel. This means that he permitted circumstances to occur to test their faith, and lead them to look to him for help. God permits temptation to come to his people to-day, that they may realize that he is their helper. If they draw nigh to him when they are tempted, he strengthens them to meet the temptation. But if they yield to the enemy, neglecting to place themselves close to their Almighty Helper, they are overcome. They separate themselves from God. They do not give evidence that they walk in God's way. [Cf: ST 05-27-97 para. 01] p. 295, Para. 1, [1897MS].

Thus the Lord determines character. Thus he decides whether we are obedient or disobedient. He does not do this for his own enlightenment; for he reads all things as an open book. He does it that the secret motives of men's hearts may be manifest, that his true witnesses may be strengthened, that others may become intelligent in regard to the ways and works of God as contrasted with the ways and works of the enemy. [Cf: ST 05-27-97 para. 02] p. 295, Para. 2, [1897MS].

Temptations will pour in upon us; for by them we are to be tried during our probation. This is the proving of God, the revelation of our own hearts. There is no sin in having temptation; but sin comes in when temptation is yielded to. [Cf: ST 05-27-97 para. 03] p. 295, Para. 3, [1897MS].

When Jesus was led into the wilderness to be tempted, he was led by the Spirit of God. By going into the wilderness, he did not invite temptation. But Satan knew that the Saviour had gone there, and he thought it the best time to approach him. [Cf: ST 05-27-97 para. 04]

p. 295, Para. 4, [1897MS].

Christ went to the wilderness to be alone, to contemplate his mission and work. He had taken the steps which every sinner must take, in conversion, repentance, and baptism. He himself had no sins of which to repent, and therefore he had no sins to wash away. But he was our example in all things, and therefore he must do that which he would have us do. Christ fasted and prayed, bracing himself for the bloodstained path which he must travel. He was the Son of the eternal God, but as man's surety, he must meet and resist every temptation with which man is assailed. [Cf: ST 05-27-97 para. 05] p. 295, Para. 5, [1897MS].

When Christ had fasted for forty days and forty nights, the enemy came, tempting him to make bread of the stones. Christ knew that he would be assailed upon appetite, for it was upon this point that Adam and Eve had failed. And with the terrible weight of the sins of the world upon him, he withstood the fearful test upon appetite, upon the love of the world, and upon that love of display that leads to presumption. He endured these temptations, and overcame in man's behalf, working out for him a righteous character, because he knew that man could not do this of himself. [Cf: ST 05-27-97 para. 06] p. 295, Para. 6, [1897MS].

The world's Redeemer, the second Adam, by his suffering and death worked out a redemption for the human race. He was tempted in all points like as we are. He knew that the enemy would come to every human being, to take advantage of hereditary weakness, and to ensnare, by his false insinuations, all whose hope and trust is not in Christ. And by passing over the ground which man must travel, by showing that, through the divine power granted him, man can overcome every form of temptation, Christ prepared the way for us to gain the victory. [Cf: ST 05-27-97 para. 07] p. 295, Para. 7, [1897MS].

If Satan can persuade people to follow a course that is contrary to the principles underlying and running through every enactment of God's law, he has a chance to work upon their minds. One venturesome step in deceptive practises, under the specious direction of Satan, leads to a second such step. Those who follow this course depart from God. The poisonous malaria of worldly principles is so disguised by the enemy that the actors become willing to work in lines which are contrary to the will of God. They make use of the world's artifices in order to gain an advantage over their neighbors. This creates a train of thought which separates the soul from the Spirit of God. The mind becomes more and more infatuated, and the power to overcome temptation is destroyed. The tendencies thus cultivated are transmitted to the offspring, as Adam's disobedience was transmitted to the human family. [Cf: ST 05-27-97 para. 08] p. 296, Para. 1, [1897MS].

Christ came to our world as man's surety, preparing the way for him to gain the victory by giving him moral power. It is not his will that man shall be placed at a disadvantage. He would not have those who are striving to overcome, intimidated and discouraged by the crafty assaults of the serpent. "Be of good cheer," he says, "I have overcome the world." [Cf: ST 05-27-97 para. 09] p. 296, Para. 2, [1897MS].

With such a general to lead us on to victory, we may indeed have joy

and courage. He came as our champion. He takes cognizance of the battle that all who are at enmity with Satan must fight. He lays before his followers a plan of the battle, pointing out its peculiarities and severity, and warning them not to join his army without first counting the cost. He tells them that the vast confederacy of evil is arrayed against them, and shows them that they are fighting for an invisible world, and that his army is not composed merely of human agencies. His soldiers are coworkers with heavenly intelligences, and One higher than angels is in the ranks; for the Holy Spirit, Christ's representative, is there. [Cf: ST 05-27-97 para. 10] p. 296, Para. 3, [1897MS].

Then Christ summons every decided follower, every true soldier, to fight for him, assuring them that there is deliverance for all who will obey his orders. If Christ's soldiers look faithfully to their Captain for their orders, success will attend their warfare against the enemy. No matter how they may be beset, in the end they will be triumphant. Their infirmities may be many, their sins great, their ignorance seemingly insurmountable; but if they realize their weakness, and look to Christ for aid, he will be their efficiency. He is ever ready to enlighten their dullness and overcome their sinfulness. If they avail themselves of his power, their characters will be transformed; they will be surrounded with an atmosphere of light and holiness. Through his merits and imparted power they will be "more than conquerors." Supernatural help will be given them, enabling them in their weakness to do the deeds of omnipotence. [Cf: ST 05-27-97 para. 11] p. 296, Para. 4, [1897MS].

Those who fight for Christ are fighting in the sight of the heavenly universe, and they should be soldiers, not cowards. Those who truly desire to serve God will not follow their own wisdom, or the wisdom of the archdeceiver, who is playing the game of life for their souls. By faith they are to look calmly upon every foe, exclaiming: "We fight the good fight of faith, under the command of an omnipotent Power. Because he lives, we shall live also. Through Jesus, who is the author and finisher of our faith, we may withstand all the fiery darts of the enemy." [Cf: ST 05-27-97 para. 12] p. 296, Para. 5, [1897MS].

Abraham certified his obedience to God when, with Isaac by his side, he journeyed on his way, in response to the command, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Job was permitted to suffer; he was severely tempted; but he would not speak one word against God. During Christ's life on earth the scribes and Pharisees, instigated by Satan, tempted him in every possible way. But he never allowed these temptations to lead him from the path of obedience. When God speaks, let us obey, no matter how the enemy may tempt us to disobey; for the path of obedience is the only safe path. [Cf: ST 05-27-97 para. 13] p. 297, Para. 1, [1897MS].

Christ's example shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict with temptation understands Satan's power over the race, and has conquered in our behalf. As an overcomer, he has given us the advantage of his victory, that in our efforts to resist the temptations of Satan, we may unite our weakness to his strength, our worthlessness to his merits. And, sustained by his

enduring might, under strong temptation, we may resist in his all-powerful name, and overcome as he overcame. Mrs. E. G. White. [Cf: ST 05-27-97 para. 14] p. 297, Para. 2, [1897MS].

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." It was here that the mysterious cup trembled in Christ's hand. Here the destiny of a lost world hung in the balance. Should he refuse to stand as man's surety? Satan encircled his humanity with a horror of great darkness, tempting him to think that God had forsaken him. [Cf: ST 06-03-97 para. 01] p. 297, Para. 3, [1897MS].

In this hour of trial Christ's human nature longed for sympathy. In the supreme agony of his soul, he came to his disciples with a yearning desire to hear some words of relief from those whom he had oft blessed and comforted and shielded in sorrow and distress; for the law of kindness was ever on his lips. The One who had always had words of comfort for them was now suffering superhuman agony, and he craved sympathy; he longed to know that they were praying for him and for themselves. How dark seemed the malignity of sin! No earthly potentate can show himself more keenly observant of his subjects than was Jesus. He was jealous for his law as no earthly king can be, for he was the king, eternal, invisible, immortal. If he could only know that his disciples understood and appreciated the terrible temptation to let the human race bear the consequences of its own guilt, while he stood innocent before God, he would be strengthened. [Cf: ST 06-03-97 para. 02] p. 297, Para. 4, [1897MS].

"And he cometh unto the disciples, and findeth them asleep." Had he found them praying, he would have been relieved. Had they been seeking refuge in God, that Satanic agencies might not prevail over them, he would have been comforted by their steadfast faith. But, unheeding the repeated warning, "Watch and pray," they had fallen asleep. They knew not the necessity of watchfulness and earnest prayer in order to withstand the temptations of Satan. [Cf: ST 06-03-97 para. 03] p. 297, Para. 5, [1897MS].

As one surprised, Christ addressed them, saying, "What, could ye not watch with me one hour?" They roused themselves, and looked sorrowfully at their Lord. "Watch and pray," he said, "that ye enter not into temptation." Then the divine Sufferer excused the disciples, saying, "The spirit indeed is willing, but the flesh is weak." [Cf: ST 06-03-97 para. 04] p. 298, Para. 1, [1897MS].

Christ went away the second time, and prayed earnestly, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Again darkness pressed upon his soul with almost unbearable agony, and again he felt a longing for companionship, for some words which would bring relief, and break the spell of darkness that well-nigh overpowered him. "And he came and found them asleep again; for their eyes were heavy;" "neither wist they what to answer him." They

saw his face marked with the bloody sweat of agony, and they were filled with sorrow; for "his visage was so marred, more than any man." [Cf: ST 06-03-97 para. 05] p. 298, Para. 2, [1897MS].

Again Christ went away, and prayed that if it were possible this cup might pass from him. His soul was filled with an overpowering fear of separation from God in consequence of sin. Satan told him that if he became the substitute and surety for a sinful world, he would nevermore be one with God, but would be under his control. [Cf: ST 06-03-97 para. 06] p. 298, Para. 3, [1897MS].

Three times the prayer ascended to God, "O my Father, if it be possible, let this cup pass from me," always followed by the words, "Not my will, but thine, be done." Shall the cup pass from the Suffering One? Shall the sacrifice of Christ, ordained before the foundation of the world, and symbolized in every sacrifice offered since Adam's transgression, be given up? Shall the glorious purpose of God the Father, and Jesus Christ his Son, entered upon to save a perishing world, be of no account? Shall that which angels eagerly desired to look into and understand, that which had been the burden of prophecy, that which lay at the foundation of types and shadows, fail after all, leaving Satan and his apostate forces and confederacy of evil to come off triumphant? [Cf: ST 06-03-97 para. 07] p. 298, Para. 4, [1897MS].

O, how much Christ had already suffered as the Son of man, in order to redeem and save men! How much he had borne as their substitute! Now the time had come when all the types and symbols pointing to his suffering and death were to be fulfilled. Shall he fail, and come short in his work of redemption? Shall the prince of darkness triumph? Shall his proud boast become truth? Shall the prey be left helpless in the hands of the mighty, or shall the captives be delivered, Satan overcome, and it be demonstrated that obedience to the law is possible; for all have been made more than conquerors through Christ? [Cf: ST 06-03-97 para. 08] p. 298, Para. 5, [1897MS].

It was the will of God that none should perish, but that all should have eternal life through faith in the sacrifice of Christ. Him God the Father sealed to become man's Restorer. The worlds unfallen and the heavenly angels watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and an angel who stands in the presence of God, occupying the position from which Satan fell, came to the side of Christ. What message did he bring? Had he come to tell Christ that the price to be paid was too great, that it would cost too much to save the world, and that man must be left to his doom, to be destroyed by the wrath of an offended God? Did he tell him that he need not drink the bitter cup, that he need not bear the guilt of man? [Cf: ST 06-03-97 para. 09] p. 298, Para. 6, [1897MS].

The angel did not come to take the cup from Christ's hand, but to strengthen him to drink it, with the assurance of the Father's love. He

came to give power to the divine-human Suppliant. He pointed him to the open heavens, telling him of the souls that would be saved as the result of his sufferings. He assured him that his Father is greater and more powerful than Satan, that his death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told him that he would see of the travail of his soul, and be satisfied, for he would see a multitude of the redeemed, saved, eternally saved. [Cf: ST 06-03-97 para. 10] p. 299, Para. 1, [1897MS].

Christ's agony did not cease, but his depression and discouragement left him. He still carried the load of guilt, and he fulfilled the demands of the divine law, and glorified the Father by drinking the bitter cup. [Cf: ST 06-03-97 para. 11] p. 299, Para. 2, [1897MS].

"Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." The storm of the hellish host had in nowise abated, but he who was its subject was strengthened to meet its fury. He came forth calm and serene. He had borne that which no human being can ever bear; for he had tasted the sufferings of death for every man. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the winepress alone; and of the people there was none with me." [Cf: ST 06-03-97 para. 12] p. 299, Para. 3, [1897MS].

The Temptation of Christians.--As Satan tempted Christ, so he will tempt Christ's followers. The Son of man was betrayed into the hands of sinners. Many, for Christ's sake, will undergo a similar experience. Priests and rulers will instigate men to testify falsely against them. Christ has told us of the persecution that will come upon those that love and fear God through men who are working in copartnership with Satan. Under the teaching of the Holy Spirit, God's people will learn more of the terrible character of sin as they feel the cruelty of those who are controlled by it. But all the cruelty manifested toward them is charged against the doers as done to Christ, who has redeemed human souls with his own blood, and has called them by his name. [Cf: ST 06-03-97 para. 13] p. 299, Para. 4, [1897MS].

The strength given to Christ in the hour of bodily suffering and mental anguish in the Garden of Gethsemane, has been and will be given to those who suffer for his dear name's sake. The same grace given to Jesus, the same comfort, the more than mortal steadfastness, will be given to every believing child of God, who is brought into perplexity and suffering, and threatened with imprisonment and death, by Satan's agents. Never has a soul that trusts in Christ been left to perish. The rack, the stake, the many inventions of cruelty, may kill the body, but they can not touch the life that is hid with Christ in God. [Cf: ST 06-03-97 para. 14] p. 299, Para. 5, [1897MS].

"Nation shall rise against nation," said Christ, "and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and

persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Mrs. E. G. White. [Cf: ST 06-03-97 para. 15] p. 299, Para. 6, [1897MS].

"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." These ringing words come sounding down the line to our time. They are full of assurance; for John meant every word that he uttered. Inspired by God, these words possess a power that none can estimate who does not believe in Christ as his personal Saviour. They have a deep meaning, and a broad compass, and are eternal truth to all who believe them. [Cf: ST 06-17-97 para. 01] p. 300, Para. 1, [1897MS].

John is calling the attention of the world to Christ as the life and light of men. Life and light, possessed by no other being that has ever breathed, are found in Christ. A human being lives, but his is a given life, a life that will be quenched. [Cf: ST 06-17-97 para. 02] p. 300, Para. 2, [1897MS].

"What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away." But Christ's life is not a vapor; it is never-ending, a life existing before the worlds were made. [Cf: ST 06-17-97 para. 03] p. 300, Para. 3, [1897MS].

Adam was a created being, dependent upon the tree of life for his existence. Through his disobedience, he forfeited the precious privilege of eating of this tree, which was to perpetuate the life breathed into him by God, and for which he was dependent on God. After disobeying God, the precious gifts and endowments which he derived from God were no more his. Adam's disobedience to God's commands brought the human family under the death penalty. "In Adam all die," and eternal death, not eternal life, is the final punishment of all who continue in transgression. [Cf: ST 06-17-97 para. 04] p. 300, Para. 4, [1897MS].

But Christ said, "I will take the penalty of Adam's transgression." In Eden the first Gospel sermon was preached. 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." [Cf: ST 06-17-97 para. 05] p. 300, Para. 5, [1897MS].

And "when the fulness of the time was come, God sent forth his Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." Christ died in behalf of the human family, giving men a probation, that they might have opportunity to see the evil of

sin, and to choose as their leader, either the apostate who was expelled from heaven, or the Prince of Life, who gave himself as an atoning sacrifice, that all might return to their loyalty. [Cf: ST 06-17-97 para. 06] p. 300, Para. 6, [1897MS].

Christ's suffering and death have placed life in and through him upon an eternal basis of security. He took human nature. He became flesh even as we are. He was oft hungry, thirsty, and weary. He was sustained by food, and refreshed by sleep. He had natural affection; for we see him weeping in sympathy with the sorrows of others, and lamenting over the retribution coming upon Jerusalem because of her impenitence. While in this world, Christ lived a life of complete humanity in order that he might stand as a representative of the human family. He was tempted in all points like as we are, that he might be able to succor them that are tempted. As the Prince of Life in human flesh, he met the prince of darkness, and, passing over the ground where Adam fell, he endured every test that Adam failed to endure. Every temptation that could be brought against fallen humanity, he met and overcame. [Cf: ST 06-17-97 para. 07] p. 300, Para. 7, [1897MS].

Had he not been fully human, Christ could not have been our substitute. He could not have worked out in humanity that perfection of character which it is the privilege of all to reach. He was the light and the life of the world. He came to this earth to work in behalf of men, that they might no longer be under the control of Satanic agencies. But while bearing human nature, he was dependent upon the Omnipotent for his life. In his humanity, he laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature. [Cf: ST 06-17-97 para. 08] p. 301, Para. 1, [1897MS].

During Christ's life, the warfare between him and the enemy was constantly going on. Every movement of his life was watched. Satan strove to gain the victory; he sought to ensnare Christ, and lead him into temptation. Satan was once an exalted, holy being, in office in the heavenly courts. But he became disloyal, a transgressor of the law of Jehovah. He aimed to be the highest power in the universe. His sin is unexplainable. If it could be explained, there would be an excuse for sin. It is the mystery of iniquity, without any cause. [Cf: ST 06-17-97 para. 09] p. 301, Para. 2, [1897MS].

After receiving baptism at the hand of John, Christ was led by the Spirit into the wilderness. Here he was severely tempted by Satan. But he yielded not. He withstood every assault, every deceptive influence, every temptation. Had he yielded in the slightest degree, the human family would have been under the control of the power of Satan. [Cf: ST 06-17-97 para. 10] p. 301, Para. 3, [1897MS].

The battle going on in this world was witnessed by the heavenly universe, and by the worlds unfallen. They saw the purposes of hate cherished by the wily foe against the only-begotten Son of God. Satan's enmity against truth and righteousness was seen. By his treatment of Christ, Satan demonstrated the falsity of his own attributes, and of his deceiving, crooked pretensions as the friend of God. He showed himself to be the enemy of God and of man. The sacrificial offering upon the cross of Calvary sounded the death knell of Satan and of all

who choose him as their leader. He fell forever from the sympathy of the heavenly angels. [Cf: ST 06-17-97 para. 11] p. 301, Para. 4, [1897MS].

When Christ, dying upon the cross, cried with a loud voice, "It is finished," Satan and the angels that sympathized with him in heaven, and fell with him, were vanquished. When Christ proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life," man was placed on vantage ground. The matter was worked out. The mystery of godliness was victorious. Through Christ, man was severed from the slavery of the hateful apostate. For all who believe in Christ a victory was gained. They would no longer be counted as sinners, sons of rebellion, but as sons of God, through their acceptance of the righteousness of Christ. [Cf: ST 06-17-97 para. 12] p. 301, Para. 5, [1897MS].

As Adam lost the gift of life and immortality by his disobedience, so all born of Adam forfeit this gift. That one transgression opened the floodgates of woe upon our world. Adam had no power in himself to redeem the past, or to win back the gifts bestowed by Christ. But by his incarnation, Christ was made fully competent to place man where he would no longer be an outcast, excluded from the tree of life. Christ himself bore the penalty of sin, that he might bring life and immortality to light. [Cf: ST 06-17-97 para. 13] p. 301, Para. 6, [1897MS].

If man will cooperate with God by returning willingly to his loyalty, and obeying the commandments, God will receive him as a son. Through the provision Christ has made by taking the punishment due to man, we may be reinstated in God's favor, being made partakers of the divine nature. If we repent of our transgression, and receive Christ as the Lifegiver, our personal Saviour, we become one with him, and our will is brought into harmony with the divine will. We become partakers of the life of Christ, which is eternal. We derive immortality from God by receiving the life of Christ for in Christ dwells all the fulness of the Godhead bodily. This life is the mystical union and cooperation of the divine with the human. [Cf: ST 06-17-97 para. 14] p. 302, Para. 1, [1897MS].

As children of the first Adam, we partake of the dying nature of Adam. But through the imparted life of Christ, man has been given opportunity to win back again the lost gift of life, and to stand in his original position before God, a partaker of the divine nature. "As many as received him," writes John, "to them gave he power to become the sons of God, even to them that believe on his name." "He that hath the Son hath life; and he that hath not the Son of God hath not life." "I am come," said Christ, "that they might have life, and that they might have it more abundantly." [Cf: ST 06-17-97 para. 15] p. 302, Para. 2, [1897MS].

"As in Adam all die, even so in Christ shall all be made alive." And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression. Mrs. E. G. White. [Cf: ST 06-17-97 para. 16] p. 302, Para. 3, [1897MS].

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting

life." "When the fulness of the time was come, God sent forth his Son." Hear, O heavens, and be astonished, O earth! The heaven-appointed Teachers appears, and he is no less a personage than the Son of the Infinite God. Unroll the scroll, and read of *him*. Moses declared to the children of Israel: "The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Here is the prediction announcing the distinguished arrival. His words were not to be disregarded; for his authority was supreme, and his power invincible. [Cf: ST 06-24-97 para. 01] p. 302, Para. 4, [1897MS].

Unroll the scroll still further, and read what Isaiah says of his work: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." [Cf: ST 06-24-97 para. 02] p. 302, Para. 5, [1897MS].

Again we read of Christ as the messenger of the covenant yet to come, and as the Sun of Righteousness yet to arise. The prophets made him their earliest and their latest theme. [Cf: ST 06-24-97 para. 03] p. 303, Para. 1, [1897MS].

When will the human mind awake to the importance of Christ's mission to our world? He spoke of his work as above every other consideration. But the Jews, claiming to understand the Scriptures, and to be the only true interpreters of God's Word, did not in the light of their interpretation see Jesus as the Messiah. At his coming they did not receive him, because they had gathered a false idea as to the manner of his coming. This Jesus, a peasant and a carpenter, of obscure origin, the Son of God, the Messiah? It could not be. [Cf: ST 06-24-97 para. 04] p. 303, Para. 2, [1897MS].

But the peculiarity separating the Jews from other nations disappeared in Christ. He placed himself where he could give instruction to all classes of people. Often he told them that he was related to the whole human family, Jew and Gentile. "I am not come to call the [self] righteous, but sinners to repentance," he declared. He came to seek and to save that which was lost. For this he left the ninety and nine; for this he laid off his royal robes, and veiled his divinity with humanity. The whole world is Christ's field of labor. A sphere narrower than this does not enter his thoughts. [Cf: ST 06-24-97 para. 05] p.

303, Para. 3, [1897MS].

Christ maintained an all-sided, firm self-possession in his remarkable sympathy for others. He did good with a tranquillity and patient continuance never equaled by any human being. The Pharisees and Sadducees were always on his track; and many of them, as they listened to his words, and noted his calmness, even when assailed by passionate, uncourteous men, believed on him. Constantly Christ had to meet the underhand, deceptive opposition of the very men who should gladly have received and acknowledged him. But he was ever calm, while his adversaries, because they could not prevail against him, were in a fever of indignant excitement. Their indignation and malignity showed what spirit they were of. [Cf: ST 06-24-97 para. 06] p. 303, Para. 4, [1897MS].

All the contempt and bitterness that Christ met day by day could not rob him of his self-possession. When he was reviled, he reviled not again. He was not roused by passion to revile those who made use of every opportunity to revile him. He never overstepped the bounds of decorum. Who was he?--The Majesty of heaven, the King of glory. The storm raised by his opponents beat about him, but he heeded it not. He could afford to be calm; for he was the living embodiment of truth. [Cf: ST 06-24-97 para. 07] p. 303, Para. 5, [1897MS].

And those to-day who bear the message of truth to the world should study the life of Christ, and practise his lessons. Never forget that you are children of the heavenly King, sons and daughters of the Lord of hosts. Maintain a calm repose in God, even when meeting with those who are moved by a power from beneath to uphold falsehood. Be sure that the best weapons they possess are not able to destroy the truth, however they may strive to blacken it by misrepresentation. "If God be for us, who can be against us?" [Cf: ST 06-24-97 para. 08] p. 303, Para. 6, [1897MS].

Christ spoke no words revealing his importance, or showing his superiority; he did not ignore his fellow-beings. He made no assumption of authority because of his relation to God, but his words and actions showed him to be possessed of a knowledge of his mission and character. He spoke of heavenly things as one to whom everything heavenly was familiar. He spoke of his intimacy and oneness with the Father as a child would speak of its connection with its parents. He spoke as one who had come to enlighten the world with his glory. He never patronized the schools of the rabbis; for he was the Teacher sent by God to instruct mankind. As one in whom all restorative power is found, Christ spoke of drawing all men unto him, and of giving the life everlasting. In him there is power to heal every physical and every spiritual disease. [Cf: ST 06-24-97 para. 09] p. 304, Para. 1, [1897MS].

Christ came to our world with a consciousness of more than human greatness, to accomplish a work that was to be infinite in its results. Where do you find him when doing this work?--In the house of Peter the fisherman. Resting by Jacob's well, telling the Samaritan woman of the living water. He generally taught in the open air, but sometimes in the temple, for he attended the gatherings of the Jewish people. But oftenest he taught when sitting on a mountainside, or in a fisherman's boat. He entered into the lives of these humble fisherman. His sympathy was enlisted in behalf of the needy, the suffering, the despised; and

many were attracted to him. [Cf: ST 06-24-97 para. 10] p. 304, Para. 2, [1897MS].

When the plan of redemption was laid, it was decided that Christ should not appear in accordance with his divine character; for he could not then associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with his exalted station in the heavenly courts; but no, he must reach to the very lowest depths of human suffering and poverty, that his voice might be heard by the burdened and disappointed, that to the weary, sin-sick soul he might reveal himself as the Restorer, the desire of all nations, the Rest-giver. And to those who are longing for rest and peace to-day just as truly as those who listened to his words in Judea, he is saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Mrs. E. G. White. [Cf: ST 06-24-97 para. 11] p. 304, Para. 3, [1897MS].

"And there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus." At this time Christ's work bore the appearance of cruel defeat, and to his disciples the case seemed hopeless. But Christ was approaching the consummation of his work. An event which concerned not only the Jewish nation, but the whole world, was about to take place. When Christ heard the eager, hungering cry, "We would see Jesus," his countenance lighted up, and he said, "The hour is come, that the Son of man should be glorified." He went out to the court of the temple where the multitude was assembled; for at the time when the disciples came to him, he was in that part of the temple from which all but the Jews were excluded. He met the Greeks and had a personal interview with them. [Cf: ST 07-01-97 para. 01] p. 304, Para. 4, [1897MS].

These men, coming from the west at the close of Christ's life on earth, represent what the wise men from the east represented at the beginning of Christ's life. At the time of Christ's birth the Jewish people were not studying the prophecies regarding the momentous events about to take place. So engrossed were they in their own ambitious plans that they knew not the time of the Messiah's advent. Angels found them unprepared to receive the Saviour, and the communication which should have been given to priests and rulers, was given to humble shepherds. These, guided by a bright star, came to the birthplace of Christ, and worshiped him. The magi, too, came to the manger with gifts, and frankincense, and myrrh. [Cf: ST 07-01-97 para. 02] p. 304, Para. 5, [1897MS].

So these Greeks, representing the nations, tribes, and peoples that would awake to their need of a power out of and above finite power, came to see Jesus. They had heard of Christ's triumphal entry into Jerusalem, and they longed to be instructed as to the hopes of the Jewish nation regarding the Messiah. Some supposed, and had circulated the report, that Christ had driven the priests and rulers from the temple, and that he was to take possession of David's throne, and reign as king of Israel. "We would see Jesus," they said. [Cf: ST 07-01-97 para. 03] p. 305, Para. 1, [1897MS].

Glorified through Death.--The hour of Christ's glorification had come.

He was standing in the shadow of the cross, and the inquiry of the Greeks showed him that the sacrifice he was about to make would bring all who accepted him into perfect harmony with God. He knew that the Greeks would soon see him in a position they did not then dream of. They would see him placed beside a robber and murderer, who would be chosen before the Son of God. They would hear the people, inspired by the priests and rulers, making their choice. As the bellowing of wild beasts their voices would be heard, saying, "Release unto us Barabbas." And to the question of Pilate, "What shall I do then with Jesus, which is called Christ?" the answer would be given, "Let him be crucified." [Cf: ST 07-01-97 para. 04] p. 305, Para. 2, [1897MS].

By making this propitiation for man's sins, Christ knew that his kingdom would be perfected and would extend throughout the world. He would work as the Restorer, and his Spirit would prevail. For a moment he looked into futurity, and heard the voices proclaiming in all parts of the earth, "Behold the Lamb of God, which taketh away the sin of the world." The anticipation of this, the consummation of his hopes, is expressed in the words, "The hour is come, that the Son of man should be glorified." But the way in which this glorification must take place was never absent from Christ's mind. Only by his death could the world be saved. As the grain of wheat, the Son of man must be cast into the ground, and die, and be buried out of sight; but he was to live again. [Cf: ST 07-01-97 para. 05] p. 305, Para. 3, [1897MS].

None of the people, not even the disciples, understood the nature of Christ's kingdom. O, how his patience must have been taxed by the low estimate placed by men upon his mission and character! They seemed unable to believe that he would not sit on David's throne, that he would not take the scepter, and reign as a temporal prince in Jerusalem. [Cf: ST 07-01-97 para. 06] p. 305, Para. 4, [1897MS].

Words true and full of significance when rightly placed are misleading when misapplied. The utterances of the prophet describing the second appearing of Christ were applied by the Jewish teachers to his first advent. The description of Christ's second coming is true, but this truth, tho beautiful and grand, could not be made to harmonize with his first coming. The word was true, but it was truth placed in the wrong setting. [Cf: ST 07-01-97 para. 07] p. 305, Para. 5, [1897MS].

Christ had often tried to tell his disciples the truth concerning his work, but they were unable to take it in. He gave them lessons which they could in nowise comprehend. He longed to open everything before them; but he was obliged to say, "I have yet many things to say unto you, but ye can not bear them now." He was laboring to keep back the revelation he desired to make. He knew that if he told them what he desired to, his words would not be appreciated or understood. The impressions made upon their minds by the maxims and traditions with which they had been familiar from their youth, were difficult to efface. [Cf: ST 07-01-97 para. 08] p. 305, Para. 6, [1897MS].

But after Christ's crucifixion, Jew and Greek, barbarian and Scythian, bond and free, would be able to understand his work, and to comprehend the words which upon this occasion he addressed to his disciples, "Verily, verily, I say unto you," he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Christ saw that the fallow ground of the heart must

be broken up, the soil thoroughly worked, the good seed sown and carefully harrowed in. It was not pleasant for the disciples to submit to this. Many opposite influences had been at work confusing and beclouding their minds. But with what wisdom Christ presents his future, illustrating it by the things of nature, that the disciples might understand that the purpose of his mission was to be fulfilled by his death. "Verily, verily, I say unto you," he said. When Christ said, "Verily, verily," the disciples always understood that something of importance was to follow, and now, as they listened to his words, they saw divinity revealed in humanity. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." When the grain of wheat falls into the ground and dies, it springs up, and bears fruit. So the death of Christ would result in fruit for the kingdom of God. Life was to be the result of his death, in exact accordance with the law of the vegetable kingdom. [Cf: ST 07-01-97 para. 09] p. 306, Para. 1, [1897MS].

Lessons of Nature--Death of Self.--Every harvest this lesson is repeated. Those who till the soil have the illustration of the Saviour's words ever before them. Year by year man preserves his grain by apparently throwing away his choicest sample. For a time this must be hidden under the furrow, to be watched over by the Lord. Then appears the blade, then the ear, and then the corn in the ear. But this development can not take place unless the grain is buried out of sight, hidden and, to all appearances, lost. [Cf: ST 07-01-97 para. 10] p. 306, Para. 2, [1897MS].

The seed buried in the ground produces fruit, and in their turn the seeds of this fruit are planted. Thus the harvest is multiplied. So the death of Christ on the cross of Calvary will bear fruit unto eternal life. The contemplation of this sacrifice will be the glory of those who, as the fruit of it, will live through the eternal ages. [Cf: ST 07-01-97 para. 11] p. 306, Para. 3, [1897MS].

With this lesson Christ connects the self-sacrifice that all should practise. "He that loveth his life shall lose it," he declares; "and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." [Cf: ST 07-01-97 para. 12] p. 306, Para. 4, [1897MS].

This is the only honor we should seek. And we should seek it with a determination and an earnestness proportionate to the value of the treasure we have in view,--eternal life in the kingdom of God. Christ claims the complete consecration of man to himself. This is the condition upon which man is exalted. As he submits his mind, his body, his soul, to God, so he will be honored. Self-renunciation is the great law of self-preservation, and self-preservation is the law of self-destruction. [Cf: ST 07-01-97 para. 13] p. 306, Para. 5, [1897MS].

He who lives for self, and devotes his life to self-serving, will lose his life. He may gather much, but he imparts little. All such are as the grain that is eaten. Those who think and plan for self only, who desire everything to minister to their ideas and advance their interests, pursue a course of selfish idolatry. God says of them, "Ephraim is joined to idols; let him alone." Those who love this

temporal life so well that they will scheme for themselves, and work upon worldly plans, will find at last that they are bankrupt; for they are without the eternal riches. But those who hate this life, who choose death rather than a life without Christ, win heaven. Those who devote their lives to God's service, who honor him, and commit the keeping of their souls to him as unto a faithful Creator, will bring forth fruit unto eternal life. The Lord will keep that which is committed to his trust against that day. He will honor the man who serves him with the whole heart. Mrs. E. G. White. (*To be continued.*) [Cf: ST 07-01-97 para. 14] p. 307, Para. 1, [1897MS].

"Now is my soul troubled," said Christ,--stirred to its very depths; "and what shall I say? Father, save me from this hour." This is the cry of the humanity of Christ, as he contemplated the future. He was about to enter upon the hour of his humiliation. To his human nature, the death on the cross could not but be clothed with horror. But glory was to come from humiliation. Life and immortality were to be brought to light by his death. [Cf: ST 07-08-97 para. 01] p. 307, Para. 2, [1897MS].

The severity of the coming conflict and trial was veiled from the disciples. Christ saw the view they took of his work, and he knew that telling them now of his suffering and death, would not give them satisfactory light. It would not correct their belief in regard to his mission. He could not open before them all that must come upon him. [Cf: ST 07-08-97 para. 02] p. 307, Para. 3, [1897MS].

While in the presence of his disciples Christ seemed to them as one who saw things afar off, things which were unseen by them. He did not keep before them the scenes of his humiliation; these he must bear alone. But a faint glimpse of his soul anguish is given in the words, "Now is my soul troubled; and what shall I say? Father, save me from this hour." These words were spoken in anticipation of the future. In anticipation he was already drinking the cup of bitterness. His humanity shrank from this hour of abandonment, when to all appearances he would be deserted even by God, when all would see him stricken, smitten of God, and afflicted. He shrank from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death. [Cf: ST 07-08-97 para. 03] p. 307, Para. 4, [1897MS].

Then came divine submission to his Father's will. "For this cause," he added, "came I unto this hour. Father, glorify thy name." Before the world was created, the plan was laid that the Majesty of heaven should come to the earth as the sin bearer. As Christ said these words, a cloud seemed to enwrap him; once more divinity shone through humanity. There came a voice from heaven, saying, "I have both glorified it, and will glorify it again." Christ's life, from the manger to the time when he spoke these words, had glorified God, and his future divine-human sufferings would indeed glorify his Father's name. [Cf: ST 07-08-97 para. 04] p. 307, Para. 5, [1897MS].

Exaltation through Crucifixion.--Some present, beholding the revelation of God, said that it thundered. Others, the Greek inquirers and the disciples, catching the words of the voice, said, "An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the

earth, will draw all men unto me. This he said, signifying what death he should die." This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. The defaced image of God will be reproduced and restored, and a family of believing saints will finally inhabit the heavenly home. This is the result of the crucifixion of Christ. "As many as received him, to them gave he power to become the sons of God." [Cf: ST 07-08-97 para. 05] p. 308, Para. 1, [1897MS].

"And I, if I be lifted up from the earth, will draw all men unto me." A short time only remained till the wall of partition reared by the Jews to keep others from the privileges which they enjoyed, would be broken down. Christ saw, as the result of his death, the ingathering of nations, tribes, and peoples. Lost in the contemplation of the scenes of triumph called up before him, he did not immediately speak. He saw the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory. But before the harvest can be reaped, the grain of wheat must fall into the ground and die. Even so must Christ be crucified. Only by his death could the work of redemption be accomplished. [Cf: ST 07-08-97 para. 06] p. 308, Para. 2, [1897MS].

"And I, if I be lifted up from the earth, will draw all men unto me." The question is asked, Why then are all not drawn to Christ?--It is because they will not come; because they do not choose to die to self; because they wish, as did Judas, to retain their own individuality, their own natural and cultivated traits of character. Altho they are given every opportunity, every privilege, yet they will not give up those tendencies which, if not cut away from the character, will separate them from Christ. If, continuing to cherish these traits of character, they were admitted to heaven, they would cause a second rebellion. [Cf: ST 07-08-97 para. 07] p. 308, Para. 3, [1897MS].

Many people were round about Christ as he spoke these words, and one said, "We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." The Jews wished to provoke a controversy with him there and then, that they might have something with which to accuse him. Already a conspiracy for the purpose of putting him to death had been formed. [Cf: ST 07-08-97 para. 08] p. 308, Para. 4, [1897MS].

Notice the power of unbelief. "Though he had done so many miracles before them, yet they believed not on him." Christ had worked many miracles before the Jews. As an evidence of his divine mission, he had raised Lazarus from the dead. But the men who witnessed this miracle had set their hearts against Christ, and nothing could lighten the darkness that encompassed them. "Though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted,

and I should heal them." [Cf: ST 07-08-97 para. 09] p. 308, Para. 5, [1897MS].

"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 synagog; for they loved the praise of men more than the praise of God." [Cf: ST 07-08-97 para. 10] p. 309, Para. 1, [1897MS].

God's Message to Us.--Today Jesus reads the hearts of all; he knows the sentiments of every soul. And to us, at the very close of this world's history, he is saying: "He that believeth on me, believeth not on me, but on Him that sent me. . . . I am come a light into the world, that whosoever believeth on me should not abide in darkness." [Cf: ST 07-08-97 para. 11] p. 309, Para. 2, [1897MS].

Christ's teaching made the disciples realize their own imperfections. And those who now behold Jesus, and fully submit to the sanctifying process that cuts away natural tendencies and habits, will be made patient, kind, forbearing, and full of compassion. This is a hope big with immortality, and full of glory. [Cf: ST 07-08-97 para. 12] p. 309, Para. 3, [1897MS].

God has graciously given men a probation, that they may through Christ obtain that power which will constitute them his sons. But full and entire consecration to God is required of us. While our Redeemer was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. Had he chosen, he could have passed his days on earth in ease and plenty, and appropriated to himself all the pleasures and joys of this life. But he did not. He lived not to glorify himself, but to do good, to save others from suffering, and help those who most needed help. He endured to the end. The chastisement of our peace was upon him, and he bore the iniquity of us all. The bitter cup was apportioned to us. But the dear Saviour took the cup from our lips and drank it himself, and in its stead he presents to us a cup of mercy, blessing, and salvation. O, what an immense sacrifice was this! What love, what boundless love! [Cf: ST 07-08-97 para. 13] p. 309, Para. 4, [1897MS].

After this manifestation of love, shall we shrink from the small trials we have to bear? Can we love Christ, and refuse to lift the cross? Can we love to be with him in glory, and not follow him from the judgment hall to Calvary? If Christ be in us, the hope of glory, we shall walk even as he walked. We shall imitate his life of self-sacrifice; we shall drink of the cup from which he drank, and be baptized with the baptism wherewith he was baptized; for Christ's sake we shall welcome a life of devotion, trial, and self-denial. Thus beholding him, we shall be changed from glory to glory, even as by the Spirit of the Lord. Mrs. E. G. White. [Cf: ST 07-08-97 para. 14] p. 309, Para. 5, [1897MS].

Christ was sent to represent God in humanity. When he came to our world, his divinity was clothed with humanity, that humanity might touch humanity, and divinity lay hold of the throne of divinity. Thus moral power was brought to man. When God's Word is understood by us, we shall better understand the work and mission of Christ, and shall be able to trace out his working in behalf of humanity. For our sakes Christ became poor, that we through his poverty might be made rich. He

descended in humiliation from depth to depth in our behalf until he reached the cross. He could go no farther in self-denial and self-sacrifice. It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight? [Cf: ST 07-15-97 para. 01] p. 309, Para. 6, [1897MS].

Christ came to communicate the life of God to humanity. He declared, "I live by the Father," my life and his being one. "For as the Father hath life in himself." "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." [Cf: ST 07-15-97 para. 02] p. 310, Para. 1, [1897MS].

These words offended many of the disciples. Because of the earthliness of their minds, his words were insufferable to them, and they misinterpreted their meaning. "This," they said, "is an hard saying; who can hear it?" Who can consent to any such talk? But Christ does not soften down his symbolical representation. All who desired could trace out the truths concerning his person and office. "Doth this offend you?" he asks. "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." In giving his flesh and his blood for the life of the world, Christ gives eternal life to all who will receive it in faith. No human being can be nourished by the food which another eats. Each must eat for himself. And so it is that in eating the words of Christ, each must receive for himself. Thus we eat the flesh and drink the blood of the Son of God. In obedience to his Word, we become partakers of the divine nature in the same way as our bodies are built up from the food we eat. Those who eat the flesh and drink the blood of the Son of God become one in spiritual life with Christ. [Cf: ST 07-15-97 para. 03] p. 310, Para. 2, [1897MS].

Christ will receive all who come unto him by faith. Yet thousands are perishing in their sins, heedless and reckless in their disobedience of God's law. And many in their blindness become offended, because they are meeting a false standard. It is the loving and obedient heart that will come unto Christ; and his promise is, "Him that cometh to me I will in nowise cast out." [Cf: ST 07-15-97 para. 04] p. 310, Para. 3, [1897MS].

Altho the sacramental service is not mentioned here, yet it is embodied in the figures presented. As the believer celebrates the ordinance in spirit and in truth that keeps before the mind the crucifixion of the Lord, he is eating the flesh and drinking the blood of the Son of God. Through faith these representations of Christ can be clearly understood. The Holy Spirit will prepare the mind and quicken the perceptive faculties to grasp the grand truths conveyed in them. [Cf: ST 07-15-97 para. 05] p. 310, Para. 4, [1897MS].

"From that time many of his disciples went back, and walked no more with him." These men had joined themselves to Christ as learners. But their carnal mind interpreted literally the figure Christ presented.

They were gross in their understanding. This we shall see in every age of the world. As long as time shall last, the wheat will be found among the tares, and the tares among the wheat. But "by their fruit," Christ declares, "ye shall know them." [Cf: ST 07-15-97 para. 06] p. 310, Para. 5, [1897MS].

The lesson that we are to learn is that whenever the counsel that God chooses to send is neglected, it will certainly place man in a position of distrust and suspicion. If he does not thoroughly reform the defects in his character, if he does not die to self, he will separate farther and farther from righteousness and truth. [Cf: ST 07-15-97 para. 07] p. 310, Para. 6, [1897MS].

We need not be surprised if we pass through a similar experience. Men who do not make Christ their all and in all, but have a superficial faith, will not understand the words of Christ. Many unite themselves with Christ expecting to secure some temporal advantage, but the Gospel requirements offend them. Not having united with Christ to do the will of God, they have no spiritual life. Had they received his word, they would have had understanding. Said Christ: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 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." [Cf: ST 07-15-97 para. 08] p. 311, Para. 1, [1897MS].

But not all of those who had heard and believed in Christ were to turn away from him. To his disciples Jesus said, "Will ye also go away?" Simon Peter answered: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve." [Cf: ST 07-15-97 para. 09] p. 311, Para. 2, [1897MS].

The desire of the disciples was to be with Christ. "To whom," said they, "shall we go?" Shall we go back to seek counsel of the formalist? We can not understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disaffected disciples, they thought, might have been held if Christ had not spoken so decidedly in regard to partaking of his flesh and blood. "But," said they, "shall we leave the great Teacher? The scribes and Pharisees have dealt most unfairly with Christ. Shall we teach the tradition of the elders? Shall we take sides with them in lifeless formalism, in teaching for doctrine the commandments of men?" [Cf: ST 07-15-97 para. 10] p. 311, Para. 3, [1897MS].

Christ yearned over his disciples. He longed to have them come into sacred relationship with himself, and understand him. To believe in Christ is something more than a mere sentiment. It is a living faith in a personal Saviour, who can and will ransom from sin. The Saviour foresaw that in the hour of temptation every one of his beloved disciples would be severely tested, and he told them that his words would be understood after his crucifixion, his resurrection, and his ascension. "The Holy Ghost," he said, will "bring all things to your remembrance, whatsoever I have said unto you." And he comforted them with these words: "Let not your heart be troubled; ye believe in God,

believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [Cf: ST 07-15-97 para. 11] p. 311, Para. 4, [1897MS].

This assurance of our Saviour should be sufficient to teach us the importance of living the life of Christ in this world, that we may lay hold of the future immortal life. We should put every faculty of mind and heart to diligent effort proportionate to the value of the reward presented, even everlasting life. Our service for God is to decide our eternal destiny. [Cf: ST 07-15-97 para. 12] p. 311, Para. 5, [1897MS].

"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? And is it not wholly appropriate that the same question should come to us, when so great love has been expressed for us in the gift of Christ as our ransom,--How shall we not freely give him all things? When such love has been expressed in our behalf, shall our love and gratitude be only as a ripple on the surface? [Cf: ST 07-15-97 para. 13] p. 312, Para. 1, [1897MS].

Of every Christian the Lord requires growth in efficiency and in capability in every sense. He has freely given even his own blood and suffering to secure our obedience. Do we strive to keep a vital connection with God, so that we shall realize our obligation? Do we feel that all we have is a loan from Jesus? It is not our own. We are stewards of his grace, placed in charged of his goods. Our talents must be used, not for self-serving, but in devoted, wholehearted service for God. And it is only those who receive his Word, his life, who can do him service from pure and loving hearts. Mrs. E. G. White. [Cf: ST 07-15-97 para. 14] p. 312, Para. 2, [1897MS].

"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 07-22-97 para. 01] p. 312, Para. 3, [1897MS].

There is a condition to the rest and peace here offered us by Christ. It is that of yoking up with him. All who will accept the condition will find that the yoke of Christ will help them to bear every burden needful for them to carry. Without Christ at our side to bear the heaviest part of the load, we must indeed say that it is heavy. But yoked with him to the car of duty, the burdens of life may all be lightly carried. And just as a man acts in willing obedience to the requirements of God, will come his peace of mind. He will give evidence of clear judgment and a steadfastness of character in cooperating with God to redeem himself through faith in Christ. [Cf: ST 07-22-97 para. 02] p. 312, Para. 4, [1897MS].

Submission of Faith in Christ.--Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. And these graces will bring the desirable result of peace in the service of Christ. In learning Christ's meekness and lowliness, we shall submit the entire being to his control. Then the transforming grace of Christ will work upon heart

and character, making human beings, fallen in sin, complete in him. [Cf: ST 07-22-97 para. 03] p. 312, Para. 5, [1897MS].

Christ would teach this lesson to all who will follow him. As our Substitute and Surety, standing at the head of humanity, he is our example. He was obedient to all the requirements of God. He, the Majesty of heaven, the King of glory, laid aside his royalty, his position as Commander in the heavenly courts, came to our world as a man, and became subject to the law. And all this that man might become like his Master, obedient, not to the enemy of God, but obedient to his Father in heaven, that he might engage in the service that God requires of each of his obedient children. [Cf: ST 07-22-97 para. 04] p. 312, Para. 6, [1897MS].

This constitutes the condition of salvation. And God enjoins this condition upon every human being just as verily as he enjoined it upon Adam and Eve in the Garden of Eden. Our first parents fell because, when tempted by Satan, they disobeyed God. With few exceptions the human family has since been in service to Satan, doing his work, wearing his yoke, and bearing his burdens. But they have found his yoke uncomfortable and galling, his burdens heavy and grievous to be borne. [Cf: ST 07-22-97 para. 05] p. 313, Para. 1, [1897MS].

But Christ pledged his own life in order that the transgressor might be spared, that man might have another trial. He would himself stand in man's place; he would clothe himself in the garb of humanity, and live the life of man from the very beginning. He would pass through the stages of infancy, childhood, youth, and manhood, that he might show man how to live, how to employ his hours of probation. [Cf: ST 07-22-97 para. 06] p. 313, Para. 2, [1897MS].

Obedience of Faith in Christ.--Christ acknowledged himself subject to the law. If this were not so, he could not be our Saviour. And God designs that man shall live up to every specification of the law, that he may reveal a character after the pattern given him by Christ. He desires that while in the world, his followers shall not be of the world. Their experience may find expression in the words, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [Cf: ST 07-22-97 para. 07] p. 313, Para. 3, [1897MS].

In his Son, God has placed before man the life he is to live. It is not for him to be constantly branching out in lines of his own choosing, and placing his will in opposition to the will of God. Yet many are expending their powers in hopeless pursuit of things they can never attain. How different are the lives of such when compared with that of their Example, the Son of God, who for their sake pledged himself to a life of self-denial, of poverty, and of suffering, unappreciated, unacknowledged, despised, and rejected! He was "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. . . . 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. . . . He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Christ was

often weary and hungry and filled with sorrow in the consciousness of unrequited love. The nation whom he came to save and bless did not realize his mission. They had departed from God, and were constantly misunderstanding and misinterpreting him. "He came unto his own, and his own received him not." [Cf: ST 07-22-97 para. 08] p. 313, Para. 4, [1897MS].

Willing Obedience in Christ.--In view of the abundant evidence God has given of his love, his sympathy, and his benevolence, he requires our willing obedience. His love will prove a safeguard to every soul. It will bar the path to sin and selfish indulgence. In looking unto Jesus, the author and finisher of our faith, in studying his life of self-denial and self-sacrifice, we are armed with the same mind to do the same service. "Whosoever will come after me," says Christ, "let him deny himself, and take up his cross, and follow me." To the true follower of Christ there is a pleasure in doing the things that Christ has done in his behalf. He does not regard the Lord's requirement as an arbitrary exaction, but a clear specification of his only safety from the advances of the wily foe, who is ever seeking to entangle his feet and make his path difficult. [Cf: ST 07-22-97 para. 09] p. 313, Para. 5, [1897MS].

God knows that if we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore the law of God confines us to his will, which is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of service. It is for our present and eternal good to work the works of God. If his will is cheerfully and gratefully accepted, the results will be seen in the service rendered and in the character developed. [Cf: ST 07-22-97 para. 10] p. 314, Para. 1, [1897MS].

Result of Sullen Submission.--A sullen submission to the will of the Father will develop the character of a rebel. By such a one service is looked upon as drudgery. It is not rendered cheerfully, and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude to the soul. [Cf: ST 07-22-97 para. 11] p. 314, Para. 2, [1897MS].

Christ assumed humanity, with all its humiliation and service, that he might set men free from the bondage of Satan. He knew that the service of Satan can bring only wretchedness and misery in its train. The sinner is a stranger to repose. He says, "I want my freedom." He hopes to get rid of all restraint by casting aside the law of God. But it is this desire that has made the world what it is to-day, corrupt as in the days of Noah, and polluted as the cities of Sodom and Gomorrah. [Cf: ST 07-22-97 para. 12] p. 314, Para. 3, [1897MS].

Law and service are a part of every true life. Idleness is sin. Money is supposed to carry its possessor above service. Because a man has money, he is allowed to spend his time in idleness. But Satan engages all such in the meanest kind of work. It is the Lord who has a right to our service. The more an individual lives to himself, and the less for the good of others, the less noble and pure will be his life. His moral power degenerates while he is living for himself. Compare the idle life

with that of one who looks his responsibilities in the face, and takes up his life service for God and for his fellow-men. [Cf: ST 07-22-97 para. 13] p. 314, Para. 4, [1897MS].

The Work of Faith with Christ.--All who have a sense of their duty to their fellow-men will accept the invitation to work in co-partnership with Jesus Christ, by a life of obedience and service. In this way alone can they give the divine credentials to the world. These will entertain a high conception of life. It is not to them a round of worldly pleasure and amusement. This can never satisfy the hungry soul. The truth is noble, elevating, and sacred, and the wisdom and knowledge given us in it are as a tree of life to all who will accept them. [Cf: ST 07-22-97 para. 14] p. 314, Para. 5, [1897MS].

In the fifty-eighth chapter of Isaiah God has placed before us the work he would have us do for him and for our fellow-men. He says: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: ST 07-22-97 para. 15] p. 314, Para. 6, [1897MS].

Then why not try this kind of service? The Lord calls his yoke easy, and his burden light. Yet the yoke will not give us a life of ease and freedom and selfish indulgence. The life of Christ was one of self-sacrifice and self-denial at every step; and with consistent, Christlike tenderness and love, his true follower will walk in the footsteps of the Master; and as he advances in this life, he will become more and more inspired with the Spirit and life of Christ. Mrs. E. G. White. [Cf: ST 07-22-97 para. 16] p. 315, Para. 1, [1897MS].

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: ST 07-29-97 para. 01] p. 315, Para. 2, [1897MS].

The law of God is binding upon men of every age and in every country. All mankind are under obligation to obey every injunction set forth in its ten precepts. The fourth commandment is a part of that law. God has made that command specially significant, by placing it in the very bosom of the Decalog. [Cf: ST 07-29-97 para. 02] p. 315, Para. 3,

[1897MS].

God's holy law was not instituted at Sinai, altho it was there first proclaimed. The thunder and lightnings that enveloped Sinai presented a scene of awe and terror which no voice or pen can describe. The splendor and majesty of God's glory there revealed caused the people whom he had rescued from the bondage of Egypt to tremble with fear. And as they heard the voice of God amid the smoke and the fire, the thunderings and the lightnings, and the noise of a trumpet, they moved afar off from the mount, and said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die. [Cf: ST 07-29-97 para. 03] p. 315, Para. 4, [1897MS].

"And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven." "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." [Cf: ST 07-29-97 para. 04] p. 315, Para. 5, [1897MS].

During the absence of Moses in the mount, whither he had gone to receive the tables of the law, the children of Israel lapsed into idolatry. When Moses returned and saw that they had broken their covenant with God, shame and confusion on their account took possession of him, and he there threw down the tables and broke them. As they had broken their covenant with God, Moses, in breaking the tables, signified to them that so also God had broken his covenant with them. [Cf: ST 07-29-97 para. 05] p. 315, Para. 6, [1897MS].

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest." In writing the law upon tables of stone it was God's design to teach men the lasting character of his law, and the perpetual obligation of all mankind to obey that law which is the transcript of his character. [Cf: ST 07-29-97 para. 06] p. 316, Para. 1, [1897MS].

At the very beginning of the fourth precept God said, "Remember," knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law, or in the press of worldly business would forget its sacred importance. It is not the first day, or any common day, but the seventh that God has blessed and set apart for a sacred use. As he surveyed his work of creation, he saw that it was very good, and he rested on that day. And he designed that man should keep it holy because he himself on that day had rested. The teachers of our day, however high their claims to sanctity, who would pronounce the law of God Jewish, are wresting the Scriptures, misleading the people, and making God's law of none effect. The Sabbath was given to Adam and Eve in Eden for all their posterity. The Jews were not more closely related to Adam than were any of the other nations on the earth. Instead of losing its force now, the law is to be more fully understood. When the typical sacrifices ceased at the death of Christ, the original, as engraved on the tables of stone, stood immutable, holding its claims upon men in all ages. And in

the Christian age the duty of man is not limited, but more especially defined and simply expressed. [Cf: ST 07-29-97 para. 07] p. 316, Para. 2, [1897MS].

God rested on the seventh day, not merely to furnish an example to the Jews. The Sabbath commandment is obligatory upon all men to the end of time. And not only this, its observance is to be carried into the future world, to be perpetuated throughout eternity. [Cf: ST 07-29-97 para. 08] p. 316, Para. 3, [1897MS].

God has given man six days in which to do his work, and carry on the usual business of life; but he claims one day, which he has blessed and sanctified. And he gives this to man as a day in which he can rest from labor and devote himself to the worship of his Maker. It is the grossest presumption for mortal man to venture upon a compromise with the Almighty in order to secure his own petty temporal interests. "I the Lord thy God am a jealous God," was thundered from Sinai. No partial obedience, no divided interest, is accepted by him who declares that the iniquities of the fathers shall be visited upon the children unto the third and fourth generation of them that hate him and that he will show mercy unto thousands of generations of them that love him, and keep his commandments. [Cf: ST 07-29-97 para. 09] p. 316, Para. 4, [1897MS].

Christ was the foundation of the whole Jewish economy, and in all his specific directions regarding the ceremonial observances, these were distinguished from the Decalog. They were to pass away. Type was to meet antitype in the one great offering of Christ for the sins of the world. [Cf: ST 07-29-97 para. 10] p. 316, Para. 5, [1897MS].

Christ and his disciples kept the Sabbath. When accused of breaking the Sabbath by rubbing the ears of wheat in his hands and eating with his disciples to satisfy his hunger, he denied the charge made against him. He assured his accusers that they had condemned the guiltless; for he had done only those things that were perfectly in harmony with the Sabbath commandment. If the priests and rulers could have substantiated their accusation, they would have had no need to suborn men to bear false witness against God at his trial. [Cf: ST 07-29-97 para. 11] p. 316, Para. 6, [1897MS].

The death of Christ upon the cross shows the immutability of the law of God. His death magnified the law and made it honorable. From his own divine lips are heard the words: "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 nowise pass from the law, till all be fulfilled." Mrs. E. G. White [Cf: ST 07-29-97 para. 12] p. 317, Para. 1, [1897MS].

"And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat." The disciples had just returned from their first missionary tour. They came to Jesus and told him all things. Their intimate relationship with him encouraged them to lay before him all their favorable and unfavorable experiences, their joy at seeing results from their labors, and their sorrow at their failures, their

faults, and their weaknesses. They had committed errors in their first work as evangelists, and as they frankly told Christ of their experiences, he saw that they needed much instruction. He saw too that they had become weary in their labors, and that they needed to rest. [Cf: ST 08-05-97 para. 01] p. 317, Para. 2, [1897MS].

But where they then were they could not obtain the needed privacy; "for there were many coming and going, and they had not leisure so much as to eat." The people were thronging after Christ, anxious to be healed, and eager to listen to his words. Many felt drawn to him; for he seemed to them to be the fountain of all blessings. Mercy and truth and the very essence of love were expressed in his words. He was indeed the very fountain of all good, able to meet all the necessities of a fallen world and of a tried church. No one appealed to him in vain. All that poor, suffering, helpless sinners need is found in him. He is not only mighty, that does not fully express it, but almighty to save, ready to take the sinner's load of guilt, and impute to him his righteousness. [Cf: ST 08-05-97 para. 02] p. 317, Para. 3, [1897MS].

The physical restoration of every soul that came to Christ to be healed is an assurance that he is fully able to take away sin, and to heal the diseased soul. He is "the Lamb of God, which taketh away the sin of the world." Many of those who then thronged about Christ to receive the precious boon of health, accepted him as their Saviour. Many others, afraid then to confess him, because of the Pharisees, were converted at the descent of the Holy Spirit, and before the angry priests and rulers acknowledged him as the Son of God. [Cf: ST 08-05-97 para. 03] p. 317, Para. 4, [1897MS].

But now Christ longed for retirement, that he might be with his disciples; for he had much to say to them. In their work they had passed through the test and trial of conflict, and had encountered opposition of all kinds. John the Baptist had just been beheaded, and his disciples, full of grief at his death, had taken up his body, and laid it in a tomb, and had then come and told Christ. [Cf: ST 08-05-97 para. 04] p. 317, Para. 5, [1897MS].

Hitherto the disciples had consulted Christ in everything, but for some time they had been alone, and at times they had been much troubled to know what to do. They had found much encouragement in their work; for Christ did not send them away without his Spirit, and by faith in him they worked many miracles: but they needed now to feed on the Bread of Life. They needed to go to a place of retirement, where they could hold communion with Jesus, and receive instruction for future work. [Cf: ST 08-05-97 para. 05] p. 317, Para. 6, [1897MS].

Duty to Rest.--"And he said unto them, Come ye yourselves apart into a desert place, and rest awhile." Christ is full of tenderness and compassion for all in his service. He would show his disciples that God does not require sacrifice but mercy. They have been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest. Christ called them to rest that they might spend a few hours with him. How thoughtful and tender was his love and care for them! [Cf: ST 08-05-97 para. 06] p. 318, Para. 1, [1897MS].

"And they departed into a desert place by ship privately." With his

disciples Jesus crossed the water, and chose a retired place away from the cities, away from the thoroughfares of travel, at a little distance from the lake, where they would be in seclusion, and away from the bustle and agitation of the city. The scenes of nature were in themselves a rest, a change grateful to the senses. Here they could listen to the words of Christ without hearing the angry interruptions, the retorts and accusations of the scribes and Pharisees. Here they could enjoy a short season of rest and precious fellowship in the society of their Lord. [Cf: ST 08-05-97 para. 07] p. 318, Para. 2, [1897MS].

The rest which Christ and his disciples took was not self-indulgent rest. The time that they spent in retirement was not devoted to pleasure or frivolous amusement. They talked together regarding the work of God, and the possibility of bringing greater efficiency into the work. The disciples had been with Christ, and could understand him; to them he need not talk in parables. He corrected their errors, and made plain to them the right way of approaching unbelievers. He opened more fully to them the precious treasures of divine truth. Important truths from the inexhaustible storehouse were presented to them. They were vitalized by divine power, and inspired with hope and courage. [Cf: ST 08-05-97 para. 08] p. 318, Para. 3, [1897MS].

Christ's words of compassion are spoken to his workers to-day just as surely as they were spoken to his disciples. "Come ye yourselves apart, . . . and rest awhile," he says to those that are weary. He does not urge us to work to the utmost of our strength. We are to remember that there is important work to be done on the morrow, and for that reason we are to take care of our physical powers. There is much work to be done, day after day; but we must not strive to load ourselves with more burdens than we can carry. [Cf: ST 08-05-97 para. 09] p. 318, Para. 4, [1897MS].

Altho we are required to be self-denying, to make self-sacrificing efforts, yet God has fixed a limit. His workers are to show no presumption. God does not require his servants to ruin their health by continual taxation. This is not the fast that will glorify God. The mind can not act healthfully if the worker weakens his physical machinery by overexertion. God would have all study the laws of health, and then use reason when working for him, that the life which has been given may be preserved. [Cf: ST 08-05-97 para. 10] p. 318, Para. 5, [1897MS].

The religion of Jesus Christ requires every human being to obey the laws of the physical organism. We may be fitted for the labors of tomorrow by the judicious exercise and care of our powers to-day. The servants of Jesus Christ are not to treat their health indifferently. The Lord remembers that we are but dust, and he does not expect more of us than we can do. [Cf: ST 08-05-97 para. 11] p. 318, Para. 6, [1897MS].

Let no one labor to the point of exhaustion, thereby disqualifying himself for other duties. Do not try to crowd two days' work into one. All should use their strength wisely, and at the end those who work carefully and wisely will be found to have accomplished as much as those who so expend their physical and mental strength that they have no deposit from which to draw in a time of need. [Cf: ST 08-05-97 para.

12] p. 319, Para. 1, [1897MS].

God's work is worldwide; it calls for every jot and tittle of the ability and power that we have; but there is danger that God's workers will abuse their powers as they see that the field is ripe for the harvest. But God does not require this. After they have done their best, they may say, "The harvest truly is great, and the laborers are few; but God knoweth our frame; he remembereth that we are dust." [Cf: ST 08-05-97 para. 13] p. 319, Para. 2, [1897MS].

Christ's workers should take time to rest. I speak not this to those that are constitutionally tired, those who think they are carrying heavier burdens than any one else. Those who do not labor have no need of rest. Those who can not show that they have been using their spiritual and physical powers for God, working earnestly and thoroughly for him, with mind, and soul, and strength, are not in need of the sympathy that Christ gave to his disciples. It was to those who were worn down in his service, not those who were always sparing themselves, who did not earnest, self-sacrificing work, that Christ addressed his tender, compassionate words. And to-day it is to the self-forgetful, those who work to the very extent of their ability, who are distressed because they can not do all they would do, and who in their zeal go beyond their strength, that Christ addresses the words, "Come ye yourselves apart, . . . and rest awhile." [Cf: ST 08-05-97 para. 14] p. 319, Para. 3, [1897MS].

The disciples sought Jesus, and told him "all things," and he comforted and encouraged them. If to-day we would take time to go to Jesus with our troubles, we should be stronger. We should not be disappointed; for he would be at our right hand, and we should not be moved. We need more simplicity, more trust and confidence in our Saviour. "Ask, and it shall be given you," he has promised. "Come unto me," he says, "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." Mrs. E. G. White. [Cf: ST 08-05-97 para. 15] p. 319, Para. 4, [1897MS].

Christ had retired to a secluded place with his disciples, but this rare season of peaceful quietude was soon broken. The disciples thought they had withdrawn where they would not be discovered; but as soon as the multitude missed the divine Teacher, they inquired, "Where is he?" Some among them had noticed the direction in which Christ and his disciples had gone, and soon an immense crowd was looking for Christ. Fresh additions were made to this number, until the congregation was composed of no less than five thousand men, besides women and children. [Cf: ST 08-12-97 para. 01] p. 319, Para. 5, [1897MS].

From the hillside Jesus looked upon the moving multitude, and his great heart of love and compassion was stirred with sympathy. Interrupted as he was, and robbed of his rest, he was not impatient. He saw a greater necessity demanding his attention as he watched the people coming, and still coming. He was "moved with compassion toward them, because they were as sheep not having a shepherd." Leaving his mountain retreat, he found a convenient place where he could minister to their spiritual destitution. They received no help from the priests and rulers; but the healing waters of life flowed from Christ as he taught the multitude the way of salvation. [Cf: ST 08-12-97 para. 02]

p. 319, Para. 6, [1897MS].

The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of his divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it was since they had eaten anything. [Cf: ST 08-12-97 para. 03] p. 320, Para. 1, [1897MS].

"And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed; send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat. He answered and said unto them, Give ye them to eat." Surprised and astonished, they say unto him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes." [Cf: ST 08-12-97 para. 04] p. 320, Para. 2, [1897MS].

He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The miracle of the loaves shows us that God's dealings with his people are full of goodness and truth. The people were weary and faint. Many had been standing for hours. They had been so intensely interested in Christ's words that they had never once thought of sitting down, and the crowd was so great that there was danger of their trampling upon each other. Jesus would give them a chance to rest, and he bade them sit down. They could sit down and rest in comfort; for there was much grass in the place. Christ arranged to give them all the rest they needed. O, how few understand the sympathy and love of Jesus! [Cf: ST 08-12-97 para. 05] p. 320, Para. 3, [1897MS].

Object of Miracles.--Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose fruit is for the healing of the nations. The simple food passed around by the hands of the disciples contained a whole treasure of lessons. Christ could have spread before the people a rich repast if he had thought that this diet would convey the instruction essential for their souls. But food prepared for the gratification of perverted appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. And never did a people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food Christ provided so far from human habitations. [Cf: ST 08-12-97 para. 06] p. 320, Para. 4, [1897MS].

If men to-day were simple in their habits, living in harmony with

nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. There would be fewer imaginary wants, and more opportunities to work in God's ways. But selfishness and the indulgence of unnatural taste have brought sin and misery into the world, from excess on the one hand, and from want on the other. A condition of things has been created which reveals that Satan has been leading others to partake of the fruit of the tree of knowledge, which the Lord prohibited Adam and Eve from eating. [Cf: ST 08-12-97 para. 07] p. 320, Para. 5, [1897MS].

The book of nature should be studied by all. The soil is cultivated, and the seed is put into the ground. Then God, through his miracle-working power, sends the rain and sunshine, causing the seed to send forth, first the blade, then the ear, and then the corn in the ear. Thus the materials are provided from which man, using his God-given faculties, prepares the loaf which is placed upon the table. In this way God feeds thousands, and ten times ten thousand, a multitude which can not be numbered. [Cf: ST 08-12-97 para. 08] p. 321, Para. 1, [1897MS].

But men are accustomed to this process, and they drop God out of their thoughts, thinking that they themselves are doing the work. They do not give God the glory due to his name. But it takes just as much power to prepare the harvest which men garner as to make a few barley loaves serve for so many thousands. God gives us all that is needed to sustain life, and in so doing, he is daily working miracles. Were it not for these miracles, which are so graciously repeated in our behalf, we would be weary, hungry, starving, and dying. But God, full of mercy and compassion, constantly cares for us; and because there is no cessation of his goodness, because we are surrounded by his miracles, we cease to appreciate his continually increasing mercies. Fixing our eyes upon human instrumentalities, we give the glory to men, and ascribe the miracles of God to natural causes. Men allow the enemy of God to lead them to glorify men in the place of praising their Creator. Many convert the rich provisions of nature into unnatural stimulants, and thus pervert the good things of God. They becloud the intellect, and wear out the delicate organs of the system by the indulgence of the appetite. They banish God from their thoughts, and act as did the inhabitants of the Noetic world, polluting the earth by their sins. Thus man dishonors his God. [Cf: ST 08-12-97 para. 09] p. 321, Para. 2, [1897MS].

Gather up the Fragments.--After the miracle of feeding, there was an abundance of food left. But He who had all the sources of infinite power at his command, said, "Gather up the fragments that remain, that nothing be lost." This lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones. [Cf: ST 08-12-97 para. 10] p. 321, Para. 3, [1897MS].

Those who were at that feast so richly provided were to go forth and give to the needy the bread that Christ had provided to appease physical hunger, and they were to give them also the bread that cometh down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was

to fall useless to the ground. [Cf: ST 08-12-97 para. 11] p. 321, Para. 4, [1897MS].

"Gather up the fragments that remain, that nothing be lost," meant more than putting the bread into the baskets. These words contain a precious spiritual lesson. We are to sink the shaft deep into the mines of truth, gathering out the precious ore, which is of more value than gold or silver or the costly dwellings of earth, with their expensive furniture. [Cf: ST 08-12-97 para. 12] p. 321, Para. 5, [1897MS].

This miracle was evidence that Jesus is the world's Redeemer, that he possesses omnipotent power; and it is also a most precious lesson of his beneficence. Christ designed that it should teach his disciples the compassion and interest they should feel for their fellow-men who were seeking to know the way of salvation. Interested efforts should be made, that those who are anxious to hear the Word of life may have the opportunity. When weary and hungry they should not be neglected. All that is possible should be done by their brethren, that none may be sent away faint, weary, and discouraged. It is a Christian duty to study the best ways of helping the people. No one is to make the way to Christ wearisome and objectionable. Remove everything that would obstruct the path. [Cf: ST 08-12-97 para. 13] p. 321, Para. 6, [1897MS].

"Is not this the fast that I have chosen?" the Lord asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . 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. (*Continued next week.*) [Cf: ST 08-12-97 para. 14] p. 322, Para. 1, [1897MS].

The miracle of the loaves is a lesson for Christ's followers in all time. While bearing our human nature, Christ was constantly giving, by precept and example, lessons of dependence upon God. When he fed the five thousand, the food was not nigh at hand. Apparently he had no means at his command. Here he was, with five thousand men, besides women and children, in the wilderness. He did not invite this large multitude to follow him; they came without invitation or command; but he knew that after they had listened so long to his instruction, they would feel hungry and faint; for he was one with them in their need of food. The providence of God had placed him, the Son of God, where he was; and he depended on his heavenly Father for the means to relieve his necessity. [Cf: ST 08-19-97 para. 01] p. 322, Para. 2, [1897MS].

And when we are brought into strait places, we are to depend on God. We are to exercise wisdom and judgment in every action of life, that we may not, by careless, reckless movements, place ourselves in trial. We are not to plunge into difficulties, neglecting the means God has

provided, and misusing the faculties he has given us. If we do this, the Lord will leave us to our own mistakes. But when, after following the best knowledge that we have, we are brought into strait places, and compassed with difficulties, God will deliver us. We are not to give up in discouragement, but in every emergency we are to seek wisdom from Him who has infinite resources at his command. Often we shall be surrounded with trying circumstances, and then, in the fullest confidence, we must depend wholly upon God, and neither fail nor be discouraged. He will keep every soul that is brought into perplexity through trying to keep the way of the Lord. [Cf: ST 08-19-97 para. 02] p. 322, Para. 3, [1897MS].

The Safe Path.--The path of duty, tho it may not always be pleasant to the natural feelings, is the only path of safety. When the Lord tests us with trials, he does not leave us to the will of the enemy. He has appointed a way of escape for us; but our faith in his pledged word must be exercised. Having the assurance of the partnership of Christ, we can overcome many difficulties. Constantly relying upon him for strength, looking to him for counsel, not trusting in self, but in God, we shall work the works of Christ. [Cf: ST 08-19-97 para. 03] p. 322, Para. 4, [1897MS].

The work of building up the kingdom of Christ will go forward, tho to all appearances it moves slowly, and means are so limited that impossibilities seem to testify against advance. The work is of God, and he will not only furnish us with means, but will send us helpers, true, earnest disciples, whose hands also will be filled with food for the starving multitude. God is not unmindful of those who labor in love to give the Word of life to perishing souls, who in their turn reach forth their hands for food for other hungry souls. [Cf: ST 08-19-97 para. 04] p. 322, Para. 5, [1897MS].

The disciples were bidden to feed the hungry multitude before eating themselves. After the wants of all had been supplied, the command was given, "Gather up the fragments that remain, that nothing be lost." Twelve baskets full were gathered up; and then Christ and his disciples ate of the precious, heaven-supplied food. [Cf: ST 08-19-97 para. 05] p. 323, Para. 1, [1897MS].

In our work for God there is danger of relying too largely upon what man with his talents and ability can do. Thus we lose sight of the one Master Worker. Too often the worker for Jesus fails to realize his personal responsibility. He is in danger of shifting his burdens upon organizations, instead of looking to and relying upon Him who is the source of all strength. But it is a great mistake to trust in human wisdom or numbers in the work of God. Success is not dependent upon talent or numbers. [Cf: ST 08-19-97 para. 06] p. 323, Para. 2, [1897MS].

Bear Your Own Burden.--In the place of shifting your responsibility upon some one whom you think more richly endowed than you are, work according to your ability, even tho you have but one talent. All our works must be wrought in God. Each one is to do his own work in the Lord's vineyard. We must not look for some one else to do the work that lies directly in our pathway. Personal responsibilities must be borne; personal duties must be taken up; personal efforts must be made for those who do not know Christ. And for those who do this work in faith

the Holy Spirit will work as it worked for the disciples on the day of Pentecost. [Cf: ST 08-19-97 para. 07] p. 323, Para. 3, [1897MS].

Christ's life of constant usefulness and unselfishness is an example to us. We must forget ourselves if we would scatter blessings to those around us. As the follower of Christ bends over the sacred record of his Master's life and miracles, if he seeks the aid of the Spirit of God, he will not ask in vain for wisdom. He will discern beneath the surface jewels of truth which will captivate him; for in the life of Christ there is a richness and beauty which is not seen by the casual reader. [Cf: ST 08-19-97 para. 08] p. 323, Para. 4, [1897MS].

Follow God's Plans.--By feeding the five thousand, Christ showed how every true believer is to be a laborer together with God. Christ's workers are to obey his instructions implicitly. They are not to plan according to their own ideas. The work is God's and his plans must be followed if we would bless others. Self-denial and self-sacrifice should be practised daily. Self can not be made a center; it can receive no honor. Every receiver should look directly to God, and should acknowledge the conversion of souls to be accomplished, not by his own efforts, but by the power of God. No sensitiveness is to be shown lest self shall not be duly acknowledged. The hours are precious; they are not to be spent in self-pleasing, but in serving God. [Cf: ST 08-19-97 para. 09] p. 323, Para. 5, [1897MS].

In this act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all Christ's workers. Christ received from the Father; he imparted to the disciples; and they imparted to the multitude. All who are united to Christ will be doers of his word, receiving the bread of life, the heavenly food, from Christ and imparting it to others. [Cf: ST 08-19-97 para. 10] p. 323, Para. 6, [1897MS].

An Object Lesson.--Our Saviour's example is an object lesson to us. In full reliance upon God, he took the small store of loaves, and, altho there was but sufficient for himself and his disciples, he commenced to place the food in their hands, bidding them distribute to the people. The food multiplied in his hands; and the hands of the disciples, reaching out to Christ, himself the Bread of Life, were never empty. The little store of food was sufficient for all. So we are to rely implicitly upon Christ for our supplies. [Cf: ST 08-19-97 para. 11] p. 324, Para. 1, [1897MS].

Our Saviour placed in the hands of his disciples the food for the people, and as they emptied their hands, they were again filled with the food, which multiplied in Christ's hands as fast as it was called for. The disciples were channels of communication. This should be a great encouragement to the disciples of Christ to-day. Christ is the great center, the source of all strength. His disciples are to receive their supplies from him. He has given his life for the life of the world, and he says, "He that eateth my flesh and drinketh my blood, hath eternal life." [Cf: ST 08-19-97 para. 12] p. 324, Para. 2, [1897MS].

A Paul may plant, and an Apollos water, but God only giveth the increase. This is so that no man may boast. The most intelligent, the most spiritually-minded, can bestow only as they receive. Of themselves

they can manufacture nothing for the needs of the soul. We can impart only that which we receive from the hands of Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting. [Cf: ST 08-19-97 para. 13] p. 324, Para. 3, [1897MS].

God is the treasure house of all wisdom, and the humblest worker that depends on this undiminished supply will be able to work the works of Christ. If the aim of the worker is to glorify God, there will be abundant channels of usefulness opened for him, in which he may work with all hope of success. God has provided such helpers for him in the heavenly intelligences, that failure will not be seen or mentioned. Christ has promised, "Lo, I am with you always, even unto the end of the world." If God be for us, who can be against us? If Christ is our companion, because we wear his yoke and lift his burdens, we shall gain advanced victories. The opposition of men will be strengthless, and their wisdom weakness, as the disciples of Christ reach out their empty hands of faith to One who is always ready to impart. Men may oppose, but no weapon can prosper that is formed against those who are imbued with the love of Christ, and armed with the Gospel weapons. [Cf: ST 08-19-97 para. 14] p. 324, Para. 4, [1897MS].

More Precious than Gold.--This miracle contains lessons of more value to us than silver or gold. Carried out in experience, they would never lose their force. The work of the Holy Spirit is to impress the minds of those who should live in all generations with the importance of these lessons. It was God's design that they should sound down the line to our time. [Cf: ST 08-19-97 para. 15] p. 324, Para. 5, [1897MS].

We need to receive more of the heavenly grace, that we may have more to impart to others. Thirty years after the day of Pentecost the apostle Paul wrote: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." If in that short time the work had extended so far through the cooperation of the heavenly intelligences, should we not take courage? Christ has 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." "I will pray the Father," he said again, "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. I will not leave you comfortless; I will come to you." [Cf: ST 08-19-97 para. 16] p. 324, Para. 6, [1897MS].

As the disciples of Christ, do we act a part in the great work of saving souls for whom he has died? Do we point them to the Lamb of God, that they may believe in him, and have everlasting life? The means in our possession may not seem to be sufficient for the work, but if we will move forward in faith, believing in the all-sufficient power of God, abundant resources will open before us. If the work be of God, he himself will provide the means for its accomplishment. He will reward honest, simple reliance upon him. The little that is wisely and economically used in the service of the Lord of heaven will increase in

the very act of imparting. In the hand of Christ the small supply of food remained undiminished until the famished multitude were satisfied. Shall we not, as servants of Christ, learn to impart as we receive from him? If we go to the Source of all strength, with our hands of faith outstretched to receive, we shall be sustained in our work, even under the most forbidding circumstances, and shall be enabled to give to others the Bread of Life. Mrs. E. G. White. [Cf: ST 08-19-97 para. 17] p. 325, Para. 1, [1897MS].

"For we are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." Before the world was, God destined his Son to minister to the human family, and in him we may receive the highest ideal of true ministry. God has exalted such ministry as worthy of the highest place in the work to be accomplished in our world; and only through his Son, who was equal with himself, could he exemplify it. God invested his Son with the ideal of ministry, and bade him work it out in humanity. It was not simply a theory that Christ was to hold in regard to the character of ministry; he worked it out after the similitude which God had given him. Out of his own fulness he ministered to all. [Cf: ST 08-26-97 para. 01] p. 325, Para. 2, [1897MS].

Christ was the greatest Teacher the world has ever known. And he is the example his followers are to copy, both in manner of address and in the subjects of his lessons. His words were most simple. The truth spoken bore its own credentials to the people who heard. The very tones of his voice expressed his warm, tender sympathy for his hearers. And Christ was a practical teacher. The truth coming to the people in deep, earnest tones from a man who was one in nature with themselves was what they needed above everything else. Never did so many people congregate to listen to the teachings of one man as gathered to hear Christ. Men, women, and children listened to his words with solemn, earnest attention. [Cf: ST 08-26-97 para. 02] p. 325, Para. 3, [1897MS].

Christ came to give expression to the law of God, to represent the Father's character. He came to minister to man, to restore in him the moral image of God. Tho he was rich, yet for our sake he became poor, that we through his poverty might be made rich. [Cf: ST 08-26-97 para. 03] p. 325, Para. 4, [1897MS].

God did not create man sinful. Adam came forth from the hand of his Maker without the taint of evil. The holy pair might have retained their innocence, had they lived by every word that proceedeth out of the mouth of God, had they refused to listen to the strange voice declaring another story than that which God had told them. But they abused their high and holy privileges. They were left free to choose between good and evil, and they chose the evil. And as they chose to believe the lie of Satan and disobey the express command of God, that which was pure and godlike in their nature became perverted and defiled. [Cf: ST 08-26-97 para. 04] p. 325, Para. 5, [1897MS].

But Christ came to be the propitiation for man's sins. John, the beloved disciple, declares: "Behold, what manner of love the Father

hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." [Cf: ST 08-26-97 para. 05] p. 326, Para. 1, [1897MS].

In his humanity, Christ lived a perfect life, thus elevating humanity in the scale of moral worth with God. With his human arm Christ lays hold of man, while with his divine arm he grasps the throne of the Infinite. Thus he imbues man with his own spiritual nature, and lifts him to his side, to be cherished and loved as the Father loves his Son. [Cf: ST 08-26-97 para. 06] p. 326, Para. 2, [1897MS].

Christ declared, "I am among you as one that serveth." And yet how many of us want, not to serve, but to be served. Man's selfish nature needs a divine teacher to show him by practical godliness the example he must follow. Christ sets our duty before us in clear lines. To those on his right hand he is represented as saying in the judgment, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Those who, with the love of God burning in their hearts, minister to their fellow-beings, are accounted as ministers unto Christ himself. And the reward offered to such is, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ has promised: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." But those who have no sense of the blessings of ministry will not appreciate heaven; they will not see the necessity of doing the will of God in this life, but will go where inclination leads. [Cf: ST 08-26-97 para. 07] p. 326, Para. 3, [1897MS].

Every faculty that we possess has been provided for us in Christ; for when God gave his Son to our world, he included all heaven in his gift. And God would have men value their powers as a sacred gift from him. A spark of God's own life has been breathed into the human body, making man a living soul, the possessor of moral endowments, and a will to direct his own course of action. He has the privilege of becoming a partaker of the divine nature. This will give him power to conquer evil, and love and choose that which is good. He has a conscience, which, under the control of God, will approve the right and condemn the wrong. And he may, if he will, have fellowship with God. He may walk and talk with God as did Enoch. This holy companionship is denied to none who will believe on Christ as their personal Saviour. [Cf: ST 08-26-97 para. 08] p. 326, Para. 4, [1897MS].

By thus centering his affections upon the contemplation of God, man may develop a noble character. Consecrated to God, each faculty should be a worker in the character we are to build. Brick by brick these workmen are building the temple, and if the structure is erected on a solid foundation, the Rock, it will stand the storm and tempest that will surely beat against it. The warning comes to us, "But let every

man take heed how he buildeth thereupon". As one flaw makes the chain worthless, so one defect will spoil the character, and if not overcome, will gain the mastery. Self is our greatest enemy, and day by day each must strive for the victory. There must be no careless, haphazard work in the foundation chosen or in the structure built thereon. Our physical, mental, and moral powers must be trained, every ability must be cultivated and used to the fullest extent, every power must be brought into working order. [Cf: ST 08-26-97 para. 09] p. 326, Para. 5, [1897MS].

Man is called upon to cooperate with God. Day by day he must be careful how his work of character-building is performed; for this work is to last, not merely for time, but for eternity. He may, if he will, become pure in thought, noble and upright in action. Every deed may be of a character that will receive the approval of God. God takes pleasure in the man who through faith in Jesus will stand as a polished stone in his temple, honored of God and man. He declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [Cf: ST 08-26-97 para. 10] p. 327, Para. 1, [1897MS].

God looks with pleasure upon the man, woman, youth, or child who will fear and love him, and refuse to be enticed amid a world of corruption. Through his prophet he has said: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Mrs. E. G. White. [Cf: ST 08-26-97 para. 11] p. 327, Para. 2, [1897MS].

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar

the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up." [Cf: ST 09-02-97 para. 01] p. 327, Para. 3, [1897MS].

A Confederacy to Establish Religion.--This scheme, devised in the counsel of Satan, was made in order to compel the three Hebrew children to obey human laws in direct opposition to the laws of Jehovah. The most learned of the nation, men who were noted for their aptness and educational advantages, thus worked to form a confederacy that would exalt the king of Babylon and excite enmity against the Hebrew captives. They prevailed upon the king to enact certain laws which these youth could not consent to respect. [Cf: ST 09-02-97 para. 02] p. 327, Para. 4, [1897MS].

The worship of the image which the king had set up, was made the established religion of the country. But the Hebrew children were determined not to dishonor the God of heaven, who made the world, and all things that are therein. Their God was the King of kings and Lord of lords, and they would serve him, at whatever cost. [Cf: ST 09-02-97 para. 03] p. 328, Para. 1, [1897MS].

"Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up." Hitherto the king had shown great regard for these youth. Their faithfulness in all their duties could not but increase his confidence in them, and he had exalted them to positions of high honor. But he was filled with rage that *his word* had been disregarded, and commanded that they be brought into his presence. [Cf: ST 09-02-97 para. 04] p. 328, Para. 2, [1897MS].

"Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, 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? Shadrach, Meshach, and Abed-nego, answered and 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." The sentence of death did not change their decision. The martyrs knew what would lessen the fierceness of the fire kindling upon

nerve and muscle. In beholding Christ, in the manifestation of his presence, the most cruel death was made bearable. [Cf: ST 09-02-97 para. 05] p. 328, Para. 3, [1897MS].

The Last Resort of a False Religion.--The last resort of the king of Babylon was force, and he put his terrible threat into execution. Filled with fury against these men for thus defying him, he commanded that the furnace should be heated seven times more than it was wont to be heated. "And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." [Cf: ST 09-02-97 para. 06] p. 328, Para. 4, [1897MS].

A Lesson for Today.--The Children of God to-day must not expect to meet less of persecution and trial than did these ancient worthies. Just as long as we are followers of Christ we must be witnesses for him. Tribulation will assuredly come; for Satan knows that Christ has purchased salvation for the whole world, and he is determined to wrest every soul possible out of his hand. [Cf: ST 09-02-97 para. 07] p. 329, Para. 1, [1897MS].

Christ forewarned his disciples of this, saying: "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." It is not the world, who make no profession, from whom the persecution comes. It is those who profess to be doing God service who manifest the most bitter hatred. [Cf: ST 09-02-97 para. 08] p. 329, Para. 2, [1897MS].

But tho man may have power to harm the bodies of those who exalt the law of God above all human enactments, he can not harm their souls. God's grace will be given in every way proportionate to the trial suffered to come upon us. Christ has promised, I "will manifest myself to him;" "I will not leave you comfortless; I will come to you." And again he comforts us with the words: "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: ST 09-02-97 para. 09] p. 329, Para. 3, [1897MS].

Our victory as believers is obtained through the grace of Christ, which he can and will bestow upon all who will put their trust in him. This is the good news with which Christ would have us comforted. In all the tribulation which the child of God must receive, whatever his position in the world, he may be of good cheer in contemplation of the truth that Christ has overcome the world. [Cf: ST 09-02-97 para. 10] p. 329, Para. 4, [1897MS].

It is a great thing to be right with God, the soul in harmony with its Maker. Amid the contagion of evil example, which by its deceitful appearance would lure the soul from duty, angels will be sent to our rescue. But if we invite temptation, we can not have divine aid to keep us from being overcome. The three worthies endured the fiery furnace, for Jesus walked with them amid the flames. If they had, of themselves, walked into the fire, they would have been consumed. Thus it will be with us. If we do not deliberately go into temptation, God will sustain us when the temptation comes. [Cf: ST 09-02-97 para. 11] p. 329, Para. 5, [1897MS].

Meet the Future by Meeting the Present.--But let no one think that an entirely new set of energies are to be communicated when we are brought into trying circumstances. We are to seek daily for the converting power of God. We should daily seek to recover in ourselves the moral image of God. Every affection, every attribute that has been perverted, must be restored by the grace of Christ. Lesser trials nobly borne under the control of God, will purify, refine, and ennoble us for endurance when the time shall come for greater test and greater trials. [Cf: ST 09-02-97 para. 12] p. 329, Para. 6, [1897MS].

Then let us look the future decidedly in the face, and say, "I can do all things through Christ which strengtheneth me." We must cherish the presence of Christ, for we need him in the less as well as the greater trials. By a willingness for his sake to endure shame and reproach, by learning the meekness and lowliness of Christ, we shall prove the sincerity of our Christianity. When we are called to imprisonment and shame, when degraded by our fellow-beings, who are inspired by the spirit of Satan, God will give his grace to sustain us. His promise is, "As thy days, so shall thy strength be." [Cf: ST 09-02-97 para. 13] p. 330, Para. 1, [1897MS].

The righteous have ever obtained help from above. How often have the enemies of God combined to destroy the character and influence of a few simple persons who trusted in God! But because the Lord was for them, none could prevail against them. Only let the followers of Christ be united, and they will prevail. Let them be separated from their idols and from the world, and the world will not separate them from God. Christ is our present, all-sufficient Saviour. In him all fulness dwells. It is the privilege of Christians to know that Christ is in them of a truth. "This is the victory that overcometh the world, even our faith." All things are possible to him that believeth; and whatsoever things we desire when we pray, if we believe that we receive them, we shall have them. This faith will penetrate the darkest cloud, and bring hope to the drooping, desponding soul. It is the absence of this faith and trust which brings perplexity, distressing fears, and surmisings of evil. God will do great things for his people when they will put their entire trust in him. Christ will prove a never-failing source of strength, a present help in every time of trouble. Mrs. E. G.

White. [Cf: ST 09-02-97 para. 14] p. 330, Para. 2, [1897MS].

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon." Here Jesus hoped to find the rest and quiet that his human nature needed. Tyre and Sidon were not like Jerusalem, where every one knew of Christ's wonderful works; nor like Galilee, where multitudes followed him daily. He hoped that where his work was not so widely known he might find retirement. But this was not his only purpose in taking this journey. [Cf: ST 09-09-97 para. 01] p. 330, Para. 3, [1897MS].

"Behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." The people of this district were of the old Canaanite race. They were idolaters, and were despised and hated by the Jews. To this class belonged the woman who now came to Jesus. She was a heathen, and was therefore excluded from the advantages which the Jews daily enjoyed. [Cf: ST 09-09-97 para. 02] p. 330, Para. 4, [1897MS].

This woman had heard of a wonderful prophet, who, it was reported, healed all manner of diseases. As she heard of his power, hope sprang up in her heart. Inspired by a mother's love, she determined to present her daughter's case to him. It was her resolute purpose to bring her affliction to Jesus. He must heal her child. She had sought help from the heathen gods, but had obtained no relief. And at times she was tempted to think, What can this Jewish Teacher do for me? But the word had come, He heals all manner of diseases, whether those who come to him for help are rich or poor, and she determined not to lose her only hope. [Cf: ST 09-09-97 para. 03] p. 330, Para. 5, [1897MS].

Christ knew this woman's situation. He knew that she was longing to see him, and he placed himself in her path. By ministering to her sorrow, he could give a living representation of the lesson he designed to teach. For this he had brought his disciples into this region. He desired them to see the ignorance existing in cities and villages close to Judea. Those who had been given every opportunity to understand the truth, were without a knowledge of the needs of those around them. No effort was made to help those in darkness. [Cf: ST 09-09-97 para. 04] p. 331, Para. 1, [1897MS].

The Jews thought themselves superior to any other people because they were the descendants of Abraham. No others, they thought, had a right to the promises or the love of God. They had been specially blessed by the Lord, but it was that they might in their turn be a blessing to others. But this they had lost sight of. In their pride and self-sufficiency they built a wall between themselves and the surrounding nations. But with all their advantages, the Jewish priests and rulers were ignorant of the Scriptures. They failed to see their true import. They stood in important and responsible positions, as the leading men of the nation, but they were in need of understanding the first principles of pure and undefiled religion. They should have been willing to minister to those around them, but they passed by on the other side, unheeding their wants. [Cf: ST 09-09-97 para. 05] p. 331, Para. 2, [1897MS].

Christ did not immediately reply to the woman's request. He received

the importunities of this representative of a despised race in the same manner as the Jews would have done. In this he designed that his disciples should be impressed with the cold and heartless manner in which the Jews would treat such a case, as evinced by his reception of the woman, and the compassionate manner in which he would have them deal with such distress, as manifested by his subsequent granting of her petition. [Cf: ST 09-09-97 para. 06] p. 331, Para. 3, [1897MS].

But, altho Jesus did not reply, the woman did not lose faith. As he passed on, as if not hearing her, she followed him, continuing her supplications. Annoyed by her importunities, the disciples asked Jesus to send her away. They saw that their Master treated her with indifference, and they therefore supposed that the prejudice of the Jews against the Canaanites was pleasing to him. But it was a pitying Saviour to whom the woman made her plea, and in answer to the request of the disciples, Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Altho this answer was in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterwards understood as reminding them of what he had often told them,--that he came to the world to save all who would accept him. [Cf: ST 09-09-97 para. 07] p. 331, Para. 4, [1897MS].

The woman urged her case with increased earnestness, bowing at Christ's feet, and crying, "Lord, help me." Jesus, still apparently rejecting her entreaties, according to the unfeeling prejudice of the Jews, answered, "It is not meet to take the children's bread, and to cast it to dogs." This was virtually asserting that it was not just to lavish the blessings brought to the favored people of God upon strangers and aliens from Israel. This answer would have utterly discouraged a less earnest seeker; but the woman saw that her opportunity had come. Beneath the apparent refusal of Jesus, she saw a compassion that he could not hide. "Truth, Lord," she answered; "yet the dogs eat of the crumbs which fall from their masters' table." [Cf: ST 09-09-97 para. 08] p. 331, Para. 5, [1897MS].

Jesus had just departed from his field of labor because the scribes and Pharisees were seeking to take his life. They murmured and complained, they manifested unbelief and bitterness, and refused the salvation so freely offered them. Here Christ meets one of an unfortunate and despised race, that has not been favored with the light of God's Word; yet she yields at once to the divine influence of Christ, and has implicit faith in his ability to grant the favor she asks. She begs for the crumbs that fall from the Master's table. If she may have the privileges of a dog, she is willing to be regarded as a dog. She has no national or religious prejudice or pride to influence her course, and she immediately acknowledges Jesus as the Redeemer, and as being able to do all that she asks of him. [Cf: ST 09-09-97 para. 09] p. 332, Para. 1, [1897MS].

The Saviour is satisfied. He has tested her confidence in him, and he now grants her request, and finishes the lesson to the disciples. Turning to her with a look of pity and love, he says, "O woman, great is thy faith; be it unto thee even as thou wilt." From that hour her daughter became whole. The demon troubled her no more. The woman departed, acknowledging her Saviour, and happy in the granting of her prayer. [Cf: ST 09-09-97 para. 10] p. 332, Para. 2, [1897MS].

This was the only miracle that Jesus wrought while on this journey. It was for the performance of this act that he went unto the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in his work of mercy toward one of a despised people, for the benefit of his disciples when he should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people. [Cf: ST 09-09-97 para. 11] p. 332, Para. 3, [1897MS].

This act opened the minds of the disciples more fully to the labor that lay before them among the Gentiles. They saw a wide field of usefulness outside of Judea. They saw souls bearing sorrows unknown to those more highly favored. Among those whom they had been taught to despise were souls longing for help from the mighty Healer, hungering for the light of truth, which had been so abundantly given to the Jews. [Cf: ST 09-09-97 para. 12] p. 332, Para. 4, [1897MS].

Afterward, when the Jews turned still more persistently from the disciples because they declared Jesus to be the Saviour of the world, and when the partition wall between Jew and Gentile was broken down by the death of Christ, this lesson, and similar ones which pointed to a Gospel work unrestricted by custom or nationality, had a powerful influence upon the representatives of Christ in directing their labors. Mrs. E. G. White. [Cf: ST 09-09-97 para. 13] p. 332, Para. 5, [1897MS].

"And the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting." Christ went to the temple, the place where God should have been worshiped, where heart-searching prayers should have been made, and thanksgiving offered to God for the great ransom he had provided. But the scene that met his eye was strangely different from this. [Cf: ST 09-16-97 para. 01] p. 332, Para. 6, [1897MS].

The Jewish leaders had instructed the people that at Jerusalem they were to be taught by precept and example to worship God. Here, during the Passover week, large numbers assembled from all parts of Palestine, and from distant lands. Many were unable to bring with them the sacrifices which were to be offered up as typifying the one great Sacrifice. For the convenience of these, animals were bought and sold in the temple courts. Here all classes of people assembled to purchase their offerings. Here foreign coins were exchanged for the coin of the sanctuary. [Cf: ST 09-16-97 para. 02] p. 332, Para. 7, [1897MS].

The dealers asked exorbitant prices for the animals sold. And the priests and rulers, as well as the dealers, enriched themselves at the expense of the people. They gathered riches by selling to the worshipers, who had been educated to believe that the blessing of God would not rest upon their children or their lands if they did not offer sacrifice. The animals sold at a high price; for after coming from so far, they would not return whence they came without performing the act of devotion for which they had come. [Cf: ST 09-16-97 para. 03] p. 333, Para. 1, [1897MS].

The precincts of God's temple should have been regarded as holy. The temple was dedicated to the Almighty, and should have been jealously

guarded. But in contrast to this, it was made a marketplace, and a house of merchandise. [Cf: ST 09-16-97 para. 04] p. 333, Para. 2, [1897MS].

The priests and rulers should have kept the fear of God before their eyes. The buying and selling should have been carried on with an eye single to the glory of God. The dealers should have sold their oxen, sheep, and doves at a just price. They should have been able to appreciate the situation of the purchasers, and been willing to help those who were not able to buy the required sacrifices. But this they did not do. The spirit of avarice, the desire to accumulate riches, by unfair means, had become more and more common. [Cf: ST 09-16-97 para. 05] p. 333, Para. 3, [1897MS].

There came to this feast those who were suffering, who were in want and distress. The blind, the lame, the deaf, were there. Some were brought on beds. Many came who were too poor to purchase the humblest offering for the Lord, too poor even to buy food with which to satisfy their own hunger. These were greatly distressed by the statements of the priests. The priests boasted of their piety and compassion; they claimed to be the guardians of the people; but they were without sympathy or compassion. The sick, the suffering, the dying, made their vain plea for favor. Their suffering did not awaken any pity in the hearts of the priests. [Cf: ST 09-16-97 para. 06] p. 333, Para. 4, [1897MS].

As Jesus came to the temple, he took in the whole scene. He saw the unfair transactions. He saw the distress of the poor, who thought that without shedding of blood there would be no forgiveness of their sins. He saw the outer court of his temple converted into places of unholy traffic. The sacred inclosure had become one vast exchange. [Cf: ST 09-16-97 para. 07] p. 333, Para. 5, [1897MS].

Christ saw that something must be done. Numerous ceremonies were enjoined upon the people, without the proper instruction as to their import. They offered their sacrifices without understanding that they were typical of the only perfect sacrifice. And among them stood the One symbolized by all their service. He was the foundation of the whole Jewish economy. He had given directions in regard to the offerings. He understood their symbolic value, and he saw that they were now perverted and misunderstood. The temple service had become a mere form. Spiritual worship was fast disappearing. No link bound the priests and rulers to their God. Christ's work was to establish an altogether different form of worship. He had come to the world as a man, that he might meet humanity where it was, and show men what constituted true worship. [Cf: ST 09-16-97 para. 08] p. 333, Para. 6, [1897MS].

With searching glance Christ took in the scene before him, as he stood upon the steps of the temple court. With prophetic eye he looked into futurity, and saw not only years, but centuries and ages. Indignation, authority, and power were expressed in his countenance. Instantly every voice was hushed. The eyes of those engaged in their unholy traffic were riveted upon his face. They could not withdraw their attention from him. It was as if they were arraigned before the Judge of the whole earth. [Cf: ST 09-16-97 para. 09] p. 334, Para. 1, [1897MS].

Divinity flashed through the garb of humanity. When Christ had made a

scourge of small cords, "he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." He drove out the sacrilegious robbers, saying, "It is written, My house is the house of prayer; but ye have made it a den of thieves." [Cf: ST 09-16-97 para. 10] p. 334, Para. 2, [1897MS].

Overpowered with terror, the priests and rulers fled from the temple courts, and from the searching glance that read their hearts. Christ looked upon the fleeing men with yearning pity for their fear, and their ignorance of what constituted true worship. In this scene he saw symbolized the dispersion of the Jewish nation for their wickedness and impenitence. [Cf: ST 09-16-97 para. 11] p. 334, Para. 3, [1897MS].

Why did the priests flee from the temple? Why did they not stand their ground? He who commanded them to go was a carpenter's son, whom they regarded as a poor Galilean, without earthly rank or power. Why then did they not resist him? Why did they leave the gain so ill acquired, and flee at the command of One whose outward appearance was so humble? [Cf: ST 09-16-97 para. 12] p. 334, Para. 4, [1897MS].

Christ spoke with the authority of a king, and in his appearance and the tones of his voice, there was that which they had no power to resist. At the word of command, they realized as they had never realized before their true position as hypocrites and robbers. When divinity flashed through humanity, not only did they see the expression of indignation on Christ's countenance, they realized the import of his words. They felt as if before the throne of the eternal Judge, with their sentence passed upon them for time and for eternity. For a time they were convinced that Christ was a prophet; and many believed him to be the Messiah. The Holy Spirit flashed into their minds the utterance of the prophets concerning Christ, "The zeal of thine house hath eaten me up." Would they yield to this conviction? [Cf: ST 09-16-97 para. 13] p. 334, Para. 5, [1897MS].

Repent they would not. They knew that Christ's sympathy for the poor had been aroused. They knew that they had extorted from the people more than what they had sold them was worth. Because Christ discerned their thoughts, they hated him. They would challenge him as to the power by which he had driven them forth, and who gave him this power. [Cf: ST 09-16-97 para. 14] p. 334, Para. 6, [1897MS].

Slowly and thoughtfully, but with hate in their hearts, they returned to the temple. But what a change had taken place during their absence! When they fled, the poor remained behind; and these were now looking to Jesus, whose countenance expressed his love and sympathy. With tears in his eyes, he said to the trembling ones around him, Fear not; I will deliver thee, and thou shalt glorify me. For this cause came I into the world. [Cf: ST 09-16-97 para. 15] p. 334, Para. 7, [1897MS].

The people pressed into Christ's presence with urgent, pitiful appeals, Master, bless me. His ear heard every cry. With pity exceeding that of a tender mother, he bent over the suffering little ones. All received attention. Every one was healed of whatever disease he had. The dumb opened their lips in praise; the blind beheld the face of their Restorer. The hearts of the sufferers were made glad. [Cf: ST 09-

16-97 para. 16] p. 335, Para. 1, [1897MS].

As the priests and temple officials witnessed this great work, what a revelation to them were the sounds that fell on their ears! The people were relating the story of the pain they had suffered, of their disappointed hopes, of painful days and sleepless nights. But when the last spark of hope seemed to be dead, Christ had healed them. The burden was so heavy, one said; but I have found a Helper! He is the Christ of God, and I will devote my life to his service. Placing palm branches in their children's hands, parents said to them, He has saved your life; lift up your voice and praise him. The voices of children and youth, fathers and mothers, friends and spectators, blended in thanksgiving and praise. Hope and gladness filled their hearts. Peace came to their minds. They were restored, soul and body, and they returned home, proclaiming everywhere the matchless love of Jesus. [Cf: ST 09-16-97 para. 17] p. 335, Para. 2, [1897MS].

At the crucifixion of Christ the voices of those who had thus been healed did not join with the rabble throng in crying, Crucify him, crucify him. Their sympathies were with Jesus; for they had felt his great sympathy and wonderful power. They knew him to be their Saviour; for he had given them health of body and brought light to their souls. They listened to the preaching of the apostles, and the entrance of God's words into their hearts gave them understanding. They became agents of God's mercy, and instruments of his salvation. [Cf: ST 09-16-97 para. 18] p. 335, Para. 3, [1897MS].

So Christ fulfilled the words of prophecy: "The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. . . . To 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." Mrs. E. G. White. [Cf: ST 09-16-97 para. 19] p. 335, Para. 4, [1897MS].

Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more commenced. It was God's design that these anniversaries should call him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance, witnessed their perversion. [Cf: ST 09-23-97 para. 01] p. 335, Para. 5, [1897MS].

The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on his goodness and mercy. The whole land had been under his guidance, receiving his blessing. Day and night his watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered for future use. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters

of the vine had been trodden in the winepress. [Cf: ST 09-23-97 para. 02] p. 335, Para. 6, [1897MS].

This feast continued for seven days, and for its celebration, the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bearing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest. Booths or tabernacles of boughs were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people. [Cf: ST 09-23-97 para. 03] p. 336, Para. 1, [1897MS].

With sacred song and thanksgiving the worshipers celebrated this occasion. "O give thanks unto the Lord; for he is good; for his mercy endureth forever," arose triumphantly, while all kinds of music accompanied the united singing. The hills were made vocal, as the vast multitude, waving their branches of palm or myrtle, took up the strain and echoed the chorus. [Cf: ST 09-23-97 para. 04] p. 336, Para. 2, [1897MS].

At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time to the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem." He bore the flagon to the altar, which occupied a central position in the temple court. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that at the command of God had gushed from the granite rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and song;" "therefore with joy shall we draw water out of the wells of salvation." [Cf: ST 09-23-97 para. 05] p. 336, Para. 3, [1897MS].

As the sons of Joseph made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying his intention of attending. They watched him with anxiety. Tho they did not rank themselves with his disciples, yet they were impressed by his works, and they hoped that he would give an evidence of his power that would lead the Pharisees to see that he was what he claimed to be. What if he were the Messiah, the Prince of Israel! They cherished this thought with proud satisfaction. [Cf: ST 09-23-97 para. 06] p. 336, Para. 4, [1897MS].

So anxious were they about this that they urged Christ to go to Jerusalem. "Depart hence," they said, "and go into Judea, that thy

disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world." They had witnessed his works, and when it was rumored that he spent his night in prayer, after working all day, they with his mother came to him, thinking to compel him to cease from so continually taxing his strength. Now they said, "If thou do these things, show thyself to the world." The "if" expressed doubt and unbelief. They attributed cowardice and weakness to him. If he knew that he was the Messiah, if he really possessed such power, why not go boldly to Jerusalem, and assert his claims? Why not perform in Jerusalem the wonderful works reported of him in Galilee? [Cf: ST 09-23-97 para. 07] p. 336, Para. 5, [1897MS].

They reasoned from the selfish motives often found in the hearts of those ambitious for display. This spirit was the ruling spirit of the world. They were offended because, instead of seeking a temporal throne, Christ declared himself to be the Bread of Life. When he made this declaration, many of his disciples forsook him, and John says, "Neither did his brethren believe in him." They turned from him to escape the cross of acknowledging what his works revealed,--that he was the Sent of God. [Cf: ST 09-23-97 para. 08] p. 337, Para. 1, [1897MS].

Not Seeking the World.--"Then Jesus said unto them, My time is not yet come; but your time is alway ready. The world can not hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast. I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee." His brethren had spoken to him in a tone of authority, prescribing the course he should pursue. He cast their rebuke back to them, classing them not with his self-denying disciples, but with the world. "The world can not hate you," he said; "but me it hateth, because I testify of it, that the works thereof are evil." The world does not hate those who are like it in spirit; it loves them as its own. [Cf: ST 09-23-97 para. 09] p. 337, Para. 2, [1897MS].

The world was not a place of ease and self-aggrandizement for Christ. He was not watching for an opportunity to seize its power or its glory. It held out no such prize for him. It was the place into which his Father had sent him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing his work for the fallen race; but he was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in his work had its appointed hour. He must wait patiently. He knew that he was to receive the world's hatred; he knew that his work would result in his death; but to prematurely expose himself would not be the will of his Father. [Cf: ST 09-23-97 para. 10] p. 337, Para. 3, [1897MS].

"When his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret." In the midst of the feast, when the excitement concerning him was at its height, he entered the court of the temple, in the presence of the multitude. Because of his absence from the feast, it had been urged that he dared not place himself in the power of the priests and rulers. All were surprised at his presence. [Cf: ST 09-23-97 para. 11] p. 337, Para. 4, [1897MS].

Standing thus, the center of attraction to that vast throng, Jesus

addressed them as no man had ever done. His words were most clear and convincing, and again, as at Capernaum, the people were astonished at his teaching; "for his word was with power." [Cf: ST 09-23-97 para. 12] p. 337, Para. 5, [1897MS].

The feast was drawing to a close. The morning of the last crowning day found the people wearied from the long season of festivity. Suddenly Jesus lifted up his voice in tones that rang through the courts of the temple: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity; their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which should be in them a well of water, springing up into everlasting life. [Cf: ST 09-23-97 para. 13] p. 337, Para. 6, [1897MS].

The priest had that morning performed the imposing ceremony which represented the smiting of the rock in the wilderness. That rock was a symbol of Him who by his death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude, he set himself apart to be smitten, that the water of life might flow to the world. In smiting Christ, Satan thought to destroy the Prince of life, but from the smitten rock there flowed living water. As Jesus thus spoke to the people, their hearts thrilled with a strange awe, and many were ready to exclaim with the woman of Samaria, "Give me of this water, that I thirst not." [Cf: ST 09-23-97 para. 14] p. 338, Para. 1, [1897MS].

The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than it did to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted are offered the refreshing draught of eternal life. Jesus is still crying, "If any man thirst, let him come unto me, and drink." "Let him that is athirst come. And whosoever will, let him take the water of life freely." "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." Mrs. E. G. White. [Cf: ST 09-23-97 para. 15] p. 338, Para. 2, [1897MS].

There are many suffering from ill health to-day because they do not pay attention to the laws of health. They do not exercise their reason in caring for the human machinery that God has intrusted to them and thus they present to God a crippled offering. Many persons confine themselves in ill-ventilated rooms, where the air is not charged with its appropriate supply of oxygen. In expiration we are constantly throwing off from the lungs impurities that defile the air, and there is positive necessity of having a constant supply of pure air. Many breathe air that is poisoned, and the blood is not purified in the lungs, and passes into the body without being vitalized by a fresh current of air. The result is that such persons are troubled with giddiness, restlessness, with confused thoughts, and gloomy spirits. The process of digestion is not properly carried forward, the brain is

clouded, and the heart depressed. Such persons are suffering for want of exercise in the pure air. If they would have their organs perform their work properly, and be saved from the inroads of disease, they must change their course of action. [Cf: ST 09-23-97 para. 01] p. 338, Para. 3, [1897MS].

Schoolrooms are often death traps, as also are ill-ventilated bedchambers. If buildings are constructed in such a way that they can not have a constant supply of fresh air, the health of their inmates will surely be impaired. Ministers are often forced to pay a severe penalty for speaking in close, ill-ventilated buildings. The preacher marvels that he has not power to impress the people, when they, as well as himself, are suffering from lack of vitalizing air, and are thus rendered incapable of appreciating the subject upon which he is speaking. The want of the circulation of pure air in a church makes many a meeting of no effect; for labor is expended for naught, because the people can not keep awake. [Cf: ST 09-23-97 para. 02] p. 338, Para. 4, [1897MS].

There are many who imagine that they are health reformers, and that they are practising right habits in matters of diet. Many have wretched feelings, which they attribute to an insufficient amount of food, when these wretched feelings are due to a different cause altogether. Sometimes it is because the food is not of the right quality, or has not been properly prepared. Others who have indulged their appetite from childhood, think that it is essential for them to have food that tastes good, no matter how unhealthful may be its character. Thus they cultivate a perverted taste, and as a result have a diseased stomach. They abuse and overtax their digestive organs by eating that which they like rather than that which is good for them. On the other hand, many who think themselves patterns of strict propriety in matters of diet are in reality not intelligent health reformers, and their example is not worthy of imitation. They have educated their tastes in the wrong direction, and will have to learn anew what constitutes health reform. Some who have professed to be health reformers have said that they were furnished with rich food from their youth, and that their tastes were cultivated to enjoy this kind of a diet. But such should understand that they should take a different course, and educate themselves to enjoy simple, nutritious food. They should study to prepare inexpensive dishes for the table. Those who profess to be health reformers should not mislead others by their own habits of eating. Neither by precept nor example should they give a false example in these matters. If we do not begin to practise economy now, we shall be compelled to practise economy in the near future. Time is money; it belongs to God. To use precious time in preparing a variety of dishes that will only result in dyspepsia, is certainly putting time to a wrong use. The cook should not be made a slave, or be required to cater to appetite. Let the diet be of such a character that she may prepare it, and yet have time for the reading of her Bible, for prayer, and for relaxation from labor. We should not cherish self-indulgence, or teach others by our example to follow in a selfish course. We should understand what we are about, and consider what kind of impressions we are making upon the minds of those who look to us for guidance. [Cf: ST 09-23-97 para. 03] p. 338, Para. 5, [1897MS].

As applied to diet, true hygiene demands the intelligent selection of the most healthful articles of food, prepared in the simplest and most

healthful manner. It is customary to provide a variety of vegetables and other articles of diet for the first course at dinner. Then fashion requires that dessert shall come on the table in puddings, custards, or other kinds of sweets. To introduce such combinations into the stomach after partaking of vegetables and fruit is anything but wise. A large share of the endless mixtures called health reform dishes is in reality anything but healthful. Grains and fruits, or vegetables with bread and accompaniments, are all that the system needs. It would be better not to tax the stomach with unhealthful desserts, and not to demand that the cook expend time and strength and ingenuity in preparing them. It would be much better to discard the sweet puddings, jams, and marmalade, which cause fermentation in the stomach. When these are banished from our tables, when we have sweeter stomachs, we shall have sweeter tempers, and be better enabled to live a Christian life. [Cf: ST 09-23-97 para. 04] p. 339, Para. 1, [1897MS].

There is real common sense in health reform. We can not all eat the same things. Some articles of food that are wholesome and palatable to one person may be hurtful and unpalatable to another. Some can not use milk, while others can subsist upon it. Some can use dried beans and peas, while others find them indigestible. Some, whose stomachs are sensitive, can not use the coarser kinds of graham flour. It is impossible to make an unvarying rule by which to regulate every one's dietetic habits. Do not indulge the idea that we are health reformers only as we use mush for breakfast. There are some who can not eat mush and have a healthy stomach. [Cf: ST 09-23-97 para. 05] p. 339, Para. 2, [1897MS].

But while we would recommend simplicity in diet, let it be understood that we do not recommend a meager diet. Let there be a plentiful supply of fruits and vegetables that are in a good condition. Overripe fruit or wilted vegetables ought not to be used. Vegetables and fruit should not be eaten at the same meal. At one meal use bread and fruit, at the next bread and vegetables. Thus we may have all the variety that we need to desire, and if we must have puddings and custards, let bread and these articles form the meal. [Cf: ST 09-23-97 para. 06] p. 339, Para. 3, [1897MS].

In order to preserve health, we must practise temperance in all things,--temperance in labor, temperance in study, temperance in eating and drinking. Our heavenly Father sent light on health reform to guard against the evil that results from a debased appetite. He would have us know how to use with discretion the good things he has provided for us. By exercising temperance in our daily life, by loving purity and holiness, we may become sanctified through the truth. [Cf: ST 09-23-97 para. 07] p. 339, Para. 4, [1897MS].

Intemperance in eating and drinking, intemperance in labor, intemperance in almost everything, exists on every hand. Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them that they ought to rest, are never gainers. They are living on borrowed capital. They are expending vital force which they will need at a future time. When the energy they have so recklessly used, is demanded, they fail for want of it. Physical strength is gone, and mental power unavailable. They realize that they have met with loss. Their time of need has come, and their physical resources are exhausted. Those who violate the laws of

health will sometime have to pay the penalty. God has provided us with constitutional force, and if we recklessly exhaust this force by continual overtaxation, our usefulness will be lessened, and our lives end prematurely. Mrs. E. G. White. [Cf: ST 09-23-97 para. 08] p. 339, Para. 5, [1897MS].

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." [Cf: ST 10-07-97 para. 01] p. 340, Para. 1, [1897MS].

It is the privilege of every member of the family of God to know his will in regard to his course of action. The Lord would be sought unto by all who would be instructed and enlightened by the Holy Spirit. He is ready to commune with his people. He declares: "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 I 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. 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 can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." [Cf: ST 10-07-97 para. 02] p. 340, Para. 2, [1897MS].

Every individual must seek by earnest prayer to know the Word of God for himself, and then to do it. Only by daily putting his trust in God, and not in the arm of flesh, will any soul obtain the experience essential to answer the prayer of Christ, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: ST 10-07-97 para. 03] p. 340, Para. 3, [1897MS].

"Come unto me," is the invitation of Christ. By this he does not mean that we shall go to the next town or to the ends of the earth to learn what course to pursue. He desires us to trust in him as our present Helper, as One who will overrule all things for the best. "If any of you lack wisdom," he says, "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: ST 10-07-97 para. 04] p. 340, Para. 4, [1897MS].

"In quietness and confidence shall be your strength." This is the lesson given to every soul. The strength of every soul is in God and not in man. Quietness and confidence is to be the strength of all who give their hearts to God. In all our temporal concerns, in all our cares and anxieties, we need to wait upon the Lord. "Put not your trust in princes, nor in the sons of men," is the word that comes to us. The Lord has united our hearts with his. If we love him, and are accepted

in his service, we shall bring all our burdens to the Lord, and wait upon him. Then we shall have an individual experience, a conviction of his presence and his readiness to hear our prayer for wisdom and for instruction, that will give us assurance and confidence in his willingness to succor in perplexity. [Cf: ST 10-07-97 para. 05] p. 340, Para. 5, [1897MS].

God would have us rejoice, and praise him every day for the privilege granted us in the words 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." A kind and loving Friend and Father is overruling all things. And if this is true of individuals and nations, how much more of his church, his chosen ones. [Cf: ST 10-07-97 para. 06] p. 341, Para. 1, [1897MS].

The church is established, not on theories of men, not on long-drawn-out plans and forms. It is built on the Rock Christ Jesus, "and the gates of hell shall not prevail against it." This is the Rock upon which the church may build successfully. It is the living presence of God. The weakest may depend upon it. Those who think themselves the strongest may become the weakest unless they depend upon Christ, as their efficiency, their worthiness. As long as the members of the church shall through faith draw nourishment from Christ, and not from man's opinions and devisings and methods; if, having a conviction of the nearness of God in Christ, they put their entire trust in him, they will have a vital connection with Christ, as the branch has connection with the parent stock. [Cf: ST 10-07-97 para. 07] p. 341, Para. 2, [1897MS].

The Lord would have all come to him as their refuge. He would have them come to him for counsel and instruction, for comfort and for hope, in all their anxieties. To him you may tell all your griefs. You will never be told, "I can not help you." To him all your troubles are worthy of consideration. You may have his help under every difficulty. You may, I may, the weakest one in all the ranks of believers may, trust in a loving, pitiful, faithful High Priest, who is touched with the feelings of our infirmities. He keeps us safe from Satan's power even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the author and finisher of his faith. All who will do this, will work calmly and quietly, as if in view of the whole heavenly universe. They will trust to no man's opinion of their virtues, but feeling an individual responsibility resting upon them in temporal and eternal things, they will put their trust in God. [Cf: ST 10-07-97 para. 08] p. 341, Para. 3, [1897MS].

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." "Then shalt thou delight thyself in

the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." [Cf: ST 10-07-97 para. 09] p. 341, Para. 4, [1897MS].

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward him as his Saviour. He knows by experience what are the weaknesses of humanity, what are their wants, and where lies the strength of their temptations. The weakness of our human nature will not bar our access to the heavenly Father; for Christ was tempted in all points like as we are, "yet without sin." [Cf: ST 10-07-97 para. 10] p. 341, Para. 5, [1897MS].

Christ has not a casual interest in us. His love for us is stronger than that of a mother for her child. Says the prophet, "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Our Saviour has purchased us by human suffering and sorrow. He suffered insult, reproach, abuse, mockery, rejection, and death. God is near in Christ's atoning sacrifice, in his intercession, his loving, tender, ruling power over his church. Seated by the eternal throne, he watches his children with intense interest. He is watching over you, trembling child of God. He will make you secure under his protection. His promises are: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." "Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." "They that trust in the Lord shall be as Mount Zion, which can not be moved, but abideth for ever." Mrs. E. G. White. [Cf: ST 10-07-97 para. 11] p. 342, Para. 1, [1897MS].

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: ST 10-14-97 para. 01] p. 342, Para. 2, [1897MS].

Our future, eternal happiness depends upon having our humanity, with all its capabilities and powers, brought into obedience to God, placed under the control of Divinity. Many have no real faith in Christ. They say, "It was easy for Christ to obey the will of the Father; for he was divine." But God's Word declares, "He was tempted in all points like as we are." Christ was tempted according to his elevation of mind; but he would not weaken or cripple his divine power by yielding to temptation. In his life on earth he was a representative of what men may become through the privileges and opportunities granted them in him. [Cf: ST 10-14-97 para. 02] p. 342, Para. 3, [1897MS].

In order that the human family might have no excuse because of temptation, Christ became one with them. The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent. He lived the life which he requires of all who claim to be his children. Thus was cut off the powerful argument of Satan that God

required of humanity a self-denial and subjection that he would not himself render. The weapons that Satan designed to use against God, were taken from his hands. [Cf: ST 10-14-97 para. 03] p. 342, Para. 4, [1897MS].

When Satan tempted our first parents in Eden he said, "Yea, hath God said, Ye shall not eat of every tree of the garden? . . . 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." Thus he tried to flatter Eve into believing that they should be raised above the sphere of humanity. But Christ, by the example he has set before us, encourages the human family to be men, obeying the Word of God within the sphere of their humanity. He himself became a man, not a bond-slave to Satan, to work out his attributes, but a man in moral power, obedient to the law of God, which is the transcript of his character. [Cf: ST 10-14-97 para. 04] p. 342, Para. 5, [1897MS].

Christ became a man that he might mediate between man and God. He clothed his divinity with humanity, he associated with the human race, that with his human arm he might encircle humanity, and with his divine arm grasp the throne of Divinity. And this humiliation on his part was that he might restore to man the original mind, the image of God, which he lost in Eden through Satan's alluring temptations, that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden. [Cf: ST 10-14-97 para. 05] p. 343, Para. 1, [1897MS].

The Lord has given Jesus to our world, to a life of suffering and a shameful death, in order to save perishing souls. In the place of punishing the guilty sinner, the Lord allowed his only-begotten Son to suffer the penalty of transgression, that man might have another opportunity, that another probation might be granted him in which to return from his transgression to his loyalty to God. By thus dying for man, Christ has shown that his love for the human family is measureless. And having done this, he will not withhold any facilities, any gift of heaven, that will enable man to accomplish the glorious work of salvation. [Cf: ST 10-14-97 para. 06] p. 343, Para. 2, [1897MS].

God would have us realize that all this was done to counterwork sin and rebellion against him, and bring in everlasting righteousness. Christ is able and willing to save unto the uttermost all that come unto God by him. Through his servant he declares, "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." As obedient children, we have the privilege of relationship with God. "If children," he says, "then heirs, heirs of God and joint heirs with Christ." [Cf: ST 10-14-97 para. 07] p. 343, Para. 3, [1897MS].

God loves his children the same as he loves his only-begotten Son. Then let us have a sense of our relationship to him, and walk circumspectly before the world. This world is our training place for the world to come. If we would be saints in heaven, we must first be saints on earth. Wherever we are we must bear in mind that we are near to God. If we would only believe that angels of God are constantly around us to protect us from Satan's snares, and to be a present help

in every time of need, we would grow strong. Having a sense of our companionship we would do the things that are pleasing in the sight of God. How careful would we be lest our words should offend Christ, whose character we are to represent to the world. We need to meditate and converse on the mercy and love and compassion of God for us. Satan is not at all pleased with such pure, ennobling, and elevating themes, and he draws apart from us. God's promise is, "Draw nigh to God, and he will draw nigh to you." [Cf: ST 10-14-97 para. 08] p. 343, Para. 4, [1897MS].

Through the moral power Christ has brought to man, we may give thanks unto God, who has made us meet for the inheritance of the saints in light. Through Jesus Christ every man may overcome in his own behalf standing in his own individuality of character. The word comes to him, "Behold the Lamb of God, that taketh away the sin of the world." Our whole earthly solace hangs upon him whose mission to earth was to give power unto men. [Cf: ST 10-14-97 para. 09] p. 343, Para. 5, [1897MS].

Christ would have us yoke up with him. "Learn of me," he says, "for I am meek and lowly in heart; and ye shall find rest unto your souls." Then we shall be overcomers. We "shall see his face," and his name shall be in our foreheads. We shall be his chosen ones on earth, to enjoy the kingdom of his grace; we shall be with him in the heavenly world, to share in the kingdom of his glory. We shall be heirs of God, and joint heirs with Christ; for he is our portion and our inheritance. We shall be partakers of his divine nature, and one with him in his perfection. We shall have the same life as Jesus; for we are sons and daughters of God. [Cf: ST 10-14-97 para. 10] p. 343, Para. 6, [1897MS].

God has a kingdom awaiting his children whom he has tested and tried in a world marred and corrupted by sin. Mansions are prepared for all who have subjected themselves in obedience to the divine law. Christ declared to his disciples: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [Cf: ST 10-14-97 para. 11] p. 344, Para. 1, [1897MS].

Jesus asks no more of men than that they shall follow in his footsteps. He was the Majesty of heaven, the King of glory; but for our sake he became poor, that we through his poverty might be made rich. Almost his last words to us are. "Let not your heart be troubled; ye believe in God, believe also in me." Instead of being sorrowful, your hearts troubled, you should rejoice. For your sake I came into the world. For your sake I have been a disinterested worker in the world. In the future I shall be engaged, just as devotedly, in an important work in your behalf. I came into the world to redeem you; I go away to prepare an abiding place for you in my Father's kingdom. Mrs. E. G. White. [Cf: ST 10-14-97 para. 12] p. 344, Para. 2, [1897MS].

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I

possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." This parable was spoken to show the need of true humility. [Cf: ST 10-21-97 para. 01] p. 344, Para. 3, [1897MS].

Both these men are represented as resorting to the same place for prayer. Both came to meet with God. But what a contrast there was between them! One was full of self-praise. He looked it, he walked it, he prayed it; the other realized fully his own nothingness. The Pharisee was looked upon as righteous before God, and thus he was in his own estimation. The publican, in his humility, looked upon himself as having no claim to the mercy or approval of God. [Cf: ST 10-21-97 para. 02] p. 344, Para. 4, [1897MS].

"God, I thank thee, that I am not as other men are, . . . or even as this publican," the Pharisee prayed proudly. The publican would not so much as lift his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner." The Searcher of hearts looked down upon both men, and he discerned the value of each prayer. He looks not on the outward appearance; he judges not as man judges. He does not value man according to his rank, talent, education, or position. "To this man will I look," he declares, "even to him that is poor, and of a contrite spirit, and trembleth at my word." He saw that the Pharisee was full of self-importance and self-righteousness, and the record was made against his name, "Weighed in the balances, and found wanting." His self-righteous prayer was unanswered. But the poor publican, who could only say, "God be merciful to me a sinner," moved the pity of the Lord; and his prayer was accepted. "I tell you," said Christ, "this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." [Cf: ST 10-21-97 para. 03] p. 344, Para. 5, [1897MS].

"God, I thank thee, that I am not as other men are." This prayer represents the prayers of many. They think that because they perform outward religious duties, they are entitled to the approval of God. Like the Pharisee, they say, "God, I thank thee that I am not as other men are." But they are self-centered and self-sufficient, and, altho they pray, they are unblessed of God. He says to them: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: ST 10-21-97 para. 04] p. 345, Para. 1, [1897MS].

The Majesty of heaven humbled himself from the highest authority, from the position of one equal with God, to the lowest place, that of a servant. His home was in Nazareth, a place proverbial for its wickedness. His parents were among the lowly poor. His trade was that of a carpenter, and he labored with his hands to do his part in sustaining the family. In order to save sinful man, he left his riches, his splendor, his honor, his glory, for a life of humility, shame, and

reproach. He came not to be ministered unto, but to minister. He came not to do his own will, but the will of Him that judgeth righteously. From his lips were heard the words, "I can of mine own self do nothing." His humility did not consist in a low estimate of his own character and qualifications, but in humbling himself to fallen humanity, in order to raise them with him to a higher life. [Cf: ST 10-21-97 para. 05] p. 345, Para. 2, [1897MS].

A Distinguishing Characteristic of God's People.--Among the peculiarities which should distinguish God's people from the world is their humility. That man is nearest God, and is the most honored of him, who has the least self-importance and self-righteousness, the least trust and confidence in self, who waits on God in humble trusting faith. Instead of being ambitious to be equal with each other in honor and position, or perhaps even higher, we should seek to be the humble, faithful servants of Christ. [Cf: ST 10-21-97 para. 06] p. 345, Para. 3, [1897MS].

Christ has invited 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." In humility and lowliness of mind we find great peace and strength. They shine brightest who feel most their own weakness; for such make Christ their righteousness. God brings men over this ground again and again, increasing the pressure until perfect humility and a transformation of character bring them into harmony with Christ, and they are victors over themselves. [Cf: ST 10-21-97 para. 07] p. 345, Para. 4, [1897MS].

In self-love, self-exaltation, and pride, there is great weakness; but in humility there is great strength. Pride and self-importance, when compared with humility and lowliness, are indeed weakness. It was our Saviour's gentleness, his plain, unassuming manners, that made him a conqueror of hearts. But in our separation from God, in our pride and darkness, we are constantly seeking to elevate ourselves, forgetting that lowliness of mind is power. [Cf: ST 10-21-97 para. 08] p. 345, Para. 5, [1897MS].

True humility means working for God, trusting entirely to his guidance. God looks down from heaven with pleasure on the trusting, believing ones who have a full sense of their dependence on him. To such he delights to give when they ask him. "He satisfieth the longing soul, and filleth the hungry soul with good things." "The meek shall eat and be satisfied; they shall praise the Lord that seek him." "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain." 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. [Cf: ST 10-21-97 para. 09] p. 346, Para. 1, [1897MS].

"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." "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God

chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." Mrs. E. G. White. [Cf: ST 10-21-97 para. 10] p. 346, Para. 2, [1897MS].

"He that is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad." The mind, the heart, the strength, of every son and daughter of Adam, belongs to God. None of us are at liberty to shape our own course of action as we please. And we can not possibly be neutral. Our influence is cast either for the right or for the wrong. Do not think that because you do not manifest decided hostility against Christ, you are doing him service. Those who think thus deceive their own souls. Every time that you are not guided by the Holy Spirit, your influence is used against Christ. You are scattering abroad. We can not withhold from Christ a portion of his intrusted goods and resources without giving the power of darkness an advantage. By withholding that which God has given us to use in his service, be it time, or means, or influence, we work against him. [Cf: ST 10-28-97 para. 01] p. 346, Para. 3, [1897MS].

God's workers should earnestly cooperate with heavenly intelligences, using every particle of light and grace for the saving of the souls for whom Christ has died. When one of Christ's professed servants relaxes his hold, Satanic agencies take up the work, hurting and destroying where an active, interested worker might save and strengthen. [Cf: ST 10-28-97 para. 02] p. 346, Para. 4, [1897MS].

Souls are in the darkness of error, ignorant of God, of Christ, and of the truth. But too many of those who call themselves Christians, carry no burden for their fellow-beings. They expect the minister to devise all the plans, and set in operation all the influences that are to win souls to the cross of Christ. By far the larger number of professed Christians feel themselves detached from the perishing world around them. Yet they are a part of the great web of humanity, and Heaven looks upon them as brothers to sinners, as well as to saints. As they mingle with others, they exert an influence that either helps souls on the way to heaven, or helps to drive them to perdition. Each one acts himself. [Cf: ST 10-28-97 para. 03] p. 346, Para. 5, [1897MS].

I would that those who profess to be servants of Christ could, with the angels, look down from the heavenly courts upon the world, and upon the churches that profess to be serving God and obeying his orders. What would they see?--They would see God's precious time spent, and nothing accomplished. They would see his intrusted means used for self-gratification and self-indulgence. [Cf: ST 10-28-97 para. 04] p. 347, Para. 1, [1897MS].

What more would they behold from the lofty heavens, from which angels descend, cooperating with every one who is dedicated to the service of God?--They would see that this world is the scene of a continuous conflict. They would see that human beings are required to fill posts of duty. They would see unnumbered agencies of evil at work, taking advantage of those who are off guard, to set in operation influences fraught with evil. [Cf: ST 10-28-97 para. 05] p. 347, Para. 2, [1897MS].

What further would they see?--They would see that in the great judgment day those who have not worked for Christ, who have drifted

along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of the whole earth with those who did evil. Both receive the same condemnation. If those who thus wasted their lives were given another probation, would they not work soberly and righteously, with soul and mind and strength, to accomplish something for the Master, who left them an example by his life of self-denial and self-sacrifice, by his diligence in the work of saving perishing souls? [Cf: ST 10-28-97 para. 06] p. 347, Para. 3, [1897MS].

When Satan succeeds in lulling the professed followers of Christ to carnal security, so that they fall asleep at their post, as shout of joy runs through the ranks of the invisible foe. The enemy uses the listless, sleepy indolence of Christians to strengthen his forces and win souls to his banner. Many who think that, tho they are doing no actual work for Christ, they are yet on his side, are enabling the enemy to preoccupy ground and gain advantages. By their failure to be wide-awake, diligent workers for the Master, by leaving duties undone, and words unspoken, they have allowed Satan to gain control of souls. [Cf: ST 10-28-97 para. 07] p. 347, Para. 4, [1897MS].

There is an abundance of work to be done in our world, and no one with reason and a knowledge of the will of God will be excused from doing his share. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, against the mighty." These words mean much to those who have no spirit to labor, no desire to wear the yoke or lift the burdens in the service of Christ. Our faith must be a living faith. It must work by love, and purify the soul. We are to study to show ourselves approved, workmen that need not to be ashamed. We are to employ our intrusted capabilities in God's service, thus demonstrating our fidelity to him. If we do only a third of what our talents enable us to do, with the other two-thirds of our power we are working against Christ. [Cf: ST 10-28-97 para. 08] p. 347, Para. 5, [1897MS].

"Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." "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 peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Mrs. E. G. White. [Cf: ST 10-28-97 para. 09] p. 347, Para. 6, [1897MS].

While in the upper chamber, just previous to his betrayal, Jesus poured forth the burden of his soul in words of comfort, of counsel, and of prayer which would ever remain imprinted on the hearts and minds of his disciples. But throughout his whole discourse, he made no mournful allusion to his own sufferings and death. The Shepherd knows he will be smitten, that the rod lifted in his Father's hand will fall heavily upon him because of the law transgressed, but he thinks only of his followers. His heart of tenderest love is ever seeking to cheer them, and to prepare them for their disappointment and his absence.

Looking around upon the little flock so soon to be left without a shepherd, he tenderly said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [Cf: ST 11-04-97 para. 01] p. 348, Para. 1, [1897MS].

Christ longed to have his disciples understand the privileges and advantages coming to them through his death upon the cross. If they had heeded these last lessons, what instruction they would have received! One who loved them was seeking to give them special instruction. He was thinking of them, praying for them. His eye read every phase of their experience during the terrible ordeal through which he was about to pass. O, if they could have looked into that heart of infinite love! If they could only have seen how sorry he was for them! Had they known more of Jesus, more of the deceptions of the human heart; if they could have known of the sorrow of Christ's heart, that the Shepherd was to be smitten and his sheep scattered; had they but comprehended that he was to gather them again, to speak to them with comforting assurance, they would have known more what his great sacrifice meant. [Cf: ST 11-04-97 para. 02] p. 348, Para. 2, [1897MS].

The last supper ended, Christ bent his steps toward the place of his severest suffering in humanity. Jesus had often resorted to Gethsemane with his disciples for meditation and prayer; but never before had he visited the spot with a heart so full of sorrow. In tones of deepest anguish he addressed his disciples: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." [Cf: ST 11-04-97 para. 03] p. 348, Para. 3, [1897MS].

The period that is to answer to the prophetic past has come, and Jesus takes his disciples over the terrible scenes about to be enacted. He speaks of their scattering and forsaking him at the very time when he most needs their sympathy and their prayers. But he does not allow this thought of sadness to leave a depressing gloom upon them. He wants their hearts to know no fear, but to trust in him. He revives them with hope, assuring them that he will break the fetters of the tomb. "After I am risen," he says, "I will go before you into Galilee." [Cf: ST 11-04-97 para. 04] p. 348, Para. 4, [1897MS].

But now Peter feels that he must speak, and assure his Master that he will never be guilty of forsaking his Lord. "Though all men should be offended because of thee," he says, "yet will I never be offended." [Cf: ST 11-04-97 para. 05] p. 348, Para. 5, [1897MS].

Peter did not realize that in this very assertion he was refusing caution and reproof from Christ. The time had come when silence was eloquence, when to think in quietness was far better than any speech he could have made. But Peter knew so little of his own heart that he denied the truthfulness of Christ's statement. [Cf: ST 11-04-97 para. 06] p. 349, Para. 1, [1897MS].

In answer Jesus said, "Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice." Jesus could see the future. He could read even the thoughts of the heart. He knew that Peter's

first denial would not stop there. His first denial would give occasion to deny again, and the second brought circumstances in its train to lead him to deny the third time, and that with cursing and swearing. [Cf: ST 11-04-97 para. 07] p. 349, Para. 2, [1897MS].

On one occasion Christ had declared to his hearers: "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 heareth me, even he shall live by me." These words were spoken to test them; and when they heard them, many of his disciples said among themselves, "This is an hard saying, who can hear it?" The spiritual perception of these followers could not grasp Christ's words, and "from that time many of his disciples went back, and walked no more with him." Turning to the twelve, Jesus said, "Will ye also go away?" But Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." [Cf: ST 11-04-97 para. 08] p. 349, Para. 3, [1897MS].

What honor Peter might have done his Lord had he received his words. When tempted to deny his Lord it was his privilege to solicit Christ's help as earnestly as when, ready to sink beneath the tempestuous waves, he cried, "Lord, save, or I perish." Then his cry for help brought him a hand that grasped his own; and now, had he said: "Lord, I receive thy word; although I can not see that it is possible. I love thee, but I do not know myself; and I ask thee to save me from denying thee, whom I so love," Christ would have saved him from himself. He would have asked for him help of his heavenly Father. He would have prayed that Peter might have been made watchful over his temper, vigilant when most strongly assailed by the enemy, wide-awake to Satan's wily assaults. Then how watchful Peter would have been to maintain his loyalty to Christ! While others might deny their Lord, he would have remained steadfast. He would have listened silently, and learned of Jesus how to conduct himself under charges and provocation, and in the darkest hour. Then he would have come close to the Saviour, and would have done honor to Christ. [Cf: ST 11-04-97 para. 09] p. 349, Para. 4, [1897MS].

But he proved unfaithful, unworthy of being the depository of the rich treasure of God's grace. At this time Peter should have been examining himself. How distrustful of self should he have been! But he refused to admit that the picture presented before him was correct, and in the place of inviting research, altho the Holy Spirit of God had revealed to him the character he would manifest under test and trial, he refused to accept it. [Cf: ST 11-04-97 para. 10] p. 349, Para. 5, [1897MS].

Peter should have taken it for granted that Jesus knew him better than he knew himself. He should have humbled his heart, and asked for special grace that this thing might not be. But this opportunity presented to him he lost by not heeding or believing the warning given. In a most decided manner he declared, "Though I should die with thee, yet will I not deny thee." Peter was thoroughly honest in this assertion, but he was not half as wise as he thought himself to be. He was ignorant of himself. He did not realize his own weakness. He needed

a distrust of self, and deeper views of God. If he had humbled his soul before God, in the place of denying the searching and reading of his inmost soul, he would have said with the prophet, "Woe is me; for I am undone; because I am a man of unclean lips." [Cf: ST 11-04-97 para. 11] p. 350, Para. 1, [1897MS].

And so it is to-day. The reason why so many of Christ's professed disciples fall into grievous temptation, and make work for repentance, is that they are deficient in a knowledge of themselves. Here is where Peter was so thoroughly sifted by the enemy. Here is where thousands will make shipwreck of faith. But, altho we may have temptations, altho we may be beset by the wily foe, yet if we have the fear of God before us, angels that excel in strength will be sent to our help, and we shall be more than a match for the powers of darkness. Jesus lives. He died to make a way of escape for a fallen race, and he lives to-day to make intercession for us. As we travel in the narrow way, and have to contend with principalities and powers and meet the opposition of foes, we should bear in mind that provision has been made for us. Help has been laid upon One that is mighty, and through him we may conquer. Mrs. E. G. White. (*Concluded next week.*) [Cf: ST 11-04-97 para. 12] p. 350, Para. 2, [1897MS].

Peter needed a deeper, broader knowledge of Jesus Christ. He had listened to his words and enjoyed his lessons. He had acknowledged him to be the Son of God, and he believed him to be thus; but he had only touched the margin of faith in Christ. There were depths in the knowledge of his character which demanded his homage, his faith, his tribute of perfect trust and unshaken confidence. "Thou shalt see greater things than these," is the promise that invites increased expectation. [Cf: ST 11-11-97 para. 01] p. 350, Para. 3, [1897MS].

Jesus stood ready to reveal himself to Peter. In his great love he told him of his denial. He sought to reveal the defects of his character, and his need of the help which Christ alone could give. He told Peter that he was mistaken in his ideas of himself, and that in not receiving and believing the words of Christ, he was doing the very evil of which Christ had declared he would be guilty. How earnest, then, should have been Peter's prayers, that the Lord would teach him how to resist the wiles of the devil, how to be watchful against his temptations! But Peter's boastful assertions, while refusing to see himself as Christ viewed him, were causing his light to grow dim. [Cf: ST 11-11-97 para. 02] p. 350, Para. 4, [1897MS].

Jesus did not try farther to make Peter believe that he knew the course he would pursue; but he knew that "the heart is deceitful above all things, and desperately wicked." "Simon, Simon," he said, "behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." [Cf: ST 11-11-97 para. 03] p. 350, Para. 5, [1897MS].

The object of conversion is twofold, personal and relative. It is to bless us, and to make us a blessing. This is an individual work; but those who profess to believe the Word of God have so long accustomed their minds to be content with little things that they have disqualified themselves to discern and appreciate the great things prepared for them. In the place of receiving into good and honest

hearts the Word that God sends in messages to help them, to elevate, ennoble, and sanctify them, they cavil and gossip over it, because it cuts directly across their inclinations. In the place of seeing their need of conversion, they regard the means which the Lord has provided to change their characters as idle tales. To them their habits are stronger than truth. Individual conversion means a change of character. Man must place himself in personal relation to Christ, that, in the place of following his own hereditary and cultivated tendencies, he may have the mind of Christ, placing himself under the moulding influence of the Holy Spirit. [Cf: ST 11-11-97 para. 04] p. 351, Para. 1, [1897MS].

O, that Peter had better learned the lesson given in the fifteenth chapter of John, of the necessity of abiding in Christ! "As the branch cannot bear fruit of itself," said Christ, "except it abide in the vine; no more can ye, except ye abide in me." Peter was listening to his words as, pointing to a vine on which was a withered branch, he said: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit. . . . As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . 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." [Cf: ST 11-11-97 para. 05] p. 351, Para. 2, [1897MS].

Peter denied the Man of Sorrows in his acquaintance with grief, in the hour of his humiliation; but he was filled with shame and sorrow for his act. With blinding tears he made his way to the solitudes of the Garden of Gethsemane, and there prostrated himself where he had seen his Saviour's prostrate form. He remembered with remorse that he was asleep when Jesus prayed during those fearful hours. His proud heart broke, and penitential tears moistened the sod so recently stained with the bloody sweat-drops of God's dear Son. He left the garden a converted man. [Cf: ST 11-11-97 para. 06] p. 351, Para. 3, [1897MS].

Then how tender and charitable, how meek and forgiving, Peter revealed himself to be! While under the test, he had been but a very dim reflector of the character of his Lord. How much of infirmity, of unmortified sin, of carelessness of spirit, of unsanctified temper, of heedlessness in entering into temptation, he revealed, rather than giving up his own way and will! But now he was ready to pity the tempted. He was humbled, and could sympathize with the weak and erring. He could caution and warn the presumptuous, and was fully fitted to strengthen his brethren. [Cf: ST 11-11-97 para. 07] p. 351, Para. 4, [1897MS].

Peter's history has a lesson for us. We need an abiding Christ with us, as Enoch had when he walked with God three hundred years. We can have what Enoch had. We can have Christ as our constant companion. Enoch walked with God, and when assailed by the tempter, he could talk with God about it. He had no "It is written," as we have, but he had a knowledge of his heavenly Companion. He made God his counselor, and was closely bound up with Jesus. And Enoch was honored in his course. He was translated to heaven without seeing death. And those who will be translated at the close of time will be those who commune with God on earth. Those who make manifest that their life is hid with Christ in God will ever be representing him in all their life practises. [Cf: ST

11-11-97 para. 08] p. 351, Para. 5, [1897MS].

The highest testimony that Peter could have borne for Christ under trial would have been to reveal his steadfast principles, and in revealing the pure, holy beauty of the character of Christ, show that Christ was abiding in him. The Lord would have his followers reveal in their life-practises his life of self-denial, lifting the cross at every step. We are to show our consecration in every act. And this will be the highest testimony that we can bear to the Redeemer's glory. [Cf: ST 11-11-97 para. 09] p. 352, Para. 1, [1897MS].

The Word must be studied, it must rule in the heart, that we may be prepared to bring from the treasure-house good things. Let the Word of God dwell in you richly; then when you are assailed, you will have the armor of God to wear. Having done all, you may stand. When the host of hell seek to destroy with temptations, you will be ready with sharp perception to discern their wiles, and meet them as Christ met his enemy in the wilderness,--with, "It is written." [Cf: ST 11-11-97 para. 10] p. 352, Para. 2, [1897MS].

When men feel themselves strong, then it is that they need the words of inspiration brought to their minds, "Let him that thinketh he standeth take heed lest he fall." Had Peter taken heed, he would not have disgraced himself, and put Christ to open shame. Often the tempted one does not realize that he has unseen, heavenly agencies working in his behalf; but this is so. When we feel our personal weakness, when we depend on Christ, and not on self, we have done what we can. Then the heavenly intelligences are ready to lift up a standard for us against the enemy, saying to the Satanic agencies, "Thus far shalt thou go, and no farther." At such times if words were to pass from Christ to us, they would be, spoken gently and sympathisingly, "Abide in my love. Be of good cheer. Thou art in Christ's heart; thou art not alone." Mrs. E. G. White. [Cf: ST 11-11-97 para. 11] p. 352, Para. 3, [1897MS].

While he was still among them, Christ sought to give to his disciples all the encouragement possible; for they were to be sorely tried. "Let not your heart be troubled," he said, "ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. . . . Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world 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." [Cf: ST 11-18-97 para. 01] p. 352, Para. 4, [1897MS].

Christ himself was the truth. The world would not listen to his pleadings. They would not accept him as their guide; therefore they could not discern unseen things; spiritual things were unknown to them. But his disciples had discerned in him the Way, the Truth, and the Life, and his promise to them was that they should have his abiding

presence. They should have an experimental knowledge of the only true God, and Jesus Christ, whom he hath sent. He who had begun a good work in them would perform it unto the day of Jesus Christ. [Cf: ST 11-18-97 para. 02] p. 352, Para. 5, [1897MS].

The thought that their Teacher was going to leave them filled the disciples with sorrow; but Christ comforted them with the assurance that he was coming again to take them to the place he would prepare for them. He assured them that if he went not away, he could not provide them with an advocate; that if they only knew of the blessings that were to come because of his departure, they would not mourn; they would rejoice in the presence of the Holy Spirit, who was to be with them always. He told them that if he went not away, they could not do a greater work; but that, deprived of his personal presence, by faith they would see and know him, and by continuance in his love, by showing their appreciation of the truth in revealing to others what the truth is, by obeying his commandments and bearing a living, vital testimony, by doing his work that he would leave in their hands, carrying it forward to completion, they would become representatives of himself. [Cf: ST 11-18-97 para. 03] p. 353, Para. 1, [1897MS].

"I will not leave you comfortless," Christ continued; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [Cf: ST 11-18-97 para. 04] p. 353, Para. 2, [1897MS].

Importance of Obedience.--Christ attaches a weight of importance to the obedience of his people to the commandments of God. They are to have an intelligent knowledge of them, and bring them into their daily life. But man can keep the commandments of God only as he is in Christ, and Christ in him. And while he is in Christ, having light on his commandments, it is not possible for him to disregard the least of them. None will keep the law of God unless they love Him who is the only-begotten of the Father. And, none the less surely, if they love him, will they express that love by steadfast, willing obedience. And all who love Christ will be loved of the Father, and he will manifest himself to them. In all their emergencies and perplexities they will have a helper in God. [Cf: ST 11-18-97 para. 05] p. 353, Para. 3, [1897MS].

But it was difficult even for the disciples to understand the words of Christ. That Christ should manifest himself to them, and yet be invisible to the world, was a mystery to them. They could not understand the words of Christ in spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet he be unseen by the world. They had yet to learn that the inward spiritual life, all fragrant with the obedience of love, would give them the spiritual power they needed. [Cf: ST 11-18-97 para. 06] p. 353, Para. 4, [1897MS].

"Lord, how is it," questioned one of the disciples, "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. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Cf: ST 11-18-97 para. 07] p. 353, Para. 5, [1897MS].

Enlightenment by the Spirit.--Christ had sought to make the lessons which they did not understand as clear as possible to their befogged minds. But they had failed to understand them. Now he declared that the time was not far distant when every word which they could not grasp would be clearly comprehended as living truth. No more, he says, will you say, I can not comprehend. No longer will you see through a glass darkly. You shall comprehend with all saints what is the length and breadth and depth and height of the love of Christ, which passeth knowledge. Your Teacher, ascended to heaven, will advocate the cause of all who believe in him. He will plead that spiritual power may be given to you, that in the strength of One mightier than all the enemies of God and man, you may be able to overcome your spiritual foes. He asks you to trust in him, and commit yourself into his keeping. [Cf: ST 11-18-97 para. 08] p. 354, Para. 1, [1897MS].

The promise of the Comforter presented a rich truth to the disciples. It assured them that they should not lose their faith under the most trying circumstances. The Holy Spirit, sent in the name of Christ, was to be their Guide, teaching them all things, and bringing all things to their remembrance. This comforter was to be the representative of Christ their Advocate, who is constantly pleading in behalf of the fallen race. [Cf: ST 11-18-97 para. 09] p. 354, Para. 2, [1897MS].

He who knows the end from the beginning had provided for the attack of Satanic agencies; and he will fulfill his Word to the faithful in every age. That Word is sure and steadfast; not one jot or tittle of it can fail. The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine comforter, and convincing of sin as an appointed judge and guide. If men will keep under the protection of God, he will be to them as an impregnable fortress. He will give evidence that his Word can never fail. He will prove a light that shineth in a dark place until the day dawn; as the Sun of Righteousness he will arise with healing in his beams. Mrs. E. G. White. [Cf: ST 11-18-97 para. 10] p. 354, Para. 3, [1897MS].

In the East, in Christ's day, the customary greeting when one visited the house of a friend was, "Peace be to this house;" and in leaving it he used the same words. But how different in character is Christ's farewell! "Peace I leave with you," he 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." [Cf: ST 11-25-97 para. 01] p. 354, Para. 4, [1897MS].

The world in its busy activity will try to give us peace. Its cry is, "Peace and safety;" but no dependence is to be placed on its alluring representations. But the peace that Christ leaves as his legacy, he gives not as the world giveth. His gift is of higher value than can be computed; it is eternal. [Cf: ST 11-25-97 para. 02] p. 354, Para. 5,

[1897MS].

Of Christ the prophet Isaiah had written, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [Cf: ST 11-25-97 para. 03] p. 354, Para. 6, [1897MS].

Christ bears the title of "Prince of Peace," yet he says of himself, "Think not that I am come to send peace on earth; I am not come to send peace on earth, but a sword." In explanation of this apparent contradiction, he declared, "In the world ye shall have tribulation; but in me shall have peace." Christ warned his disciples that the time would come when they should be hated of all men for his sake; that they would be brought before kings and rulers; and that to destroy their lives would be deemed a service done to God. The peace which he bequeathed to his followers was not a peace which would prevent all divisions; it was a peace given and enjoyed in the midst of divisions. [Cf: ST 11-25-97 para. 04] p. 355, Para. 1, [1897MS].

Christ brought this peace with him to the world; he carried it with him throughout his earthly life. And now the time had come when he must give his life in order that that peace might ever abide in the heart by faith. As then he left his peace with his disciples, so now he is implanting and maintaining it in the hearts of all who will welcome its presence. From him alone can come that peace which the world can neither give nor take away. His peace was the consciousness of having done the will of his Father; and that peace in his follower is the consciousness that he is doing the will of God, and reflecting his character in good works. [Cf: ST 11-25-97 para. 05] p. 355, Para. 2, [1897MS].

"If ye loved me," said Christ, "ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." [Cf: ST 11-25-97 para. 06] p. 355, Para. 3, [1897MS].

The time had come for Satan's last attempt to overcome Christ. But Christ declared, He had nothing in me, no sin that brings me in his power. He can find nothing in me that responds to his Satanic suggestions. No other being could say this but the One who was offering up his life as a sinless sacrifice for a sinful race. [Cf: ST 11-25-97 para. 07] p. 355, Para. 4, [1897MS].

"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? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." "And ye know that he was manifested to take away our sins; and in him is no sin."

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." [Cf: ST 11-25-97 para. 08] p. 355, Para. 5, [1897MS].

But why this severe conflict with the prince of the world, when Jesus, through his childhood, youth, and manhood, had lived the law of God? By a word Christ could have mastered the powers of Satan, but he came into the world and took humanity that he might endure every test, every provocation that it is possible for man to bear, and yet not be provoked, or retaliate in word, in spirit, or in action. For the honor and glory of God he was to offer himself a living, spotless sacrifice to the Father. He must bear, under fierce temptations, the test that Adam failed to endure. He suffered, being tempted; but there was no yielding to the temptations of Satan. He did as the Father had given him commandment. [Cf: ST 11-25-97 para. 09] p. 355, Para. 6, [1897MS].

Christ was a spectacle to the world, to angels, and to men. The worlds unfallen, the heavenly intelligences, and the fallen race were watching every movement made by the representative of the Father and the representative of perfect humanity. And in his mouth was found no guile; his character was without a flaw. [Cf: ST 11-25-97 para. 10] p. 356, Para. 1, [1897MS].

All the humiliation which Christ endured was in behalf of the fallen race, that man might have the mind of Christ. Christ revealed to the world the love of God for fallen man and the perfect love which he bore his Father. And in humanity this same love is to be revealed. In the fallen race the very image of God is to be reflected. The cold heart is to be quickened and glow with divine love. It is to beat in unison with the heart of the Redeemer. The honor of Christ must stand complete in the perfection of the character of his chosen people. He desires that they shall represent his character to the world. In the work of redemption, in the sufferings which Christ was called upon to endure, you are to cooperate with him, that you may be complete in him. In being united to him by faith, believing and receiving him, you become part of himself. Your character is his glory revealed in you. Then, when you shall appear in his presence, you will find the benediction awaiting you, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over the many things; enter thou into the joy of thy Lord." Mrs. E. G. White. [Cf: ST 11-25-97 para. 11] p. 356, Para. 2, [1897MS].

"And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him." "And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray." As Christ left the disciples, bidding them pray for themselves and for him, he selected three, Peter, James, and John, and went still farther into the seclusion of the garden. These three disciples had been with him at his transfiguration; they had seen the heavenly visitors, Moses and Elias, talking with Jesus, and Christ desired their presence on this occasion also. And he "began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." [Cf: ST 12-02-97 para. 01] p. 356, Para. 3, [1897MS].

Christ expressed his desire for human sympathy, and then withdrew himself from them about a stone's cast. Falling upon his face he

prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." [Cf: ST 12-02-97 para. 02] p. 356, Para. 4, [1897MS].

At the end of an hour, Jesus, feeling the need of human sympathy, rose from the ground, and staggered to the place where he had left his three disciples. He longed to see them. His human nature yearned for human sympathy. He longed to hear from them words that would bring him some relief in his suffering. But he was disappointed. They did not bring to him the help he craved. Instead, he "findeth them sleeping." [Cf: ST 12-02-97 para. 03] p. 356, Para. 5, [1897MS].

Just before he bent his footsteps to the garden, Jesus had said to his disciples, "All ye shall be offended because of me this night;" and they had given Christ the strongest assurances that they would never forsake their Lord, that they would go to prison with him, and if need be would suffer and die with him. And poor, self-sufficient Peter had added, "Although all shall be offended, yet will not I." But the disciples trusted in their own strength; they did not look to the mighty Helper, as Christ had counseled them to do. Thus at the most critical moment, when the Son of God was in need of their sympathy and heartfelt prayers, they were found asleep. Even the ardent Peter, who, only a few hours before had declared that he would die with his Lord, was sleeping. [Cf: ST 12-02-97 para. 04] p. 356, Para. 6, [1897MS].

Addressing Peter, Jesus said: "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Even in his great agony he was willing to excuse the weakness of his disciples. "The spirit truly is ready," he said, "but the flesh is weak." [Cf: ST 12-02-97 para. 05] p. 357, Para. 1, [1897MS].

Again the Son of God was seized with superhuman agony, and, fainting and exhausted, he staggered back to the place of his former struggle. His suffering was even greater than before. Only a short time before Christ had poured out his soul in songs of praise in unfaltering accents, as one who was conscious of his Sonship to God. He had spoken to his disciples in words of tenderness and love. Now his voice came to them on the still evening air, not in tones of triumph, but full of human anguish. So lately he had been serene in his majesty, he had been like a mighty cedar; now he was as a broken reed. The words of the Saviour were borne to the ears of the drowsy disciples, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Their first impulse was to go to him; but he had bidden them tarry there, watching unto prayer lest they should enter into temptation. But when Jesus came to them again, he found them sleeping; "for their eyes were heavy." "And he left them, and went away again, and prayed the third time, saying the same words." "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." [Cf: ST 12-02-97 para. 06] p. 357, Para. 2, [1897MS].

Hear that agonized prayer of Christ in the garden of Gethsemane! While the disciples were sleeping beneath the spreading branches of the olive trees, the Son of man,--a man of sorrows and acquainted with grief,--was prostrate upon the cold earth. As the agony of soul came upon him, large blood drops were forced from his pores, and with the falling dew

moistened the sods of Gethsemane, while from the pale and quivering lips came the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." [Cf: ST 12-02-97 para. 07] p. 357, Para. 3, [1897MS].

Christ was now standing in a different attitude from that in which he had ever stood before. Hitherto he had been as an intercessor for others; now he longs for an intercessor for himself. In his soul anguish he lay prostrate upon the cold earth. Christ had suffered insult at the hands of the men whom he came to bless and save; he had been charged with being linked with Beelzebub, that his miracles of healing were wrought through Satanic agencies; but these things did not cause him the intense agony of soul he was now suffering. He was bearing the penalty of transgression for a sinful world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of hosts." Christ was realizing his Father's frown. He was now suffering under divine justice. He saw what justice meant. He felt that as man's substitute and surety he must be bound to the altar. He had taken the cup of suffering from the lips of guilty men, and proposed to drink it himself, and in its place give to men the cup of blessing. [Cf: ST 12-02-97 para. 08] p. 357, Para. 4, [1897MS].

Satan urged upon Christ all the force of his temptations. He presented before him that the sin of the world, so offensive to God, was chastisement too great. He would never again be looked upon as pure and holy and undefiled, as God's only-begotten Son. He had himself become a sinner, and would suffer the penalty of sin. The wrath that would have fallen upon man, was now to fall upon him. [Cf: ST 12-02-97 para. 09] p. 357, Para. 5, [1897MS].

It was here that the mysterious cup trembled in his hand. It was here the destiny of a lost world was hanging in the balance. Would his human nature bear the strain? Would the sins of an apostate world, since Adam's transgression to the close of time, be laid upon him? Would he drink the cup? Or would he wipe the blood drops from his brow, and cast from his soul the guilt of a perishing world, which was placing him, all innocent, all undeserving, under the penalty of a just law? Would he refuse to become man's substitute and surety, refuse to give him another trial, another probation? It was not yet too late to refuse to drink that awful cup of suffering, the wrath of his Father against transgression. He might have said, "Let the wilful transgressor receive the penalty of his sin, and I will go back to my Father." But no; he did not make this choice. Altho sin was the awful thing that had opened the floodgates of woe upon the world, he would become the propitiation of a race that had willed to sin. Mrs. E. G. White. (*Concluded next week.*) [Cf: ST 12-02-97 para. 10] p. 358, Para. 1, [1897MS].

The heavenly universe had watched with intense interest the entire life of Christ,--every step from the manger to the present awful scene. And what a scene was this for ten thousand times ten thousands of angels, of cherubim and seraphim, to look upon. They beheld the Son of God, their loved Commander, in his superhuman agony apparently dying on the field of battle to save a lost and perishing world. All heaven had listened to that prayer of Christ. His soul agony, which three times forced from his pale and quivering lips the cry, "O my Father, if it be

possible, let this cup pass from me; nevertheless not as I will, but as thou wilt," convulsed all heaven. They saw their Lord inclosed by legions of Satanic forces, his human nature weighed down with a shuddering, mysterious dread. Everywhere he may look is a horror of great darkness beyond the measurement of human minds. And there was silence in heaven; no harp was touched. Could mortals have viewed the amazement of the angelic host as they watched in silent grief the Father separating his beams of light, love, and glory, from the beloved Son, they would better understand how offensive sin is in his sight. [Cf: ST 12-09-97 para. 01] p. 358, Para. 2, [1897MS].

In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen the divine Sufferer, and brace him to tread his bloodstained path. And while the angel supports his fainting form, Christ takes the bitter cup, and consents to drink its contents. Before the suffering One comes up the wail of a lost and perishing world, and the words come from the bloodstained lips. "Nevertheless, if man must perish unless I drink this bitter cup, thy will, not mine, be done." [Cf: ST 12-09-97 para. 02] p. 358, Para. 3, [1897MS].

Prophecy had declared that the "mighty One," the holy One from Mount Paran, was to tread the winepress alone; "of the people there was none" with him. His own arm brought salvation; he was ready for the sacrifice. The fearful crisis was past. That agony which none but God could endure, Christ had borne. [Cf: ST 12-09-97 para. 03] p. 358, Para. 4, [1897MS].

The human nature of Christ was like unto ours, and suffering was more keenly felt by him; for his spiritual nature was free from every taint of sin. Therefore his desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how his soul longed for relief, is revealed in the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." [Cf: ST 12-09-97 para. 04] p. 358, Para. 5, [1897MS].

Yet Christ had not been forced to take this step. He had contemplated this struggle. To his disciples he had said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "Now is your hour, and the power of darkness." He had volunteered to lay down his life to save the world. The claims of God's government had been misapprehended through the deceptive words and works of Satan, and the necessity of a mediator was seen and felt by the Father and the Son. And now the great antitype of all the sacrificial offerings had come. In Christ type had met antitype. In the sacrifice of himself was the substance which all the sacrifices symbolized. In surrendering his spotless soul a living sacrifice, Jesus was bearing the sin of the world; he was enduring the curse of the law; he was vindicating the justice of God. Separation from his Father, the punishment for transgression, was to fall upon him, in order to magnify God's law and testify to its immutability. And this was forever to settle the controversy between Satan and the Prince of heaven in regard to the changeless character of that law. [Cf: ST 12-09-97 para. 05] p. 359, Para. 1, [1897MS].

The Son of God endured the wrath of God against sin. All the

accumulated sin of the world was laid upon the Sin Bearer, the One who was innocent, the One who alone could be the propitiation for sin, because he himself was obedient. He was one with God. Not a taint of corruption was upon him. Yet "being in the form of God," he "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." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. . . . For 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." [Cf: ST 12-09-97 para. 06] p. 359, Para. 2, [1897MS].

And was all this suffering undergone to give men the liberty to transgress the law of God?--No, no. This scene of suffering was because of the law transgressed. In order to save the sinner, and yet meet the demands of the law, it was necessary for Christ to suffer the sinner's penalty. Satan's falsehood that has placed the Christian world as transgressors of God's law would not have been found in such company if his temptations had not taken with them as they did with Adam, if by their tradition man had not made void the law of God in the place of leading men to obedience to all its commands. [Cf: ST 12-09-97 para. 07] p. 359, Para. 3, [1897MS].

Strengthened by the angel sent from heaven, Jesus for the third time returned to his disciples. And again he found them sleeping. The disciples looked with terror and amazement upon his face, which was marked with blood, and marred more than the sons of men. Only a short distance had separated them from their Lord, and they had heard the exclamations from his divine lips. And they had prayed as they had heard the strong cries of the Sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. Had the disciples heeded the words of their suffering Master, "Pray ye, that ye enter not into temptation," they would never have allowed sleep to stupefy their senses. They would have been partakers with him in his suffering. [Cf: ST 12-09-97 para. 08] p. 359, Para. 4, [1897MS].

And in thus sleeping they sustained a great loss. Christ designed to fortify them for the severe test of their faith to which they would soon be subjected. If they had spent that mournful period in watching with the Saviour, Peter would not have been left to his own feeble strength to deny his Lord in the time of trial. The disciples might have stood on vantage-ground through the terrible scenes that were before them. They might have stood secure, defended by the heavenly angels. In God they might have overcome the wicked one. If they had remained watching, they would not have lost faith as they beheld the Son of God dying upon the cross. [Cf: ST 12-09-97 para. 09] p. 360, Para. 1, [1897MS].

And now they hear the heavy tramp of soldiers in the garden. "Behold," said Christ, "the Son of man is betrayed into the hands of sinners."

Rise up; let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely." Judas believed that Christ would not permit himself to be taken. "And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him." "But Jesus saith unto Judas, Betrayest thou the Son of man with a kiss?" [Cf: ST 12-09-97 para. 10] p. 360, Para. 2, [1897MS].

"And, behold, one of them which was with Jesus, stretched out his hand, and drew his sword, and struck the servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?" [Cf: ST 12-09-97 para. 11] p. 360, Para. 3, [1897MS].

To the multitude Christ turned and said: "Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scripture must be fulfilled." The disciples were now all together again, surrounding their Lord, but with these words terror seized them, and at the suggestion of Peter, they "all forsook him and fled." Mrs. E. G. White. [Cf: ST 12-09-97 para. 12] p. 360, Para. 4, [1897MS].

It may be surprising to some that Christ's work was confined to so small a circumference, that it was not extended to the heathen nations surrounding Palestine. But the heathen nations were not prepared for his work. And had he devoted his time to the conversion of the Gentile world, he would have closed the door whereby he could bear his message to the Jewish nation. As it was, Jewish prejudice against him was strong. One discourse given by him in Nazareth so enraged the people that they would have killed him if divine power had not saved him from their wicked purposes. The mob drove him out of the synagog, and pushed him hither and thither, quarreling among themselves as to how they could stop his voice entirely. But presently they lost sight of him. He was gone, they knew not whither. [Cf: ST 12-09-97 para. 01] p. 360, Para. 5, [1897MS].

Christ was surrounded by religious enemies. "He came unto his own, and his own received him not." Why did not the Jewish people receive their Lord?--Because truth did not languish on his tongue. They were displeased with him because he did not receive his instruction from the religious teachers of the nation. Yet he showed that he had a perfect knowledge of the Jewish economy as represented in the Scriptures. [Cf: ST 12-09-97 para. 02] p. 360, Para. 6, [1897MS].

The scribes and Pharisees taught the law, but they taught also the commandments of men, mingling human traditions with the divine precepts, covering the genuine requirements of God with man-made forms and ceremonies. Thus their true religious service was corrupted. [Cf: ST 12-09-97 para. 03] p. 361, Para. 1, [1897MS].

Christ gave the true interpretation of the law and the prophets, and the true significance of every type and symbol. While the professed

teachers of the law made this law a rigorous burden by their unimportant exactions, Christ stood alone, living the law of God. Altho rejected by his own people, he did not fail nor become discouraged. His discrimination between true and false religion was so clear and sharp that the Pharisees were reproached by his words. He did not spare their pretentious godliness, which was mingled with selfishness, hypocrisy, covetousness, and unfair dealing. He did not try to obliterate the distinction which should exist between the righteous principles that should ever govern the lives of those who claim to be children of God, and the principles of the world. [Cf: ST 12-09-97 para. 04] p. 361, Para. 2, [1897MS].

Christ taught that the idea of remodeling the religion of the scribes and Pharisees was out of the question. A new piece of cloth can not be sewed on an old garment; for the new will draw away from the old, and the rent will thereby be made worse. So the religion of Christ could not be joined with false religions; for the new principles to be introduced would not harmonize with the old. [Cf: ST 12-09-97 para. 05] p. 361, Para. 3, [1897MS].

The temple service, formed after the divine pattern, and once so pure, so sacred and so holy, had been tainted with evil. It could not be remodeled. It was mingled with the defective plans of men, and could not be rebuilt by human power. The true heavenly Architect, he who created men, "so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." One sent from heaven came to restore the ruined temple in its sacred and beautiful proportions. [Cf: ST 12-09-97 para. 06] p. 361, Para. 4, [1897MS].

While the Pharisees loaded the people with grievous, man-made exactions, Christ revealed the love of God. The untainted purity of his life, his humility and meekness, his sympathy with all classes, high and low, rich and poor, showed the Pharisees to be whited sepulchers, deceiving the people by their profession of sanctity. The contrast between Christ's life and the lives of the religious teachers shed rich light on the pathway of those who claimed to worship God. In his person and mission he revealed the love and holiness of God, and priests and rulers should have set before him an open door; but they chose darkness rather than light. [Cf: ST 12-09-97 para. 07] p. 361, Para. 5, [1897MS].

While Christ's field of labor lay among the Jews, he instructed his disciples to go forth to those without the camp, bearing to them the message of a Saviour's love. Frequently the people of other nations came to him to be healed, or to make some request for their relatives and friends. They listened to Christ's instruction, and as they heard his words of truth, they were deeply impressed. These people represented the great human family, who knew not God or the truth, but who felt a soul-longing for something they had not. In speaking words of hope to these weary, unsatisfied souls, in healing their infirmities, Christ was setting an example to be followed from one end of the world to another. He was speaking and acting for humanity at large. He was giving a message to those who would afterward become his disciples. In the few years of his work he must set forth the object of his mission, and lay the foundation of the work that was to be taken up by his disciples. He must show that his work was to set souls free from

the slavery of sin. And, altho generation after generation would pass away, his lessons of practical service would be repeated by his witnesses. He was to ascend to heaven, but his work was to be carried forward with greater power than before, because he and his Father would cooperate in doing greater things for his people than they had seen while he was among them. [Cf: ST 12-09-97 para. 08] p. 361, Para. 6, [1897MS].

"Go ye into all the world, and preach the Gospel to every creature," is Christ's command to his workers. He himself descended from heaven in the garb of humanity that he might give power to man, enabling him to be a partaker of the divine nature, having escaped the corruption that is in the world through lust. His long human arm encircled the race, while with his divine arm he grasped the throne of the Infinite. By living, not to please himself, but to please his heavenly Father, by spending his life for others, by seeking to save suffering humanity, Christ gave practical lessons of self-denial and self-sacrifice. [Cf: ST 12-09-97 para. 09] p. 362, Para. 1, [1897MS].

We are to work while it is day; for the night cometh, in which no man can work. Our life is represented as a day. When night comes to us, we fall asleep. But tho the worker ceases his busy activity, the work goes on; for others take it up. Human agents may pass away, but Christ's work does not cease; it goes forward, each worker doing God service by working as Christ worked. [Cf: ST 12-09-97 para. 10] p. 362, Para. 2, [1897MS].

We often felt that in the work of God there are greater interests to be handled, that we are unable to touch. We seem to be bound about. Let all remember that Christ's work while on earth was confined in a narrow compass. Yet multitudes from all parts of the world heard his lessons. [Cf: ST 12-09-97 para. 11] p. 362, Para. 3, [1897MS].

Christ worked out before his disciples and before the world a perfect example of true religion. And when men show that patience, sympathy, and love for the souls of their fellow-men that Christ showed, Christ will be revealed in his followers. "We are laborers together with God," writes Paul; "ye are God's husbandry, ye are God's building." By his Holy Spirit God is framing the building, using sanctified men and women to compose his temple. But none can do a good work, at home or abroad, unless they receive power from above. If we would work as Christ worked, we must look to Christ to give our work efficiency and perfection. We must depend upon Christ, our risen and ascended Saviour, our substitute, our surety, our power, and our sufficiency. Mrs. E. G. White. [Cf: ST 12-09-97 para. 12] p. 362, Para. 4, [1897MS].

But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" "O sing unto the Lord a new song; for he hath done marvelous things; his right hand, and his holy arm, hath gotten him the victory." [Cf: ST 12-23-97 para. 01] p. 362, Para. 5, [1897MS].

The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should

not perish, but have everlasting life." The Majesty of heaven, the King of glory, would become a servant. The only-begotten Son, in whom the Father delighted, was given for the ransom of a fallen race. [Cf: ST 12-23-97 para. 02] p. 362, Para. 6, [1897MS].

Those who represent God the Father as unloving, ready to break forth on his sinful creatures in vindictive wrath, do not speak the truth. In his prayer to his Father, Christ said, "O righteous Father, the world hath not known thee: but I have known thee." The world has measured God by their own finite measurement. They have misjudged and misinterpreted his truth and righteousness. But Christ could say, "I have known thee, for I have been in the secret chambers of the Most High." If the world had been admitted into the counsels of God, they would have one and only one testimony to bear, and that is, "God is love." [Cf: ST 12-23-97 para. 03] p. 363, Para. 1, [1897MS].

The Father gave himself to the world in the gift of his Son. It was the love of the Father for fallen man that devised in union with the Son the plan of redemption. And in this great gift the character of God is exemplified to all who shall receive the world's Redeemer by faith, as a God of holiness and a God of love. In the crucifixion of his dear Son upon the cross of Calvary, he gives to all the sons and daughters of Adam an expression of his justice and his love. This offering made manifest the immutability of the holiness of his law. In the cross of Calvary justice and truth have met together, righteousness and peace have kissed each other. [Cf: ST 12-23-97 para. 04] p. 363, Para. 2, [1897MS].

The Lord God omnipotent is the God of his people. He is also a tender, loving Father, ready to hear their prayers; for God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. God sent forth his Son to be the propitiation for them through faith in his atoning blood. [Cf: ST 12-23-97 para. 05] p. 363, Para. 3, [1897MS].

The Cause of Christ's Suffering.--What was the cause of the suffering of God's dear Son in the garden of Gethsemane--suffering so intense that it forced from his lips words that revealed the greatest mental distress: "My soul is exceeding sorrowful, even unto death?" Christ had often sought the Father in his trouble and anguish of Spirit, as he beheld with keen distress the situation of the inhabitants of Jerusalem. Often in the lonely mountains he had prayed most earnestly, with strong crying and tears, because of all the people on the face of the earth, none were so filled with bitterness and hatred against him as were those who had been favored with every temporal and spiritual advantage. This was the people for whom the Son of God had done so much, in order that they might become a treasure house of rich truth, to impart the same to the world. And this people, who claimed to know God, were opening their hearts to the attributes of Satan. [Cf: ST 12-23-97 para. 06] p. 363, Para. 4, [1897MS].

To Christ these things were a terrible trial. He had suffered insult from the hands of the men whom he came to bless and save, he had been charged with being linked with Beelzebub, that his miracles of healing were wrought through Satanic agencies, but these things did not cause him the intense agony of soul that he was now suffering. He was bearing the penalty of transgression for a guilty world. This proceeded not

from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." [Cf: ST 12-23-97 para. 07] p. 363, Para. 5, [1897MS].

The spirit that the Pharisees manifested toward Christ has been manifested through all ages by those who claim to believe present truth. They have watched for some word or action which they could use to the disadvantage of the messengers whom God has sent to reprove, rebuke, and reform them from their evil works. And when sin has been reprov'd, their hatred has become as deeply rooted as it was in the hearts of the Pharisees. [Cf: ST 12-23-97 para. 08] p. 364, Para. 1, [1897MS].

"And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." [Cf: ST 12-23-97 para. 09] p. 364, Para. 2, [1897MS].

This demonstration on this occasion was answering to the prophetic past: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" The priests and elders would fain have robbed Jesus of this adoration, but prophecy must be fulfilled. If the voice of his people were silent, Christ declared God would put a voice in the stones, and the proclamation would be made in his behalf, "Behold your God." [Cf: ST 12-23-97 para. 10] p. 364, Para. 3, [1897MS].

"And when he was come near, he beheld the city, and wept over it, saying, 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." At the time when the enthusiastic multitude were gazing upon Jerusalem, the metropolis of the world, the temple with its towers rising toward heaven, gilded with the rays of the fast westering sun, a strange note was brought in amid the general rejoicing, a cry of human agony, followed by the irrevocable sentence upon Jerusalem. Jerusalem's day will soon be ended. [Cf: ST 12-23-97 para. 11] p. 364, Para. 4, [1897MS].

God's Message Now.--Who now will hold their peace when the very work which God has foretold should be done is being accomplished? "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: ST 12-23-97 para. 12] p. 364, Para. 5, [1897MS].

The truth of the third angel's message has been proclaimed by some as a dry theory. But we must all place in that message Christ, as the

first and the last, the I AM, the bright and morning Star. The message must be given, "Behold the Lamb of God, that taketh away the sin of the world." The second coming of Christ is near, even at the door. Who are prepared to look upon the bright and Morning star? Who are ready to glorify God? Who will bring the bright and morning star of hope, of mercy, of forgiveness, and of peace into their own hearts, and proclaim the last message of mercy to be given to the world? "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" [Cf: ST 12-23-97 para. 13] p. 364, Para. 6, [1897MS].

God's people must give to the world a representation of the character of God in Jesus Christ. The Christian churches are fast losing their knowledge of God. His character has been misunderstood and misinterpreted. But a message has come from God which must be proclaimed. The trumpet must give a certain sound. "I Jesus have sent mine angel to proclaim these things to the churches." The truth, the revelation which Jesus gave to John, must be sounded forth everywhere. "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." [Cf: ST 12-23-97 para. 14] p. 365, Para. 1, [1897MS].

I Jesus have sent mine angel to testify unto you that these things shall come unto this generation. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." [Cf: ST 12-23-97 para. 15] p. 365, Para. 2, [1897MS].

Our work is now to rouse the people. Satan with all his angels has come down with great power, to work with every conceivable deception to counterwork the work of God. The Lord has a message for his people. This message will be borne, whether men will accept or reject it. As in the days of Christ, there will be the deep plottings of the powers of darkness, but the message must not be muffled with smooth words or fair speeches, crying, Peace, peace, when there is no peace, to those who are turning away from God. "There is no peace, saith my God, to the wicked." "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God." [Cf: ST 12-23-97 para. 16] p. 365, Para. 3, [1897MS].

A Warning Example.--This whole chapter is applicable to those who are living in this period of the earth's history. Consider this chapter attentively; for it will be fulfilled. At this time the message is to come to the people to warn them against being one of the number represented by Jesus Christ as fulfilling the prophecy: "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." "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. 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. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." [Cf: ST 12-23-97 para. 17] p. 365, Para. 4, [1897MS].

The life of Christ, in its self-denial and self-sacrifice, is to be made manifest at this time. This is the time when there should be decided testimonies borne by all of God's commandment-keeping people. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." This is our message to every family who claims to know the truth, "Be ye also ready." Self must die. The appetites and passions must be brought into strict conformity to the Word of God. Selfish indulgence is weakening physical, mental, and moral power, so that there is no distinction between the sacred and the common. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mrs. E. G. White. [Cf: ST 12-23-97 para. 18] p. 366, Para. 1, [1897MS].

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." [Cf: RH 01-05-97 para. 1] p. 366, Para. 2, [1897MS].

The teaching of this parable is plain. All the gifts of intellect or of property which any one has are entrusted to him. They are the Lord's goods, and are to be used to his honor and glory. They are to be improved and increased by use, that the Lord may receive returns from them. But the Lord receives no returns from many talents; for, like the

unfaithful servant, those to whom they are entrusted put them where they are not increased. [Cf: RH 01-05-97 para. 2] p. 366, Para. 3, [1897MS].

All in whose hearts selfishness is cherished will listen to the temptations of Satan, and will act the part of the unfaithful, slothful servant. They will hide their entrusted treasure, neglecting to use their talents for the Lord. All such can reap only as they have sown. They have sown sparingly, or not at all, and they will reap sparingly. But although the Lord has told them this in words too plain to be honestly misconstrued, they cherish dissatisfaction in their hearts, and complain that the Lord is a hard master; that they are dealt hardly and unjustly with. By this they sow in other minds the seeds of discontent and unbelief. Agents of the enemy, by precept and example they lead others to neglect to obey God. Disaffection is sown, to yield a harvest of disaffection. [Cf: RH 01-05-97 para. 3] p. 366, Para. 4, [1897MS].

Today this work is being done by many who claim to know God. They speak in a repining, complaining manner of the Lord's requirements. They do not directly charge God with being unjust, but they complain of everything touching the question of using their influence or their means in his service. Whoever they may be, if those to whom the Lord has entrusted his gifts do not make the best use of their endowments, if they do not cooperate with the heavenly angels by trying to be a blessing to their fellow men, they will receive the denunciation from the Lord, Thou wicked and slothful servant. You had my gifts to use, but you neglected to use them. You claimed to know me, but your words in regard to my requirements were unjust. You, who thought you knew so much wickedly misrepresented me, and led others to think that I was unjustly hard and exacting. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." In that day these unfaithful servants will see their mistake, and will realize that by selfishly putting their talents where the Lord could receive no increase from them, they have not only lost all they had, but have lost also the eternal riches. [Cf: RH 01-05-97 para. 4] p. 367, Para. 1, [1897MS].

The Lord has spoken regarding those who complain of his dealings with them: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." This spirit is cherished in the hearts of many. They are not sanctified by the Holy Spirit, and are discourteous, even to the Lord of Hosts, charging him with partiality and injustice. But those who reveal this distrustful, murmuring, jealous spirit do not keep the ordinances of the Lord, and their service is not accepted by him. [Cf: RH 01-05-97 para. 5] p. 367, Para. 2, [1897MS].

Never will a murmur that the Lord has dealt unjustly, reaping where he has not sown, and gathering where he has not strewed, pass the lips of the true servant of God. Those who accept Jesus as their personal Saviour will live lives of humility, patience, and love. They did not give themselves to the Lord for the sake of the profit they should

receive. They have become one with Christ, as Christ is one with the Father, and daily they receive their reward in being partakers of the humility, the reproach, the self-denial, and the self-sacrifice of Christ. They find their joy in keeping the Lord's ordinances. In true service they find hope, and peace, and comfort; and with faith and courage they go forward in the path of obedience, following him who gave his life for them. By their consecration and devotion they reveal to the world the truth of the words, "I live; yet not I, but Christ liveth in me." [Cf: RH 01-05-97 para. 6] p. 367, Para. 3, [1897MS].

"They that feared the Lord," writes the prophet Malachi, "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." Were the words spoken, words of complaint, of faultfinding, of self-sympathy?--No; in contrast to those who speak against God, those who fear him speak words of courage, of thankfulness, and of praise. They do not cover the altar of God with tears and lamentations; they come with faces lighted up with the beams of the Sun of Righteousness, and praise God for his goodness. [Cf: RH 01-05-97 para. 7] p. 367, Para. 4, [1897MS].

Such words make all heaven rejoice. Those who utter them may be poor in worldly possessions, but by faithfully giving to God the portion he claims, they acknowledge their indebtedness to him. Self-serving does not make up the chapters of their life-history. In love and gratitude, with songs of joy upon their lips, they bring their offerings to God, saying as did David, Of thine own we freely give thee. "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Let there be silence while you think whether you are among the number that fear the Lord, and that think upon his name. [Cf: RH 01-05-97 para. 8] p. 368, Para. 1, [1897MS].

Christians are to recognize the fact that they are doing God's work. They must be faithful in the improvement of their days and hours, conscientiously discharging their God-given duties; for God will not accept haphazard work. We need to fear lest covetousness, which is idolatry, shall become a prevailing power; lest God's professed people shall stand before him guilty of the same sins as was the unfaithful servant. Those who truly serve God will fear him, but not as did the unfaithful servant, who hid his talent in the earth because he was afraid the Lord would receive his own. They will fear to dishonor their Maker by failing to improve their talents. [Cf: RH 01-05-97 para. 9] p. 368, Para. 2, [1897MS].

Those who work unselfishly, with an eye single to the glory of God, will grow in humility, in goodness, and in true Christian courtesy toward God and their brethren. Those who thus grow in humility and obedience will gain a knowledge of God's will, and will have increased power with God. The powers of darkness will press against them to hinder their progress in the divine life, and to hedge up the way, that the word of God may not be presented to others; but they depend upon an arm more mighty to save than that of man, and in his strength they gain the victory. [Cf: RH 01-05-97 para. 10] p. 368, Para. 3, [1897MS].

Christ has identified himself with suffering humanity, and in the lessons given just prior to his crucifixion, he has plainly specified

the work he desires his servants to do. Any neglect on the part of professed Christians of the duty they owe to their brethren is an offense against Christ. Those who hide their talents, who refuse to impart their blessings to others, dishonor Christ in the person of his saints. Please read the twenty-fifth chapter of Matthew, and let all who have these illustrations before them think whether the words are applicable to them. We need to be filled with the breath and life of Christ, that we may be co-workers with him; for thousands are unconverted, thousands are dying without hope and without God in the world. [Cf: RH 01-05-97 para. 11] p. 368, Para. 4, [1897MS].

All are to be judged according to their works, not according to their profession. What revelations will be made in the day of Judgment! Many who have called themselves Christians will be found to have been not servants of God, but servants of themselves. Self has been their center; self-service has been their lifework. By living to please themselves and to gain all they could for themselves, they have crippled and dwarfed the capabilities and powers entrusted to them by God. They have not dealt honestly with God. Their lives have been one long system of robbery. These now complain against God and their fellow men, because they are not recognized and favored as they think they ought to be. But their unfaithfulness will be revealed in that day when the Lord judges the cases of all. He will return "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Cf: RH 01-05-97 para. 12] p. 368, Para. 5, [1897MS].

In that day those who think that God will accept meager offerings and unwilling service will be disappointed. God will not put his superscription upon the work of any man, high or low, rich or poor, that is not done heartily, faithfully, and with an eye single to his glory. But those who have belonged to the family of God here below, who have striven to honor his name, have gained an experience that will make them as kings and priests unto God; and they will be accepted as faithful servants. To them the words will be spoken, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." [Cf: RH 01-05-97 para. 13] p. 369, Para. 1, [1897MS].

"And I saw a great white throne," writes John, "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 he said unto me, It is done. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "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." Is not this promise worth everything to us? Is not the reward which is to be given to every faithful servant large enough? And shall we not make it our lifework to offer our Maker faithful service, to keep his commandments, that we may be "heirs of God, and joint-heirs with Christ," counted worthy to "inherit all things"? Mrs. E. G. White. [Cf: RH 01-05-97 para. 14] p. 369, Para. 2, [1897MS].

In every land there are thousands of souls in darkness, without the knowledge of the truth,--souls who have never heard the last message of

mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that someone must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God while indifferent to the souls that are perishing around you? Can you listen to the truth, Sabbath after Sabbath, and not impart its light to others? [Cf: RH 01-12-97 para. 1] p. 369, Para. 3, [1897MS].

The church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years he has been bidding his people, "Go work today in my vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact. [Cf: RH 01-12-97 para. 2] p. 369, Para. 4, [1897MS].

The standard of truth may be raised by humble men and women; and the youth, and even children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to him. He can work through them to reach souls to whom the minister could not obtain access. There are the highways and byways to be searched. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God. [Cf: RH 01-12-97 para. 3] p. 370, Para. 1, [1897MS].

God desires that his children shall make use of all their powers, that in working to bless others, they may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah, Christ has said: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: RH 01-12-97 para. 4] p. 370, Para. 2,

[1897MS].

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make him your dependence, he will give you wisdom and strength according to your need. [Cf: RH 01-12-97 para. 5] p. 370, Para. 3, [1897MS].

I pray that church members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be his followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of his fulness have all we received, and grace for grace." We shall receive fresh supplies of grace, as we impart to others that which we already have. [Cf: RH 01-12-97 para. 6] p. 370, Para. 4, [1897MS].

The Holy Spirit will impress upon the mind the truth that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practise. Let every ray of light which shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practising truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of his good pleasure, you will cultivate those traits of character that every heir of heaven must possess. [Cf: RH 01-12-97 para. 7] p. 371, Para. 1, [1897MS].

The reason many have so superficial an experience is that they do so much for themselves and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, silver, or precious stones. [Cf: RH 01-12-97 para. 8] p. 371, Para. 2, [1897MS].

The Lord would awaken his church to her calling. This is to follow in the footsteps of Christ, and present him to the world, that the world may say of his disciples, "They have been with Jesus, and have learned of him." Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these my brethren," said Christ, "ye have done it unto me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's

sake? In so doing we shall share largely of the Holy Spirit's teaching and leading. [Cf: RH 01-12-97 para. 9] p. 371, Para. 3, [1897MS].

There must be no idlers in the work of God. He desires that his people shall engage in living missionary work, and thus be doers of his word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the Living Vine, daily drawing nourishment from him, and bearing rich clusters of precious fruit. "Herein is my Father glorified," he says, "that ye bear much fruit; so shall ye be my disciples." Mrs. E. G. White. [Cf: RH 01-12-97 para. 10] p. 371, Para. 4, [1897MS].

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" [Cf: RH 01-19-97 para. 1] p. 371, Para. 5, [1897MS].

Individually we must be earnest, zealous workers for the Master. The Lord desires that we shall communicate to others that which the eternal and unseen communicates to us of spiritual realities. He desires that we shall study the truth for ourselves, that it may become rooted in our hearts, and a part of our very existence; and that, in turn, we shall represent its principles to others. Mind, and heart, and soul, and strength must be enlisted in the service of God. [Cf: RH 01-19-97 para. 2] p. 372, Para. 1, [1897MS].

God has placed no barrier in the way of any Christian to prevent his working to bring others to Christ. But self has obstructed the path of obedience to God. Men to whom God has committed his talents have power, and when that power is allied to true goodness as it is in Jesus, it becomes a divine power. But men have appropriated their talents for selfish purposes; and when God has called for his own, their ears have been dull of hearing. [Cf: RH 01-19-97 para. 3] p. 372, Para. 2, [1897MS].

When our powers are thus used to accomplish an evil work, they become a savor of death unto death. Never can corruption be so deadly in its influence as when connected with that which is pure and righteous. Pure rites and ordinances, when perverted to selfish purposes by the contaminating influence of worldly men, become instrumental in dishonoring Christ, and hurting the souls with whom he identifies his interest. As God's workmen, we have in the past devoted our efforts too largely to the churches. The time and labor thus expended have done these churches much injury. Our brethren and sisters should feel that now is the golden opportunity to unite their influence in the home circle and in the church, to work for those who have never heard the truth. But they have learned to expect altogether too much labor for themselves. They have been treated to a great deal of food which they have not shared with souls who are starving for the bread of life. They have received an education that has made them selfish. Instead of

giving truth to the unenlightened, they have done very little to qualify themselves for work as the servants of God. [Cf: RH 01-19-97 para. 4] p. 372, Para. 3, [1897MS].

God's people have neglected their solemn obligations to one another; they have not helped one another as it is their privilege and duty to do. Instead of finding ways and means whereby they could do earnest work for Jesus, who has done so much for them,--instead of encouraging, strengthening, and establishing souls in the truth,--they have called the Lord's delegated workmen away from their appointed labor, to revive and strengthen their own souls. If they were in living connection with Christ, as the branch is in connection with the vine,--if they were drawing their support from Christ, the root,--there would not be such spiritual feebleness. If they would do the work that God has appointed them, they would be partakers of the divine nature, and escape the corruption which is in the world through lust. [Cf: RH 01-19-97 para. 5] p. 372, Para. 4, [1897MS].

The lay members of the church should have far more encouragement to bear responsibilities. They are to be educated to do service for Jesus. Teach them in what lines they can serve God best. Set them to work in many ways. Let there be fewer sermons, and far more taxing, personal labor. All the discourses preached will not help the members of the church to understand their duty unless you teach them how to work. The satisfaction of seeing companies raised up in different places through personal effort will strengthen and establish them. The self-sacrificing efforts put forth by all who believe in Christ as a present help in their work, will give them strength and power. All who truly follow Christ will be used to communicate light to their fellow men. Church members need closely to examine their own hearts, to see whether they are in the love of God, whether they are serving God or self. [Cf: RH 01-19-97 para. 6] p. 372, Para. 5, [1897MS].

Great wisdom is needed in teaching the churches to have root in themselves. They must not be taught to trust in their own sufficiency, but to depend on the Holy Spirit's guidance. Instead of calling upon the ministers for the living water, let them go to the fountain themselves. Let them say, We will not call the ministers from their work of giving the last message of mercy to the world, in order to keep us revived. We will institute every means possible to keep our own hearts pure and holy. We can have life through Christ alone; it is our privilege to seek him. [Cf: RH 01-19-97 para. 7] p. 373, Para. 1, [1897MS].

The institutes that have been held for the instruction of ministers have accomplished a good work, but a work that has not been half appreciated. Had those who received instruction in these institutes spent the time, instead, in giving light and truth to those who have no knowledge of it, in starting the work in new localities, in opening the Scriptures to families by house-to-house labor,--had they moved out in simple, trusting faith, saying at every step, I must have Jesus with me,--they would have received an education from the great Teacher himself. In the day of final reckoning it will be seen that the salvation of every soul is dependent upon the fruit borne in good works. [Cf: RH 01-19-97 para. 8] p. 373, Para. 2, [1897MS].

This work must be more extended. There must be far less hovering about

the churches. Many are spiritually weak because they have not let the light which God has given them shine forth to the world. They have not connected with Christ, and become channels of blessing. God's people must read and practise his word for themselves. In the place of depending upon ministers, they must learn to place their trust in God. He exhorts them to "stand fast in the faith, quit you like men, be strong." [Cf: RH 01-19-97 para. 9] p. 373, Para. 3, [1897MS].

There are many who desire to see souls coming to a knowledge of the truth; but who among us are engaged in real, earnest work for the Lord? Who, with earnest, humble faith, are bringing souls to him by visiting, by conversing, and by explaining the Scriptures? The sacrifice that we ourselves are willing to make for the good of others is what will convince them of our sincerity. Says one: "I felt so great an interest and love for the souls of the people who know not the truth, that I gave up my home, my church, my family and friends, and gave my whole life to labor for their salvation. *They know that I love them.* "This is doing as Christ did. Our lives will be a testimony that will speak louder than words. As Christ's followers, we are called to self-denial and self-sacrifice. He has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: RH 01-19-97 para. 10] p. 373, Para. 4, [1897MS].

But there is backsliding among us, and God is dishonored. Many lights are burning dimly, and some are going out. Among those who profess to be waiting for the Lord, many are like the foolish virgins; they have no oil in the vessel with their lamps. When the cry is heard, "Behold the Bridegroom cometh; go ye out to meet him," who among us will be found with our lamps trimmed and burning, and go in with him to the marriage feast? [Cf: RH 01-19-97 para. 11] p. 373, Para. 5, [1897MS].

I call upon the church to arouse, to gather up the precious rays of light with which they have been blessed. Lift the torchlight high, that all may see it. Be strong in the Lord, and in the power of his might. Gird yourselves, and go forth to proclaim the truth to others because you dare not hold your peace. But do not go in a spirit of self-sufficiency. Go, instead, weighted with the Holy Spirit, and then your words will have power. You are to be like men who are waiting for their Lord,--waiting, watching, and working. You have no time to lose. The signs specified by Christ, as harbingers of his coming, are being fulfilled; the Lord is soon to appear in the clouds of heaven, with power and great glory. He is coming to be admired in all them that believe. Are you, dear brethren and sisters, ready for his appearing? [Cf: RH 01-19-97 para. 12] p. 374, Para. 1, [1897MS].

There are lessons for the children of God to learn. They are required to come up to their high and holy position as members of the royal family, children of the heavenly King. They are of heavenly extraction, and they must reveal this in all their works. Have you the light of truth? Then impart the same in purity, in a peaceable disposition, in quietness and heavenly-mindedness. We plead with you to put on your beautiful garments, even the robe of Christ's righteousness, woven in the loom of heaven. Submit yourselves wholly to God. Then you will be vessels unto honor, whom he can use to his own name's glory. Mrs. E. G. White. [Cf: RH 01-19-97 para. 13] p. 374, Para. 2, [1897MS].

"Finally, my brethren, be strong in the Lord, and in the power of his

might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: RH 01-26-97 para. 1] p. 374, Para. 3, [1897MS].

Every Christian must take a part in the warfare against sin. The enemies of God would crush his law. They hate it because it reproves their sins. A profligate man once said that he wished all evidences of the truth to be destroyed; for they were so convincing that they could not be controverted. So today many cry, "Away with the law of God!" for the same reason that the Jews, in condemning Jesus, cried, "Away with this man!" The word of God rebukes iniquity, and his law condemns the lawbreaker. "Sin is the transgression of the law," John declares. The law is the sin-detector, and therefore the very mention of the commandments of God stirs up the evil attributes of him who is wilfully sinning against God. [Cf: RH 01-26-97 para. 2] p. 374, Para. 4, [1897MS].

A single mention of God's law is a sting to the conscience of such men. A single sentence of Holy Writ, which expresses the binding claims and the immutability of the law of God, drives them beside themselves with rage. The words, "The law of the Lord is perfect, converting the soul;" "Then shall I not be ashamed, when I have respect unto all thy commandments;" "Open thou mine eyes, that I may behold wondrous things out of thy law," cause them to be stirred to madness. They make no such prayer, but close the eyes of their understanding, lest they shall see, and be convinced and converted. [Cf: RH 01-26-97 para. 3] p. 374, Para. 5, [1897MS].

During our recent campmeetings at Adelaide, two men took their stand on the street just outside the entrance to the campground, and preached against the truth. They were men who had before fought like tigers against the truth, and had exulted in their supposed victory; and now the evidence for the truth was so strong that they wished to storm it down. They interrupted the meetings, and made a tirade against the truth. The people were indignant at these interruptions; they wished to hear what was said in the tent; and finally the police took the matter in hand, and there were no more outbreaks. But though these disorderly elements were at work, we knew that the Lord had a work to be done, and we went right on, making no reference to the persistent opposition. Our work was to preach the truth. [Cf: RH 01-26-97 para. 4] p. 375, Para. 1, [1897MS].

From hour to hour those who work to promulgate the truth must depend on the blessing which comes from God, and from God only. And just in proportion as we have faith and trust in God, we shall receive blessings in rich abundance. The blessing of the Holy Spirit will be on the truth, which is proclaimed in the sight of the heavenly universe, and heaven's light will shine forth to elevate and ennoble. [Cf: RH 01-26-97 para. 5] p. 375, Para. 2, [1897MS].

Many things were said against Mrs. White during the Adelaide meeting. Soon after my work there commenced, an article appeared in one of the papers, representing me as among the greatest fanatics. But these

things disturbed me not. God is our refuge and strength. He teaches us where we may hide from the strife of tongues; if we will let him, he will lead us into his pavilion. Our lives, hid with Christ in God, will be refreshed and strengthened. [Cf: RH 01-26-97 para. 6] p. 375, Para. 3, [1897MS].

Those who hate the law of Jehovah reveal that they have carnal minds, which are not subject to the law of God, neither indeed can be. This is not for want of proof, but because of the stubborn resistance of their unbelieving hearts,--not because of ignorance, but because they have set their feet in the path of transgression. It is not evidence that they need; for they have had evidence piled upon evidence, and it has only rendered them more desperate, abusive, and cruel in their denunciations. They are determined not to turn their feet out of the path of sin into the path of holiness; they will not run in the way of God's commandments. They have cast the Lord's instruction behind their backs, and they manifest the attributes of the destroyer. This is the root and groundwork of all the terrible hatred against the law of Jehovah. We have this hatred to meet, but if we arm ourselves against our assailants with, "It is written," we are in no peril. It was thus that Christ met the foe, and he says, "Without me ye can do nothing." We must have the mind which was in Jesus. Read what composes the Christian's armor. Take this armor, and put it on, trusting in God to give you the victory. [Cf: RH 01-26-97 para. 7] p. 375, Para. 4, [1897MS].

When the Lord Jesus visited our earth, he brought with him renovating energy. He put enmity between the seed of the woman and the serpent. But there is no enmity between fallen angels and fallen men. Both, through apostasy, are evil; and wherever there is evil, with no disposition to repent, it will always league with Satan against God. Fallen men and fallen angels unite in a desperate struggle to destroy God's great standard of righteousness. There was a bond of sympathy among the angels that Satan succeeded in drawing into rebellion, and he made them his allies in the effort to dethrone God and to abolish his law. Satan's work in our world today is to destroy the moral image of God in man, by making void the divine law; and our enemies are inspired by his spirit. By casting aside God's great standard of character, he can deprave human nature, and win men and women to his standard; for, "Where no law is, there is no transgression." With what triumph, then, he watches the professedly Christian world, as they earnestly do the very work he is doing. [Cf: RH 01-26-97 para. 8] p. 375, Para. 5, [1897MS].

As God's servants strive to fight against the enemy of God, Christ must be to each one of them a personal Saviour. Each one must experience his pardoning grace. The tree of life is a representation of the preserving care of Christ for his children. As Adam and Eve ate of this tree, they acknowledged their dependence upon God. The tree of life possessed the power to perpetuate life, and as long as they ate of it, they could not die. The lives of the antediluvians were protracted because of the lifegiving power of this tree, which was transmitted to them from Adam and Eve. [Cf: RH 01-26-97 para. 9] p. 376, Para. 1, [1897MS].

Christ is the source of our life, the source of our immortality. He is the tree of life, and to all who come to him he gives spiritual life.

"Verily, verily, I say unto you," he declared, "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. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . Verily, verily, I say unto you, He that believeth on me hath everlasting life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. . . . 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 01-26-97 para. 10] p. 376, Para. 2, [1897MS].

Christ also speaks of the relation existing between himself and his followers, under the symbol of the vine and its branches. "I am the true vine," he says, "and my Father is the husbandman. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." [Cf: RH 01-26-97 para. 11] p. 376, Para. 3, [1897MS].

My brother, my sister, Jesus is inviting you to become a branch of the Living Vine. He is calling upon you to connect with him, that in his strength you may do his commandments. You have tried to sever yourself from him, but you have not succeeded. God loves you, and would have you sit at his feet and learn of him. His forgiveness, compassion, and longsuffering are represented to the world in Christ. If Christ had not paid the ransom for our souls, we would not have had a probation in which to develop characters of obedience to God's commandments. Then do not disappoint Christ by perversity and unbelief. Appreciate God's gift to man. Show that you understand what your probation means. It means life or death to each one of us. By our daily conduct we are deciding our eternal destiny. [Cf: RH 01-26-97 para. 12] p. 376, Para. 4, [1897MS].

It is not toil that degrades men, or that ranks them among the outcasts of society; it is sin. Adam, pure and innocent, and fresh from the hand of God, was given his work. This work did not degrade him. While he was engaged in his appointed work, he never thought of hiding from God, but responded as soon he heard his footsteps in the garden, and hastened to shorten the distance between him and his Maker. What precious communings he had with God! But after he sinned, he feared that every sound was the footstep of God. He did not want to see God, and when he heard him coming, he did not hasten to meet him, but hid himself. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" This, then, was the reason. He had broken the command of God; and the light of righteousness that had encompassed him as a garment had disappeared,

leaving him naked, and he was afraid to meet God. Sin is the only nakedness, the only degradation, the only dishonor, that we can know; it is the only thing that will make us afraid to meet God. After transgressing God's commands, man was excluded from the tree of life; for by eating of it, he would only prolong a life of sin. But Christ has promised, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: RH 01-26-97 para. 13] p. 377, Para. 1, [1897MS].

God sent Christ into the world to redeem men from sin. Shall we not, then, accept the society of the only begotten Son of God? The sinner is privileged to recognize Christ as his divine and adorable brother, but this relationship cannot be claimed while he continues to cherish sin. If you will cast your burden upon Christ, the sin bearer, he will remove your sins, and irradiate your mind with the bright beams of his righteousness. Then you will no longer look upon the requirements of God as briars and thorns which pierce the flesh. When you consider thoughtfully the commandments of God, when you behold God in Jesus Christ, you will turn from the deceptions of Satan. You will acknowledge the truth which sanctifies the receiver, and a marvelous change will be wrought in you. The prejudices and jealousies which have proved your stumblingblock and spoiled your life will vanish. [Cf: RH 01-26-97 para. 14] p. 377, Para. 2, [1897MS].

Religion does not consist in observing mere forms. A religion that has been handed down to us by our teachers, and which we have received only as a part of our education, will not stand against the devices of Satan. Religion must be conviction, deep and penetrating, crucifying the flesh. As the blood circulates through the body in a vitalizing current, so Christ must be received into the heart. What will avail any soul unless Christ is received into the heart by faith? Of all who thus receive him the word declares, "To them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 01-26-97 para. 15] p. 377, Para. 3, [1897MS].

The commandments of God are not the dry theories and maxims growing on the trunk of Phariseeism. Every jot and tittle of the law of God is a pledge of perfect rest and assurance in obedience. If you will obey these commandments, you will find, in every specification, a most precious promise. Take Jesus as your partner. Ask of him help to keep God's law. He will be to you a safeguard and counselor, a guide that will never mislead. [Cf: RH 01-26-97 para. 16] p. 378, Para. 1, [1897MS].

There is no safe armor for the Christian but truth. This will be our safeguard in our associations with our fellow men. Our convictions must be true, our feelings must be true. We need to make sure that we are on the Lord's side in the warfare that is going forward on this earth. Truth must become our personal property, a part of our individual selves, if we would fight manfully the good fight of faith. If God's truth is cherished as an abiding principle, it will keep watch over our souls, and will send an alarm if danger threatens, summoning us to action against every enemy. But no power but truth--steadfast, pure truth--can keep us loyal to God. The simple truth of God, as it is in. Jesus, brought into the practical life, will elevate and refine; but if

it is not rooted in the heart, we cannot stand against evil. The grace of our Lord Jesus Christ alone can make us steadfast to true principles and keep us so. Mrs. E. G. White. [Cf: RH 01-26-97 para. 17] p. 378, Para. 2, [1897MS].

"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. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." [Cf: RH 02-02-97 para. 1] p. 378, Para. 3, [1897MS].

In the providence of God, men and women are brought into positions favorable for them to become acquainted with the precious message of truth, and with the messenger who bears this truth. They are given sufficient evidence to settle doubts, to encourage faith, and to inspire them with confidence; but God never removes from their minds the possibility of doubting. [Cf: RH 02-02-97 para. 2] p. 378, Para. 4, [1897MS].

Thus Jesus had associated with himself, men who he knew were dwelling in an atmosphere of doubt and unbelief. Though day by day they listened to his all-important lessons, which they must obey if they would have eternal life, Christ found them misinterpreting and misapplying these sacred truths. They were confident that they had clear penetration and discernment, but they could not see afar off. The merest atom placed before their eyes was magnified into an object of vast proportions; but they could not discern spiritual things. Their moral eyesight was defective, and there was every danger that they would be overcome by the devices of Satan. [Cf: RH 02-02-97 para. 3] p. 378, Para. 5, [1897MS].

Jesus saw that those who were walking and talking with him, and listening to his instructions, were not being benefited by them. He saw that they were mistaking phantoms for realities and realities for phantoms, calling a world an atom and an atom a world; and he presented before them saving truth. Without heaven sent wisdom they could not fathom his words. If they had removed the atom placed before their eyes, if the truth had been received, the evil would have been remedied. But they would not look at the future realities of eternity. They did not, in imagination, grasp the unseen world. In order that he might practise upon them an endless succession of delusions, Satan presented before them the things of this world as all-attractive and all-absorbing; and they listened to his temptations. [Cf: RH 02-02-97 para. 4] p. 379, Para. 1, [1897MS].

Jesus declared that he knew from the first, those who united with him, who had not faith in him as their Saviour. Yet he did not repulse them. He gave them evidence sufficient to establish their faith in his message and in his claims as the Son of God. But when he saw that the influence of these skeptics was leavening the minds of those who would

receive and believe the truth and be converted, he made the truth in reference to himself more plain and forcible. This brought matters to a crisis. The Saviour then presented before them the alternative,--a remedy for their unbelief, or a separation from him. "From that time," we read, "many of his disciples went back, and walked no more with him." Judas remained, though Jesus knew that he would betray him. [Cf: RH 02-02-97 para. 5] p. 379, Para. 2, [1897MS].

Those who follow Christ today will encounter the same difficulties, the same unbelief, the same attempts to pervert the meaning of the truth. They will meet the same tendency to raise the world and the things of the world above eternal interests. As they bear the message of truth, they will continually meet those who use their influence to counteract and misconstrue the truth. These have ears, but they hear not aright; eyes have they, but they see not correctly; and Satan uses them to accomplish his purpose. [Cf: RH 02-02-97 para. 6] p. 379, Para. 3, [1897MS].

In his teaching, Christ sought to adjust the claims of heaven and earth. In his lessons of instruction, this was an all important subject. He saw that men are in danger of cherishing an inordinate love for the world. The love of God is supplanted by a love for the world. Nothing but the power of the omnipotent God can dislodge this love. The things which are earthly and temporal lead men away from God, although the advantages to be gained are but an atom in comparison with eternal realities. They have eyes, but they see not aright. Instead of keeping the heavenly world in view, the things of this world are ever before their eyes, and are magnified till they eclipse the world of bliss. [Cf: RH 02-02-97 para. 7] p. 379, Para. 4, [1897MS].

Turning away from heavenly attractions, from imperishable wealth, from peace, from nobility of soul, man pours out his affections on unworthy, unsatisfying things; and by constantly beholding this world, he becomes conformed to it. His mind, capable of elevation, and privileged to grasp the eternal blessedness of the saints, turns away from an eternity of greatness, and allows its powers to be chained like a slave to an atom of a world. It is humiliated and dwarfed by allegiance to worldly things. [Cf: RH 02-02-97 para. 8] p. 379, Para. 5, [1897MS].

Jesus came to change this order of things, to correct this widespread evil. He lifts up his voice as the voice of God in warnings, reproofs, and entreaties, seeking to break the spell which infatuates, enslaves, and ensnares men. He presents before them the future eternal world, and addressing them in decided language, says, "For 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: RH 02-02-97 para. 9] p. 380, Para. 1, [1897MS].

God would have us lift ourselves above the world. Jesus, the world's Redeemer, presents before us the eternal inheritance, the immortal riches, 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, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." He takes the world from its position of boasted supremacy, placing it where it should be, subject to the spiritual and eternal world. "The love of money is the root of all evil," writes Paul. While money is of

value if rightly used, it is not to be worshiped. Christ tells us that we are not to please ourselves, but that we must weed our lives of all vanities. He commands us to cultivate those attributes which will make every moment of our lives fragrant with good works. [Cf: RH 02-02-97 para. 10] p. 380, Para. 2, [1897MS].

God does not design that eternity shall overwhelm us, and unfit us for the duties of this life; and it will never do this if we accustom our minds to dwell upon the themes of eternity, and mingle them with our life duties. The contemplation of eternal realities will not disqualify us for the duties of this life. All the useful pursuits and activities of life are to stand revealed to us as encircled with the hallowed rainbow of promise. Christians are to be "not slothful in business; fervent in spirit; serving the Lord." They are not to spend their time in meditation; neither are their lives to be all bustle, zeal, and excitement. These qualifications are to be blended. [Cf: RH 02-02-97 para. 11] p. 380, Para. 3, [1897MS].

The gospel of Christ is and ever will be aggressive. Christ gave himself a sacrifice for the world. He cheerfully gave his own life as a ransom for an apostate world; and he does not design that selfishness and worldliness shall exist in the hearts of his followers. Conformity to the world is expressly forbidden by the word of God. But the grievous sin of idolatry exists in many of the churches today. They are not in harmony with God. Defilement, which should be washed away with the blood of a sin-pardoning Saviour, exists. [Cf: RH 02-02-97 para. 12] p. 380, Para. 4, [1897MS].

Christians have an important work to do in this world. Their light is to shine forth to those who are in darkness. The gospel is to be preached to every creature. They are to imitate the example of Christ; his words and actions are to be their pattern. They are to bear his image, and follow him in all his ways. He lived not for himself; his life was spent in doing good to others, and his children are to follow where he has led the way. With their labors, their prayers, and their money they are to bless those who need help. In the world, but not of the world, they are to work as Christ worked, representing him by a sanctified life. But in this work they must have the fear of God, which his word tells us is the beginning of wisdom. [Cf: RH 02-02-97 para. 13] p. 380, Para. 5, [1897MS].

The Master has employed us as his servants, and we are to be vigilant workers until he shall return the second time to this earth. We are to wait for the coming of the Lord, and work diligently to prepare the way for him. Waiting alone is not all that is required; we are to wait and watch and pray and work. This combination of waiting, watching, praying, and working constitutes us true Christians. To those who stand in idle expectancy, Christ says, "Why stand ye here all the day idle?" "Work while it is called today." "The night cometh, when no man can work." [Cf: RH 02-02-97 para. 14] p. 381, Para. 1, [1897MS].

Paul wrote to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." This exhortation is applicable to all who live in these last days. The Lord requires thorough, entire service. The mind and the affections must be given to him. The light must be kept burning in the inner sanctuary of the soul. Then Christians will be given a

spiritual eyesight. They will be enabled to understand and to do the requirements of God. [Cf: RH 02-02-97 para. 15] p. 381, Para. 2, [1897MS].

Christ has given a commission to his servants, "Go ye into all the world, and preach the gospel to every creature." This commission lays every member of the church of Christ under a solemn weight of responsibility. The conversion of sinners is entrusted to the followers of Christ, and this work is not to be relinquished while there is a sinner unconverted. The words of instruction, "We are laborers together with God," are of great importance. All, both laymen and ministers, are under tribute to God. Our capabilities are entrusted gifts, which the Lord expects us to multiply by constant use; and our responsibility is in exact proportion to the gifts entrusted. God has given to us freely of his goods, and we are to show unswerving fidelity to him. [Cf: RH 02-02-97 para. 16] p. 381, Para. 3, [1897MS].

No selfishness is to find a place in the heart of the Christian. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." "I beseech you therefore, brethren," writes Paul, "by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." God's chosen ones are to be just what he meant they should be, and what the apostle declares they are,-- "a spectacle unto the world, and to angels, and to men." Mrs. E. G. White. [Cf: RH 02-02-97 para. 17] p. 381, Para. 4, [1897MS].

Jesus taught his disciples to pray, and he often urged upon them the necessity of prayer. He did not bid them to study books to learn a form of prayer. They were not to offer prayer to men, but to make their requests known to God. He taught them that the prayer which God accepts is the simple, earnest petition from a soul that feels its need; and he promised to send the Holy Spirit to indite their prayers. [Cf: RH 02-09-97 para. 1] p. 381, Para. 5, [1897MS].

God invites us to come to him with our burden of guilt and our heart sorrows. Sin fills us with fear of God; when we have sinned, we try to hide ourselves from him. But whatever our sin, God bids us come unto him through Jesus Christ. It is only by taking our sins to God that we can be freed from them. Cain, under the rebuke of God, acknowledged his guilt in killing Abel; but he fled away from God, as if he could thus escape from his sin. Had he fled to God with his burden of guilt, he would have been forgiven. The prodigal son, realizing his guilt and wretchedness, said, "I will arise and go to my father." He confessed his sin, and was taken back to his father's heart. [Cf: RH 02-09-97 para. 2] p. 382, Para. 1, [1897MS].

If we would offer acceptable prayer, there is a work to be done in confessing our sins to one another. If I have sinned against my neighbor in word or action, I should make confession to him. If he has wronged me, he should confess to me. So far as is possible, the one who has wronged another is to make restitution. Then in contrition he is to confess the sin to God, whose law has been transgressed. In sinning against our brother, we sin against God, and we must seek pardon from him. Whatever our sin, if we but repent and believe in the atoning

blood of Christ, we shall be pardoned. [Cf: RH 02-09-97 para. 3] p. 382, Para. 2, [1897MS].

Daniel's example of prayer and confession is given for our instruction and encouragement. For nearly seventy years, Israel had been in captivity. The land which God had chosen for his own possession was given into the hands of the heathen. The beloved city, the recipient of heaven's light, once the joy of the whole earth, was now despised and degraded. The temple that had contained the ark of God's covenant and the cherubim of glory overshadowing the mercy seat, was in ruins. Its very site was desecrated by unholy feet. Faithful men who knew of the former glory were filled with anguish at the desolation of the holy house that had distinguished Israel as God's chosen people. These men had been witnesses to the denunciations of God because of the sins of his people. They had been witnesses to the fulfilment of this word. They had been witnesses also to the promises of his favor if Israel would return to God, and walk circumspectly before him. Aged, gray-headed pilgrims went up to Jerusalem to pray amid its ruins. They kissed its stones, and wet them with their tears, as they entreated the Lord to have mercy on Zion, and cover her with the glory of his righteousness. Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people. [Cf: RH 02-09-97 para. 4] p. 382, Para. 3, [1897MS].

He said: "All Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, All this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth." [Cf: RH 02-09-97 para. 5] p. 382, Para. 4, [1897MS].

There had been a kind of prayer offered,--commonplace, self-justifying prayer,--but not the prayer that comes from a broken heart and contrite spirit. Daniel makes no plea on the ground of his own goodness; but he says: "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies." His intensity of desire makes him earnest and fervent. He continues: "O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." [Cf: RH 02-09-97 para. 6] p. 383, Para. 1, [1897MS].

This prayer was the work of the Holy Spirit. It was heard in heaven. "Whiles I was speaking and praying," Daniel says, "and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, . . . being caused to fly swiftly, touched me about the time of the evening oblation. And he

informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved." [Cf: RH 02-09-97 para. 7] p. 383, Para. 2, [1897MS].

What a prayer was that which came forth from the lips of Daniel! What humbling of soul it reveals! The warmth of heavenly fire was recognized in the words that were going upward to God. Heaven responded to that prayer by sending its messenger to Daniel. In this our day, prayers offered in like manner will prevail with God. "The effectual fervent prayer of a righteous man availeth much." As in ancient times, when prayer was offered, fire descended from heaven, and consumed the sacrifice upon the altar, so in answer to our prayers, the heavenly fire will come into our souls. The light and power of the Holy Spirit will be ours. [Cf: RH 02-09-97 para. 8] p. 383, Para. 3, [1897MS].

Daniel's heart was burdened for the people of God, for the city and temple that were laid waste. His deepest interest was for the honor of God and the prosperity of Israel. It was this that moved him to seek God with prayer and fasting and deep humiliation. Brethren in responsible positions in the Lord's work for this time, have not we as great need to call upon God as had Daniel? I address those who believe that we are living in the very last period of this earth's history. I entreat you to take upon your own souls a burden for our churches, our schools, and our institutions. That God who heard Daniel's prayer will hear ours when we come to him in contrition. Our necessities are as urgent, our difficulties are as great, and we need to have the same intensity of purpose, and in faith roll our burden upon the great Burden Bearer. There is need for hearts to be as deeply moved in our time as in the time when Daniel prayed. [Cf: RH 02-09-97 para. 9] p. 383, Para. 4, [1897MS].

We have only one channel of approach to God. Our prayers can come to him through one name only,--that of the Lord Jesus our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So the Lord himself must kindle in our hearts the burning desire, if our prayers are acceptable to him. The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered. [Cf: RH 02-09-97 para. 10] p. 383, Para. 5, [1897MS].

A deep sense of our need, and a great desire for the things for which we ask, must characterize our prayers, else they will not be heard. But we are not to become weary, and cease our petitions because the answer is not immediately received. "The kingdom of heaven suffereth violence, and the violent take it by force." The violence here meant is a holy earnestness, such as Jacob manifested. We need not try to work ourselves up into an intense feeling; but calmly, persistently, we are to press our petitions at the throne of grace. Our work is to humble our souls before God, confessing our sins, and in faith drawing nigh unto God. The Lord answered the prayer of Daniel, not that Daniel might glorify himself, but that the blessing might reflect glory to God. It is the design of God to reveal himself in his providence and in his grace. The object of our prayers must be the glory of God, not the glorification of ourselves. [Cf: RH 02-09-97 para. 11] p. 384, Para. 1, [1897MS].

When we see ourselves weak, ignorant, and helpless, as we really are, we shall come before God as humble suppliants. It is ignorance of God and of Christ that makes any soul proud and self-righteous. The infallible indication that a man knows not God, is found in the fact that he feels that in himself he is great or good. Pride of heart is always associated with ignorance of God. It is the light from God that discovers our darkness and destitution. When the divine glory was revealed to Daniel, he exclaimed, "My comeliness was turned in me into corruption, and I retained no strength." The moment the humble seeker sees God as he is, that moment he will have the same view of himself that Daniel had. There will be no lifting up of the soul unto vanity, but a deep sense of the holiness of God and of the justice of his requirements. The fruit of such an experience will be manifested in a life of self-denial and self-sacrifice. [Cf: RH 02-09-97 para. 12] p. 384, Para. 2, [1897MS].

Brethren, the Lord calls for copartnership in his work. He desires us to enlist our interests in his cause, as Daniel did. We should receive great benefits from a study of the book of Daniel in connection with the Revelation. Daniel studied the prophecies. He earnestly sought to know their meaning. He prayed and fasted for heavenly light. And the glory of God was revealed to him in even greater measure than he could endure. We are in equal need of divine illumination. God has called us to give the last message of warning to the world. There will be voices heard on every side to divert the attention of God's people with new theories. We need to give the trumpet a certain sound. We do not half realize what is before us. If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us--we should be prepared to unite with Christ and to work in his lines. [Cf: RH 02-09-97 para. 13] p. 384, Para. 3, [1897MS].

God has honored us by showing how greatly he values us. We are bought with a price, even the precious blood of the Son of God. When his heritage shall conscientiously follow the word of the Lord, his blessing will rest upon them in answer to their prayers. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him? . . . Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." Mrs. E. G. White. [Cf: RH 02-09-97 para. 14] p. 384, Para. 4, [1897MS].

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." "He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Speech is the means by which thought is expressed. Rightly used, this gift is a wonderful blessing, whose power for good cannot be estimated; misused, it is a curse to humanity and a dishonor to God. "Death and life are in the power of the tongue;" "and a word spoken in due season, how good is

it!" [Cf: RH 02-16-97 para. 1] p. 385, Para. 1, [1897MS].

Every uttered word exerts an influence, every action involves a train of responsibility. No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity, and through our individual threads of influence, we are linked to the universe. Christ used his influence to draw men to God, and he has left us an example of the way in which we should speak and act. A person who is molded by the Spirit of God will know how to speak a "word in season to him that is weary," and will realize the highest human blessedness,-- the joy of imparting to others the precious treasures of the wisdom and grace of Christ. But those who permit themselves to be controlled by the enemy of all good will speak words which should never be uttered. [Cf: RH 02-16-97 para. 2] p. 385, Para. 2, [1897MS].

The great want of the world is hearts in which Christ abides as an honored guest. But the meekness and lowliness of Jesus have been too hard a lesson for many to learn. The sanctifying power of the truth has not been allowed to influence them for good, bringing the emotions of the heart and the words of the lips into conformity to the will of God; and too often, while Jesus stands knocking at the door of the heart, men are so busily engaged in talking of the faults of others that they fail to grant him an entrance. [Cf: RH 02-16-97 para. 3] p. 385, Para. 3, [1897MS].

Some who profess to love Christ, cherish cruel thoughts against others; and these thoughts, with their baleful influence, flow to the world in their words. All such are more closely allied to the great deceiver than to him who said, "Blessed are the peacemakers." Satan rules the tongues of all who give themselves into his keeping, filling the heart with envy and jealousy, and prompting the false whisper which so often causes untold misery. Those who lend themselves to his service do a work which makes him rejoice; but the angels of God weep as they see the evil that is wrought. Could those who thus give themselves up to mischief-making see how well pleasing their course of action is to the adversary of souls, they would say with the psalmist: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." [Cf: RH 02-16-97 para. 4] p. 385, Para. 4, [1897MS].

There is need to close the door which now stands open in the free, unjust use of the tongue, by which the enemy so often enters. He is constantly at work, adapting himself to the various dispositions and circumstances of those whom he is seeking to entangle. That soul is in the greatest danger which, though blind to its own faults, is all too quick to make known the failings of others. If the tongue were kept as with a bridle, if the eloquence of silence were more often preserved, how many heartaches would be saved! how many souls kept from entering the dark shadow of despair and discouragement! [Cf: RH 02-16-97 para. 5] p. 385, Para. 5, [1897MS].

It is not God's purpose that his children should isolate themselves, drawing apart from one another. In their intercourse he would have them reveal him by a patient, longsuffering, forbearing spirit, by words which cheer and encourage those that faint by the way. If we are willing to learn, Christ will teach us to manifest in our daily lives

his goodness, mercy, and love. Every soul who will become consecrated to him will be a channel through which his love can flow,--an agent cooperating with divine intelligences,--and will find his happiness increased as he imparts happiness to others. [Cf: RH 02-16-97 para. 6] p. 386, Para. 1, [1897MS].

He who is your neighbor is to be earnestly sought for and labored for. Is he ignorant? let your communication make him more intelligent. Is he downcast and discouraged? let your words speak hope to his soul. Those who are defective in character are the very ones God enjoins us to help. "I am not come to call the righteous," said Christ, "but sinners to repentance." By the influence of words spoken from a heart full of love, the discouraged ones may become trophies of grace,--heirs of God, and joint heirs with Jesus Christ. [Cf: RH 02-16-97 para. 7] p. 386, Para. 2, [1897MS].

"Take heed to thyself," was the charge given to Timothy. Today this lesson is fearfully neglected by those who pride themselves upon entering the kingdom of God. Satan works untiringly to thwart the purpose of God, and he tempts the children of God to be severe upon the errors of others, while they themselves are careless in regard to their own course of action, and mingle defects with their work. There will always be something which we can criticize; but when we view things as God views them, we shall not look at the work of others with a critical eye, eager to find some flaw, but will seek to find something of which we can approve. Let him who makes criticism and faultfinding his first duty, who spends his God-given time in speaking words which sow the seeds of doubt and unbelief, take heed lest defects far more serious be found in his own character. [Cf: RH 02-16-97 para. 8] p. 386, Para. 3, [1897MS].

Be sharp and critical with yourself, for the eternal interests of your soul demand this; but do not place a stumblingblock in the way of sinners by talking of the defects of those around you. Those who love God supremely, and their neighbors as themselves, will see so many imperfections in their own work, so much that needs to be cleansed from defilement, that they will feel no inclination to dwell upon the defects of others. [Cf: RH 02-16-97 para. 9] p. 386, Para. 4, [1897MS].

Nothing is hidden from God. Says the true Witness, "I know thy works." Every word that we speak is heard and recorded by the Majesty of heaven, who has declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Could our eyes be opened, could we see the heavenly Watcher by our side, listening to the words we utter, we would strive to control our tongues; for we would realize that we were speaking in the hearing of the heavenly universe. If they are left unrepented of, we shall meet once more the bitter spirit, the revengeful feelings, and the angry words; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." O that men, instead of making the mistakes of others the subject of their conversation, would turn their critical glances inward, seeking power from on high to guard well their words, that in the Judgment they might stand justified in the sight of God! [Cf: RH 02-16-97 para. 10] p. 386, Para. 5, [1897MS].

Christ, the Lamb of God, can take away the desire to speak words which

hurt and bruise the souls of others. His power is limitless, and if we shut ourselves in with him, we shall grow more like him. Strength will be given us to subdue the inclination to speak and judge harshly; we shall be enabled to make straight paths for our feet, lest the "lame be turned out of the way." If we will yield heart and mind into the keeping of Christ, if we will control our thoughts, bringing them into obedience to his will, our words will be such as the angels love to hear, and will bless all those with whom we come in contact. [Cf: RH 02-16-97 para. 11] p. 387, Para. 1, [1897MS].

All who have the mind of Christ will turn away from everything tending to deformity of character. If Christ is taken as our pattern in all things, if he is formed within, "the hope of glory," our minds will be filled with thoughts that are pure and lovely. We shall feel no inclination to think or to talk of the failings of others, or to triumph over the knowledge of a brother's error. Mercy and love will be cherished; that charity which "suffereth long and is kind," which "beareth all things" and "thinketh no evil," will appear in word and action. [Cf: RH 02-16-97 para. 12] p. 387, Para. 2, [1897MS].

The most persuasive eloquence is the word that is spoken in love and sympathy. Such words will bring light to confused minds and hope to the discouraged, brightening the prospect before them. The time in which we live calls for vital, sanctified energy; for earnestness, zeal, and the tenderest sympathy and love; for words that will not increase misery, but will inspire faith and hope. We are homeward bound, seeking a better country, even a heavenly. Instead of speaking words which will rankle in the breasts of those that hear, shall we not speak of the love wherewith God hath loved us? Shall we not try to lighten the hearts of those around us by words of Christlike sympathy? Shall we not tell of the prospective rest in store for the people of God? "A word fitly spoken is like apples of gold in pictures of silver" [Cf: RH 02-16-97 para. 13] p. 387, Para. 3, [1897MS].

Day by day we are sowing seed for the future harvest, and we cannot be too careful of the seed which we sow by our words. Often words are carelessly spoken and forgotten, but these words, for good or for ill, are bringing forth a harvest. Sow one unkind, harsh word, and this seed, finding soil in the minds of your hearers, will spring up and bear fruit after its own kind. Sow one seed in loving, gentle, Christlike words, and it will bring you rich returns. Our minds must be carefully guarded, lest words be spoken which are not a blessing, but a curse. If by our words we sow wheat, we shall reap wheat; if we sow tares, we shall reap tares; and the harvest, whether of wheat or of tares, will be sure and abundant. Mrs. E. G. White. [Cf: RH 02-16-97 para. 14] p. 387, Para. 4, [1897MS].

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. . . . And we have

known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (See further 1 John 4:18-21.) [Cf: RH 02-23-97 para. 1] p. 387, Para. 5, [1897MS].

It is the expression of God's love for us that makes us care for one another. When the Lord Jesus dwells in our hearts, we think the thoughts of God, and do the works of God. How can I find language to express the deep, earnest interest I have for our people? I am filled with yearning of soul that those who have accepted present truth should realize that they are to be sanctified through the truth; otherwise they lie against the truth. God is the author and finisher of our faith. Notwithstanding our varying types of character, we are brought into church capacity through the profession of our faith. Christ is the head of the church; and if those whose names are on the church record do not belong to Jesus, the invisible Head, they are like the fruitless branch of the vine, and are taken away. If one is really a fruitful branch, he will make it manifest by bearing fruit, giving evidence of his absolute allegiance to Christ. He will have a spiritual connection with God. Faith and love constitute the gold of character, and will be ever working on the Lord's side to unite and harmonize the members of Christ's body. [Cf: RH 02-23-97 para. 2] p. 388, Para. 1, [1897MS].

Name, position, or wealth will not weigh one jot in the scale with God. Men and women are admitted to the church who do it no honor. But however poor, whatever the rank, tribe, or nationality, all are to be heartily received on their confession of faith, if you have evidence that the grace of God, which brings salvation, has wrought upon the heart. All who are sons or daughters of God will deny ungodliness and worldly lusts. All who take their position on the Lord's side will, as branches of the True Vine, receive nourishment, and will be stimulated by the vine to bear like fruit. They will be in cooperation with God, according to their ability exercising themselves unto godliness by walking in newness of life, which is daily repentance toward God, and faith toward our Lord Jesus Christ. [Cf: RH 02-23-97 para. 3] p. 388, Para. 2, [1897MS].

This faith in Christ is demonstrated by works; it produces a transformation of character through the effectual working of God's Holy Spirit. Selfishness and pride, with all their force, will make a stand against anything that would show them to be sinful. But all who shall endure as seeing him who is invisible, will have to lie very low at the foot of the cross. Contrition of soul will mark the experience of every one who has received the grace of Christ. [Cf: RH 02-23-97 para. 4] p. 388, Para. 3, [1897MS].

Let us hear the testimony of God upon this subject: "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." This is precisely the condition of those who have not a vital connection with Christ. They seem to be ever working at cross-purposes with God, and are so full of jealousy, evil surmising, discord, and strife--Satanic attributes--that they are constantly lying against the truth; they are not doers of the words of Christ. Yet many

church members are in this very position. They dwell, as it were, in the salt land, in a parched wilderness. [Cf: RH 02-23-97 para. 5] p. 388, Para. 4, [1897MS].

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." This is the evidence that souls are connected with God. "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. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." Therefore we are to reverence the Lord God, and walk carefully and tremblingly before him. For our comfort and encouragement he adds that notwithstanding his high and holy position, he dwells "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." In this wonderful statement from our Heavenly Father, all may learn what their character will be if they are indeed in vital connection with God. [Cf: RH 02-23-97 para. 6] p. 389, Para. 1, [1897MS].

Can one be a co-worker with God, and not work as God works? Will the poor, sinful agent take it upon himself to pronounce sentence against any one, however humble, with whom God dwells because he is cherishing the spirit of contrition? Do those who claim to be branches of the Living Vine bear fruit like unto the parent stock? Unless they fall upon the rock Christ Jesus, and are broken,--unless there is a thorough conversion of soul, body, and spirit,--they give evidence that they are not working in Christ's lines, and are not obedient to his commandments. Faith and love and trust in God are needed in the church. Jesus says: "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." When they have plucked out the eye and cut off the hand,--surrendered the attributes which Satan has inspired,--then they will be tender and pitiful; for the love of Christ will constrain them. [Cf: RH 02-23-97 para. 7] p. 389, Para. 2, [1897MS].

Satan will seek earnestly to intercept every ray of light coming from the throne of God, and will place his own darkness for light. It is he who prompts the keen criticism, the Satanic accusing. But it is the love of Jesus cherished in the soul that will overcome every opposing force. It places the man wholly on the side of Christ; for it brings him into harmony with the principles of the law of God. O, what a change takes place! the boughs that receive nourishment from the root bear rich clusters of fruit. When one is thus united to Christ, how will he praise God that his eyes have been anointed with heavenly eye salve to discern his poverty, his nakedness! In humble faith he can declare: He has opened mine eyes, he has changed my heart. He has conquered the stubbornness of my will, and his grace has conformed me to his will, that I may become a fruit bearing branch of the True Vine. He has brought me back to my allegiance, not only to be an advocate of the law, but a doer of its precepts. [Cf: RH 02-23-97 para. 8] p. 389,

Para. 3, [1897MS].

O, let us all determine to crucify self and to imitate God! We are to express in our own lives the holiness of God, showing his forbearance, his tenderness, his compassion and love, and thus communicate his attributes. Then we shall no longer judge from the sight of the eye or the hearing of the ear. We shall bear in mind that we are yoked up with Christ, to draw with him, and to do the greatest possible amount of good. Our work may not be appreciated; we may be misjudged, falsified, and mistreated by those who claim to be Christians; but we are to look to Christ and follow him. Christians are to walk even as he walked. They are to have the mind of Christ, to possess that faith which works by love and purifies the soul. [Cf: RH 02-23-97 para. 9] p. 390, Para. 1, [1897MS].

He who is conformed to the image of Christ will possess his grace, and will help to strengthen every brother in the faith. No harsh or bitter words that discourage the soul will fall from his lips. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." "Wherefore 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. . . . Follow peace with all men, and holiness, without which no man shall see the Lord." [Cf: RH 02-23-97 para. 10] p. 390, Para. 2, [1897MS].

Here is a work which you are authorized to have an earnest zeal to accomplish. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (See Isa. 59:1, 2.) All who have a vital connection with God are guided by his counsel. United in church capacity, they give themselves to do Christ's work. If we will open the door to Jesus, he will come in and abide with us; our strength will always be reinforced by his actual representative, the Holy Spirit. [Cf: RH 02-23-97 para. 11] p. 390, Para. 3, [1897MS].

But whenever the church unites with it a man who is without earnestness and sanctified moral purpose, it has a hindrance that weakens moral power, and turns souls away from faith and love and trust in God. Whenever anything is encountered that is contrary to his mind, such a one will reveal his true spirit. In councils he does unlawful acts, pronounces unjust sentences; and through his influence, decisions are made that are entirely contrary to God's will and ways. Thus he proves himself disloyal to God. He has neglected to follow the rules which Christ has given, and he works according to the principles of the world. If others sit by and let these things pass, God charges the sin upon them also. It is a duty to keep our offices of publication pure, that there shall be no conniving to do injustice in business transactions. [Cf: RH 02-23-97 para. 12] p. 390, Para. 4, [1897MS].

He who loves God and his fellow men as he loves himself will practise no robbery toward God or man. All who live out the law of God will on all occasions maintain the strictest integrity. If men are in living communion with the only true God, they will have the presence of a living Saviour. Such men will be a blessing to the church. Christians who cherish love toward their brethren, and manifest confidence in

them, greatly strengthen them. We are to be complete in him who gave his life for us. Mrs. E. G. White. [Cf: RH 02-23-97 para. 13] p. 390, Para. 5, [1897MS].

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. [Cf: RH 03-02-97 para. 1] p. 391, Para. 1, [1897MS].

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. [Cf: RH 03-02-97 para. 2] p. 391, Para. 2, [1897MS].

There is to be "first the blade, then the ear, after that the full corn in the ear." There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour. [Cf: RH 03-02-97 para. 3] p. 391, Para. 3, [1897MS].

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. [Cf: RH 03-02-97 para. 4] p. 391, Para. 4, [1897MS].

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, "Watch unto prayer," "Watch and pray always." A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door. [Cf: RH 03-02-97 para. 5] p. 392, Para. 1, [1897MS].

"Ask ye of the Lord rain in the time of the latter rain." Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man's cooperation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek his favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in my name, there am I in the midst. The convocations of the church, as in campmeetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. [Cf: RH 03-02-97 para. 6] p. 392, Para. 2, [1897MS].

But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God himself must command the rain to fall. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life. And we must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us. At every meeting we attend, our prayers should ascend that at this very time, God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised. [Cf: RH 03-02-97 para. 7] p. 392, Para. 3, [1897MS].

The continual communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says:

"The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Cf: RH 03-02-97 para. 8] p. 393, Para. 1, [1897MS].

From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, his Spirit is imparted to human instrumentalities that are consecrated to his service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a lightbearer in the world. [Cf: RH 03-02-97 para. 9] p. 393, Para. 2, [1897MS].

This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil that we may impart to others. All may be lightbearers to the world if they will. We are to sink self out of sight in Jesus. We are to receive the word of the Lord in counsel and instruction, and gladly communicate it. There is now need of much prayer. Christ commands, "Pray without ceasing;" that is, keep the mind uplifted to God, the source of all power and efficiency. [Cf: RH 03-02-97 para. 10] p. 393, Para. 3, [1897MS].

We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have walked with God in fellowship of the Spirit, it is because we have sought him daily by faith. From the two olive trees, the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer cannot expect to receive the golden oil of goodness, patience, longsuffering, gentleness, love. [Cf: RH 03-02-97 para. 11] p. 393, Para. 4, [1897MS].

Every one is to keep himself separate from the world, which is full of iniquity. We are not to walk with God for a time, and then part from his company, and walk in the sparks of our own kindling. There must be a firm continuance, a perseverance in acts of faith. We are to praise God, to show forth his glory in a righteous character. No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life. [Cf: RH 03-02-97 para. 12] p. 394, Para. 1, [1897MS].

The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for his blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask him. We have not been wholehearted in this work. [Cf: RH 03-02-97 para. 13] p. 394, Para. 2, [1897MS].

What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give. We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of his Spirit. Be fervent in prayer, and watch in the Spirit. Mrs. E. G. White. [Cf: RH 03-02-97 para. 14] p. 394, Para. 3, [1897MS].

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." It is essential that every subject of the kingdom of God should be obedient to the law of Jehovah, in order that his infinite glory may have a perfect establishment. The professed followers of Christ are tested in this life to see whether or not they will be obedient to God. Obedience will result in happiness, and will insure the reward of eternal life. Failure on the part of Adam on one point resulted in terrible consequences, and sin has grown to such vast proportions that it cannot be measured. But in the midst of rebellion and apostasy, in the midst of those who were disloyal, impenitent, and obstinate, God looks down upon those who love him and keep his commandments, and says, "I love them that love me," and will cause them to inherit substance. "I will render vengeance to mine enemies, and will reward them that hate me." [Cf: RH 03-09-97 para. 1] p. 394, Para. 4, [1897MS].

Christ lived in accordance with the principles of God's moral government, and fulfilled the specifications of the law of God. He represented the beneficence of the law in his human life. The fact that the law is holy, just, and good is to be testified before all nations, tongues, and peoples, to worlds unfallen, to angels, seraphim, and cherubim. The principles of the law of God were wrought out in the character of Jesus Christ, and he who cooperates with Christ, becoming a partaker of the divine nature, will develop the divine character, and become an illustration of the divine law. Christ in the heart will bring the whole man, soul, body, and spirit into captivity to the obedience of righteousness. Christ's true followers will be in

conformity to the mind and will and character of God, and the far-reaching principles of the law will be demonstrated in humanity. [Cf: RH 03-09-97 para. 2] p. 394, Para. 5, [1897MS].

Pardoning, redeeming love is brought to view in Christ Jesus. Satan had misrepresented the character of God, and it was necessary that a correct representation should be made to worlds unfallen, to angels, and to men. Satan had declared that God knew nothing of self-denial, of mercy and love, but that he was stern, exacting, and unforgiving. Satan never tested the forgiving love of God; for he never exercised genuine repentance. His representations of God were incorrect; he was a false witness, an accuser of Christ, and an accuser of all those who throw off the Satanic yoke, and come back to render willing allegiance to the God of heaven. [Cf: RH 03-09-97 para. 3] p. 395, Para. 1, [1897MS].

Satan charged God with an unforgiving spirit, because he would not receive on terms of favor those who disobeyed his law and therefore misrepresented his character. But forgiveness of sins would be of no avail unless the course of transgression was abandoned, and the grace of Christ imparted to the sinner to renovate, purify, and ennoble him who had fallen by iniquity. This was the only way by which the sinner could be restored to divine favor, and trusted to come into copartnership with Jesus Christ. But in Christ we behold the character of the Father, and see the pitying tenderness which God exercised for fallen man, giving his only begotten Son as a ransom for the transgressors of the law. It is in beholding the love of God that repentance is awakened in the sinner's heart, and an earnest desire is created to become reconciled to God. When the transgressor becomes acquainted with God, and experiences his love, it produces in his heart a hatred for sin and a love for holiness. [Cf: RH 03-09-97 para. 4] p. 395, Para. 2, [1897MS].

The more we study the attributes of the character of God as revealed in Christ, the more we see that justice has been sustained in the sacrifice that met the penalty of the law, and that mercy has been provided in the only begotten Son, who bore the penalty of the law in the sinner's place, in order that man might have another probation, another opportunity to be obedient to the law of God's government, that it might be made manifest who could be trusted to become members of the Lord's family, children of the Heavenly King. Those who are obedient to the law of the government of God while in this brief probation, amid all the counter-influences of Satanic agencies, will be pronounced in heaven loyal children of the Lord of Hosts. They will be declared to be separate from the sinful practises of the world, and to them God gives the promise, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: RH 03-09-97 para. 5] p. 395, Para. 3, [1897MS].

By both creation and redemption we are the Lord's property. We are absolutely his subjects, and amenable to the laws of his kingdom. Let no one foster the delusion that the Lord God of heaven and earth has no law by which to control and govern his subjects. We are dependent upon God for everything we enjoy. The food which we eat, the clothing we wear, the atmosphere we breathe, the life we enjoy from day to day, are received from God. We are under obligation to be governed by his will, to acknowledge him as our supreme ruler. We are under obligation to coincide with all his plans and designs. As all our blessings come from

God, we are under the highest obligation to render gratitude to him for his mercies, his goodness and benevolence, and to manifest this gratitude by returning to him his own in gifts and offerings, ever cherishing a sense of our dependence upon him. [Cf: RH 03-09-97 para. 6] p. 395, Para. 4, [1897MS].

Those who have a knowledge of God in Christ Jesus are under obligation to perform his expressed will in doing his commandments, which are a transcript of his character. We are under a debt of gratitude to God for the revelation of his love in Christ Jesus; and as intelligent human agents, we are to reveal to the world the manner of character that will result from obedience to every specification of the law of God's government. In perfect obedience to his holy will, we are to manifest adoration, love, cheerfulness, and praise, and thus honor and glorify God. It is in this way alone that man may reveal the character of God in Christ to the world, and make manifest to men that happiness, peace, assurance, and grace come from obedience to the law of God. Thus glory redounds to God in good and righteous actions through harmony with the laws of Jehovah's government. [Cf: RH 03-09-97 para. 7] p. 396, Para. 1, [1897MS].

It was positively necessary that man should know his Heavenly Father, and discern his paternal attributes of character; for in becoming acquainted with God, men may become partakers of the same virtues and the same glory. In the prayer of Christ for his disciples, the truth embodied is of the deepest significance and interest to all his followers. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may 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." To render acceptable service to God, it is essential that we should know God, to whom we belong, in order that we may be thankful and obedient, contemplating and adoring him for his wonderful love to men. We could not rejoice in and praise a being of whom we had no certain knowledge; but God has sent Christ to the world to make manifest his paternal character. [Cf: RH 03-09-97 para. 8] p. 396, Para. 2, [1897MS].

It is our privilege to know God experimentally, and in true knowledge of God is life eternal. The only begotten Son of God was God's gift to the world, in whose character was revealed the character of him who gave the law to men and angels. He came to proclaim the fact, "The Lord our God is one Lord," and him only shalt thou serve. He came to make it manifest that, "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." That which proceeds from the mind of God is perfect, and needs not to be taken back, corrected, or altered in the least. We may ascribe all perfection to God. He holds in his hand the existence of every human being, and upholds all things by the word of his power. [Cf: RH 03-09-97 para. 9] p. 396, Para. 3, [1897MS].

Unless men shall know God as Christ has revealed him, they will never form a character after the divine similitude, and will therefore never see God. It is a matter for astonishment among the angels in heaven, that any who have once known God should become careless, should permit

their minds to be absorbed in any temporal pursuit, and allow their attention to be diverted from the God of heaven, so that they wantonly and willingly forget their Maker, and substitute for him other lords and other gods. The day has come when there are lords many and gods many, and Satan has purposed to interpose himself between God and the human soul, so that men shall not give homage to God in keeping his law. Satan has wrapped about him garments of angelic brightness, and he comes to men as an angel of light. He causes the guilty soul to see things in a perverted way, so that he hates that which he should love, and loves that which he should hate and despise. God is so misrepresented to him that he cares not to retain the true and living Father in his knowledge, but turns to the worship of false gods. He knows not that the love of God is without a parallel, yet Christ has revealed that love to a fallen world. John calls upon the world to behold the wondrous love of God, saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." [Cf: RH 03-09-97 para. 10] p. 396, Para. 4, [1897MS].

Jesus said, "Marvel not, my brethren, if the world hate you." It is not a surprising thing that the world misunderstand and misinterpret the children of God, since they know not God. As the world treated the world's Redeemer, so will they treat his followers. Jesus said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I have said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [Cf: RH 03-09-97 para. 11] p. 397, Para. 1, [1897MS].

If the world knew the principles of the laws of God's government, if they obeyed his commandments, they would discern the character of God in the law, and would no longer be at enmity with God. But turning from the law of God, men have no means of discerning his character, and the attributes of the character of Satan are cherished and cultivated. After Jesus told his disciples what manner of treatment they might expect from the world, he said, "These things have I spoken unto you, that ye should not be offended." That is, in receiving persecution from the hands of the world, they were not to feel that God was dealing with them unjustly, in permitting them to be thus treated. Jesus continued: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." Why is it that men reach this state of deception? Why is it they walk so contrary to all the laws of God? Jesus answers: "And these things will they do unto you, because they have not known the Father, nor me." [Cf: RH 03-09-97 para. 12] p. 397, Para. 2, [1897MS].

Turning away from the law of God, trampling the commandments under their feet, men cannot know God; for the law of God is a transcript of his character. Failing to understand the law of God, they also fail to know the human agent who discerns the attributes of the character of God revealed in his law. This is why men are filled with prejudice against the truth of God, why they are inspired with the spirit of the great adversary of God and of his children. This is why they bear false

reports, fabricating lies, and loving the lies that are prepared for their using. This is why they make such decided efforts to turn away the people from the law of God; for they have not seen him, neither known him. Mrs. E. G. White. [Cf: RH 03-09-97 para. 13] p. 397, Para. 3, [1897MS].

"As it was in the days of Noah, so also shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day the 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 03-16-97 para. 1] p. 397, Para. 4, [1897MS].

Christ sees the wickedness on the earth today. He sees that the sins of Noah's and Lot's time are being repeated. What terrible revelations of crime are being made! Everything seems to be stirred with an intense activity from beneath. Excitement is continually kept up. Feasting, buying, and selling, are brought into the churches. The watchman cries, "The morning cometh, and also the night." The night symbolizes prevalence of error, misinterpretation and misapplication of Scripture. Every species of delusion is now being brought in. The plainest truths of God's word are covered with a mass of manmade theories. Deadly errors are presented as the truth to which all must bow. The simplicity of true godliness is buried beneath tradition. [Cf: RH 03-16-97 para. 2] p. 398, Para. 1, [1897MS].

The doctrine of the natural immortality of the soul is one error with which the enemy is deceiving man. This error is well-nigh universal. But who told men that they would not die? Who told them that God has reserved a portion of his universe where the wicked are to suffer through the ceaseless ages of eternity, without a particle of hope?--It was the serpent. God said that sinners would die. Satan declares that they will not die. Many believe the oft-repeated lies of the serpent to be genuine truth. They echo his words when they assert that God has ordained that sin shall be immortalized in a place of torment. [Cf: RH 03-16-97 para. 3] p. 398, Para. 2, [1897MS].

This is one of the lies forged in the synagogue of the enemy, one of the poisonous drafts of Babylon. "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." [Cf: RH 03-16-97 para. 4] p. 398, Para. 3, [1897MS].

Another false doctrine is that the first day of the week is the Sabbath of the Lord. By traditions received from the Roman Catholic Church, the fourth commandment of the decalogue is made of none effect. By their acceptance of a spurious sabbath, men have dishonored God, and have honored the usurper, who thought to change times and laws. Many dangerous errors have been brought in to get rid of the true Sabbath. Men have taken the side of the great rebel, and rather than accept the word of God just as it reads, have placed themselves in a net of

heresy. Satan is bringing the churches and the world into corrupt harmony upon this point. [Cf: RH 03-16-97 para. 5] p. 398, Para. 4, [1897MS].

Night, dark and portentous, is enclosing the Christian world. Apostasy from God's commandments is evidence of this night, deep, dark, and apparently impenetrable. Systems that make the truth of God of none effect are cherished. Men are teaching for doctrine the commandments of men, and their assertions are taken as truth. The people have received manmade theories. So the gospel is perverted and the Scripture misapplied. As in the days of Christ, the light of truth is pushed into the background. Men's theories and suppositions are honored before the word of the Lord of Hosts. The truth is counteracted by error. The word of God is wrested, divided, and distorted by higher criticism. Jesus is acknowledged, only to be betrayed by a kiss. Apostasy exists, and will enclose the world till the last. Its hideous character and darkening influence will be seen in the maddening drafts dealt out from Babylon. [Cf: RH 03-16-97 para. 6] p. 398, Para. 5, [1897MS].

But before the Lord punishes men for their iniquity, he sends them messages of warning. Before he visits them with his judgments, he gives them a chance to repent. He remembered the sins of the Noachian world, but he did not punish them without warning them. For one hundred and twenty years this warning was sounding in their ears; but they did not repent. The last year of their probation found them more stubborn and defiant than ever. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." The inhabitants of Sodom, also, perished by fire, which was rained upon them from heaven, because they turned from God, and corrupting themselves, filled the earth with their polluted wisdom. [Cf: RH 03-16-97 para. 7] p. 399, Para. 1, [1897MS].

Had these men placed themselves under the control of the Spirit of God, had they cooperated with the heavenly intelligences, what a world of beauty and happiness we would now look upon! Had these long-lived, mentally strong men been vitalized by the Holy Spirit, they would have been a power for God. [Cf: RH 03-16-97 para. 8] p. 399, Para. 2, [1897MS].

Man can be exalted only by laying hold of the merits of a crucified and risen Saviour. The finest intellect, the most exalted position, will not secure heaven. Satan had the highest education that could be obtained. This education he received under the greatest of all teachers. When men talk of higher criticism, when they pass their judgment upon the word of God, call their attention to the fact that they have forgotten who was the first and wisest critic. He has had thousands of years of practical experience. He it is who teaches the so-called higher critics of the world today. God will punish all those who, as higher critics, exalt themselves, and criticize God's holy word. [Cf: RH 03-16-97 para. 9] p. 399, Para. 3, [1897MS].

The world's Redeemer warned his disciples against the false teaching which was and would continue to be the greatest obstacle to the

progress of the truth. "There shall arise false christs, and false prophets," he said, "and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." And Peter writes: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." The leaven of false doctrine will be accepted in preference to the truth. "Beware," writes Paul, "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." [Cf: RH 03-16-97 para. 10] p. 399, Para. 4, [1897MS].

Under whose banner are we standing? Where are we? and what is Christ to us? By our course of action we decide our own destiny. By the society we choose, we determine what influences shall mold our character. If we choose the world, earthly influences make their imprint upon our minds, and though we may not realize it, we sink lower and lower; for if we do not grow in grace, we must deteriorate. [Cf: RH 03-16-97 para. 11] p. 400, Para. 1, [1897MS].

It makes every difference with the future eternal well-being of men whether they follow God's way or their own way. Their way may be entirely wrong. Are there many paths to heaven? If so, man may take any path that suits his fancy. But there is only one true way. Christ said to his disciples: "Whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." [Cf: RH 03-16-97 para. 12] p. 400, Para. 2, [1897MS].

The Lord will uplift us if we will consent to be uplifted. He who recognizes God in Christ, who receives Christ as the world's Redeemer and his personal Saviour, enters in at the door. He does not climb up some other way. Of all such 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." The truth, the light, the life, shining into our hearts, sanctifies and elevates us. What greater elevation can earth present? What greater honor can earthly potentates bestow? Man is taken from his degradation, cleansed from moral defilement, and made an heir of God and a joint heir with Jesus Christ. His life is hid with Christ in God, and when he who is life shall appear, he also will appear with him in glory. This glory will be revealed at the second appearing of Christ. Then the saints will be exalted indeed. They will sit with Christ on his throne, and with Christ they will judge the world. [Cf: RH 03-16-97 para. 13] p. 400, Para. 3, [1897MS].

"The night is far spent, the day is at hand." The end is near. Soon the Lord will come, with ten thousand of his saints; and Satan's system, which has destroyed so many that Christ came to save, will be broken up. Despotism is now seeking to obtain a foothold in every clime, but its day will soon be ended. "For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." [Cf: RH 03-16-97 para. 14] p. 400, Para. 4, [1897MS].

Satan is in controversy with Christ, and with all who follow in his footsteps. This conflict will continue until the voice is heard, saying, "It is done." "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, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: RH 03-16-97 para. 15] p. 400, Para. 5, [1897MS].

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. . . . Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Mrs. E. G. White. [Cf: RH 03-16-97 para. 16] p. 401, Para. 1, [1897MS].

The mission of the followers of Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. And in proportion as the love of Christ fills the heart and controls the life, it will be our pleasure to do the will of Christ, whose servants we claim to be. Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of benevolence, in all its branches, twice blessed. God could have accomplished his object in saving sinners without the help of man, but he knew that man could not be happy without acting a part in the great work of redemption. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his co-worker. [Cf: RH 03-23-97 para. 1] p. 401, Para. 2, [1897MS].

In sending out the twelve, Christ sent none alone. They were to go forth two and two, invested with a power from himself to heal the sick and rebuke Satanic agencies as a proof of their mission. Galilee was to be their principal field of labor. In Jerusalem and Judea, where Christ himself had labored, and where they would be sure to meet the bigoted Pharisees, their efforts would avail but little, and bring discouragement to themselves. The population of bigoted religionists made this a hard, forbidding field. The disciples were to avoid, as far as possible, stirring up the prejudices of the religious leaders. Therefore they were to confine their labors to their own nation. Christ's injunction to them was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." [Cf: RH 03-23-97 para. 2] p. 401, Para. 3, [1897MS].

The education of the disciples and their Jewish prejudices unfitted them for work among the Samaritans or the heathen. They made this manifest on Christ's last journey to Jerusalem. On that journey, he "sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem." They did not open their doors to the heavenly Guest, and did not urge

him to abide with them, although they beheld him weary with his journey, and the night was drawing on. The disciples knew that he designed to tarry there that night, and they felt keenly the slight thus put upon their Lord. In their anger, they prayed Jesus to call down fire from heaven to consume those who had thus abused him. But Christ rebuked their indignation and zeal for his honor, and told them that he came not to visit with judgment, but to show mercy. These disciples were not yet fitted to work outside their own nation. [Cf: RH 03-23-97 para. 3] p. 401, Para. 4, [1897MS].

In the parables of Christ to the scribes and Pharisees and the priests and rulers, he explained their position of unbelief and opposition in its varied forms. Some of them were thoroughly self-centered. They had no room in their hearts for Jesus. Self was constantly appearing, leading them to manifest a harsh, domineering spirit. Another phase of their unbelief was expressed in their proud, perverted fanaticism. In all these lessons Christ was teaching his disciples, line upon line, precept upon precept. Those traits of character which Christ condemned, they were not to bring into their lives, but they were to weed from their hearts every wrong thought and practise. [Cf: RH 03-23-97 para. 4] p. 402, Para. 1, [1897MS].

When the twelve were sent out, they were undertaking their first mission without the personal presence of Christ. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way occasion opposition, and close the door for future work. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. They were not to enter into the synagogues, and call together the people for public service; their efforts were to be put forth in house-to-house labor. They were to accept the hospitality of those who were worthy, those who would welcome them heartily, as if entertaining Christ himself; and such would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. These disciples were to be heralds of the truth, to prepare the way for the coming of the Master. The burden of their message was a repetition of that of John the Baptist and of Christ himself, "The kingdom of God is at hand." [Cf: RH 03-23-97 para. 5] p. 402, Para. 2, [1897MS].

In thus sending the workers out two and two, it was God's design that by their prayers, their counsel, and their conversation, they should be a help to each other,--that when one should be perplexed and confused by difficult questions, the other might be prepared to aid his brother worker. [Cf: RH 03-23-97 para. 6] p. 402, Para. 3, [1897MS].

The instruction of the divine Teacher is for his followers in all time. The teaching given to his disciples was given also to all who receive the truth through their word. The word of God is to be their constant instructor. They are to feed upon it, to see and understand and appropriate the reproofs, the correction, and the instruction given to them through it. Every phase of Christ's teaching is as essential for those who are carrying forward God's work in the earth today as it was for the chosen twelve, from John, the beloved disciple, to Judas, who would not be benefited thereby. And all who, seeing their defects of character, their great need of the transforming grace of Christ, who desire to overcome their faint-heartedness and irresolution, their

desire to be first, and become molded after the divine Pattern, may become co-workers with Christ. [Cf: RH 03-23-97 para. 7] p. 402, Para. 4, [1897MS].

As children of God, none of us are excused from taking a part in the great work of Christ for the salvation of our fellow men. It will be a difficult work to overcome prejudice, and to convince the unbelieving that our efforts to help them are disinterested. But this should not hinder our labor. There is no precept in the word of God that tells us to do good only to those who appreciate and respond to our efforts, and to benefit only those who will thank us for it. God has sent us to work in his vineyard. It is our duty to do all we can. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." We have too little faith. We limit the Holy One of Israel. We should be grateful that he condescends to use any of us as his instruments. For every earnest prayer put up in faith, an answer will be returned. It may not come just as we have expected; but it will come at the very time when we most need it. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [Cf: RH 03-23-97 para. 8] p. 403, Para. 1, [1897MS].

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if we would not become weary in well-doing. His was a life of continual sacrifice of others' good. We must follow his example. We must sow the seed of truth, and trust to God to quicken it to life. The precious seed may lie dormant for some time, but the grace of Christ will convict the heart, and the seed sown be awakened to life, and spring up to bear fruit to the glory of God. Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels, for the salvation of their fellow men. Mrs. E. G. White. [Cf: RH 03-23-97 para. 9] p. 403, Para. 2, [1897MS].

Haphazard work in the home will not pass the review in the Judgment. Faith and works are to be combined by Christian parents. As Abraham commanded his household after him, so they are to command their households after them. The standard which every parent must raise is given: "They shall keep the way of the Lord." Every other way is a path which leads, not to the city of God, but to the ranks of the destroyer. "The wages of sin is death," for the child as well as the parent. Children are the Lord's heritage. The soul of the little child that believes in Christ is as precious in his sight as are the angels about his throne. They are to be brought to Christ, and trained for Christ. They are to be guided in the path of obedience, not indulged in appetite or vanity. [Cf: RH 03-30-97 para. 1] p. 403, Para. 3, [1897MS].

When the disciples sought to send away the mothers who were bringing their little ones to Christ, he rebuked their narrow faith, saying, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." He was grieved that the disciples should rebuke the mothers for bringing their children to him; that his followers should say, by word or action, that his grace was limited, and that children should be kept away from him. To the Pharisees on one occasion he said, "Have ye never read, Out of the mouth of babes and

sucklings thou hast perfected praise?" Christ had an experience in infancy and childhood. Of his childhood life we read, "And Jesus increased in wisdom and stature, and in favor with God and man." [Cf: RH 03-30-97 para. 2] p. 403, Para. 4, [1897MS].

A great responsibility rests upon parents; for the education and training which shape the eternal destiny of children and youth are received in their early childhood. The parents' work is to sow the good seed diligently and untiringly in the hearts of their children, occupying their hearts with seed which will bring forth a harvest of right habits, of truthfulness and willing obedience. Correct, virtuous habits formed in youth will generally mark the course of the individual through life. In most cases those who reverence God and honor the right will be found to have learned this lesson before the world could stamp its image of sin upon the soul. Men and women of mature age are generally as insensible to impressions as is the hardened rock; but youth is impressible, and a right character may then be easily formed. [Cf: RH 03-30-97 para. 3] p. 404, Para. 1, [1897MS].

If, in their early childhood, children are not perseveringly and patiently trained in the right way, they will form wrong habits. These habits will develop in their future life, and will corrupt others. Those whose minds have received a low cast, who have been cheapened by wrong home influences, by deceptive practises, carry their wrong habits with them through life. If they make a profession of religion, these habits will be revealed in their religious life. [Cf: RH 03-30-97 para. 4] p. 404, Para. 2, [1897MS].

If disobedience is allowed in the home life, the hearts of the children will be filled with opposition to the government of God. The power of the Holy Spirit will prove ineffectual to soften and subdue their hearts. If in later years, under special circumstances, they yield to the gospel of Christ, they will have to fight terrible battles to bring the disloyal will into submission to the will of God. Often the church has to suffer through its members because of the wrong education received by them in childhood. When children, they were allowed to practise deception in order to gain their own way; and the spirit that was permitted to be rebellious in the home will be the last to render obedience to the requirements of God's word. [Cf: RH 03-30-97 para. 5] p. 404, Para. 3, [1897MS].

It is no easy matter to train and educate children wisely. As parents try to keep judgment and the fear of the Lord before them, difficulties will arise. The children will reveal the perversity bound up in their hearts. They show love of folly, of independence, a hatred of restraint and discipline. They practise deception and utter falsehoods. Too many parents, instead of punishing the children for these faults, make themselves blind in order that they shall not see beneath the surface, or discern the true meaning of these things. Therefore the children continue in their deceptive practises, forming characters that God cannot approve. [Cf: RH 03-30-97 para. 6] p. 404, Para. 4, [1897MS].

The standard raised in God's word is sent aside by parents who dislike, as some have termed it, to use the strait-jacket in the education of their children. Many parents have a settled dislike to the holy principles of the word of God, because these principles place too much responsibility on them. But the after sight, which all parents are

obliged to have, shows that God's ways are the best, and that the only path of safety and happiness is found in obedience to his will. Owing to this lack of training, an army of rebellious children is now swelling society. Even the children of parents who know the truth help to make up this army. The trees that should have been trained to bear good fruit produce thorn berries. [Cf: RH 03-30-97 para. 7] p. 404, Para. 5, [1897MS].

Not a particle of variance should be shown by parents in the management of their children. Parents are to work together as a unit. There must be no division. But many parents work at cross-purposes, and thus the children are spoiled by mismanagement. If parents do not agree, let them absent themselves from the presence of their children until an understanding can be arrived at. It sometimes happens that of the mother and father, one is too indulgent, and the other too severe. This difference works against good results in the formation of the characters of their children. No harsh force is to be exercised in carrying out reforms, but at the same time no weak indulgence must be shown. The mother is not to seek to blind the eyes of the father to the faults of the children, neither is she to influence them to do those things which the father has forbidden them to do. Not one seed of doubt should the mother plant in her children's minds in regard to the wisdom of the father's management. She should not, by her course of action, counteract the work of the father. She should not complain that the father restricts the children too much. Nothing can save children but vigilance and wise discipline. [Cf: RH 03-30-97 para. 8] p. 405, Para. 1, [1897MS].

The work of all parents is to train their children in the way of the Lord. This is not a matter that can be trifled with, or set aside, without incurring the displeasure of God. We are not called upon to decide what course others shall pursue, or how we may get on the most easily, but, What saith the Lord? Neither parents nor children can have peace or happiness or rest of spirit in any false path. But when the fear of God reigns in the heart, combined with love for Jesus, peace and joy will be felt. Parents, spread out the word of God before him who reads your heart and every secret thing, and inquire, What saith the Scripture? This must be the rule of your life. Those who have a love for souls will not be silent when they see their danger. We are assured that nothing but the truth of God can make parents savingly wise in dealing with human minds, and keep them so. [Cf: RH 03-30-97 para. 9] p. 405, Para. 2, [1897MS].

If the moral qualities of children are neglected by parents and teachers, they are sure to be perverted. If the children are left to have their own way, if their minds are controlled by Satanic agencies, they are never happy; for Satan takes possession of them, and fashions their characters after his similitude. Vigilance must be exercised by parents. They must sow their children's hearts with good seed, or Satan will sow his seed, and a harvest of briars and thorns will be produced. To let children have their own way is to insure a proficiency in evil. [Cf: RH 03-30-97 para. 10] p. 405, Para. 3, [1897MS].

The Christian family is to be a training school, from which children are to graduate to a higher school in the mansions of God. Scolding, loud-voiced commands, or threatenings should never be heard. Parents should keep the atmosphere of the home pure and fragrant with kind

words, with tender sympathy and love; but at the same time, they are to be firm and unyielding in principle. If you are firm with your children, they may think that you do not love them. This you may expect; but never manifest harshness. Justice and mercy must clasp hands; there must be no wavering or impulsive movements. [Cf: RH 03-30-97 para. 11] p. 405, Para. 4, [1897MS].

Mothers and fathers need to be filled with that faith which works by love, and purifies the soul. Truth is no truth to the receiver unless it is brought, with its cleansing, refining, sanctifying power, into the soul temple. It cannot be progressive when it is kept in the outer court, when it is placed side by side with a carnal mind. O that parents were truly the sons and daughters of God! Their lives would then be fragrant with good works. A holy atmosphere would surround their souls. Their earnest supplications for grace and for the guidance of the Holy Spirit would ascend to heaven; and religion would be diffused through their homes as the bright, warming rays of the sun are diffused through the earth. Mrs. E. G. White. (*Continued next week.*) [Cf: RH 03-30-97 para. 12] p. 406, Para. 1, [1897MS].

Parents whose hearts are filled with true and sanctified love for their children will follow the way marked out by God for the education and discipline of their children. But the sin of parental neglect is almost universal. Blind affection for those who are connected with us by the ties of nature too often exists. This affection is carried to great lengths; it is not balanced by the wisdom or the fear of God. Blind parental affection is the greatest obstacle in the way of the proper training of children. It prevents the discipline and training which are required by the Lord. At times, because of this affection, parents seem to be bereft of their reason. It is like the tender mercies of the wicked,--cruelty disguised in the garb of so-called love. It is the dangerous undercurrent which carries children to ruin. [Cf: RH 04-06-97 para. 1] p. 406, Para. 2, [1897MS].

O how quickly, through mismanagement in the home, falsehood becomes habit! In the word of God, parents have been given line upon line, and precept upon precept. But many parents who profess religion fail to practise the Christian virtues. They allow their children to grow up pursuing their own course, and disregarding the lessons which God has given for them and the rules of conduct he designs that all shall follow. Such parents discard the principles and injunctions of the Lord, as did Eli. [Cf: RH 04-06-97 para. 2] p. 406, Para. 3, [1897MS].

The history of Eli's family is given as a warning to parents. His sons did wickedly, and he restrained them not. He was too indulgent to train his children aright. His blind affection led him to connive at sin by hiding the defects of his children. By thus pampering sin, he gave his children lessons in the art of deceiving. Though he was judge in Israel, he did not repress evil in his sons during their childhood and youth, but allowed it to grow by repetition. And when these sons were placed in holy office, their sins, so mildly dealt with by their father, became a terrible power for evil. In the very service of God they practised iniquity. [Cf: RH 04-06-97 para. 3] p. 406, Para. 4, [1897MS].

God sent a message to Eli by his prophet, declaring to him the sinful course of his sons. "There came a man of God unto Eli, and said unto

him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? . . . Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? . . . Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house." [Cf: RH 04-06-97 para. 4] p. 406, Para. 5, [1897MS].

We read that Eli remonstrated with his sons. But he did not go far enough. He remonstrated with them, but he did not take decided measures to punish them. He did not deal with them as a faithful judge should have done. He did not set things in order. He spoke to them regarding their sins, and appealed to them to cease their wicked practises; but he did not restrain them. He permitted them to occupy positions of sacred trust, though they were corrupting their own ways, and causing Israel to sin by their precepts and example. Without effectual restraint their evil grew apace. Sons of Belial, they communicated their iniquitous practises to others. Eli forsook the way of the Lord by permitting his sons to dishonor God, and the woe of God was upon him. [Cf: RH 04-06-97 para. 5] p. 407, Para. 1, [1897MS].

Fathers and mothers, hear the words which came to Eli from the high and holy One that inhabiteth eternity: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Their sins were allowed to increase in magnitude until the limit of the Lord's forbearance was reached, and then he said: I will make an end. I will carry this matter to its final result. The wages of sin is death. Parents and children were both to suffer. Neither sacrifice nor offering was to be found for their transgression. [Cf: RH 04-06-97 para. 6] p. 407, Para. 2, [1897MS].

What might have been averted had Eli followed the counsel of God! What iniquity, which the Lord declared was not to be forgiven forever, might have been saved! Shall not our hearts as well as our ears tingle as we read the denunciation of God against the godless sons of Eli? Parents, take this lesson home, and in the place of educating your children in the path of self-indulgence, self-gratification, and disobedience, learn of Abraham. Abraham commanded his household and his children after him to keep the way of the Lord. The Searcher of hearts said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." O for wise and judicious commanders, who will walk in the way of the Lord as did Abraham, to deal justly and love mercy, who will despise every phase of falsehood and deception! Abraham walked in the counsel of God. He did not rule by oppression, neither was he controlled by blind passion. He made strait paths for his feet, lest the lame should be turned out of the way; and God blessed him, and made him a blessing. [Cf: RH 04-06-97 para. 7] p. 407, Para. 3, [1897MS].

As the hour of Christ's humiliation, rejection, and crucifixion drew

near, he felt that he must tell his disciples of the trial that was before him. Peter loved his Lord; he could not bear to hear of his death; and he exclaimed, "Be it far from thee, Lord: this shall not be unto thee." Did Jesus commend Peter for thus manifesting his love for him, and his desire to shield him from suffering? He who loved us and gave himself for us, knew that Satan was suggesting doubt and unbelief to Peter; and he answered, "Get thee behind me, Satan. No longer interpose between me and my erring servant. Let me come face to face with Peter." [Cf: RH 04-06-97 para. 8] p. 407, Para. 4, [1897MS].

In a most solemn manner Christ had repeatedly declared, "My kingdom is not of this world." He laid the foundation of his church in the presence of God and all the heavenly intelligences, and in the presence of the unseen army of hell, which was in arms against him. The only way his church could be established was on the rock, the broken and bruised body of Christ. His sacrifice was the only star of hope which illuminated the darkness of a fallen world. The gates of hell could not prevail against a church built upon this foundation. [Cf: RH 04-06-97 para. 9] p. 408, Para. 1, [1897MS].

Christ came to this world, and rescued his disciples from the empire of sin; but at every step of his way he was contested by the devices and stratagems of the prince of darkness. Satan's work was to discourage Jesus as he strove to save the depraved race, and Peter's words were just what he wished to hear. They were opposed to the divine plan; and whatever bore this stamp of character was an offense to God. They were spoken at the instigation of Satan; for they opposed the only arrangement God could make to preserve his law and control his subjects, and yet save fallen man. Satan hoped they would discourage and dishearten Christ; but Christ addressed the author of the thought, saying, "Get thee behind me, Satan." [Cf: RH 04-06-97 para. 10] p. 408, Para. 2, [1897MS].

This is recorded for our benefit and instruction. The angel of darkness sometimes appears in the garments of affection, counseling us to walk contrary to the law of God. Parents may indulge their affection for their children at the expense of obedience to God's holy law. Guided by this affection, they disobey God by allowing their children to carry out wrong impulses, and withhold the instruction and discipline which God has commanded them to give. When parents thus disregard the commands of God, they imperil their own souls and the souls of their children. By failing to walk in the way of the Lord, they allow Satan to work his will in their children. [Cf: RH 04-06-97 para. 11] p. 408, Para. 3, [1897MS].

In the words and actions of the perverted child, parents must meet and repulse Satan, just as Christ repulsed the outspoken Peter. God requires parents to guard well their words and influence, and to close the door of their hearts against Satan. He has placed them as guardians, and if they would save their children, and bring them up as subjects of the kingdom of Christ, they must repress evil, and counteract Satan's wily and deceiving power. [Cf: RH 04-06-97 para. 12] p. 408, Para. 4, [1897MS].

Children should be watched and guarded and disciplined faithfully. It requires skill and patient effort to mold the young in the right manner. Certain evil tendencies are to be carefully restrained and

tenderly rebuked. The mind is to be stimulated in favor of the right. The child should be encouraged in attempting to govern self, and all this is to be done judiciously, or the purpose desired will be frustrated. Parents may well inquire, "Who is sufficient for these things?" God alone is their sufficiency; and if they leave him out of the question, not seeking his aid and counsel, hopeless indeed is their task. But by prayer, by study of the Bible, and by earnest zeal on their part, they may succeed nobly in this important duty, and be rewarded a hundredfold for all their time and care. Mrs. E. G. White. [Cf: RH 04-06-97 para. 13] p. 408, Para. 5, [1897MS].

God calls upon parents to take heed to the warnings and counsels given in his word, and train up their children, his purchased possession, in the nurture and admonition of the Lord. He has spoken to parents in regard to the character building of his own property. He has spoken decidedly against all iniquity, and against all its supposed modifications. While parents have the power to discipline, educate, and train their children, let them exert that power for God. He requires from them pure, faultless, undeviating obedience. He will tolerate nothing else. He will make no excuse for the mismanagement of children. The leaven of goodness, of purity, of true holiness, is to be placed in the hearts of children, as good seed in good soil. [Cf: RH 04-13-97 para. 1] p. 409, Para. 1, [1897MS].

But too often children are allowed to grow up without religion because their parents think they are too young to have Christian duties enjoined upon them. They may go to church, or stay at home, or wander about on the Sabbath, just as they please. Like Eli, the parents advise, but do not command. They do not exercise the control that God requires shall be exercised, and the curse for mismanagement of children falls upon them. [Cf: RH 04-13-97 para. 2] p. 409, Para. 2, [1897MS].

The question of the duty of children in regard to religious matters is to be decided absolutely and without hesitancy while they are members of the family. They should be taught that they must not play cards, attend theaters, or hold dancing parties. They should be warned against indulgence in liquor drinking and against choosing companions whose characters are doubtful. [Cf: RH 04-13-97 para. 3] p. 409, Para. 3, [1897MS].

Children who are misruled, who are not educated to obey and respect, link themselves with the world, and take their parents in hand, putting a bridle on them, and leading them where they choose. Too often, at the very time when the children should show unquestioning respect and obedience to the counsel of their parents, the parents slacken the reins of discipline. Parents who have hitherto been bright examples of consistent piety are now led by their children. Their firmness is gone. Fathers who have borne the cross of Christ, and kept the marks of the Lord Jesus on them in singleness of purpose, are led by their children in questionable and uncertain paths. Fathers and mothers are giving way to the inclination of godless children, and assisting them with money and facilities to make an appearance in the world. [Cf: RH 04-13-97 para. 4] p. 409, Para. 4, [1897MS].

O what an account such parents will have to render to God! They dishonor God, and show all honor to their wayward children, opening

their doors to amusements which they have in the past condemned from principle. They have allowed card playing, dancing parties, and balls to win their children to the world. At the time when their influence over their children should be strongest, bearing a testimony of what true Christianity means, like Eli they bring themselves under the curse of God by dishonoring him and disregarding his requirements, in order to gain the favor of their children. But a fashionable piety will not be of much value in the hour of death. Although some ministers of the gospel may approve this kind of religion, parents will find that they are leaving the crown of glory to obtain laurels that are of no value. God help fathers and mothers to arouse to their duty! [Cf: RH 04-13-97 para. 5] p. 409, Para. 5, [1897MS].

If parents would bring their children up in the fear of the Lord, they themselves must walk in the way of the Lord. If they neglect to educate and train themselves: if they cherish those traits of character which disqualify them for patiently training their children in right habits; if they will not take the responsibility of reaching a high standard for themselves, failing to become sanctified through the truth and transformed in character, how can they impress upon their children the necessity of forming correct habits? Such parents cannot elevate the souls of any within the sphere of their influence. [Cf: RH 04-13-97 para. 6] p. 410, Para. 1, [1897MS].

It is the duty of those who claim to be Christians to present to the world well-ordered, well-disciplined families,--families that will show the power of true Christianity. If parents fail to make the effort required to do this, their children should be placed under the care of those who will feel it their duty to do the work which the parents have neglected. [Cf: RH 04-13-97 para. 7] p. 410, Para. 2, [1897MS].

Parents are not to regard those who tell them disagreeable truth as enemies. In our experience we have become acquainted with parents who would turn away impatiently from wise counsel, to accept the words of their children because they belonged to them, though the children were not telling the truth. A mother who lacks discernment, and how does not follow the guidance of the Lord, may educate her children to be deceivers and hypocrites. The traits of character thus cherished may become so persistent that to lie will be as natural as to breathe. Pretense will be taken for sincerity and reality. Children thus educated will repeat words they have heard others utter, though they may have no sense of their real meaning. [Cf: RH 04-13-97 para. 8] p. 410, Para. 3, [1897MS].

Parents should set their children an example of strict truthfulness. They should never utter one word that is not true. They should train their children to respect Christians. Parents, do not allow your children to see that you take their word before the statements of older Christians. You cannot do them a greater injury. By saying, I believe my children before I believe those whom I have evidence are children of God, you encourage in them the habit of falsifying. [Cf: RH 04-13-97 para. 9] p. 410, Para. 4, [1897MS].

Parents and teachers, be true to God. Let your life be free from deceitful practises. Let no guile be found in your lips. However disagreeable it may be to you at the time, let your ways, your words, and your works show uprightness in the sight of a holy God. O, the

effect of the first lesson in deceit is terrible! Shall any who claim to be sons and daughters of God give themselves up to deceitful practises and lying? [Cf: RH 04-13-97 para. 10] p. 410, Para. 5, [1897MS].

Never let your children have the semblance of an excuse for saying, Mother does not tell the truth. Father does not tell the truth. When you are tried in the heavenly courts, shall the record be made against your name, A deceiver? Shall your offspring be perverted by the example of those who ought to guide them in the way of truth? Instead of this, shall not the converting power of God enter the hearts of mothers and fathers? Shall not the Holy Spirit of God be allowed to make its mark upon their children? [Cf: RH 04-13-97 para. 11] p. 410, Para. 6, [1897MS].

It cannot be expected that children will be altogether guileless. But there is danger that through unwise management, parents will destroy the frankness which should characterize child experience. By word and action parents should do all in their power to preserve artless simplicity. As children advance in years, parents should not give the slightest occasion for the sowing of that seed which will develop into deceit and falsehood, and mature into untrustworthy habits. [Cf: RH 04-13-97 para. 12] p. 411, Para. 1, [1897MS].

In their important work parents must ask and receive divine aid. Even if the character, habits, and practises of parents have been cast in an inferior mold, if the lessons given them in childhood and youth have led to an unhappy development of character, they need not despair. The converting power of God can transform inherited and cultivated tendencies; for the religion of Jesus is uplifting. "Born again: means a transformation, a new birth in Christ Jesus. [Cf: RH 04-13-97 para. 13] p. 411, Para. 2, [1897MS].

The time is coming when all parents must meet their children at the bar of heaven. That will be an important period. How will Eli meet his children and the consequence of their evil works? How will Abraham meet his household? Parents, how will you meet your children? You know that every case will be judged according to the deeds done in the body. Will you neglect the present opportunity of instilling correct principles into the minds of your children? [Cf: RH 04-13-97 para. 14] p. 411, Para. 3, [1897MS].

Children need painstaking effort; for if Satan is given any opportunity, he will make their ways perverse. O that mothers and fathers would realize their responsibility and accountability before God! What a change would take place in society! Children would not be spoiled by being praised and petted, or made vain by indulgence in dress. They would not be indulged in wrong. They would be taught to fear the Lord and to walk in his ways. Parents, do not, through mistaken love for your children, neglect to train them aright. Educate and train them for God. Put yourselves in the school of Christ, and learn of him, that you may teach the same lessons to your children. As you do this, God will bless you, and make you a blessing. Mrs. E. G. White. [Cf: RH 04-13-97 para. 15] p. 411, Para. 4, [1897MS].

"And the angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto

me, What seest thou? And I said, I have looked, and, behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Cf: RH 04-20-97 para. 1] p. 411, Para. 5, [1897MS].

These heavenly messengers empty the golden oil out of themselves, that the light may be given to the earnest searcher for truth. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." [Cf: RH 04-20-97 para. 2] p. 412, Para. 1, [1897MS].

Many of those whom the Lord has called to do a work for him in the ministry are loaded down with an accumulation of books. Buying books becomes with some a passion. Often these books lie on the bookshelves, scarcely touched. Some are read; but if the time that is occupied in studying these books were devoted to earnest prayer, if ministers would link their souls with the divine Teacher, and search the Scriptures, hungering and thirsting for the knowledge which comes direct from the inexhaustible Fountain, they would be greatly blessed. [Cf: RH 04-20-97 para. 3] p. 412, Para. 2, [1897MS].

Those who depend wholly upon God do not need expensive libraries in order to gain an insight into the Scriptures. Many expensive books are not essential; and those who study these books to the neglect of the Bible are in danger of becoming confused in their ideas. Is it not a fact that those who possess the most aids, in the way of theological works, are the least prepared to hold forth to others the word of life? God has given us an aid, his holy word, and this is entirely safe; it may be depended on. The shepherds of the flock of God, who read and study the one trustworthy book, and pray for information from it, will find the heavenly messengers right at hand, ready to empty from themselves the golden oil. [Cf: RH 04-20-97 para. 4] p. 412, Para. 3, [1897MS].

A minister's discourse should be short. If a discourse is long, it loses half its force. He who teaches the word of God should cultivate his powers of speech, that the sacred themes upon which he dwells may be presented in the very best manner, that the precious golden oil may cause his lamp to reflect clear and distinct rays. The truth should lose none of its power and attractive loveliness because of the channel through which it is communicated. We should seek to cultivate the purest, highest, noblest qualifications, that we may rightly represent the sacred, holy character of the work and cause of God. [Cf: RH 04-20-97 para. 5] p. 412, Para. 4, [1897MS].

"Be ye clean, that bear the vessels of the Lord." "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. And 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." The Lord gave all Israel a necessary lesson. It would be well for all to read and ponder over the words contained in the tenth chapter of Leviticus. Is it not of sufficient consequence for us to take heed what we do when we are in God's service? But are not these things forgotten? Is not a careless view taken of the word of God? Is not strange fire, which the Lord has commanded shall not be used, put upon the censers, and mingled with the incense which is offered before God? [Cf: RH 04-20-97 para. 6] p. 412, Para. 5, [1897MS].

He who holds forth the word of life is not to allow too many burdens to crowd upon him. He must take time to study the word of God and to search his own heart. If he closely examines his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God. The diligent, humble teacher, seeking by earnest prayer and study for the truth as it is in Jesus, will most assuredly be rewarded. He seeks for help, not from the ideas of human writers, but from the very Fountain of wisdom and knowledge; and the Holy Spirit's office work is to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect rays, bringing to light the purposes of God in truths of a higher order. Under the guidance of the holy intelligences, the searcher of the Scriptures understands the truth of divine revelation. What a privilege is this! [Cf: RH 04-20-97 para. 7] p. 413, Para. 1, [1897MS].

The understanding of the Bible is the only means by which we can hope to sow the seeds of truth in the hearts of others. We do not realize sufficiently the need of the word of God in the ministration of the gospel. It is not by the might or the power of the human agent that truth is impressed upon minds, "but by my Spirit, saith the Lord of Hosts." The peculiar temperament and knowledge and wisdom of the one that preaches the word cannot make his work successful. Paul may plant, and Apollos water; but God gives the increase. He who works for God must exalt the word of the living God. Christ must be exalted as the crucified Saviour. [Cf: RH 04-20-97 para. 8] p. 413, Para. 2, [1897MS].

By the ministration of the word in private families and in the church, truth is to be made known. This is the Lord's appointed agency, by which his dealings are to be kept fresh from generation to generation. Much should be made of the ministration of the word. When the services of the Lord's house are looked upon as the instrumentality through which the Holy Spirit operates by the word, a power higher than human power works, and the services are made of extraordinary power, not because of the great efficiency of the speaker, but because of the might and power of God. [Cf: RH 04-20-97 para. 9] p. 413, Para. 3, [1897MS].

The teacher of the truth should advance in knowledge, growing in grace and in Christian experience, cultivating habits and practises which will do honor to God and to his word. He should show others how to make a practical application of the word. Every advance we make in sanctified ability, in varied studies, will help us to understand the

word of God; and the study of the Scriptures helps us in the study of the other branches essential in education. After the first acquaintance with the Bible, the interest of the earnest seeker grows rapidly. The discipline gained by a regular study of the word of God enables him to see a freshness and beauty in truth that he never before discerned. Reference to texts, when speaking, becomes natural and easy to a Bible student. [Cf: RH 04-20-97 para. 10] p. 413, Para. 4, [1897MS].

Above everything else, it is essential for the teacher of the word of God to seek most earnestly to possess himself of the internal evidence of the Scriptures. He who would be blessed with this evidence must search the Scriptures for himself. As he learns the lessons given by Christ, and compares scripture with scripture, to see whether he himself bears its credentials, he will obtain a knowledge of God's word, and the truth will write itself on his soul. [Cf: RH 04-20-97 para. 11] p. 413, Para. 5, [1897MS].

The truth is the truth. It is not to be wrapped up in beautiful adornings, that the outside appearance may be admired. The teacher is to make the truth clear and forcible to the understanding and to the conscience. The word is a two-edged sword, that cuts both ways. It does not tread as with soft, slippered feet. [Cf: RH 04-20-97 para. 12] p. 414, Para. 1, [1897MS].

There are many cases where men who have defended Christianity against skeptics have afterward lost their own souls in the mazes of skepticism. They caught the malaria, and died spiritually. They had strong arguments for the truth, and much outside evidence, but they did not have an abiding faith in Christ. O, there are thousands upon thousands of professed Christians who never study the Bible! Study the sacred word prayerfully, for your own soul's benefit. When you hear the word of the living preacher, if he has a living connection with God, you will find that the Spirit and the word agree. [Cf: RH 04-20-97 para. 13] p. 414, Para. 2, [1897MS].

The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old Testament Scriptures. The unchangeableness of God should be clearly seen; the similarity of his dealings with his people of the past dispensation and of the present, should be studied. Under the inspiration of the Spirit of God, Solomon wrote, "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In mercy God repeats his past dealings. He has given us a record of his dealings in the past. This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. The danger signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgments brought against wrongdoers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us. [Cf: RH 04-20-97 para. 14] p. 414, Para. 3, [1897MS].

It is time well employed to search the Scriptures; "for in them ye think ye have eternal life." And Jesus declares, "They are they which testify of me." By the work of the Holy Spirit the truth is riveted in the mind and printed in the heart of the diligent, God fearing student. And not only is he blessed by this kind of labor; the souls to whom he communicates truth, and for whom he must one day give an account, are also greatly blessed. Those who make God their counselor reap the most precious harvest as they gather the golden grains of truth from his word; for the heavenly Instructor is close by their side. He who obtains his qualification for the ministry in this way will be entitled to the blessing promised to him who turns many to righteousness. Mrs. E. G. White. [Cf: RH 04-20-97 para. 15] p. 414, Para. 4, [1897MS].

Christ prayed for his disciples: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 04-27-97 para. 1] p. 414, Para. 5, [1897MS].

In this prayer of Christ's, God has expressed his desire for the unity of his believing people. But there is an unwearied conflict kept up on this earth. Satan works to make the prayer of Christ of none effect. He makes a continual effort to create bitterness and discord; for he knows that where there is unity, there is strength,--a oneness which all the powers of hell cannot break. All who bring weakness and sorrow and discouragement upon God's people, by their own perverse ways and tempers, aid the enemy of God, and are working directly against the prayer of Christ. [Cf: RH 04-27-97 para. 2] p. 415, Para. 1, [1897MS].

The friends of the prince of darkness, notwithstanding their jarring and bitter recriminations, are linked together as with bands of steel in the one great object of disloyalty to Jehovah. How important, then, that the soldiers of the Prince of Life be one in their loyalty to him! [Cf: RH 04-27-97 para. 3] p. 415, Para. 2, [1897MS].

In union there is strength; in disunion there is weakness. God's chosen ones are to reveal to the world their union one with another. It is not possible for a few to walk to heaven alone because they can agree with no others. God's people are to be a unit. If some entertain ideas so peculiar that others cannot accept them, they should compare notes in a teachable spirit, and all should be willing to learn. They should make the most strenuous efforts to be one, to come into the unity of the faith in the bonds of peace. [Cf: RH 04-27-97 para. 4] p. 415, Para. 3, [1897MS].

Our names are registered as Christians. We go to the Lord's table; we profess to be sons and daughters of God, members of the Lord's family, children of the Heavenly King. But too often those who claim to love Jesus, deny him by their lack of confidence in one another. Too often evil is watched for, actions are viewed in the worst light, words are

misconstrued and misinterpreted. Many talk earnestly about the faults of others, but their own faults trouble them little. If they would devote their voices to the confession of their own sins, it would be better. God knows the ways of his children. Every word, every thought, every motive, is open before the eyes of him who sees all things. Then let us show that we love Jesus by enthroning him in our hearts, by denying self for the sake of others. Let us work together harmoniously, as staunch members of one family. [Cf: RH 04-27-97 para. 5] p. 415, Para. 4, [1897MS].

We must guard well every point; for Satan is unwearied in his work of temptation. Watch well your words; guard well the spirit that prompts your words. Stand as faithful sentinels over your own defective attributes of character, that you may do nothing which will prove a stumblingblock to your brother. Do not make crooked paths for your feet, paths that will turn his feet out of the way of life. I wish all to remember that a day is coming in which the case of every one will be revealed. Then the plague spot that tainted your character, the rock of offense that wrecked your bark, will be seen. Many will then realize that the tongue, though a little member, can do a weight of mischief. Many, eternally lost, will then, in their despair, look reproachfully upon those who sowed bitterness in their hearts, and planted suspicious thoughts in their minds. [Cf: RH 04-27-97 para. 6] p. 415, Para. 5, [1897MS].

No provision has been made for Christians to draw apart from one another. By our unity and love we are to reveal the character of Christ. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savor." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." [Cf: RH 04-27-97 para. 7] p. 416, Para. 1, [1897MS].

The word of God clearly points out our duty. We are to cultivate kindness and forbearance and love. We are not to misrepresent our brethren because our ideas are not thought to be of the highest value. By our conduct we show what our influence and the principles we hold are worth. If self is our center, self will appear in all we do. If Christ is our center, we shall bear his likeness, and our words will glorify him. [Cf: RH 04-27-97 para. 8] p. 416, Para. 2, [1897MS].

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in

Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." [Cf: RH 04-27-97 para. 9] p. 416, Para. 3, [1897MS].

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." [Cf: RH 04-27-97 para. 10] p. 416, Para. 4, [1897MS].

Are we striving most earnestly to obey these words? Shall we not draw nigh to God, fearing to sin against him by being unjust to our brethren? If we hope in God's mercy, we shall manifest the most tender interest in all for whom Christ has died. We shall fear to offend his children. We shall not wound nor bruise his heritage. We shall not, because we are not exalted and honored as we think we should be, handle the reputation of our brethren in a way that offends God, who loves them as he loves us, and who takes as much pleasure in them as he does in us. [Cf: RH 04-27-97 para. 11] p. 416, Para. 5, [1897MS].

The Lord has called us to unity in the bonds of Christian fellowship and love. "A new commandment I give unto you," said Christ, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." [Cf: RH 04-27-97 para. 12] p. 417, Para. 1, [1897MS].

It is gold of character that God estimates as of value. He reads the purposes of the heart; and he has seen disaffection where his children should have been one in Christian unity. Christ is hungry and thirsty to see Christians working upon Christian principles. In all their afflictions he is afflicted. He longs to see his children manifesting his character. "Will a man rob God?" Human brotherhood is needed. [Cf: RH 04-27-97 para. 13] p. 417, Para. 2, [1897MS].

Dissension, bickering, self-seeking, are not of God, but of Satan. In the last great day those who have sympathized with self, and by their words of suspicion have turned in the wrong direction the scale in which the soul of a human being was hanging, will see their mistake. When their influence was needed to turn the balance for the right, they

stood under Satan's banner, and did his work, sowing seeds of disunion and criticism; and the blood of souls will be charged to them. They will be held accountable for what they might have done had they been instant in season and out of season in the work of Christ. The wrong impression made upon human minds may live long after those who made it are dead. [Cf: RH 04-27-97 para. 14] p. 417, Para. 3, [1897MS].

We see that which God requires of us. Shall we not put our pride and dignity where it will not be so easily bruised and wounded? Shall we not lay it all at the feet of Christ? Shall we not allow our minds to be softened by the Holy Spirit, that we may not act like children in our association one with another, but as Christ's brave soldiers, go without the camp, and bear the reproach for his sake? Shall we not cherish love rather than strife and hatred? Shall we not covenant with God that we will not be like the children of the wicked one,--pettish, jealous, full of evil surmisings,--but like a tree that is known by its good fruit? Then by our unity and by our love one for another, all men will see that we are Christians. Mrs. E. G. White. [Cf: RH 04-27-97 para. 15] p. 417, Para. 4, [1897MS].

Bible religion is not a garment which can be put on and taken off at pleasure. It is an all-pervading influence, which leads us to be patient, self-denying followers of Christ, doing as he did, walking as he walked. "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." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: RH 05-04-97 para. 1] p. 417, Para. 5, [1897MS].

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." If no one ever came under your notice who needed your sympathy, your words of compassion and pity, then you would be guiltless before God for failing to exercise these precious gifts; but every follower of Christ will find opportunity to show Christian kindness and love; and in so doing he will prove that he is a possessor of the religion of Jesus Christ. [Cf: RH 05-04-97 para. 2] p. 418, Para. 1, [1897MS].

This religion teaches us to exercise patience and longsuffering when brought into places where we receive treatment that is harsh and unjust. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that we should inherit a blessing." "Let him eschew evil, and do good; let him seek peace, and

ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. . . . If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." When Christ was reviled, he reviled not again. He was oppressed, and he was afflicted, yet he opened not his mouth." His religion brings with it a meek and quiet spirit. [Cf: RH 05-04-97 para. 3] p. 418, Para. 2, [1897MS].

"And to keep himself unspotted from the world." The religion of Christ demands that we be distinct from the world, which has trampled the law of God underfoot. Said Christ: "If ye love me, keep my commandments. . . . 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. . . . 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." "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." Do you show that you love God supremely by rendering obedience to his commandments? If not, you are not "unspotted from the world." Only the obedient will is accepted by God; and by constant reliance upon his power, we may gain strength to do his commandments. [Cf: RH 05-04-97 para. 4] p. 418, Para. 3, [1897MS].

There is constant need of patience, gentleness, self-denial, and self-sacrifice in the exercise of Bible religion. But if the word of God is made an abiding principle in our lives, everything with which we have to do, each word, each trivial act, will reveal that we are subject to Jesus Christ, that even our thoughts have been brought into captivity to him. If the word of God is received into the heart, it will empty the soul of self-sufficiency and self-dependence. Our lives will be a power for good, because the Holy Spirit will fill our minds with the things of God. The religion of Christ will be practised by us; for our wills are in perfect conformity to the will of God. [Cf: RH 05-04-97 para. 5] p. 418, Para. 4, [1897MS].

Some who profess to have true religion sadly neglect the guide book given by God to point the way to heaven. They may read the Bible, but merely reading God's word, as one would read words traced by a human pen, will give only a superficial knowledge. Talking of the truth will not sanctify the receivers. They may profess to be working for God, when, were Christ among them, his voice would be heard, saying, "Ye do err, not knowing the Scriptures, nor the power of God." Such cannot know what true religion means. [Cf: RH 05-04-97 para. 6] p. 419, Para. 1, [1897MS].

"The words that I speak unto you," said Christ, "they are spirit, and they are life." Jeremiah testifies to the word of God, saying, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." There is divine healing in God's word, which the so-called wise and prudent cannot experience, but which is revealed to babes. "The entrance of thy words giveth light; it giveth understanding unto the simple." If this word is enshrined in the heart, it becomes the treasure house of the mind, from which we bring forth things new and old. We no longer find pleasure in thinking of the common things of earth, but say, "Thy word is a lamp unto my feet, and

a light unto my path." [Cf: RH 05-04-97 para. 7] p. 419, Para. 2, [1897MS].

"Search the Scriptures." No other book will give you such pure, elevating, ennobling thoughts; from no other book can you obtain a deep, religious experience. When you devote time to self-examination, to humble prayer, to earnest study of God's word, the holy Spirit is near to apply the truth to your heart. As you feed upon the heavenly manna, you will find comfort and joy, and will be inspired to tell others of the wonderful experience you have received. [Cf: RH 05-04-97 para. 8] p. 419, Para. 3, [1897MS].

The Bible, and the Bible alone, is to be the rule of our faith. It is a leaf from the tree of life, and by eating it, by receiving it into our minds, we shall grow strong to do the will of God. By our Christlike characters we shall show that we believe the word, that we cleave to the Bible as the only guide to heaven. So shall we be living epistles, known and read of all men, bearing a living testimony to the power of true religion. [Cf: RH 05-04-97 para. 9] p. 419, Para. 4, [1897MS].

If we do not receive the religion of Christ by feeding upon the word of God, we shall not be entitled to an entrance into the city of God. Having lived on earthly food, having educated our tastes to love worldly things, we would not be fitted for the heavenly courts; we could not appreciate the pure, heavenly current that circulates in heaven. The voices of the angels and the music of their harps would not satisfy us. The science of heaven would be as an enigma to our minds. We need to hunger and thirst for the righteousness of Christ; we need to be molded and fashioned by the transforming influence of his grace, that we may be fitted for the society of heavenly angels. [Cf: RH 05-04-97 para. 10] p. 419, Para. 5, [1897MS].

Of ourselves, we can neither obtain nor practise the religion of Christ; for our hearts are deceitful above all things; but Jesus Christ, the great physician of souls, who, with unerring skill, can read the heart of man better than he himself can, has shown us how we may be cleansed from sin. "My grace is sufficient for thee," he says to those who mourn their inefficiency. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Every burden is considered by the one who bids us follow him, before it is placed upon our shoulders. To every tried, tempted soul, Christ says, I am able to strengthen you for the duties of the Christian life. Looking unto Jesus, the author and the finisher of our faith, we shall catch the light of his countenance, reflect his image, and grow up unto the full stature of men and women in Christ Jesus. Our religion will be attractive, because it will possess the fragrance of the righteousness of Christ. We shall be happy; for our spiritual meat and drink will be to us righteousness and peace and joy. [Cf: RH 05-04-97 para. 11] p. 419, Para. 6, [1897MS].

Jesus says, "Without me ye can do nothing." Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, we bear fruit after the similitude of Christ. We live and move in him; we are one with him and one with the Father. The name of Christ is glorified in the believing child of God. This is Bible religion. Mrs. E. G. White. [Cf: RH 05-04-97 para. 12] p. 420, Para. 1, [1897MS].

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: RH 05-11-97 para. 1] p. 420, Para. 2, [1897MS].

The grace of humility should be cherished by every one who names the name of Christ; for self-exaltation can find no place in the work of God. Those who would cooperate with the Lord of Hosts must daily crucify self, placing worldly ambition in the background. They must be longsuffering and kind, full of mercy and tenderness to those around them. True humility must be seen in all they do. [Cf: RH 05-11-97 para. 2] p. 420, Para. 3, [1897MS].

Much fitful, spurious humility is seen among professed Christians. Some, determined to conquer self, place themselves as low as possible; but they try only in their own strength, and the next wave of praise or flattery carries them up out of sight. They are not willing to submit wholly to God, and he cannot work through them. Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to Jesus, the compassionate Saviour. Work as seeing him who is at your right hand, ready to give you strength for service. Your only safety is in entire dependence upon Christ. [Cf: RH 05-11-97 para. 3] p. 420, Para. 4, [1897MS].

God honors those who humble themselves before him. Moses disheartened by the discontent and murmuring of the people he was leading into the land of promise, pleaded with God for the assurance of his presence, saying: "See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." And the Lord said, "My presence shall go with thee, and I will give thee rest." [Cf: RH 05-11-97 para. 4] p. 420, Para. 5, [1897MS].

Encouraged by the assurance of God's presence, Moses drew still nearer, and ventured to ask for still further blessings. "I beseech thee," he said, "show me thy glory." Think you that God reproved Moses for his presumption?--No, indeed. Moses did not make this request from idle curiosity. He had an object in view. He saw that in his own strength he could not do the work of God acceptably. He knew that if he could obtain a clear view of the glory of God, he would be enabled to go forward in his important mission, not in his own strength, but in the strength of the Lord God Almighty. His whole soul was drawn out after God; he longed to know more of him, that he might feel the divine presence near in every emergency or perplexity. It was not selfishness that led Moses to ask for a sight of the glory of God. His only object was a desire better to honor his Maker. [Cf: RH 05-11-97 para. 5] p. 420, Para. 6, [1897MS].

God knows the thoughts and intents of the heart, and he understood the motives that prompted the request of his faithful servant. He answered Moses, saying: "I will make all my goodness pass before thee, and I

will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he 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 cleft of the rock, and will cover thee with my hand while I pass by." "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." [Cf: RH 05-11-97 para. 6] p. 421, Para. 1, [1897MS].

Moses had genuine humility, and the Lord honored him by showing him his glory. Even so will he honor all who will serve him, as did Moses, with a perfect heart. He does not require his servants to work in their own strength. He will impart his wisdom to those who have a humble and contrite spirit. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. Nothing in this world can harm those who are thus honored by a close connection with God. The earth may shake; the pillars of the world may tremble under them, but they need not fear. "I am persuaded," writes Paul, "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: RH 05-11-97 para. 7] p. 421, Para. 2, [1897MS].

God has been waiting long for his followers to manifest true humility, that he may impart rich blessings to them. Those who offer him the sacrifice of a broken and contrite spirit, will be hidden in the cleft of the rock, and will behold the Lamb of God, who taketh away the sins of the world. As Jesus, the sin bearer, the all-sufficient sacrifice, is seen more distinctly, their lips are tuned to the loftiest praise. The more they see of the character of Christ, the more humble they become, and the lower is their estimate of themselves. No heedless presumption is seen in their work. They do not seek self-exaltation; they are not anxious to mix common fire with the sacred fire of God's own kindling. Self is lost sight of in their consciousness of their own unworthiness and of God's wonderful glory. [Cf: RH 05-11-97 para. 8] p. 421, Para. 3, [1897MS].

Christ came to this world for no other purpose than to manifest the glory of God, that man might be uplifted by its restoring power. All power and grace were given to him. His heart was a well-spring of living water, a never-failing fountain, ever ready to flow forth in a rich, clear stream to those around him. His whole life was spent in pure, disinterested benevolence. His purposes were full of love and sympathy. He rejoiced that he could do more for his followers than they could ask or think. His constant prayer for them was that they might be sanctified through the truth, and he prayed with assurance, knowing that an almighty decree had been given before the world was made. He knew that the gospel of the kingdom would be preached in all the world; that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the blood stained banner would one day wave triumphantly over his followers. [Cf: RH 05-11-97 para. 9] p. 421, Para. 4, [1897MS].

Yet Christ came in great humility. When he was here, he pleased not himself, but "humbled himself, and became obedient unto death, even the death of the cross." To his followers he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." To all who reveal his meekness and lowliness, living lives of self-denial and self-sacrifice, submitting themselves in humble obedience to his will, he will manifest the glory of God. [Cf: RH 05-11-97 para. 10] p. 422, Para. 1, [1897MS].

Those who value a holy and happy walk with God, who prize the strength that a knowledge of him brings, will leave nothing undone if only they may behold God. They will cherish the spirit that trembles at his word, and in every place, and under every circumstance, they will pray that they may be allowed to see his glory. [Cf: RH 05-11-97 para. 11] p. 422, Para. 2, [1897MS].

True humility is evidence that we behold God, and that we are in union with Jesus Christ. Unless we are meek and lowly, we cannot claim that we have any true conception of the character of God. Men may think that they are serving God faithfully; their talents, learning, eloquence, or zeal may dazzle the eye, delight the fancy, and awaken the admiration of those who cannot see beneath the surface; but unless these qualifications are humbly consecrated to God, unless those to whom these gifts are entrusted seek that grace which alone can make their work acceptable, they are regarded by God as unprofitable servants. [Cf: RH 05-11-97 para. 12] p. 422, Para. 3, [1897MS].

From the root of true humility springs the most precious greatness of mind,--greatness which leads men to conform to the image of Christ. Those who possess this greatness gain patience and trust in God. Their faith is invincible. Their true consecration and devotion keep self hidden. The words that fall from their lips are molded into expressions of Christlike tenderness and love. Having a sense of their own weakness, they appreciate the help which the Lord gives them, and they crave his grace that they may do that which is right and true. By their manner, their attitude, and their spirit, they carry with them the credentials of learners in the school of Christ. [Cf: RH 05-11-97 para. 13] p. 422, Para. 4, [1897MS].

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." All heaven enters into co-partnership with those who come to Christ for eternal life, submitting themselves to him as those who have made a surrender of all to God. God requires his servants to stand under the bloodstained banner of Prince Emmanuel, striving in his power to keep the principles of truth pure and uncorrupted. They must never step aside from the path of self-denial and humility which every true Christian must travel. As they thus cooperate with God, Christ is formed within, "the hope of glory." Clad in his meekness and lowliness, they find their highest joy in doing his service. Earthly ambition gives way to a desire to serve the Master. [Cf: RH 05-11-97 para. 14] p. 422, Para. 5, [1897MS].

"Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Those who reveal the meek and lowly spirit of Christ are tenderly regarded by

God. Nothing is unnoticed by him. He marks their self-denial, their effort to uplift Christ before the world. Though these humble workers may be looked upon with scorn by the world, they are of great value in the sight of God. Not only the wise, the great, the beneficent, will gain a passport into the heavenly courts,--not only the busy worker, full of zeal and restless activity. No; the pure in heart, in whose lips there is found no guile; the poor in spirit, who are actuated by the Spirit of an abiding Christ; the peacemaker, whose highest ambition is to do God's will,--these will gain an abundant entrance. They are God's jewels, and will be among that number of whom John writes, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." They 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." Mrs. E. G. White. [Cf: RH 05-11-97 para. 15] p. 423, Para. 1, [1897MS].

Of Christ's teaching it is said, "The common people heard him gladly." "Never man spake like this man," declared the officers who were sent to take him. His words comforted, strengthened, and blessed those who were hungering for that peace which he alone could give. O how tender and forbearing was Christ! how filled with pity and tenderness were his lessons to the poor, the afflicted, and the oppressed! [Cf: RH 05-18-97 para. 1] p. 423, Para. 2, [1897MS].

The educated were charmed with Christ's teaching, and the uneducated were always profited; for he appealed to their understanding. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The fowls of the air, the lilies of the field, the seed, the shepherd and the sheep,--with these objects, Christ illustrated immortal truth; and ever afterward, when his hearers chanced to see these things of nature, they recalled his words. Christ's illustrations constantly repeated his lessons. [Cf: RH 05-18-97 para. 2] p. 423, Para. 3, [1897MS].

Christ always used the most simple language, yet his words were received by deep, unprejudiced thinkers; for they were words that tested their wisdom. Spiritual things should always be presented in simple language, even though learned men are being addressed; for such are generally ignorant regarding spiritual things. The simplest language is the most eloquent. Educated and uneducated need to be addressed in the plainest, simplest manner, so that the truth may be comprehended, and find lodgment in the heart. So Christ addressed the vast crowds that thronged about him; and all, learned and unlearned, were able to comprehend his lessons. [Cf: RH 05-18-97 para. 3] p. 423, Para. 4, [1897MS].

Christ's words, so comforting and cheering to those that listened to them, are for us today. As a faithful shepherd knows and cares for his sheep, so Christ cares for his children. He knows the trials and difficulties surrounding each one. "He shall feed his flock like a shepherd," declares Isaiah; "he shall gather the lambs with his arms, and carry them in his bosom." Christ knows his sheep intimately, and the suffering and helpless are objects of his special care. He gave his life for them, and he knows their wants as no one else can. [Cf: RH 05-18-97 para. 4] p. 424, Para. 1, [1897MS].

Christ has weighed every human affliction, every human sorrow. He bears the weight of the yoke for every soul that yokes up with him. He knows the sorrows which we feel to the depth of our being, and which we cannot express. If no human heart is aroused to sympathy for us, we need not feel that we are without sympathy. Christ knows; and he says, Look unto me, and live. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have borne your griefs and carried your sorrows. You have the deepest, richest sympathy in the tender, pitying love of your Shepherd. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." His humanity is not lost in the exalted character of his Omnipotence. He is ever longing to pour out his sympathy and love upon those whom he has chosen, and who will respond to his invitation. [Cf: RH 05-18-97 para. 5] p. 424, Para. 2, [1897MS].

Christ did not design that his words should return to him void. "Heaven and earth shall pass away," he said to the large multitude that pressed around him, "but my words shall not pass away." He himself wrote nothing; but the Holy Spirit brought all his words and acts to the remembrance of his disciples, that they might be recorded for our benefit. Christ's instruction was given with the greatest clearness. There was no need for any one to misunderstand. But the scribes and Pharisees, determined to resist him, misconstrued and misapplied his words. The utterances which were the bread of life to starving souls were bitterness to the Jewish rulers. [Cf: RH 05-18-97 para. 6] p. 424, Para. 3, [1897MS].

Ezekiel declares: "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. . . . And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord has not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I have sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." In his sermon on the mount, Christ spoke as though he knew that the scribes and Pharisees believed the Old Testament. They were in that gathering, and the disciples were close beside their beloved Teacher. There Christ declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." By his words he condemned their formalism and hypocrisy. And though applying directly to those before him, these words apply also to those of this age who do not the will of God. They are far-reaching, and come sounding down the ages to our time. [Cf: RH 05-18-97 para. 7] p. 424, Para. 4, [1897MS].

The woman of Samaria said to Christ, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus answered, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers

shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." A God of infinite holiness does not accept a spiritless offering. Those who worship him must worship him in spirit and truth, or else their worship is valueless. God has no part or lot in the matter; for their pretensions are vain. [Cf: RH 05-18-97 para. 8] p. 425, Para. 1, [1897MS].

These words are still sounding. They contain truth which is universal, which is a light to all believers and a condemnation to all unbelievers. But they were particularly fitted to the Jewish nation. The religious services of the Jews had degenerated from spiritual worship to a mere formalism. "In vain do they worship me," said Christ, "teaching for doctrines the commandments of men." The proud lovers of pleasure were so fully engrossed with their own ambitious expectations and desires that they had no relish for the words of the great Teacher. He did not encourage their worldly projects; he never flattered them or praised their smartness; and his words were not pleasant to their world-bound souls. [Cf: RH 05-18-97 para. 9] p. 425, Para. 2, [1897MS].

The Jewish leaders, the scribes and Pharisees, made the wellsprings of the water of life foul by their false precepts. They beclouded that which was clear. By their example of pride, hardness, and selfishness, they misrepresented the character of God. They made him altogether such a one as themselves. Their own imagination was darkened and polluted by their wicked works. Their religious degeneracy clouded their minds, so that nothing that concerned Christ's kingdom was correctly discerned. By their stubborn resistance of the message borne to them by the Lord of life and glory, they became past feeling. Evidence they had in abundance; more would only have increased and deepened their guilt. But thinking themselves wise, they became as fools. They used their intellect in an endeavor to brand the truth of God with falsehood. [Cf: RH 05-18-97 para. 10] p. 425, Para. 3, [1897MS].

A divine voice had been appealing to them for three years and a half, but they hated it, and were plotting to silence it by death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." But the Jewish nation refused to accept the offering; and Christ took up the lamentation of unrequited love: "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!" You have perverted my words, and wrested my entreaties. Ye bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but ye yourselves will not touch them with one of your fingers. You would not believe on me yourselves that you might become the sons of God, and them that would have entered in, you hindered by your sophistries and falsehoods. [Cf: RH 05-18-97 para. 11] p. 425, Para. 4, [1897MS].

Ambition demanded everything of a Messiah, but it responded not to the works which no man had done or could do, or to words which never before had been spoken. The Jews endeavored to gather to themselves all that was promised as the sure result of a life refined, elevated, and ennobled by virtue and righteousness. As a nation that practised righteousness, they assumed a superiority over all other nations of the

world; but for a thousand years they had been loading the cloud of vengeance which at last broke over them with relentless fury. They followed their own standard, walking in the light of the sparks of their own kindling, and they perished in their delusion. They followed the imagination of their own hearts, and God gave them up to be crushed by their own ambition, destroyed by the falsehoods and delusions upon which they had built. [Cf: RH 05-18-97 para. 12] p. 426, Para. 1, [1897MS].

The Jews claimed to believe the law, but they broke every precept of it by their spirit of rebellion against Christ. History is being repeated. The shepherds of the flock of God are doing in this day just what the Jewish leaders did in their day. The Christian world is going over the same ground, manifesting the same spirit. Church members claim to be superior to others, because they believe on Christ, but they are not doers of his words any more than the Jews were obedient to the law which they professed to hold in such high esteem. [Cf: RH 05-18-97 para. 13] p. 426, Para. 2, [1897MS].

Many today, as did the Jews, will turn conviction into resistance because of the cross involved. By their resistance to the messages of truth, professed Christians show that, had they lived on the earth at the time of Christ's first advent, they would have joined with the Jews in accusing him, and would have taken an active part in crucifying the Prince of Life. When the claims of God's law are presented to them, they act as did the Jews when the claims of truth, spoken by the divine Teacher, fell upon their ears; but these rejecters of truth cannot always remain deaf to the claims of God's law, for it is eternal and irrevocable. [Cf: RH 05-18-97 para. 14] p. 426, Para. 3, [1897MS].

"It is the spirit that quickeneth," said Christ; "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." "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." Mrs. E. G. White. [Cf: RH 05-18-97 para. 15] p. 426, Para. 4, [1897MS].

Why has it not been understood from the word of God that the work being done in medical missionary lines is a fulfilment of the scripture, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . The servant 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"? [Cf: RH 05-25-97 para. 1] p. 426, Para. 5, [1897MS].

This is a work that the churches in every locality, north and south and east and west, should do. The churches have been given the opportunity of answering this work. Why have they not done it? Some one must fulfil the commission. [Cf: RH 05-25-97 para. 2] p. 427, Para. 1, [1897MS].

A work which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers will give themselves to the work, the Lord will accept them. But the churches, who feel no burden to obey the word, are meeting with great loss. The work may apparently seem uninviting, but it must be done. The churches are doing so very much less than the Lord has appointed them to do, that the medical missionary work done by others seems in every way disproportionately large. [Cf: RH 05-25-97 para. 3] p. 427, Para. 2, [1897MS].

O how much, how very much, remains to be done! and yet how many that might use their God-given talents aright are doing almost nothing besides caring for and pleasing themselves! But the hand of the Lord is stretched out still, and if they will work today in his vineyard, he will accept their service. [Cf: RH 05-25-97 para. 4] p. 427, Para. 3, [1897MS].

The work of the apostle Paul was a wonderful work. The Holy Spirit wrought on his mind, showing him that the gifts of God come straight from God to all who seek him with a whole heart, the circumcised and the uncircumcised, Barbarian, Scythian, bond, and free. Paul held to his inspired truth, and taught it to others, opposed as he was by the apostles, who ought to have upheld him. He took his position against Peter, who was one of the pillars of the church, and his companion in labor, and against Barnabas, the first one to honor him with the right hand of fellowship, when all his Christian brethren were afraid of him, and questioned and doubted his fitness for the work, because he had persecuted the church. [Cf: RH 05-25-97 para. 5] p. 427, Para. 4, [1897MS].

But the Lord had worked for Paul, and had given him increased light. He who had persecuted Christ in the person of his saints was touched and made tender by the Spirit of God. The work done for him by God placed him under the control of God. He realized that he must himself be taught by God, and then firmly resist any approach to bind unnecessary burdens upon the Gentile Christians. [Cf: RH 05-25-97 para. 6] p. 427, Para. 5, [1897MS].

Paul's brethren withstood him. Those whom the Lord had used as his witnesses protested against him, and declared that he was advocating theories that were contrary to the fundamental principles which they had been taught. But Paul firmly held his ground. He had dedicated himself and all his powers, his talents, and his ability, to God, and by God he was taught the truths of the gospel, which are able to make men wise unto salvation. [Cf: RH 05-25-97 para. 7] p. 427, Para. 6, [1897MS].

Today those human, living agencies who have a vital connection with God are not to be reprov'd and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth. Paul was compelled to stand alone, looking constantly to God, and obtaining his orders from him. He was to make no concessions. The burden was heavy, but he brought freedom to the churches. It was no longer considered duty to teach and practise

painful rites. [Cf: RH 05-25-97 para. 8] p. 427, Para. 7, [1897MS].

The Lord chose Joseph, through much affliction to him, to carry a heavy burden in an idolatrous nation. He was to work in the line God had chosen for him, that the knowledge of God might shine forth in the kingdom of Egypt. Joseph did not betray his sacred trust. [Cf: RH 05-25-97 para. 9] p. 428, Para. 1, [1897MS].

A great mistake has been made by man's trusting in man, and making flesh his arm. Methods and plans will be devised to hedge about the work that should be done. Men trust in human strength, and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of men. [Cf: RH 05-25-97 para. 10] p. 428, Para. 2, [1897MS].

The Lord will raise up men, and place his Spirit upon them, and prepare them for the work which must be done. He himself, the God of truth, will qualify them to bear a fresh, living testimony for him. They will be witnesses for God. They will not spring up from their own prompting; they will be constrained by the Spirit of God to volunteer to advocate truth. God will sustain them. He sees what is needed, and year by year he arranges for his plan of operation. He will not allow men to drift as they choose. If men will be men, God will work in and through them. [Cf: RH 05-25-97 para. 11] p. 428, Para. 3, [1897MS].

The standard bearers are falling, and young men must be fitted up as workers, that the people may be reached. The aggressive warfare is to be extended. Time, money, and labor are not to be so largely expended on those who know the truth. God's servants are to go into the dark places of the earth, calling perishing souls to repentance. [Cf: RH 05-25-97 para. 12] p. 428, Para. 4, [1897MS].

Events of great importance are coming upon the earth. Men must not depend on men, but on Jesus Christ. He says, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." O, why do we not show actual, living faith? Why do we not, in this period of the earth's history, come directly to him who says, "I am the bread of life"? "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out." Mrs. E. G. White. [Cf: RH 05-25-97 para. 13] p. 428, Para. 5, [1897MS].

"What Shall We Have for Sabbath Dinner?" is the heading of an article in a recent Review. The question is asked, "What shall we have for our Sabbath dinner? Good housewives, can't you tell us?" We refer all who read this article to the law of God, spoken in awful grandeur from Mount Sinai: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, 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." This is the precept of Jehovah. [Cf: RH 06-01-97 para. 1] p. 428, Para. 6, [1897MS].

The Sabbath bears the sanctity of Jehovah. Through Isaiah the Lord has

spoken: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [Cf: RH 06-01-97 para. 2] p. 429, Para. 1, [1897MS].

Jesus said: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed." "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." [Cf: RH 06-01-97 para. 3] p. 429, Para. 2, [1897MS].

It is far more essential for all who claim to believe on Jesus Christ to understand by experience what this scripture means, than to be in such perplexity as to what shall be cooked on the Sabbath to be placed on our tables. It is of far greater consequence for us to know what is our spiritual nourishment. "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. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." [Cf: RH 06-01-97 para. 4] p. 429, Para. 3, [1897MS].

"My flesh," says Christ, "I will give for the life of the world." He tells us that we have no life unless we eat his flesh and drink his blood. He could not possibly mean temporal eating and drinking. Christ made this statement over and over again, because the spiritual life of the world depended upon their understanding his words and doing them. He took no apparent notice because those who heard him were offended, but repeated his lesson over and over again. [Cf: RH 06-01-97 para. 5] p. 429, Para. 4, [1897MS].

All who will consult their Bibles will know, "What saith the Lord?" "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." "And

the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." [Cf: RH 06-01-97 para. 6] p. 429, Para. 5, [1897MS].

There is a way of quoting Scripture--the words that Christ considered of so much consequence that death was the penalty of transgression--so as to pervert it. Should we not handle the words of Christ with sacredness? It was said, in the article mentioned, "There are numerous victims, too, of such a regimen who can say, as did certain murmurers of old, and with far more reason, 'Our soul loatheth this.'" This is mixing up the restrictions of the plain, "Thus saith thy Redeemer," with the murmuring of the children of Israel in loathing the light bread which was angels' food. "Persons inclined to doubt the universal application of those ancient laws, still scruple to cook food on Sabbath, but merely rewarm what has been previously cooked; though one might question why there is more offense in baking or boiling what has been prepared beforehand than in rebaking, reboiling, or restewing what has been already cooked." Did the writer take the word of God just as it reads? The Lord has said: "Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." [Cf: RH 06-01-97 para. 7] p. 430, Para. 1, [1897MS].

That manna was given by a miracle of God. Please read this entire chapter. Who was the leader of the children of Israel?--Jesus Christ enshrouded in the pillar of cloud. Chapters thirteen, fourteen, fifteen, and sixteen of the book of Exodus give the history of the children of Israel. Chapter thirteen tells of the wonderful works of God in causing the Red Sea to stand up as a wall on one side, so that the waters should not overflow, and how a passage was made through the waters. Thus the whole of the vast army of more than a million people went safely over. The cloud that went before them rose high above them, and settled down as a wall of fire between them and the Egyptians; and not one of them perished. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched

out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." [Cf: RH 06-01-97 para. 8] p. 430, Para. 2, [1897MS].

Their Leader was a mighty general of armies. His angels, that do his bidding, walked on either side of the vast armies of Israel, and no harm could come to them. Israel was safe. Who would have supposed that Israel could ever murmur again? Then came the sacred song of triumph, led by Miriam. Moses did not hesitate to join in the sacred song with timbrels. But when the armies of Israel came to Marah, they found that they could not drink of the waters; for they were bitter. Then the people had an opportunity to express their belief in the Lord, their invisible leader, and in Moses his servant, their visible leader. Did they wait patiently, and see what the Lord would do with and for them as they called upon him for relief? "And the people murmured against Moses, saying, What shall we drink?" Why did they not consider the wondrous work of God, and say, The Lord hath shown himself mighty to deliver, and he will not let us die of thirst? But they murmured against God. Moses cried unto the Lord, and again the Lord heard him. He showed Moses a tree which, when he had cast into the waters, the waters were made sweet. "There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where there were twelve wells of water, and threescore and ten palm trees: and they encamped there by the water." [Cf: RH 06-01-97 para. 9] p. 430, Para. 3, [1897MS].

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." [Cf: RH 06-01-97 para. 10] p. 431, Para. 1, [1897MS].

O why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die! He had called his armies from heaven to fight in their behalf, and gained for them a glorious victory, and yet how little faith and confidence they had under the proving of God! He gave them his ordinance, a statute which he would never fail to keep, yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted, and there was no apparent prospect of procuring more. The Lord knew what he would do, but he would try their faith to see if they would take the words of assurance that he had given them of his merciful protection and care. He was educating his people to have faith

in him. Their complaints against the servants of God, who were bearing responsibilities and heavy burdens in the work, were against God in their work. Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 06-01-97 para. 11] p. 431, Para. 2, [1897MS].

After all the experiences of Israel and the pledges of God to his people, we marvel at their hardness and their unbelief. But the expression of the feelings of one is contagious, and Satan stands by to inspire other hearts with the very same spirit. Their present inconvenience, their thoughts of what might be, the hopeless, discouraging picture of the desolate wilderness, they were inspired by Satan to charge upon Moses and Aaron. They accused their leaders of bringing them from the slavery of Egypt to kill them and their children with hunger. All their lives they had been accustomed to walk by sight. Here they had every evidence that they had an unseen Leader. He had just given them a statute, assuring them how much he would do for them if they would keep his commandments. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Please read this whole chapter. [Cf: RH 06-08-97 para. 1] p. 431, Para. 3, [1897MS].

"And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." The Lord had graciously promised to relieve all their grievances. He desired to give them a religious training under the eye of God, "that I may prove them," he said, "whether they will walk in my law, or no." The first lesson taught them was that their constant dependence for daily nourishment was upon God, and that by him their wants would be abundantly supplied. [Cf: RH 06-08-97 para. 2] p. 431, Para. 4, [1897MS].

Speak not lightly of the restrictions placed upon Israel in Sinai regarding the cooking of manna. The Lord has placed barriers around his Sabbath, that it may not be regarded with the least carelessness or irreverence. When the Lord said, "Tomorrow is the rest of the holy Sabbath: bake that which ye will bake today, and seethe that ye will seethe," he meant that Friday should be our preparation day, in which we are to do all our cooking. The Sabbath is not to be a day when titbits shall be prepared or cooked. If it is really essential to have beans on the Sabbath, let them be cooked on Friday, and kept warm in the oven. They need not be eaten cold unless preferred. But let no remarks be made as though it were a very light thing whether or not we regard the special requirements of God in regard to the Sabbath. It is not left for any man or woman to venture to disregard one requirement of God. [Cf: RH 06-08-97 para. 3] p. 432, Para. 1, [1897MS].

I see no question in this matter as to what we shall have on the Sabbath day. The food which we have provided on the preparation day can be placed on the table warm, especially in cold weather. In traveling, persons eat cold lunches for days together, and realize no inconvenience or harm. We want palatable, healthful food every day of the week; but upon the Sabbath, let your cook have her day of rest, in the place of cooking for a family. Let every provision be made on Friday. But do not let the Sabbath be regarded as a day in which to get something especially gratifying to eat. Educate your children and every

member of the family to enjoy plain, simple food, and to be ready to receive the blessing which the Lord of the Sabbath is waiting to bestow upon all who are in an attitude to receive it. He has this for every one who shows his love for God in keeping holy the Sabbath day, God's great memorial of creation. Speak softly, walk softly. Let not a word of lightness or trifling come from your lips. This is God's day. He has blessed the seventh day, as his Sabbath, to be sacredly observed. [Cf: RH 06-08-97 para. 4] p. 432, Para. 2, [1897MS].

The Sabbath is not to be a gloomy day, a day of unrest and uneasiness. Parents may take their children outdoors, in the groves, in the flower garden, and teach them that the Lord has given them these beautiful things as an expression of his love. Christ has said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." [Cf: RH 06-08-97 para. 5] p. 432, Para. 3, [1897MS].

Let the mind be directed to the lessons of the book of nature, and to nature's God, who made the world in six days, and rested on the seventh; "wherefore the Lord blessed the Sabbath day, and hallowed it." Do not make light of the Sabbath requirements; and when it comes to eating on the Sabbath, those who would feed on Christ, who would have the rich blessing of God, will partake of a very simple diet on that day. [Cf: RH 06-08-97 para. 6] p. 432, Para. 4, [1897MS].

The thoughts are not to be educated to be full of what we shall eat, and what we shall drink, and wherewithal we shall be clothed. We need to prepare for the Sabbath. The clothing that we shall wear on that day is to be put in order. The boots should not be left unblackened or unpolished until the Sabbath. You dishonor God by doing this work on that day. How easy it is to allow reckless neglect of the preparation for the Sabbath! [Cf: RH 06-08-97 para. 7] p. 433, Para. 1, [1897MS].

Teach the children that God means just what he says. The very same Jesus who has given us the Sabbath, and has directed us how to keep it holy, is the Alpha of Genesis, and carries us step by step through the ages, through the incarnation, through his offering of himself as a living sacrifice for the redemption of a fallen world. He was tried, but was not condemned, because there was nothing to condemn. After the trial Pilate said, "I find no fault in him." Yet he gave himself up to be murdered because his own nation was jealous of him, and hated him. Christ died as a malefactor on the cross of Calvary. He was laid in the grave. The third day he rose from the dead, and proclaimed, over the rent sepulcher of Joseph: "I am the resurrection, and the life." He ascended to his Father, and today he is our advocate in the courts of heaven. [Cf: RH 06-08-97 para. 8] p. 433, Para. 2, [1897MS].

We trace Christ all through the Old Testament and the New. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 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: RH 06-08-97 para. 9] p. 433, Para. 3, [1897MS].

Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who cooperate with him in the proclamation of the third angel's message. "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." That which Christ has spoken in the Old Testament is for all the world. What he has said in reference to his commandments is not yea and nay, but yea and amen. [Cf: RH 06-08-97 para. 10] p. 433, Para. 4, [1897MS].

In this perilous period, when we see universal contempt placed upon the law of God, when the world is choosing between the holy Sabbath of the fourth commandment and the spurious sabbath, shall we say one word that will detract from the words of the Lord of the Sabbath? The Lord God of heaven knew what a deadening influence the abounding iniquity would have upon the chosen believers, what a paralyzing power it would be against piety and true loyalty to God. In giving us the statement of the occurrences which would mark the approach of the second advent of our Lord and Saviour, Christ says, "Because iniquity shall abound, the love of many shall wax cold." We see this fulfilled to the letter. The experience of many is becoming dwarfed and sickly and wonderfully deformed. Everything that surrounds us creates an atmosphere that is saturated with unrighteousness. Even under the most faithful surroundings, it is difficult to hold fast the Christian profession of faith unto the end, to stand decidedly and earnestly for the faith once delivered to the saints. But it is most difficult to keep true and loyal to God's holy commandments, when there are few in number to help and encourage one another, and when many of these are sickly and ready to die because they do not honor God by keeping his commandments truly and loyally. [Cf: RH 06-08-97 para. 11] p. 433, Para. 5, [1897MS].

Much so-called Christianity passes for genuine, faithful soundness, but it is because those who profess it have no persecution to endure for the truth's sake. When the day comes when the law of God is made void, and the church is sifted by the fiery trials that are to try all that live upon the earth, a great proportion of those who are supposed to be genuine will give heed to seducing spirits, and will turn traitors and betray sacred trusts. They will prove our very worst persecutors. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" and many will give heed to seducing spirits. [Cf: RH 06-08-97 para. 12] p. 434, Para. 1, [1897MS].

Those who have lived on the flesh and blood of the Son of God--his holy word--will be strengthened, rooted, and grounded in the faith. They will see increased evidence why they should prize and obey the word of God. With David, they will say, "They have made void thy law. Therefore love I thy commandments above gold; yea, above fine gold." While others count them dross, they will arise to defend the faith. All who study their convenience, their pleasure, their enjoyment, will not stand in their trial. "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." Precious words! "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 06-08-97 para. 13] p. 434, Para. 2, [1897MS].

The fifty-eighth chapter of Isaiah is to be read, studied, and practised. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [Cf: RH 06-08-97 para. 14] p. 434, Para. 3, [1897MS].

Let no one yield to temptation and become less fervent in his attachment to God's law because of the contempt placed upon it; for that is the very thing that should make us pray with all our heart, and soul, and voice, "It is time for thee, Lord, to work: for they have made void thy law." Therefore, because of the universal contempt, I will not turn traitor when God will be most glorified and most honored by my loyalty. [Cf: RH 06-08-97 para. 15] p. 435, Para. 1, [1897MS].

What! shall Seventh day Adventists relax their devotedness when all their capabilities and powers should be placed on the Lord's side; when an unflinching testimony, noble and uplifting, should come from their lips? "Therefore I love thy commandments above gold; yea, above fine gold." When the law of God is most derided and brought into the most

contempt, then it is time for every true follower of Christ, for those whose hearts have been given to God, and who are fixed to obey God, to stand unflinchingly for the faith once delivered to the saints. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." It is time to fight when champions are most needed. [Cf: RH 06-08-97 para. 16] p. 435, Para. 2, [1897MS].

Those who make light of the third angel's message do so because they know little of Daniel or the Revelation. They have not read these prophecies with a determination to find out the meaning by prayer, by study, and by fasting. If they had had the experience of Daniel or of John, they would know that the third angel's message will go forth unto perfect victory. Those who proclaim that message because they see and believe it, will understand that very much is comprehended by it. The third angel is represented as flying through the heavens with a banner on which is inscribed, "The commandments of God, and the faith of Jesus." All who will gather warmth from the coldness of others, courage from their defections, and loyalty from their treason, will triumph with the third angel's message. Mrs. E. G. White. [Cf: RH 06-08-97 para. 17] p. 435, Para. 3, [1897MS].

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The means which the Lord has employed, in the gracious provision of his mercy, to soften and subdue the objects of his love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression, so that David, even as far back as his day, was led to exclaim, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Cf: RH 06-15-97 para. 1] p. 435, Para. 4, [1897MS].

O that all might consider, before it is everlastingly too late, that there are limits to the mercy and forbearance of God! There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "My Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such, "Sudden destruction cometh upon them; . . . and they shall not escape." [Cf: RH 06-15-97 para. 2] p. 435, Para. 5, [1897MS].

At this time, when great light is shining forth from the word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this,--those who will not come to the light, who despise the truth because it exposes error, and transgression, and sin; and as a result, depravity and boldness in transgression are becoming all-pervading. [Cf: RH 06-15-97 para. 3] p. 436, Para. 1, [1897MS].

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and of all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and

have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because they were displeased with his requirements. But God will not be left without witnesses. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the word of God imposes, and make void his law, others will come in to fill their places and take their crown. [Cf: RH 06-15-97 para. 4] p. 436, Para. 2, [1897MS].

While many have reduced the word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them; and the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him. [Cf: RH 06-15-97 para. 5] p. 436, Para. 3, [1897MS].

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with him, and others will come in and occupy the place they have left vacant. The time is very near when man will reach the prescribed limits. He has now almost exceeded the bounds of the longsuffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting." The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. [Cf: RH 06-15-97 para. 6] p. 436, Para. 4, [1897MS].

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the, "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?--No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grows with the contempt which all around him would put upon them. [Cf: RH 06-15-97 para. 7] p. 437, Para. 1, [1897MS].

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in Mal. 3:13-15: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy: yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here is a company of disaffected, professed Christians, whose chief business is to murmur and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to despise in others. [Cf: RH 06-15-97 para. 8] p. 437, Para. 2, [1897MS].

But while they are murmuring and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "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. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Cf: RH 06-15-97 para. 9] p. 437, Para. 3, [1897MS].

This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a shortsighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time for thee, Lord, to work: for they have made void thy law." [Cf: RH 06-15-97 para. 10] p. 437, Para. 4, [1897MS].

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon his work as our Redeemer, and probation was granted to the inhabitants of the world. In Noah's day, men disregarded the law of God until almost all remembrance of him had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world, and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven, and destroyed those wicked cities. [Cf: RH 06-15-97 para. 11] p. 438, Para. 1, [1897MS].

From time to time the Lord has made known his manner of working. He is mindful of what is passing upon the earth; and when a crisis has come,

he has revealed himself, and has interposed to hinder the working of Satan's plans. He has often permitted matters with nations, with families, and with individuals, to come to a crisis, that his interference might become marked. Then he has let the fact be known that there was a God in Israel who would sustain and vindicate his people. When the defiance of the law of Jehovah shall be almost universal, when his people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of his people will be answered; for he loves to have his people seek him with all their heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as the protector and avenger of his people. The promise is, "Shall not God avenge his own elect, which cry day and night unto him? . . . I tell you that he will avenge them speedily." [Cf: RH 06-15-97 para. 12] p. 438, Para. 2, [1897MS].

The Protestant governments will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise, and put an end to the violence and abuse which are practised in our world. More prayer and less talk is what God desires, and it would make his people a tower of strength. Mrs. E. G. White. [Cf: RH 06-15-97 para. 13] p. 438, Para. 3, [1897MS].

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man. "This do," he said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death. [Cf: RH 06-22-97 para. 1] p. 438, Para. 4, [1897MS].

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." [Cf: RH 06-22-97 para. 2] p. 439, Para. 1, [1897MS].

With the rest of the disciples, Judas partook of the bread and wine symbolizing the body and blood of Christ. This was the last time that Judas would be present with the twelve; but that the scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. O why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when

he left the presence of his Lord and fellow disciples, that barrier was passed. [Cf: RH 06-22-97 para. 3] p. 439, Para. 2, [1897MS].

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life. [Cf: RH 06-22-97 para. 4] p. 439, Para. 3, [1897MS].

This covenant deed was to be ratified by Christ's own blood, which it had been the office of the old sacrificial offerings to keep before the minds of his chosen people. Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on him and receive him. This ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus say: "I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death." [Cf: RH 06-22-97 para. 5] p. 439, Para. 4, [1897MS].

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet washing. As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." [Cf: RH 06-22-97 para. 6] p. 439, Para. 5, [1897MS].

The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil surmisings and bitterness of spirit spring up over mere trifles. This ordinance, preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They cannot read the secrets of the soul. It is not for them to say, "I will not attend the ordinance if such a one is present to act a part." Nor has God left it to man to say who shall present themselves on these occasions. [Cf: RH 06-22-97 para. 7] p. 440, Para. 1, [1897MS].

The ordinance of feet washing has been especially enjoined by Christ, and on these occasions the Holy Spirit is present to witness and put a seal to his ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ indeed is present to clear away the rubbish

that has accumulated to separate the hearts of the children of God from him. [Cf: RH 06-22-97 para. 8] p. 440, Para. 2, [1897MS].

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is in these, his own appointments, that he meets with and energizes his people by his personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, yet Jesus is in the midst of his people to work on human hearts. All who keep before them, in the act of feet washing, the humiliation of Christ, all who will keep their hearts humble, who will keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. They are established for a purpose. Christ's followers are to bear in mind the example of Christ in his humility. This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. It is to tender our hearts toward one another. Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby. [Cf: RH 06-22-97 para. 9] p. 440, Para. 3, [1897MS].

How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect, to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul and put away from the practise. If we have learned the lessons that Christ desires to teach us in this preparatory service, the witness will respond to the feelings implanted in the heart for a higher spiritual life. [Cf: RH 06-22-97 para. 10] p. 440, Para. 4, [1897MS].

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table. The unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used--only the pure fruit of the vine and unleavened bread are to be used. [Cf: RH 06-22-97 para. 11] p. 441, Para. 1, [1897MS].

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder about and mourn over our shortcomings. The ordinance of feet washing embraced all this. "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." We do not come with our minds diverted to our past experience in the religious life, whether that experience is elevating or depressing. We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with him. Every heart is to be open to the bright beams of the Son of Righteousness. Our minds and hearts are to be fixed on Christ as the great center on whom our hopes of eternal life depend.

We are not to stand in the shadow, but in the saving light of the cross. With hearts cleansed by his most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "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." On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another. [Cf: RH 06-22-97 para. 12] p. 441, Para. 2, [1897MS].

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget him who is our strength and our sufficiency. He has instituted this service that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for him to give,--he gave his life for the life of the world,--and his appeal to our love is strikingly made in the words of the apostle Paul, recorded in 1 Cor. 11:23-34. [Cf: RH 06-22-97 para. 13] p. 441, Para. 3, [1897MS].

The second appearing of Christ in the clouds of heaven is ever to be kept before us. Almost his last words of consolation to his disciples were: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." [Cf: RH 06-22-97 para. 14] p. 441, Para. 4, [1897MS].

And the communion is to be a constant reminder of this. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. Will you evidence your love for me, if required to die for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer; I have overcome the world." [Cf: RH 06-22-97 para. 15] p. 441, Para. 5, [1897MS].

Christ declared, "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." We cannot as individuals maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ, which is studying his word, and doing those things that he has commanded in that word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: "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." Mrs. E. G. White. [Cf: RH 06-22-97 para. 16] p. 442, Para. 1, [1897MS].

"The blood of Jesus Christ his Son cleanseth us from all sin." No matter how sinful a person has been, no matter what his position may be, if he will repent and believe, coming unto Christ, and trusting him as his personal Saviour, he may be saved unto the uttermost. But how dangerous is the position of him who knows truth, but delays to practise it. How perilous it is for men to seek to amuse the mind, to gratify the taste and satisfy the reason, by neglecting what has been revealed as duty, and rambling off in search of something they do not know. God has opened a garden of precious plants and flowers, where men may enjoy the fragrance and pluck the fruit; but that which may be known becomes tame after a time, does not delight their senses, and they want something not in the garden, as did Adam and Eve in Eden,-- something which God has seen fit to withhold. They are not benefited by the rich banquet which he has set before them, but desire to taste that which he has not provided, to gain access to gardens not opened to their feet. But what blessings are lost by not making a proper use of the privileges freely given us of God! Through ingratitude and unholy desire, men want something which they do not have. [Cf: RH 06-29-97 para. 1] p. 442, Para. 2, [1897MS].

Jesus says, "Walk while ye have the light, lest darkness come upon you." Gather up every ray, pass not one by. Walk in the light. Practise every precept of truth presented to you. Live by every word that proceedeth out of the mouth of God, and you will then follow Jesus wherever he goeth. When the Lord presents evidence upon evidence and gives light upon light, why is it that souls hesitate to walk in the light? Why do men neglect to walk in light to a greater light? The Lord does not refuse to give his Holy Spirit to them that ask him. When conviction comes home to the conscience, why not listen, and heed the voice of the Spirit of God? By every hesitation and delay, we place ourselves where it is more and more difficult for us to accept the light of heaven, and at last it seems impossible to be impressed by admonitions and warnings. The sinner says, more and more easily, "Go thy way for this time; when I have a more convenient season, I will call for thee." [Cf: RH 06-29-97 para. 2] p. 442, Para. 3, [1897MS].

I know the danger of those who refuse to walk in the light as God gives it. They bring upon themselves the terrible crisis of being left to follow their own ways, to do after their own judgment. The conscience becomes less and less impressible. The voice of God seems to become more and more distant, and the wrongdoer is left to his own infatuation. In stubbornness he resists every appeal, despises all counsel and advice, and turns from every provision made for his salvation, and the voice of the messenger of God makes no impression upon his mind. The Spirit of God no longer exerts a restraining power over him, and the sentence is passed, "He is joined to idols, let him alone." O how dark, how sullen, how obstinate, is his independence! It seems that the insensibility of death is upon his heart. This is the process through which the soul passes that rejects the working of the Holy Spirit. [Cf: RH 06-29-97 para. 3] p. 443, Para. 1, [1897MS].

He that walketh in darkness knoweth not at what he stumbleth. The soul that at first delays and hesitates, resisting light and pressing against all knowledge, has excellent intentions of making a square turn

about when a convenient season shall come; but the wily foe that is upon his track makes his plans to bind him by the imperceptible threads of evil habits. Character is formed by habits, and one step in the downward road is a preparation for the second step, and the second for those that shall follow. Habits are formed by repetition of acts, and it takes time for a person who has been religiously instructed to throw off all restraint, and become accustomed to, and at home in, an evil course, and happy in doing the drudgery of Satan. [Cf: RH 06-29-97 para. 4] p. 443, Para. 2, [1897MS].

The children of God are to shine as lights in the midst of a perverse and crooked generation. But if right habits are not cultivated, they will give way to natural tendencies, and will become self-sufficient, self-indulgent, reckless, covetous, revengeful, independent, self-willed, heady, highminded, lovers of pleasures more than lovers of God. As one who loves your soul, I would warn you not to delay, waiting for a time when you will be more inclined to serve God than at the present time. Every hour that you delay, you bind yourself away from God, erect barriers against him in your habits and practises, and make more difficult your repentance and return to the paths of righteousness. May God help the backslider and the sinner no longer to remain in the entanglement which the evil one is strengthening around them. Wait not to reason, wait not to measure possibilities and probabilities. Break with the deceiver at once. Insult no longer the Spirit of God. Press your way to the throne of grace through the opposing powers of hell. You are standing on the brink of the eternal world. Make a rush for the kingdom of God. It will require every energy of mind and purpose of soul. Delay not, saying, "I am not religiously inclined." This very fact should make you fear lest the Spirit of God is being grieved away for the last time. Dare you run the risk? [Cf: RH 06-29-97 para. 5] p. 443, Para. 3, [1897MS].

"How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord." [Cf: RH 06-29-97 para. 6] p. 443, Para. 4, [1897MS].

The person who is drawn again and again by his Redeemer, and who slights the warnings given, yields not to his convictions to repent, and heeds not when he is exhorted to seek pardon and grace, is in a perilous position. Jesus is drawing him, the Spirit is exerting his power upon him, urging him to surrender his will to the will of God; and when this invitation is unheeded, the Spirit is grieved away. The sinner chooses to remain in sin and impenitence, although he has evidence to encourage his faith, and more evidence would do no good. His sins of past and present are presented before him, yet the drawing is in vain; for he refuses to change his course of action. There is another drawing to which he is responding, and that is the drawing of Satan. He yields obedience to the powers of darkness. This course is

fatal, and leaves the soul in obstinate impenitence. This is the blasphemy that is most general among men, and it works in a most subtle way, until the sinner feels no remorse of conscience, no repentance, and consequently has no pardon. The man is left to himself, loving darkness rather than light. This is the case of thousands today. [Cf: RH 06-29-97 para. 7] p. 444, Para. 1, [1897MS].

But I will address these lines to those who have had light, those who have had privileges, those who have had warnings and entreaties, who have made no determined effort to yield themselves in full surrender to God. I would warn you to fear lest you sin against the Holy Ghost, and be left to your own course, sunk in moral lethargy, and never obtain forgiveness. Why allow yourselves to be longer educated in the school of Satan, and pursue a course of action that will make repentance and reformation impossible? Why resist the overtures of mercy? Why say, "Let me alone," until God shall be compelled to give you your desire, since you will have it so? Those who resist the Spirit of God think that they will repent at some future day, when they get ready to take a decided step toward reformation; but repentance will then be beyond their power. According to the light and privileges given will be the darkness of those who refuse to walk in the light while they have the light. [Cf: RH 06-29-97 para. 8] p. 444, Para. 2, [1897MS].

No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent. If you refuse to believe in Jesus Christ as your personal Saviour, you love darkness rather than light, you love the atmosphere that surrounded the first great apostate. You choose this atmosphere rather than the atmosphere that surrounds the Father and the Son, and God allows you to have your choice. But let no soul be discouraged by this presentation of the matter. Let no one who is striving to do the will of the Master be cast down. Hope thou in God. The Lord Jesus has made it manifest that he regards you at an infinite estimation. He left his royal throne, he left his royal courts, he clothed his divinity with humanity, and died a shameful death upon the cross of Calvary, that you might be saved. All the suffering and humiliation of the Son of God was endured that we might understand how God loved the world, how he purposed to bring moral power within our reach that we might be ennobled, elevated, and become partakers of the divine nature. By his grace, Christ enlarges and multiplies the faculties of men as they cooperate with heavenly intelligences, and transformation of character is the result. Through faith in Christ his powers of mind and heart are enlarged, and the believer is endowed with refined and holy affections. [Cf: RH 06-29-97 para. 9] p. 444, Para. 3, [1897MS].

The character of Daniel is an illustration of what a man may become through the grace of Christ. He was strong in intellectual and spiritual power. The Holy Spirit is the source of all power, and works as a living, active agent in the new life created in the soul. The Holy Spirit is to be in us a divine indweller. Then let gratitude and love abound in your heart to God. "Study to show thyself approved unto God." Let your conduct, your character, be in accordance with the sacred trust and heavenly endowment of the Holy Spirit. Never, never, feel at liberty to trifle with the opportunities granted to you. Study the will of God; do not study how you can avoid keeping the commandments of God, but study rather how you may keep them in sincerity and truth, and

truly serve him whose property you are. Do not be satisfied with meeting a low standard, but consult the Spirit of God, obey its dictates, serve God in the beauty of holiness, and render glory to his name. Mrs. E. G. White. [Cf: RH 06-29-97 para. 10] p. 445, Para. 1, [1897MS].

In this world the controversy between the Prince of Life and the prince of darkness is being carried on. Ever since Satan fell, the conflict between right and wrong has been waging. After Christ was crucified, and had ascended to heaven, those who believed in him took up the work, and carried forward the warfare in his name. This conflict is still going on, and is becoming more and more earnest and positive. Satan is marshaling his forces for the last great battle; and the great question at issue is the Sabbath of the fourth commandment. [Cf: RH 07-06-97 para. 1] p. 445, Para. 2, [1897MS].

Satan has been blessed with great advantages. There can be no one greater or more talented, none more wise and good, than was Satan before he apostatized. But he allowed a spirit of selfishness to take possession of him, and he fell through self-exaltation. Angels fell with him because they placed themselves on the side of the great rebel instead of on the side of Christ. We read in Jude: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." [Cf: RH 07-06-97 para. 2] p. 445, Para. 3, [1897MS].

Satan has a great mind, but it is prostituted to evil; it is wise only to plan and to do evil. Ever since his fall, he has worked against God. He has striven to tear down God's appointed institutions. He led the Jewish leaders to pervert the true meaning of the Sabbath. Their teaching in regard to it was altogether wrong. They piled their own traditions and maxims upon it, burying it out of sight. [Cf: RH 07-06-97 para. 3] p. 445, Para. 4, [1897MS].

Satan is the sharpest critic that the world has ever known, and he works to hinder and pervert truth. He has induced men to strive to change the Sabbath of the fourth commandment. Under his dictation the first day of the week has been adopted by the Christian world as the Sabbath. He has used his masterly mind to influence other men to adopt the same views that he himself entertains. But if we turn aside from the fourth commandment, so positively given by God, to adopt the inventions of Satan, voiced and acted by men under his control, we cannot be saved. We cannot with safety receive his traditions and subtleties as truth. [Cf: RH 07-06-97 para. 4] p. 445, Para. 5, [1897MS].

The man of sin has exalted Sunday; but whatever has been done in the change of the fourth commandment, has been done without God's sanction, and is in direct opposition to his express commands. What we all need is truth--plain, simple, unvarnished truth--that will sanctify the soul. Many will advance theories in regard to the change of the Sabbath from the seventh to the first day of the week; but God has made positive declarations in regard to the sacredness of the Sabbath instituted at Eden and proclaimed from Mount Sinai, and a penalty is attached to the disregard and dishonor of the seventh day of the week. [Cf: RH 07-06-97 para. 5] p. 446, Para. 1, [1897MS].

It becomes every one blessed with reasoning power to beware from what source he receives light and knowledge. We should not be dazzled by men who boast of their education and talent, but who use their power to bewilder souls. Thoughts flash from their minds which charm, but are soon forgotten. When these supposed grand thoughts, which perplex and mystify while they please, are presented, let those who have souls to save or to lose, inquire, Is there Scripture to prove the truth of these utterances? [Cf: RH 07-06-97 para. 6] p. 446, Para. 2, [1897MS].

Where eternal interests are involved, it becomes every soul to require ministers of the gospel to give Scriptural evidence for everything they say. The traditions of the Fathers, the customs and sayings of professedly good men, the opinions of the most learned divines or of the highest critics,--all are worthless unless they harmonize with the word of God. We must go back from the so called "Fathers" to the great Heavenly Father, the Creator of the universe. The Sabbath of the Lord must rest on its own basis--the word of the living God. [Cf: RH 07-06-97 para. 7] p. 446, Para. 3, [1897MS].

Every one is tested and tried in probationary time in regard to his obedience to the word of God. But what is the matter with the professed Christian world?--That which was the matter with Adam and Eve in Eden,--they are listening to another voice than that of God. God's voice, which is speaking plainly and distinctly to them through the fourth commandment, is disregarded; and a false voice, which advocates a false Sabbath, is listened to. They turn from a plain, "Thus saith the Lord," to a Sabbath based upon inference and supposition, without a particle of Scriptural evidence to support it. Satan has succeeded in throwing the Christian world off the track, as he threw Adam and Eve off. People are walking in by and forbidden paths. O, why are men, when tempted, so easily overcome? Why are they so deceived in regard to the Sabbath? Why, without any foundation for their faith, do they accept and exalt a spurious Sabbath? [Cf: RH 07-06-97 para. 8] p. 446, Para. 4, [1897MS].

It is much easier to accept sophistry and fables than the truth. But it is a very serious matter for us to endanger our souls and forfeit immortality by worshiping a spurious institution. We cannot rely upon man's assertions any more safely than could the Jews upon their false theories in the time of Christ. Men's statements do not make truth falsehood or falsehood truth. We cannot with safety build our faith upon a false foundation, and give heed to fables because they have been passed down to us as tradition, even though they are hoary with age. Christ said of the Jews, who were loading down the law of God with the sayings and maxims of the ancient rabbis, "In vain do they worship me, teaching for doctrines the commandments of men." These words are addressed to every soul who is doing likewise. [Cf: RH 07-06-97 para. 9] p. 446, Para. 5, [1897MS].

At the creation, God sanctified and blessed the Sabbath. He gave it to his people "to be a sign between me and them," he declared, "that they might know that I am the Lord that sanctify them." If this people had walked in the commandments of God, if they had kept his Sabbath, he would have greatly blessed them. But he declares: "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. . . .

Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols." This was why, after God had established his people in the goodly land of Canaan, they did not go forward from strength to strength, a praise in the earth as God's peculiar people. When the Sabbath interfered with their business, they found it inconvenient to observe it. They did not give up the Sabbath in theory, but they did not keep it according to the fourth commandment. [Cf: RH 07-06-97 para. 10] p. 447, Para. 1, [1897MS].

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness." [Cf: RH 07-06-97 para. 11] p. 447, Para. 2, [1897MS].

Why did the Lord not cut off this rebellious people, that had been blessed with so much light? They provoked him to deal with them in wrath. But the Lord declared: "Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth." Every nation upon the earth was watching the people for whom God had done so much. If they had followed him, he would have exalted them, and made them a praise in the earth. They would have been regarded as a nation that did righteousness, and forsook not the ordinances of their God. [Cf: RH 07-06-97 para. 12] p. 447, Para. 3, [1897MS].

God did not then punish the children of Israel as they deserved: but, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Israel did not repent, and God says: "I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols." [Cf: RH 07-06-97 para. 13] p. 447, Para. 4, [1897MS].

Those who reverence the commandments of Jehovah will, after the light has been given them in reference to the fourth precept of the decalogue, obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that man should worship him upon that day, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened in regard to the claims of the Sabbath, can be held guiltless in the sight of God. Mrs. E. G. White. [Cf: RH 07-06-97 para. 14] p. 447, Para. 5, [1897MS].

God's holy Sabbath is not to be used to obtain worldly advantages. But with too many, the world is an idol. They place worldly principles and worldly advantages before the Lord God of Hosts. They worship money. Before the heavenly universe, before the worlds unfallen, and before their fellow men, they show that in their eyes, gain is godliness. They

accept fables invented to turn men from truth and righteousness. By choosing the world and its attractions, they divorce themselves from God. [Cf: RH 07-13-97 para. 1] p. 448, Para. 1, [1897MS].

Satan presented the world and its advantages to Christ, saying, "All these things will I give thee, if thou wilt fall down and worship me." But divinity flashed through humanity, and Christ exclaimed, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Cf: RH 07-13-97 para. 2] p. 448, Para. 2, [1897MS].

This response every true follower of the Lord will be compelled to make. Those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate to eternal interests. They will keep the way of the Lord, to do justice and judgment. Christ resisted the temptations of the enemy with the only weapon that the soldier of the cross of Christ can successfully use,-- "It is written." Where?--In the Old and New Testaments. With these words we are to defend ourselves and warn others, holding forth to them the word of life. [Cf: RH 07-13-97 para. 3] p. 448, Para. 3, [1897MS].

Many have never understood that Sunday is not the Sabbath of the fourth commandment. In his subtlety, Satan has covered up this fact, and has presented a common day as sacred, that the whole world may become guilty before God by transgression. Many are utterly ignorant that they are not keeping the fourth commandment. It is essential for all to seek for truth from the divine guide book, that they may decide what the Lord says on this question. Men have said much, but we cannot build our faith on the words of any man. There are two sides to this question. The God of heaven presents his law, and Satan holds out his spurious Sabbath. There are two classes,--the obedient and the disobedient, the tempted and the tempters. [Cf: RH 07-13-97 para. 4] p. 448, Para. 4, [1897MS].

The time has come for the true light to shine amid moral darkness. The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God. Of all who receive this mark, God says, "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." [Cf: RH 07-13-97 para. 5] p. 448, Para. 5, [1897MS].

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false Sabbath, refusing to keep holy the Sabbath which God calls "My holy day," you receive the mark of the beast. When does this take place?--When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of

the living God is placed upon those who conscientiously keep the Sabbath of the Lord. [Cf: RH 07-13-97 para. 6] p. 448, Para. 6, [1897MS].

"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. . . . The earth also was corrupt before God, and the earth was filled with violence. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." They were to be cut off because they had polluted the earth which God created to be enjoyed by a righteous people. [Cf: RH 07-13-97 para. 7] p. 449, Para. 1, [1897MS].

"As it was in the days of Noah," declared Christ, "so shall it be also in the days of the Son of Man." And is it not so? Any one who will look into the daily papers may see a long list of crimes--drunkenness, theft, robbery, embezzlement, murder. Sometimes whole families are murdered, that man's desires to possess money or goods that do not belong to him may be gratified. The world is indeed becoming as it was in the days of Noah, because men openly disregard God's commands. [Cf: RH 07-13-97 para. 8] p. 449, Para. 2, [1897MS].

Sunday is a child of the papacy. It has been nourished and cradled by the Protestant world as a genuine requirement of Jehovah, but it has no foundation in the word of God. The Christian world is tested by their relation to this matter. God moves upon men to search the Scriptures for evidence to sustain Sunday. Those who search with a desire for truth will see that in the past they have been relying on tradition, and have accepted an institution of the papacy. Those who, with contrite hearts, search the word of God for truth, will receive a blessing from God. Their characters are formed after the divine similitude. The mind is in a state of continual advancement. By beholding they become changed into the divine likeness. Their education is begun on earth to be carried on in the school above. [Cf: RH 07-13-97 para. 9] p. 449, Para. 3, [1897MS].

As the searcher for truth advances in his investigation, he sees that inferences and traditions and the suppositions and sayings of men, have baptized Sunday as a Sabbath. The more earnestly and candidly this question is canvassed, the more clearly will men who are judgment bound see that there is not a particle of Scriptural evidence to sustain Sunday. God never placed his sanctity upon that day. Those who observe it offer God strange fire in place of sacred. God has never said, "Keep sacred the first day of the week," but he has said, "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." [Cf: RH 07-13-97 para. 10] p. 449, Para. 4, [1897MS].

This subject opens before the earnest seeker after truth. It becomes more and more clear to him that God has not changed or altered the thing that has gone out of his lips. He sees the sanctity and blessing placed upon the seventh day, and the necessity for its observance. The more earnestly he investigates this subject, the more convinced he becomes of the truth of God's word, as seen in the law of the ten commandments. His interest in truth is tested, his love for God proved, as he advances. If he submits his will to God's will, all will be well.

If he chooses obedience to God's commandments at any cost, his peace and happiness will increase. [Cf: RH 07-13-97 para. 11] p. 449, Para. 5, [1897MS].

Many excuse themselves for keeping Sunday by saying, "My father and grandfather were good Christians, and they died keeping Sunday. They will be saved, and I am willing to run the risk of doing as they did. The whole world keeps Sunday; and I am as well off as the rest of the members of my church." But will these excuses be accepted in the Judgment?--No, no. Had their fathers had the light and the messages of warning which God has sent to his people in these last days, they would, if they were candid, God-fearing men, have obeyed the commandments of God. Our fathers are not accountable for the light they never received, or for the messages of warning they never heard; and shall their habits and customs be thought worthy of respect merely because they have been handed down from generation to generation? "If I had not come and spoken unto them," said Christ, referring to the Jews, "they had not had sin: but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." [Cf: RH 07-13-97 para. 12] p. 450, Para. 1, [1897MS].

Special truths have been adapted to the conditions of the nations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. If the light which now shines upon us in regard to the Sabbath of the fourth commandment, had been given to the generations of the past, God would have held them accountable for that light. [Cf: RH 07-13-97 para. 13] p. 450, Para. 2, [1897MS].

We are accountable only for the light that shines upon us. The commandments of God and the faith of Jesus are testing us. If we are faithful and obedient, God will delight in us, and bless us as his own chosen, peculiar people. When perfect faith and perfect love and obedience abound, working in the hearts of those who are Christ's followers, they will have a powerful influence. Light will emanate from them, dispelling the darkness around them, refining and elevating all who come within a sphere of their influence, and bringing to a knowledge of the truth all who are willing to be enlightened, and to follow in the humble path of obedience. [Cf: RH 07-13-97 para. 14] p. 450, Para. 3, [1897MS].

Great blessings are promised to those who keep holy God's Sabbath. "If thou turn away thy foot from the Sabbath," God says, "from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Mrs. E. G. White. [Cf: RH 07-13-97 para. 15] p. 450, Para. 4, [1897MS].

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird

himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." [Cf: RH 07-20-97 para. 1] p. 450, Para. 5, [1897MS].

We are here warned not to defraud our souls of the privileges and rights which the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch as for a thief in the night. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," exhorts the apostle. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the power by which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of his good pleasure." [Cf: RH 07-20-97 para. 2] p. 451, Para. 1, [1897MS].

Many are losing much by growing less fervent, less ardent and zealous toward God and in behalf of their fellow men. Let all watch and pray, guarding their present and eternal good by resisting every temptation. Let them beware of resting content with spasmodic efforts to serve God. By yielding to fitful impulses, and indulging in passionate words and unholy actions, they mar their prospect of the blessed hope. [Cf: RH 07-20-97 para. 3] p. 451, Para. 2, [1897MS].

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the imparted grace of Jesus Christ, their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. While the foolish virgins awoke to find their lamps burning dimly, or going out in the darkness, the wise virgins, with their lamps burning brightly, entered the festal hall, and the gates were shut. Greatly rejoicing at the sound of the bridegroom's voice, they joined the bridal procession. [Cf: RH 07-20-97 para. 4] p. 451, Para. 3, [1897MS].

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me came again," writes Zechariah, "and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Cf: RH 07-20-97 para. 5] p. 451, Para. 4, [1897MS].

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. [Cf: RH 07-20-97 para. 6] p. 451, Para. 5, [1897MS].

God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world. [Cf: RH 07-20-97 para. 7] p. 452, Para. 1, [1897MS].

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou has sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail to understand that it is their duty to receive, that they may enrich others. They have not that faith which is given to those who accept Christ as their personal Saviour; therefore they do not keep the last six commandments. They do not walk in love toward their brethren. They do not know what it means to yoke up with Christ and learn of him. They are not like him in character. They do not receive him as the one who takes away their sins, and imputes to them his righteousness. [Cf: RH 07-20-97 para. 8] p. 452, Para. 2, [1897MS].

The world by wisdom knows not God. Many have talked eloquently about him, but their supposed sound reasoning, their subtle arguments, bring men no nearer to him, because they themselves are not in vital connection with him. Professing themselves to be wise, they become fools. Their wrong impressions and imperfect knowledge of God do not lead them to become partakers of his divine nature. Their lives are not conformed to his image. A correct knowledge of God is not a hearsay report, but an intelligent, experimental knowledge. [Cf: RH 07-20-97 para. 9] p. 452, Para. 3, [1897MS].

In his lessons and his mighty works, Christ is a perfect revelation of God. This Christ declares through the inspired evangelist. "No man hath seen God at any time," he says; "the only begotten Son, which is in the

bosom of the Father, he hath declared him." "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." These words show the importance of studying Christ's character. Only by knowing Christ can we know God. [Cf: RH 07-20-97 para. 10] p. 452, Para. 4, [1897MS].

As our representative, Christ stands on the highest possible ground. When he came to the world as God's messenger, he held the salvation of God in his hand. All mankind was delivered to him; for in him was the fullness of the Godhead. He is the light of the world, and he came to illuminate the world. Had that light been hidden, the world must have perished; but it is God's plan that man shall not perish, but have everlasting life. [Cf: RH 07-20-97 para. 11] p. 452, Para. 5, [1897MS].

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take him were charmed by his presence. Under the Holy Spirit's convicting power they forgot their commission. As they beheld the soft light of the glory of God that enshrouded his person, as they heard the gracious words that fell from his lips, they loved him. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered "Never man spake like this man." As we behold Christ, we shall be changed into his image, and made fit to meet him at his coming. [Cf: RH 07-20-97 para. 12] p. 453, Para. 1, [1897MS].

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting, combined with earnest work. The union of these two makes us complete in Christ. The active and devotional must be combined as were the human and divine in Christ. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. The will and the affections will be consecrated to Christ. Thus they prepare to meet their Lord; and when he comes, they will say, with joy: "This is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation." [Cf: RH 07-20-97 para. 13] p. 453, Para. 2, [1897MS].

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." Mrs. E. G. White. [Cf: RH 07-20-97 para. 14] p. 453, Para. 3, [1897MS].

"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." The course pursued by the Pharisees called forth the denunciation of Christ. 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. . . . Wherefore I say unto you, 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: RH 07-27-97 para. 1] p. 453, Para. 4, [1897MS].

By rejecting the light that was shining upon them, by refusing to examine the evidence to see whether the messages were from heaven, the Pharisees sinned against the Holy Ghost. Christ, the world's Redeemer, was in the world. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." The voice of his Spirit came to them, saying, "This is the Son of God; believe on him." But turning their faces from the light, they refused to listen, choosing, instead, to cultivate their unbelief. Thus the light which, if received, would have been to them a savor of life unto life, rejected, became a savor of death unto death,- death to spirituality. [Cf: RH 07-27-97 para. 2] p. 454, Para. 1, [1897MS].

The Pharisees were self-deceived. They rejected the teaching of Christ because he exposed the evil of their hearts and reproved their sins. They would not come to the light, fearing that their deeds would be reproved. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." And at the destruction of Jerusalem the Pharisees reaped their harvest. [Cf: RH 07-27-97 para. 3] p. 454, Para. 2, [1897MS].

The Jews pursued their course of rejecting Christ until, in their self-deceived, deluded state, they thought that in crucifying him they were doing God a service. Thus it will be with all who resist the entreaties of the Spirit of God, and persist in doing what they know to be wrong. The Spirit once resisted, there will be less difficulty in resisting it a second time. If we maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our own purposes and ideas in the face of the plainest evidence, and shall be in danger of as great deception as came on them. In our blind infatuation we may go to as great lengths as

they did, and yet flatter ourselves that we are doing work for God. Those who continue in this course will reap what they have sown. They were afforded a shelter, but they refused it. The plagues of God will fall, and he will prevent them not. [Cf: RH 07-27-97 para. 4] p. 454, Para. 3, [1897MS].

God never compels a man to offend and be lost. We read that he hardened the heart of Pharaoh, king of Egypt, and that Pharaoh refused to let Israel go. Did God strengthen and confirm the king in his obstinacy?--No, he simply allowed the seeds of unbelief to produce their fruit; and the seed sown when the first miracle was rejected, produced a harvest of infidelity. God left the king to the inclinations of his own heart. [Cf: RH 07-27-97 para. 5] p. 454, Para. 4, [1897MS].

The great I AM acquainted Pharaoh with his mighty works, showing him that he was the ruler of heaven and earth. But the king chose to defy the God of heaven. He would not consent to break his proud heart even before the King of kings, that he might receive the light; for he was determined to have his own way, and work out his own rebellion. His proud disregard of God's command, "Let my people go," confirmed him in his determination not to yield, though evidence was piled upon evidence; and every additional evidence of the power of God that the Egyptian monarch resisted, carried him on to a stronger and more persistent defiance of God. Thus the work went on, finite man warring against the expressed will of an infinite God. This case is a clear illustration of the sin against the Holy Ghost. "Whatsoever a man soweth, that shall he also reap." Gradually the Lord withdrew his Spirit. Removing his restraining power, he gave the king into the hands of the worst of all tyrants,--self. [Cf: RH 07-27-97 para. 6] p. 455, Para. 1, [1897MS].

In this our day the sin of the Pharisees is being repeated. Many are turning from light, refusing to listen to the warning of God's Spirit. But by closing the heart to divine impressions, we put away the forgiveness which our Redeemer is so graciously offering to us. By rejecting mercy and truth, we prepare for a course of resistance which, if followed, will continue till we have no power to do otherwise. A point is reached where the most pointed appeals were without effect. The desire to submit to God and to do his will is no longer felt. The spiritual senses become dulled. Darkness is the result, and how great is that darkness! [Cf: RH 07-27-97 para. 7] p. 455, Para. 2, [1897MS].

The Holy Spirit strives with every man. It is the voice of God speaking to the soul. But let that voice be resisted, and we, like the Pharisees, shall stifle conviction and resist evidence, however plain. God will give us up, and we shall be left to our own inclinations. [Cf: RH 07-27-97 para. 8] p. 455, Para. 3, [1897MS].

Jesus declares to us that there is a greater sin than that which caused the destruction of Sodom and Gomorrah. It is the sin of those who have had the light of truth, and are not moved to repentance. It is the sin of rejecting the light of the most solemn message of mercy to the world. It is the sin of those who see Jesus in the wilderness of temptation, bowed down as with mortal agony because the sins of the world, and yet are not moved to thorough repentance. Christ fasted nearly six weeks to overcome, in behalf of man, the indulgence of appetite, and vanity, and the desire for display and worldly honor. He

has shown us how we may overcome as he overcame; but it is not pleasant to human nature to endure conflict and reproach, derision and shame, for his sake. It is not agreeable to deny self, and to be ever seeking to do good to others. It is not pleasant to overcome as Christ overcame; and many turn away from the Pattern which is plainly given them to copy, and refuse to imitate the example that the Saviour came from the heavenly courts to set for them. [Cf: RH 07-27-97 para. 9] p. 455, Para. 4, [1897MS].

It will be more tolerable for Sodom and Gomorrah in the day of judgment than for those who have had our privileges, and the great light which shines in our day, but who have neglected to follow the light and to give their hearts fully to God. [Cf: RH 07-27-97 para. 10] p. 456, Para. 1, [1897MS].

"I am come a light into the world," said Christ, "that whosoever believeth on me should not abide in darkness." "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." The light will indeed become darkness to those who do not walk in it; but it will shine with increasing brightness on the path of those who do walk in it. "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 07-27-97 para. 11] p. 456, Para. 2, [1897MS].

"At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how 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? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day." [Cf: RH 08-03-97 para. 1] p. 456, Para. 3, [1897MS].

Jesus had lessons which he desired to give to his disciples, that when he was no longer with them, they might not be misled by the wily misrepresentations of the priests and rulers in regard to the correct observance of the Sabbath. He would remove from the Sabbath the traditions and exactions with which the priests and rulers had burdened it. In passing through a field of grain on the Sabbath day, he and his disciples, being hungry, began to pluck the heads of grain and to eat. "But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day." To answer their accusation, he referred them to the action of David and others, saying: "Have ye not read what David did, when he was an hungered, and they that were with him; how 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? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple." [Cf: RH 08-03-97 para.

2] p. 456, Para. 4, [1897MS].

If excessive hunger excused David from violating even the holiness of the sanctuary, and made his act guiltless, how much more excusable was the simple act of the disciples in plucking grain and eating it upon the Sabbath day! Jesus would teach his disciples and his enemies that the service of God was first of all; and if fatigue and hunger attended the work, it was right to satisfy the wants of humanity even upon the Sabbath day. [Cf: RH 08-03-97 para. 3] p. 456, Para. 5, [1897MS].

Through Moses, Christ had declared: "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: this is the burnt offering, of every Sabbath, beside the continual burnt offering, and his drink offering." The work of the priests in connection with the sacrificial offerings was increased upon the Sabbath, yet in their holy work in the service of God, they did not violate the fourth commandment of the decalogue. Works of mercy and of necessity are no transgression of the law. God does not condemn these things. The act of mercy and necessity in passing through a grain field, of plucking the heads of wheat, of rubbing them in their hands, and of eating to satisfy their hunger, he declared to be in accordance with the law which he himself had proclaimed from Sinai. Thus he declared himself guiltless before scribes, rulers, and priests, before the heavenly universe, before fallen angels and fallen men. [Cf: RH 08-03-97 para. 4] p. 457, Para. 1, [1897MS].

When Moses desired to see the glory of God, God revealed his character to his servant. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." He who made this proclamation to Moses was the One who now spoke to the Pharisees, though now his divine character was veiled by the garb of humanity. But the priests and rulers had not that which they needed so much,--a knowledge of God's character. For this reason they were constantly misrepresenting him. They had much to unlearn of the traditions and inventions of men; they had need to learn the true principles of the law of Jehovah. [Cf: RH 08-03-97 para. 5] p. 457, Para. 2, [1897MS].

Christ saw that lessons must be given to scatter the rubbish of traditional exactions which they themselves had invented and piled upon the holy institution, given in love by a merciful God. The Sabbath was not to be that which the Jews had made it,--a rigorous burden and exaction, loaded down with continual additions of their own invention. By this means the day was made what Satan had been working on human minds to make it,--a grievous yoke in the place of a delight, the holy of the Lord, honorable. God gave the Sabbath to be a blessing to man; it was to be to him a memorial of God's work of creation; it was to remind him of God's sacred rest, for which reason he had "blessed the Sabbath day, and hallowed it." [Cf: RH 08-03-97 para. 6] p. 457, Para. 3, [1897MS].

Christ declared, "I have kept my Father's commandments." In what did he, in the keeping of his Father's commandments, differ from the scribes and Pharisees, in their professed observance of the law of God?

When these men had asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" Christ answered them, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me." This is why they charged Christ with Sabbath-breaking, and this is why men today charge Christ with transgression of the law. [Cf: RH 08-03-97 para. 7] p. 457, Para. 4, [1897MS].

He continued: "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, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." [Cf: RH 08-03-97 para. 8] p. 458, Para. 1, [1897MS].

Christ then gave them an instance where they had departed from the principles of the law of God, and had done entirely contrary to its requirements: "For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." God had given them the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee;" but this, like the Sabbath command, they had made of none effect through their tradition. Christ stood as the defender of the law against their perversion of it. [Cf: RH 08-03-97 para. 9] p. 458, Para. 2, [1897MS].

Notwithstanding Christ's positive declaration, "I have kept my Father's commandments," we have heard intelligent ministers of the gospel state before their congregations that Christ broke the Sabbath. But Christ distinctly proclaims himself guiltless of this charge. He who made the Sabbath, and declared himself its Lord, understood perfectly its requirements. He said: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day." And through his prophets he had proclaimed the same word: "For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings" [Cf: RH 08-03-97 para. 10] p. 458, Para. 3, [1897MS].

When Christ has declared himself guiltless, what can men mean by repeating the words of the Pharisees, and declaring that he and his disciples broke the Sabbath? Cannot they understand the meaning of Christ's words when 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"? "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "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." "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." Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 08-03-97 para. 11] p. 458, Para. 4, [1897MS].

"And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" "And he said unto 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. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Here Christ settled the question he had asked. He pronounced it right to perform a work of mercy and necessity. "It is lawful," he said, "to do well on the Sabbath days." [Cf: RH 08-10-97 para. 1] p. 459, Para. 1, [1897MS].

The man might have said, "Lord, for a long time I have been unable to move that hand; how can I stretch it forth?" But Christ is the author and finisher of our faith. In bidding the man stretch forth his hand, he imbued him with faith in his word; and as the man made the attempt to obey, his will moving in harmony with the will of Christ, life and elasticity came back to the hand; it was restored whole as the other. [Cf: RH 08-10-97 para. 2] p. 459, Para. 2, [1897MS].

When Christ put to the people the question, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" he met them upon their own ground. It had often been stated by the teachers of the people, and indeed was one of their maxims, that for them not to do good when they had opportunity, was to do evil,--that to refrain from saving life when it was in their power to do so, was to make themselves guilty of murder. With this question also he confronted them with their own wicked purposes. They were following upon his track to find occasion for falsely accusing him; they were hunting his life with bitter hatred and malice, while he was saving life, and bringing happiness to many hearts. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as he had done? Was it more righteous to have murder in the heart upon God's holy day, than to have that love toward all men which finds expression in deeds of charity and mercy? [Cf: RH 08-10-97 para. 3] p. 459, Para. 3, [1897MS].

The opportunity to do good may be disregarded and ignored, but obligation rests upon the man who sees his opportunity, and does not improve it. This principle has been clearly defined in the instruction of Christ. He shows that in the last great day every one must stand upon the merits of what he has done or left undone. It is by these things that our characters are developed. Christ is represented as saying, in that day, to those on his right hand: "Come ye blessed of my

Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: RH 08-10-97 para. 4] p. 459, Para. 4, [1897MS].

But to those on his left hand he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." [Cf: RH 08-10-97 para. 5] p. 460, Para. 1, [1897MS].

As Jesus looked upon the people, it seemed to them that he read their very souls. Divinity flashed through humanity. There was indignation and anger in his look because of their hypocrisy and the hardness of their hearts. He hated their duplicity, their ingenious methods for resisting truth and righteousness. His heart was filled with remorse on their account; and his soul was grieved that his teachings, his works, or the law of God could not impress their flinty hearts, and overcome their determined purpose to resist the light. [Cf: RH 08-10-97 para. 6] p. 460, Para. 2, [1897MS].

One would suppose that such an exhibition of power as the healing of the withered hand would have filled the rulers with awe, would have overcome their prejudice and unbelief, and that they would have declared, as did Nathanael, who had far less evidence, "Rabbi, thou art the Son of God; thou art the King of Israel." But they were filled with madness that Christ had given this additional evidence of his divine character, and in so doing had confirmed the minds of those present that the rabbis were wrong in their idea of the claims and principles of the Sabbath law. He had not shown respect for their cherished views of what the law demanded, and they hated him for it. They hated him because he told them the truth; they hated him for his purity, his singleness of purpose. [Cf: RH 08-10-97 para. 7] p. 460, Para. 3, [1897MS].

And their madness, their envy and hatred, must find vent. The rulers communed one with another how they should rid themselves of this bold advocate of righteousness, whose words and works were drawing the people away from the teachers of Israel. Notwithstanding their counter-influence, "the world," they declared, "is gone after him." But they thought that might and numbers would bring things as they wished; and they took counsel together how they might destroy him. [Cf: RH 08-10-97 para. 8] p. 460, Para. 4, [1897MS].

We see this enacted today. Those who are themselves transgressing the law of God, making the commandments of God of none effect through their tradition, follow with reproach and accusations the servants whom God sends with a message to correct their evils. They determine to remove them, to still their voice forever, rather than forsake the sins that have called forth the rebuke of God. This was the course that Cain pursued when he slew his brother Abel. But Cain gained nothing by his evil deed. God said, "The voice of thy brother's blood crieth unto me from the ground." The earth that received the blood testified against the murderer. [Cf: RH 08-10-97 para. 9] p. 460, Para. 5, [1897MS].

Jesus knew of the snare laid for him, and he withdrew himself to a secluded place, where he spent the night in prayer. But from Jerusalem, from Idumaea, from the regions of Tyre and Sidon, came great multitudes to him "when they heard the things that he did." People of all classes--men and women of wealth and honor, the rich and the poor, those in health and those afflicted with disease--came to him, and he healed them all. And he charged them that they should not make him known, that it might be fulfilled that was spoken by the prophet Isaiah: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Mrs. E. G. White. [Cf: RH 08-10-97 para. 10] p. 461, Para. 1, [1897MS].

It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them. [Cf: RH 08-17-97 para. 1] p. 461, Para. 2, [1897MS].

What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure, because it is a symbol of the family in heaven? Have they received the only education that can truly be called "higher education"? [Cf: RH 08-17-97 para. 2] p. 461, Para. 3, [1897MS].

What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of

their families in the place of God. If, during his school life, a young man has failed to gain a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would he not have given it to his disciples, whom he was educating to do the greatest work ever committed to mortals, to represent him in the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity. [Cf: RH 08-17-97 para. 3] p. 461, Para. 4, [1897MS].

There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner. [Cf: RH 08-17-97 para. 4] p. 462, Para. 1, [1897MS].

Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, "which lighteth every man that cometh into the world." They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received the so-called higher education, God declares, "Thou art weighed in the balances, and art found wanting,"--wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus. [Cf: RH 08-17-97 para. 5] p. 462, Para. 2, [1897MS].

The practical nature of the teaching of him who gave his life to save men is an evidence of the value he places upon men. He gave the education which alone can be called the higher education. He did not turn his disciples away because they had not received their instruction from pagan and infidel teachers. These disciples were to proclaim truth that was to shake the world, but before they could do this, before they could be the salt of the earth, they must form new habits, they must unlearn many things learned from priest and rabbi. And today those who would represent Christ must form new habits. Theories which originate with the world must be given up. Their words and their works must be after the divine similitude. They must not place themselves in connection with the debasing principles and sentiments that belong to the worship of other gods. They cannot with safety receive their education from those who know not God, and acknowledge him not as the life and light of men. These men belong to another kingdom. They are ruled by a disloyal prince, and they mistake phantoms for realities. [Cf: RH 08-17-97 para. 6] p. 462, Para. 3, [1897MS].

Our schools are not what they should be. The time which should be devoted to laboring for Christ is exhausted on unworthy themes and self-pleasing. Controversy arises in a moment if once stated opinions are crossed. So it was with the Jews. To vindicate personal opinion and petty interests, to gratify worldly ambition, they rejected the Son of God. Time is passing. We are nearing the great crisis of this earth's history. If teachers continue to close their eyes to the necessities of the time in which we are living, they should be disconnected from the work. [Cf: RH 08-17-97 para. 7] p. 462, Para. 4, [1897MS].

Many of the instructors in the schools of the present day are practising deception by leading their students over a field of study that is comparatively useless, that takes time, study, and means that should be used to gain that higher education that Christ came to give. He took upon him the form of humanity, that he might lift the mind from the lessons men deemed essential to lessons which involve eternal results. He saw the world wrapped in satanic deception. He saw men earnestly following their own imagination, thinking they had gained everything if they had found how they might be called great in the world. But they gained nothing but death. Christ took his stand in the highways and byways of this earth, and looked upon the crowd eagerly seeking for happiness, thinking that in every new scheme they had discovered how they might be gods in this world. Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God's free gift, eternal life. He urged his hearers, as men possessing reasoning power, not to lose eternity out of their reckoning. "Seek ye first the kingdom of God, and his righteousness," he said, "and all these things shall be added unto you." You are then co-workers with God. For this I have bought you with my suffering, humiliation, and death. [Cf: RH 08-17-97 para. 8] p. 462, Para. 5, [1897MS].

The great lesson to be given to the youth is that, as worshipers of God, they are to cherish Bible principles, and hold the world as subordinate. God would have all instructed as to how they can work the works of Christ, and enter in through the gates into the heavenly city. We are not to let the world convert us; we are to strive most earnestly to convert the world. Christ has made it our privilege and duty to stand up for him under all circumstances. I beg of parents to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the great central Light of the world. All other lights, all other wisdom, are foolishness. [Cf: RH 08-17-97 para. 9] p. 463, Para. 1, [1897MS].

Men and women are the purchase of the blood of God's only begotten Son. They are Christ's property, and their education and training are to be given, not with reference to this short, uncertain life, but to the immortal life, which measures with the life of God. It is not his design that those whose services he has purchased, shall be trained to serve mammon, trained to receive human praise, human glorification, or to be subservient to the world. [Cf: RH 08-17-97 para. 10] p. 463, Para. 2, [1897MS].

"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." These are the terms of life made by the world's Redeemer, before the foundations of the earth were laid. Are the teachers in our schools giving the students to eat of the bread of life? Many of them are leading their students over the same track that they themselves have trod. They think this the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are

fascinated by that which God does not require them to know. [Cf: RH 08-17-97 para. 11] p. 463, Para. 3, [1897MS].

Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel will go into still greater darkness. Those who might have been co-laborers with Christ, but who have spurned the messengers and their message, will lose their bearings. They will walk in darkness, knowing not at what they stumble. Such are ready to be deceived by the delusions of the last day. Their minds are preoccupied with minor interests, and they lose the blessed opportunity of yoking up with Christ, and being laborers together with God. [Cf: RH 08-17-97 para. 12] p. 463, Para. 4, [1897MS].

The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them: "Ye spend money for that which is not bread. You are using your God-entrusted talents to secure an education which God pronounces foolishness." [Cf: RH 08-17-97 para. 13] p. 463, Para. 5, [1897MS].

Satan is striving to gain every advantage. He desires to secure, not only students, but teachers. He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories. Instead of giving place to criticism, division, jealousy, and rivalry, those in our schools should be one in Christ. Only thus can they resist the temptations of the archdeceiver. [Cf: RH 08-17-97 para. 14] p. 464, Para. 1, [1897MS].

Time is passing, and God calls for every watchman to be in his place. He has been pleased to lead us to a crisis greater than any since our Saviour's first advent. What shall we do? God's Holy Spirit has told us what to do; but, as the Jews in Christ's day rejected light and chose darkness, so will the religious world reject the message for today. Men professing godliness have despised Christ in the person of his messengers. Like the Jews, they reject God's message. The Jews asked regarding Christ, "Who is this? Is not this Joseph's son?" He was not the Christ that the Jews had looked for. So today the agencies that God sends are not what men have looked for. But the Lord will not ask any man by whom to send. He will send by whom he will. Men may not be able to understand why God sends this one or that one. His work may be a matter of curiosity. God will not satisfy this curiosity; and his word will not return unto him void. [Cf: RH 08-17-97 para. 15] p. 464, Para. 2, [1897MS].

Let the work of preparing a people to stand in the day of God's preparation be entered upon by all who believe the word. During the last few years serious work has been done. Serious questions have agitated the minds of those who believe present truth. The light of the

Sun of Righteousness has been shining in every place, and by some it has been received, and perseveringly held. The work has been carried forward in Christ's lines. [Cf: RH 08-17-97 para. 16] p. 464, Para. 3, [1897MS].

Every soul that names the name of Christ should be under service. All should say, "Here am I; send me." The lips that are willing to speak, though unclean, will be touched with the living coal, and purified. They will be enabled to speak words that will burn their way to the soul. The time will come when men will be called to give an account for the souls to whom they should have communicated light, but who have not received it. Those who have thus failed in their duty, who have been given light, but who have not cherished it, so that they have none to impart, are classed in the books of heaven with those that are at enmity with God, not subject to his will or under his guidance. [Cf: RH 08-17-97 para. 17] p. 464, Para. 4, [1897MS].

A Christian influence should pervade our schools, our sanitariums, our publishing houses. Under the direction of Satan, confederacies are being formed, and will be formed, to eclipse the truth by human influence. Those who join these confederacies can never hear the welcome, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." The instrumentalities established by God are to press forward, making no compromise with the power of darkness. Much more must be done in Christ's lines than has yet been done. [Cf: RH 08-17-97 para. 18] p. 464, Para. 5, [1897MS].

Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty. [Cf: RH 08-17-97 para. 19] p. 465, Para. 1, [1897MS].

The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject matter of education. It is true that we know much more of the word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth. The students will develop healthy religious characters, because they eat the flesh and drink the blood of the Son of God. But unless watched and nurtured, the health of the soul decays. Keep in the channel of light. Study the Bible. Those who serve God faithfully will be blessed. He who permits no faithful work to go unrewarded will crown every act of loyalty and integrity with special tokens of his love and approbation. Mrs. E. G. White. [Cf: RH 08-17-97 para. 20] p. 465, Para. 2, [1897MS].

"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. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [Cf: RH 08-24-97 para. 1] p. 465, Para. 3, [1897MS].

These words should teach us to be very careful how we snap the thread of our faith by dwelling on our difficulties until they are large in our own eyes, and in the eyes of others, who cannot read our inner, heart life. All should remember that the conversation has a great influence for good or for ill. [Cf: RH 08-24-97 para. 2] p. 465, Para. 4, [1897MS].

By sowing evil in the minds of the weak, who have no vital connection with God, by telling them how little confidence you have in others, you tear away the hold their brethren have on them, because you destroy their confidence in them. But do not allow the enemy so to use your tongue; for at the day of final reckoning, God will call you to give an account of your words. Do not exert an influence that will break the hold of any trembling soul from God. Even though you are not treated as you think you should be, do not allow the root of bitterness to spring up; for thereby many will be defiled. By your words you may cause others to become suspicious. They will then think evil as you do, and will begin to accuse as you have done. Thus you place them where they cannot be at peace with their brethren. They sell their birthright for a morsel of sympathy, that they may hear themselves praised by those who do not know whether their hearts are cleansed or defiled. What is the sympathy of poor mortals worth? God alone can look beneath the surface. He measures the spirit, and he alone can know what men are. [Cf: RH 08-24-97 para. 3] p. 465, Para. 5, [1897MS].

Many who claim to be Christians are not Christians. The distinction between the position of the saved and the lost is not now as plain as it by and by will be. At times the contrast is scarcely discernible. Our only safety is in refusing to follow any one in a questionable course. Stand firmly for the right. When the Lord makes up his jewels, the contrast between the righteous and the wicked will be decidedly marked. "Then shall ye return," writes the prophet Malachi, "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Murmurers and accusers, those who are envious and jealous, will then be found standing on their own chosen side, with Satan and his angels. [Cf: RH 08-24-97 para. 4] p. 466, Para. 1, [1897MS].

The man who loves God meditates on the law of God day and night. He is instant in season and out of season. He bears the fruit of a branch vitally connected with the Vine. As he has opportunity, he does good; and everywhere, at all times and in all places, he finds opportunity to work for God. He is one of the Lord's evergreen trees; and he carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires faith and hope and courage in others. This is Christianity in practise. Seek to be an ever-green-tree. Wear the ornament of a meek and quiet spirit, which is in the sight of God of great price. Cherish

the grace of love, joy, peace, longsuffering, gentleness. This is the fruit of the Christian tree. Planted by the rivers of water, it always brings forth its fruit in due season. [Cf: RH 08-24-97 para. 5] p. 466, Para. 2, [1897MS].

The Christ the Christian loves is the bread of life. He who eats Christ's flesh and drinks his blood becomes one with him. The word of God is his meat and his drink. He prospers in whatever he does; for he does not look merely to this present world to receive his reward; he labors earnestly and truly, and his reward is an eternity of blessedness. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." [Cf: RH 08-24-97 para. 6] p. 466, Para. 3, [1897MS].

The graces of Christ's Spirit must be cherished and revealed by the sons and daughters of God. By their humility, their penitence, their desire to be like Jesus, to be conformed to his will by practising his lessons in their daily life, they honor him. They hope in God, and commit the keeping of their souls to him, as unto a faithful Creator, and God honors their trust in him. [Cf: RH 08-24-97 para. 7] p. 466, Para. 4, [1897MS].

But God takes none to heaven but those who are first made saints in this world through the grace of 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 shall be able to 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." Look to Calvary. Let every proud look be humbled. Look to 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." "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 cry of the broken heart is as music in the ears of the Lord, because he can restore and heal. [Cf: RH 08-24-97 para. 8] p. 466, Para. 5, [1897MS].

"The Lord is very pitiful, and of tender mercy." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . As far as the east is from the west, so far hath he removed our transgressions from us." He looks upon his redeemed heritage with pity. He is ready to pardon their sins if they will surrender and be loyal to him. In order to be just, and yet the justifier of the sinner, he laid the punishment of sin upon his only begotten Son. [Cf: RH 08-24-97 para. 9] p. 467, Para. 1, [1897MS].

But it is only because of the value of the sacrifice made for us that we are of value in the Lord's sight. It is only because of Christ's imparted righteousness that we are counted precious by the Lord. For Christ's sake he pardons those that fear him. He does not see in them the vileness of the sinner; he recognizes in them the likeness of his Son, in whom they believe. In this way only can God take pleasure in

any of us. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 08-24-97 para. 10] p. 467, Para. 2, [1897MS].

Were it not for Christ's atoning sacrifice, there would be nothing in us in which God could delight. All the natural goodness of man is worthless in God's sight. He does 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. Our education, our talents, our means, are gifts entrusted to us by God, that he may test us. If we use them for self-glorification, God says, "I cannot delight in them; for Christ has died for them in vain." [Cf: RH 08-24-97 para. 11] p. 467, Para. 3, [1897MS].

If men do not reflect the spirit and attributes of Christ, God cannot take pleasure in them. One word which exalts self causes the light of God's countenance to be withdrawn. Those only who, by prayer and watchfulness and love, work the works of Christ, can God rejoice over with singing. The more fully the Lord sees the character of his beloved Son revealed in his people, the greater is his satisfaction and delight in them. God himself, and the heavenly angels, rejoice over them with singing. The believing sinner is pronounced innocent, while the guilt is placed on Christ. The righteousness of Christ is placed on the debtor's account, and against his name on the balance sheet is written: Pardoned. Eternal Life. [Cf: RH 08-24-97 para. 12] p. 467, Para. 4, [1897MS].

"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Here is the work which every son and daughter of God must do. But to adorn the doctrine of Christ our Saviour, we must have the mind that was in Christ. Our likes and dislikes, our desire to be first, to favor self to the disadvantage of others, must be overcome. The peace of God must rule in our hearts. Christ must be in us a living, working principle. [Cf: RH 08-24-97 para. 13] p. 467, Para. 5, [1897MS].

"Ye are God's husbandry." As one takes pleasure in the cultivation of a garden, so God takes pleasure in his believing sons and daughters. A garden demands constant labor. The weeds must be removed; new plants must be set out; branches that are making too rapid development must be pruned back. So the Lord works for his garden, so he tends his plants. He cannot take pleasure in any development that does not reveal the graces of the character of Christ. The blood of Christ has made men and women God's precious charge. Then how careful should we be not to manifest too much freedom in pulling up the plants that God has placed in his garden! Some plants are so feeble that they have hardly any life, and for these the Lord has a special care. [Cf: RH 08-24-97 para. 14] p. 468, Para. 1, [1897MS].

In all your transactions with your fellow men, never forget that you are dealing with God's property. Be kind; be pitiful; be courteous.

Respect God's purchased possession. Treat one another with tenderness and courtesy. Exert every God-given faculty to become examples to others. Lose not one opportunity to work for God, that through your influence you may qualify others to work for him. By your obedience to God, respect yourselves as the purchased possession of his dear Son. Seek to be uplifted in Christ. This work is as lasting as eternity. Many will regret that their ideas of Christianity were not uplifted with an uplifted Saviour. Shall we, sons and daughters of God, forget our royal birth? Shall we not rather honor our Lord and Saviour Jesus Christ? Shall we not show forth the praises of him who has called us out of darkness into his marvelous light? [Cf: RH 08-24-97 para. 15] p. 468, Para. 2, [1897MS].

God has not made any man or woman a sin bearer. He has not laid upon any one the duty of confessing the sins of his fellow men. Each one is to search his own heart, and confess his own sins. Draw nigh to God, and he will draw nigh to you. Leave your fellow men in the hands of God. Let him who knows the heart and all its waywardness be able to deal with you in mercy because you have shown mercy and compassion and love. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Mrs. E. G. White. [Cf: RH 08-24-97 para. 16] p. 468, Para. 3, [1897MS].

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings which are written therein; for the time is at hand." [Cf: RH 08-31-97 para. 1] p. 468, Para. 4, [1897MS].

Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than these. [Cf: RH 08-31-97 para. 2] p. 468, Para. 5, [1897MS].

But God does not so regard this book. He declares: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly." [Cf: RH 08-31-97 para. 3] p. 469, Para. 1, [1897MS].

The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. But do we treat the word of God with the reverence which is his due, and with the gratitude which God would be pleased to see? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may

be perfect, thoroughly furnished unto all good works." [Cf: RH 08-31-97 para. 4] p. 469, Para. 2, [1897MS].

The Lord himself revealed to his servant John the mysteries of the book of Revelation, and he designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfilment until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place. [Cf: RH 08-31-97 para. 5] p. 469, Para. 3, [1897MS].

The final struggle will be waged between those who keep the commandments of God and the faith of Jesus and that apostate power which will deceive all who dwell upon the earth. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [Cf: RH 08-31-97 para. 6] p. 469, Para. 4, [1897MS].

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking possession of the human family. It is permeating everything upon the earth. And for what?--Games, plays, amusements; men are rushing and crowding, and contending for the mastery. That which is common and perishable is absorbing their attention, so that things of eternal interest are scarcely thought of. Human beings, possessed with energy, zeal, and perseverance, will place all their God-given powers in cooperation with Satan's despotism to make void the law of God. Impostors of every caste and grade will claim to be worthy and true, and there will be a magnifying of the common and impure against the true and the holy. Thus the spurious is accepted, and the true standard of holiness is discarded, as the word of God was discarded by Adam and Eve for the lie of Satan. [Cf: RH 08-31-97 para. 7] p. 469, Para. 5, [1897MS].

Many have so long chosen their own standard, rejecting the infallible standard that will judge them at the last day, that they are themselves deluded. They misconstrue the teaching of the word of God; and steadfastly setting their face against his commandments, they exalt the precepts of men. The expressions from many professed ministers of the gospel indicate a more than common bitterness against, and contempt for, the law of God. As in David's day, that law is despised. It is treated as an innovation, and rejected as the rule of life. [Cf: RH 08-31-97 para. 8] p. 470, Para. 1, [1897MS].

Those who have once been convicted of the truth, but have resisted the Holy Spirit's influence, walk and work in co-partnership with Satan, the first apostate. Blinded by the sophistry of him who was once found in the heavenly courts, they join his ranks. The apostle Paul, speaking of this says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Those who have turned away from a plain, "Thus saith the Lord," will be blinded in a superstitious faith in every kind of apostasy, and will be led into that terrible iniquity which God's word represents as being drunken with the blood of the saints. [Cf: RH 08-31-97 para. 9] p. 470, Para. 2, [1897MS].

When this enmity against the law of God becomes so intense, we may know that Satan is imbuing human minds with the same hatred of truth and of the precepts of God as turned the heart of Cain against his brother Abel. In this time of prevailing iniquity it is essential that we individually draw nigh unto God. His voice is heard, saying: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." It is possible for men to go so far in disobedience that it will be necessary for God to arise and let them know that he is God, and that he will interpose, and punish the world for its iniquity. [Cf: RH 08-31-97 para. 10] p. 470, Para. 3, [1897MS].

The time is now approaching when God will vindicate his honor, and bring this unrighteousness to an end. Of this time the apostle Paul speaks when he says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." When the attractions of the horse race are all-absorbing; when the excitement of the cricket match runs high; when the fascination of the gambling hall is strong; when parties are indulging in luxurious feasts, and revelry is at its height; when all are forgetful of God and of eternity, and "Peace and safety" is the cry that is heard, "then sudden destruction" will come upon men, "and they shall not escape." [Cf: RH 08-31-97 para. 11] p. 470, Para. 4, [1897MS].

And will the true child of God be carried away by the prevailing iniquity? Will the chosen of God be tempted by the universal scorn which he sees put upon the law? Will he think less of that law, and give it less honor and obedience?--No; the prevailing apostasy will fill his soul with zeal for the honor of God. He sees that the heavenly universe is stirred with indignation because of the ingratitude of man, for whom the Lord has done so much, and God's law becomes more precious as it is trampled upon by unholy feet. In proportion as it is ignored and brought into contempt by one class, it will be valued and honored by the other. Those who cooperate with God by obedience will exclaim, with the psalmist: "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Cf: RH 08-31-97 para. 12] p. 471, Para. 1, [1897MS].

Jesus, who knew no sin, and in whose mouth no guile was found, came to sow the world with truth. When charged with evil by the Pharisees, he stood up boldly before his accusers, and said, "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" The convicting power of God had deeply stirred the hearts of these teachers, but they turned their faces persistently from the light. They resisted the work of the Holy Spirit of God. Sufficient evidence of the divinity of Christ had been given them. More evidence would not have changed the current of their feelings, but would only have hardened them in unbelief. [Cf: RH 08-31-97 para. 13] p. 471, Para. 2, [1897MS].

Christ declared, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." To his disciples he said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "If ye love me, keep my commandments." "He that hateth me hateth my Father also." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [Cf: RH 08-31-97 para. 14] p. 471, Para. 3, [1897MS].

We know that the world, sensual and corrupt, love darkness rather than light because their deeds are evil. Error and false prophets are chosen before the gospel of Christ. But shall we discard the standard of character which the God of heaven has given to our world, and venture to erect a standard of human invention? God desires that his commandment-keeping people shall arise to the emergency, and cooperate with the heavenly agencies in uplifting the standard of righteousness, setting forth to the world the message of heaven. [Cf: RH 08-31-97 para. 15] p. 471, Para. 4, [1897MS].

Each should feel that it is required of him to consecrate every hour to the service of Christ. The Son of God was given that we might be renewed, refined, elevated, ennobled, that God might see his image restored in the heart of man. But the Lord cannot take away our sin unless we shall cooperate with him in the work. The inquiry of each should be, "Am I cleansed from sin? Do I hate sin, and love righteousness? Am I prepared to make any and every sacrifice for the excellency of the knowledge of Christ Jesus my Lord?" Professed Christians who have a divided heart will not be in the Lord's army; for the Lord accepts no such enlistments. This is not a sentimental and spasmodic service. In these times we need an assurance from heaven to enable us to stand firmly for the faith once delivered to the saints. [Cf: RH 08-31-97 para. 16] p. 471, Para. 5, [1897MS].

The benediction pronounced upon those who keep God's law is, "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." "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Mrs. E. G. White. [Cf: RH 08-31-97 para. 17] p. 472, Para. 1, [1897MS].

We are living in the closing scenes of this earth's history, and what

is now done for God is accomplished under the most disadvantageous circumstances. Satan has great skill and wonderful ability. God entrusted him with power and wisdom; but he became filled with self-exaltation and thought that he should be first in heaven. Through this self-seeking, this striving for the supremacy, sin entered into the world. [Cf: RH 09-07-97 para. 1] p. 472, Para. 2, [1897MS].

Satan resolved to make an effort to overthrow the government of God, and set up a kingdom of his own. He began this work by doing just as men who ought to know better are doing today. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of the angels with his disaffection. Because he was not supreme, he sowed seeds of doubt and unbelief. Because he was not as God, he strove to instil into the minds of the angels his own envy and dissatisfaction. Thus the seeds of alienation were planted, afterward to be drawn out and presented before the heavenly courts as originating, not with Satan, but with the angels. So the deceiver would show that the angels thought as he did. [Cf: RH 09-07-97 para. 2] p. 472, Para. 3, [1897MS].

It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could not defend himself, he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things. [Cf: RH 09-07-97 para. 3] p. 472, Para. 4, [1897MS].

That which Satan had instilled into the minds of the angels--a word here and a word there--opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy. [Cf: RH 09-07-97 para. 4] p. 472, Para. 5, [1897MS].

Just such transactions are taking place today. Many place such confidence in their own ideas that they present their theories as if they could make no mistake. Once their words are spoken, they never go back, never repent, never feel that they need forgiveness. They feel that they are infallible. Thus it has been in past history; thus it will be again. False religious confidence becomes supposed infallibility. How can these deluded ones think that they are the only ones led and taught of God? When this spirit is manifested, what can be done? You cannot convince them, because they say, "God has led me." They will not acknowledge that they have acted on wrong principles. They maintain that they have moved rightly. The only course that can be pursued is to leave them to develop their principles. They may never see their error, but others may be convinced and saved. To attempt to unmask them would be to call sympathy to their side. [Cf: RH 09-07-97 para. 5] p. 472, Para. 6, [1897MS].

Great efforts will be made by those who suppose their own wisdom to be

supreme, in exactly the same lines on which Satan worked, and which caused so much mischief in the paradise of God. The very same principles are revealed and upheld today. When a man is elected to a position of trust, to preside over important interests, large and broad, or over interests of less extent, but still important, Satan stirs up the minds of those who are selfish, who are not consecrated to God's service, who have not an eye single to his glory. He fills their hearts with the spirit of criticizing and accusing. If they think that they are not especially favored, they will talk of the mistakes and errors of the one against whom they are working. This step taken, Satan, whose special business it is to create alienation and strife, will place the matter before these persons in a most deceiving way, and they will bring against those in positions of trust the most unjust charges, in order to discourage and destroy God's servants. [Cf: RH 09-07-97 para. 6] p. 473, Para. 1, [1897MS].

Satan's representations against the government of God, and his defense of those who sided with him, were a constant accusation against God. His murmurings and complaints were groundless; and yet God allowed him to work out his theory. God could have destroyed Satan and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. But by so doing he would have given a precedent for the exercise of force. All the compelling power is found only under Satan's government. The Lord's principles are not of this order. He would not work on this line. He would not give the slightest encouragement for any human being to set himself up as God over another human being, feeling at liberty to cause him physical or mental suffering. This principle is wholly of Satan's creation. [Cf: RH 09-07-97 para. 7] p. 473, Para. 2, [1897MS].

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. Self-evidencing light was to be recognized and freely accepted by all who occupied positions of trust and power. They must accept God's principles, and, through the presentation of truth and righteousness, convince all who were in his service. This was the only power to be used. Force must never come in. All who thought that their position gave them power to command their fellow beings, and control conscience, must be deprived of their position; for this is not God's plan. [Cf: RH 09-07-97 para. 8] p. 473, Para. 3, [1897MS].

These principles are to be the foundation of education in God's church today. The rules given by him are to be observed and respected. God has enjoined this. His government is moral. Nothing is to be done by compulsion. Truth is to be the prevailing power. . . . All service is to be done willingly, and for the love of God. All who are honored with positions of influence are to represent God; for when officiating, they are in the place of God. In everything their actions must correspond to the importance of their position. The higher the position the more distinctly will self-sacrifice be revealed if they are fit for the office. Every heart that is controlled by these principles will be loyal. But when those who profess to be in God's service resort to accusation, they are adopting Satan's principles to cast out Satan; and this never will work. [Cf: RH 09-07-97 para. 9] p. 473, Para. 4, [1897MS].

In the councils of heaven it was decided that principles must be acted upon that would not at once destroy Satan's power; for it was God's purpose to place things upon an eternal basis of security. Time must be given for Satan to develop the principles which were the foundation of his government. The heavenly universe must see worked out the principles which Satan declared were superior to God's principles. God's order must be contrasted with Satan's order. The corrupting principles of Satan's rule must be revealed. The principles of righteousness expressed in God's law must be demonstrated as unchangeable, perfect, eternal. [Cf: RH 09-07-97 para. 10] p. 474, Para. 1, [1897MS].

The Lord saw the use Satan was making of his powers, and he set before him truth in contrast with falsehood. Time and time again during the controversy, Satan was ready to be convinced, ready to admit that he was wrong. But those he had deceived were also ready to accuse him of leaving them. What should he do?--submit to God, or continue in a course of deception? He chose to deny truth, to take refuge in misstatements and fraud. [Cf: RH 09-07-97 para. 11] p. 474, Para. 2, [1897MS].

The Lord allowed Satan to go on, and demonstrate his principles. God did reveal that his principles were right, and he carried the worlds unfallen and the heavenly universe with him; but it was at a terrible cost. His only begotten Son was given up as Satan's victim. The Lord Jesus Christ revealed a character entirely opposite to that of Satan. As the high priest laid aside his gorgeous, pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied himself, and took the form of a servant, and offered the sacrifice, himself the priest himself the victim. [Cf: RH 09-07-97 para. 12] p. 474, Para. 3, [1897MS].

By causing the death of the Sovereign of heaven, Satan defeated his own purpose. The death of the Son of God made the death of Satan unavoidable. He was allowed to go on until his administration was laid open before the worlds unfallen and before the heavenly universe. By shedding the blood of the Son of God, he uprooted himself from the affections of the unfallen beings. He was seen by all to be a liar, a thief, and a murderer. [Cf: RH 09-07-97 para. 13] p. 474, Para. 4, [1897MS].

God sees that the same course of action is being pursued the world over. Men and women come to the place where the road diverges; it is either right or wrong. Thousands upon thousands clothe themselves in what they suppose to be an impenetrable disguise, and choose the wrong. An attempt to make their course plain to others by abrupt disclosures would only cause a larger number to choose the side of wrong. Thus the wrongdoers would be sustained, and many souls would be ruined. [Cf: RH 09-07-97 para. 14] p. 474, Para. 5, [1897MS].

Today Satan is working upon human minds by his crooked principles. These will be adopted and acted upon by some who claim to be loyal and true to God's government. How shall we know that they are disloyal and untrue?--"By their fruits ye shall know them." God does not force any one. He leaves all free to choose. But he says, "By their fruits ye shall know them." The Lord will not write as wise those who cannot distinguish between a tree that bears thorn-berries and a tree that

bears olives. [Cf: RH 09-07-97 para. 15] p. 474, Para. 6, [1897MS].

Individually, we are deciding our eternal destiny, deciding whether we shall enjoy the highest honor that can be given to man, even an eternal weight of glory, or be ranked with Satan by possessing his character, by dishonoring God because we profess to be Christians while misrepresenting Christ. Those who choose to reveal the character of the archdeceiver identify themselves with him beyond the possibility of a change, because they choose not to see themselves as wrong. This was the course that Satan pursued. Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 09-07-97 para. 16] p. 475, Para. 1, [1897MS].

Through dissension and alienation, Satan reaps his harvest of souls. He leads those who are ambitious for money, ambitious to be first, too proud to be anything but the highest, to murmur and complain. These poor souls have not overcome their natural and cultivated tendencies, and they are deceived by Satan, and led into sin. Satan must deceive in order to lead away. "In vain the net is spread in the sight of any bird." Underhand work must be done; a deceptive influence must be exerted; pretenses must be set forth as truth; suspicion must be lulled to sleep. Satan clothes temptation and sin with the garments of righteousness, and by this deception he wins many to his side. Christ pronounced him a liar and a murderer. O that unwary souls would learn wisdom from Christ! [Cf: RH 09-14-97 para. 1] p. 475, Para. 2, [1897MS].

As the end draws near, Satan will stir up minds, in proportion to their capabilities and knowledge, to sow seeds which will produce a harvest that they will not care to garner. He works in so deceiving a way that he himself is not detected, and then he reaps the benefit of the disaffection shown by those whom he has tempted. He is all prepared to hurl charges through them against those whom God would have stand stiffly for the truth. [Cf: RH 09-14-97 para. 2] p. 475, Para. 3, [1897MS].

Through apostasy, fallen men and fallen angels are in the same confederacy, leagued to work against good. They are united in a desperate companionship. Through his evil angels, Satan contrives to form an alliance with professedly pious men, and thus he leaves the church of God. He knows that if he can induce men, as he induced the angels, to join in rebellion, under the guise of servants of God, he will have in them his most successful allies in his enterprise against heaven. Under the name of godliness, he can inspire them with his own accusing spirit, and lead them to charge God's servants with evil and guile. They are his trained detectives; their work is to create feuds, to make charges which create discord and bitterness among brethren, to set tongues in active service for Satan, to sow seeds of dissension by watching for evil, and by speaking of that which will create discord. [Cf: RH 09-14-97 para. 3] p. 475, Para. 4, [1897MS].

I beseech all who engage in the work of murmuring and complaining because something has been said or done that does not suit them, and that does not, as they think, give them due consideration, to remember that they are carrying on the very work begun in heaven by Satan. They are following in his track, sowing unbelief, discord, and disloyalty; for no one can entertain feelings of disaffection, and keep them to himself. He must tell others that he is not treated as he should be.

Thus they are led to murmur and complain. This is the root of bitterness springing up, whereby many are defiled. [Cf: RH 09-14-97 para. 4] p. 475, Para. 5, [1897MS].

Thus Satan works today through his evil angels. He confederates with men who claim to be in the faith; and those who are trying to carry forward the work of God with fidelity, having no man's person in admiration, working without hypocrisy and partiality, will have just as severe trials brought against them as Satan can bring through those who claim to love God. Proportionate to the light and knowledge these opposers have is Satan's success. The root of bitterness strikes deep, and is communicated to others. Thus many are defiled. Their statements are confused and untruthful, their principles are unscrupulous, and Satan finds in them the very helpers he needs. [Cf: RH 09-14-97 para. 5] p. 476, Para. 1, [1897MS].

The only remedy for our churches, for our families, and for individuals, is entire conformity to the will and character of God. Unless God shall work through the two olive trees, his witnesses, causing them to empty from themselves the golden oil through the golden tubes into the golden bowl, and hence to the burning lamps, representing the church, no one will be safe for a moment from the machinations of Satan. He will, if possible, deprave human nature, and assimilate it to his own corrupt principles. But this golden oil will revive the Spirit of God in the heart of man. A Christlike principle will be introduced which will be like leaven. Through the inspiration of the Holy Spirit, satanic agencies will be overcome. [Cf: RH 09-14-97 para. 6] p. 476, Para. 2, [1897MS].

Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in paradise. He started on the track of apostasy, and his jealous spirit caused him to see many things that were objectionable, even in heaven. After he fell, he envied Adam and Eve their innocence. He tempted them to sin, and they yielded, and became like himself, disloyal to God. But they repented of their sin, received Christ, and returned to their loyalty. So the enemy tempts men and women today. Those who listen to his voice will demerit others, and will misrepresent and falsify in order to build up themselves. But nothing that defiles can enter heaven, and unless those who cherish this spirit are changed, they can never enter there for they would criticize the angels. They would envy another's crown. They would not know what to talk of unless they could bring up the imperfections and errors of others. O that such would become changed by beholding Christ! O that they would become meek and lowly by learning of him! Then they would go forth, not as missionaries for Satan, to cause disunion and alienation, to bruise and mangle character, but as missionaries for Christ, to be peacemakers and to restore. Let the Holy Spirit come in and expel this unholy passion, which cannot survive in heaven. Let it die; let it be crucified. Open the heart to the attributes of Christ, who was holy, harmless, undefiled. [Cf: RH 09-14-97 para. 7] p. 476, Para. 3, [1897MS].

Jesus said to his disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." His voice comes sounding down the line to our time, "Beware of that misrepresenting tongue, which is not content unless leagued with the disaffected, those who are tempted to think they have been misused." Self, self, self, is the theme of all

such. They become envious and jealous, and Satan helps them, putting his magnifying glass before their eyes until a mote looks to them like a mountain. With a beam in their own eye, they are very anxious to pull the mote out of their brother's eye. But the word of God exhorts, "Love as brethren, be pitiful, be courteous." True moral worth does not seek to make a place for itself by thinking and speaking evil, by depreciating others. All envy, all jealousy, all evil speaking, with all unbelief, must be put away from God's children. [Cf: RH 09-14-97 para. 8] p. 476, Para. 4, [1897MS].

Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. Old things, his natural passions and hereditary and cultivated tendencies to wrong, pass away, and he is renewed and sanctified. But this work must be continual; for as long as Satan exists, he will make an effort to carry on his work. He who strives to serve God will encounter a strong undercurrent of wrong. His heart needs to be barricaded by constant watchfulness and prayer, or else the embankment will give way; and like a millstream, the undercurrent of wrong will sweep away the safeguard. No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the word. Divine grace must be received daily, or no man will stay converted. [Cf: RH 09-14-97 para. 9] p. 477, Para. 1, [1897MS].

The sufferings of the Redeemer, in his life and in his death, make it possible for man to return to his loyalty, and become refined and elevated. As his substitute and surety, Christ elevates man, and brings his mind into sympathy with the divine mind. Through faith, that faith that works by love and purifies the soul from all moral defilement, we may overcome every evil trait of character. By accepting the provision made for us, we may represent the character of Christ. Thus we are identified with the Son of God, being one with him as he is one with his Father. So we may overcome the enemy who would lead us away from our loyalty. We may become more than conquerors through him that loved us. [Cf: RH 09-14-97 para. 10] p. 477, Para. 2, [1897MS].

Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was faithful and loyal to God, and he was preferred by the Lord. Cain was disloyal; he wished his own ideas to prevail. Abel protested against these principles as disloyal. But as the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hotly that he killed his brother. Here the two principles of right and wrong are developed. [Cf: RH 09-14-97 para. 11] p. 477, Para. 3, [1897MS].

The firmness manifested by Daniel must be shown by all God's children. All temptations to depart from pure and holy principles must be unhesitatingly rejected. There must be a firm adherence to right principles. As a people we are to stand unmoved by all Satan's delusions, even though he come as an angel of light. Thus we may constantly contend for the faith once delivered to the saints. [Cf: RH 09-14-97 para. 12] p. 477, Para. 4, [1897MS].

Test and trial will come to every soul that loves God. The Lord does not work a miracle to prevent this ordeal of trial, to shield his people from the temptations of the enemy. If they are tempted severely,

it is because circumstances have been so shaped by the apostasy of Satan that temptations are permitted. Characters are to be developed that will decide the fitness of the human family for the heavenly home,--characters that will stand through the pressure of unfavorable circumstances in private and public life, and that will, under the severest temptations, through the grace of God grow brave and true, be firm as a rock to principle, and come forth from the fiery ordeal, of more value than the golden wedge of Ophir. God will endorse, with his own superscription, as his elect, those who possess such characters. [Cf: RH 09-14-97 para. 13] p. 477, Para. 5, [1897MS].

All who love God and are loyal to his government, will be tempted to change leaders. But God has said, "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The Lord accepts no halfhearted service. He demands the whole man. Religion is to be brought into every phase of life, carried into labor of every kind. The whole being is to be under God's control. We must not think that we can take supervision of our own thoughts. They must be brought into captivity to Christ. Self cannot manage self; it is not sufficient for the work. Whoever tries to do this will be worsted. God alone can make and keep us loyal. Mrs. E. G. White. [Cf: RH 09-14-97 para. 14] p. 478, Para. 1, [1897MS].

The Lord has made his people the depositaries of sacred truth. He has set them on an elevated position, above the world. He declares of them: "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." And again he says: "Ye are the light of the world. A city that is set on a hill cannot be hid." [Cf: RH 09-21-97 para. 1] p. 478, Para. 2, [1897MS].

Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been developed. The Lord will hold us accountable for the influence we might have exerted, and did not because we did not earnestly try to understand our accountability in this world. We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its shining amid the moral darkness of the world,--in shining not to please and glorify ourselves, but to honor God. If we are doing service for God, and our work corresponds to the ability God has given us, that is all he expects of us. [Cf: RH 09-21-97 para. 2] p. 478, Para. 3, [1897MS].

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. . . . Then answered I, and

said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the side of the Lord of the whole earth." [Cf: RH 09-21-97 para. 3] p. 478, Para. 4, [1897MS].

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot shed light on others unless there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus and for all who are the purchase of his blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will cease. [Cf: RH 09-21-97 para. 4] p. 479, Para. 1, [1897MS].

"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 tiniest lamp, kept replenished with the golden oil, and sending forth its bright beams to dispel the darkness, is of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness to stumble along as best they can. It is the golden oil, emptied by the heavenly messengers into the golden tubes, to be conducted into the golden bowl, that creates a continuous bright and shining light. It is the love of God continually transferred to man that keeps him a bright and shining light for God. Then he can communicate the light of truth to all who are in the darkness of error and sin. [Cf: RH 09-21-97 para. 5] p. 479, Para. 2, [1897MS].

The golden oil is not manufactured by any human skill. It is the unseen power of the heavenly messengers who wait before the throne of God to communicate to all who are in darkness, that they may diffuse heaven's light. Into the hearts of those united to God by faith, his golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God. These souls become a blessing to their fellow men, and thus are enabled to shine. [Cf: RH 09-21-97 para. 6] p. 479, Para. 3, [1897MS].

We see children, they may be brothers and sisters, who, if they chance to be pleased, and circumstances are all favorable for them, are in good spirits, kind and courteous. But wait until something comes that does not please them. Then see how passion is expressed in the voice and attitude. Where now is the cheerfulness, the love, the true Christian politeness? Instead of these graces, the countenances express hatred. [Cf: RH 09-21-97 para. 7] p. 479, Para. 4, [1897MS].

God can look upon these things only with grief and sadness, even in inexperienced children. But when these objectionable attributes are manifested in grown-up children,--when those who have come to years of maturity, who have had great light and knowledge and experience, act like children in their fits of malice,--it is a sad thing. They are

piercing Christ afresh, and putting him to open shame. Satan and his confederate angels point to those who profess to be the children of God, but who, by their disposition and attributes, show that they are after the similitude of the apostate, and taunt Christ and the heavenly angels. How long shall we thus crucify the Son of God afresh, so that God will be ashamed to call us his sons and daughters? Is it not time that we put away childish things? Shall we be of the number who are ever learning, and never able to come to a knowledge of the truth? [Cf: RH 09-21-97 para. 8] p. 479, Para. 5, [1897MS].

God admonishes his people: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." "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, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." [Cf: RH 09-21-97 para. 9] p. 480, Para. 1, [1897MS].

The sin of much talking is not small. Words bitter as gall may be spoken in the heat of satanic passion; but when the sin is realized, why is it not acknowledged? It may be that some have cultivated a spirit of evil surmising, and have communicated their suppositions to others. But those whose hearts are right with God will say: I cannot hear these evil reports. If you know evil of your brethren and sisters, go to them, in the spirit of Christ, and talk it over with them. Get it out of the way. Let no flaw in your speech, no defect in your spirit, break the friendship and love which Christ has enjoined upon you to cultivate. "A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver." [Cf: RH 09-21-97 para. 10] p. 480, Para. 2, [1897MS].

Christ used leaven to illustrate this spirit of evil surmising and evil thinking. As the leaven spreads through the meal in which it is hidden, so will the leaven of evil surmising and malice pervert the entire being--thoughts, actions, and character--where it is received. Of this leaven, he bids his followers beware. Again, he uses leaven to illustrate the gospel of the kingdom. With this leaven, the word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God. Wherever it goes, the leaven of truth makes a change in mind and heart. The entire character is transformed. All who will receive into the heart the truth as it is in Jesus, will reveal its leavening power. When the kingdom of heaven is established in the heart, the whole character is conformed to the character of Christ; for the truth is a lifegiving principle. The power of God is working, like the leaven, to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new." [Cf: RH 09-21-97 para. 11] p. 480, Para. 3, [1897MS].

As the leaven, though hidden in the flour, and deposited only in one place, brings all surrounding it under the leavening process, so the

working of truth continues secretly, silently, steadily, to pervade all the faculties of the soul. And there is sure to follow a holy influence. A consistency will run through the whole life, showing it to be a work of the heart. [Cf: RH 09-21-97 para. 12] p. 480, Para. 4, [1897MS].

Christ taught a similar truth by the parable of the grain of mustard seed, saying: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." [Cf: RH 09-21-97 para. 13] p. 480, Para. 5, [1897MS].

The word of truth should ever be in mind and heart, that those who believe the truth may be prepared to speak a word in season. To sow the seed of truth by a few well-chosen words, may appear to be but a small beginning; but that word, spoken from the heart, may take root, spring up, and bear an abundant harvest of truth. In ourselves we can do nothing. We are all weak; but if we make the most of the Lord's entrusted talent, his divine power will give us efficiency. [Cf: RH 09-21-97 para. 14] p. 481, Para. 1, [1897MS].

There are many whose sphere of influence seems narrow; their abilities are limited, their opportunities are few, their knowledge is small; yet if they will let the peace of God rule in their hearts, they may do more than those who have naturally greater capabilities, but who trust to their own efficiency. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The strength and talents belong to God; and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal. [Cf: RH 09-21-97 para. 15] p. 481, Para. 2, [1897MS].

And what changes are wrought, all unknowingly, by the one who tremblingly brings from the storehouse the precious word upon which he has been feeding! The strength is not his own; it is God's. One heart, turned to God and brought under the power of truth through the cooperation of the Holy Spirit, becomes a working agency, a fresh instrument to communicate light. By that one lamp, kept steadily burning, many others will be lighted. Mrs. E. G. White. [Cf: RH 09-21-97 para. 16] p. 481, Para. 3, [1897MS].

"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." [Cf: RH 09-28-97 para. 1] p. 481, Para. 4, [1897MS].

The word of God is like a treasure house. It is a light that shineth in darkness. It is better to neglect anything of a temporal nature than to neglect to search the Scriptures. God has appointed that through the study of the Bible, important truth shall be communicated to his human agents. My heart aches as I see that even among those who claim to be

looking for Christ's appearing in the clouds of heaven, there are those who permit their minds to be taken up with that which is merely fictitious. The world is full of such books, but God has given us a definite work to do, and we are not to turn to side issues, and employ time and workers in selling books that give no light. Christianity is an intensely practical thing, and those who have put on Christ should walk even as he walked. We should be wholly engaged in the work of God. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" [Cf: RH 09-28-97 para. 2] p. 481, Para. 5, [1897MS].

God does not generally work miracles to advance his truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works according to great principles which he has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results. Those who make no decided effort, but simply wait for the Holy Spirit to compel them to action, will perish in darkness. We would ask those who are waiting for a miracle, What means have been tried which God has placed within your reach? We would ask those who are hoping for some supernatural work to be done, who simply say, "Believe, believe," Have you submitted yourself to the revealed command of God? The Lord has said, "Thou shalt," and, "Thou shalt not." Let all study the parable of the talents, and realize that to every man God has given his work,--to every man he has entrusted his talents, that by exercising his ability, he may increase his efficiency. You are not to sit still, and do nothing in the work of God. There is work, earnest work, to be done for the Master in overcoming evil habits that are condemned in the word of God, and in doing those good things that are there commanded. Individually, you must battle against evil, wrench yourself from all hurtful associations, study God's word, and pray for divine aid to war against the world, the flesh, and the devil. You need daily light from God to fight the good fight of faith. [Cf: RH 09-28-97 para. 3] p. 482, Para. 1, [1897MS].

He who does nothing until he feels especially compelled to do something for God, will never do anything. God has given his word, and is this not sufficient? Can you not hear his voice in his word? If you will use God's appointed means, and diligently search the Scriptures, having a determined purpose to obey the truth, you will know the doctrine whether it be of God; but God will never work a miracle to compel you to see his truth. God, in giving his only begotten Son to die on Calvary's cross, has made it possible for all men to be saved. Christ died for a ruined world, and through the merit of Christ, God has elected that man should have a second trial, a second probation, a second test as to whether he will keep the commandments of God, or walk in the path of transgression, as did Adam. Through an infinite sacrifice, God has made it possible that men shall practise holiness in this life. Those who would ascertain their election for the future life, may ascertain it by their attitude of obedience to the commandments of God. Strong emotions, strong impulses, or desires, for heaven, when listening to a description of the charms of a future life, will not prove that you are elected to sit down with Jesus Christ upon his throne. If you would know the mystery of godliness, you should

follow that which has been revealed. The conditions of eternal life have been plainly stated. Jesus says: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Here are the conditions upon which every soul may be elected to eternal life. Your obedience to God's commandments will prove that you are predestinated to a glorious inheritance. You are elected to be laborers together with God, to work in harmony with Christ, to wear his yoke, to lift his burden, and to follow in his footsteps. You have been provided with means whereby you may ascertain what to do to make your calling and election sure. Search the Scriptures, and you will find that not a son or daughter of Adam is elected to be saved in disobedience to God's commandments. [Cf: RH 09-28-97 para. 4] p. 482, Para. 2, [1897MS].

Should God save men in disobedience, after granting them a second probation, putting them to the test in this life, they would fail to regard his authority in the future life. Those who are disloyal to Christ in this world would be disloyal to him in the world to come, and would create a second rebellion in heaven. Men have the history of Adam's disobedience and fall before them, and because of this they should be warned against venturing to transgress the law of God. Jesus Christ has died in order that all men may have a chance to make their calling and election sure; but the standard of righteousness in this gospel age is no less than it was in the days of Adam, and heaven will be the reward of obedience. [Cf: RH 09-28-97 para. 5] p. 483, Para. 1, [1897MS].

The world is making void the law of God, but Christians are elected to faith, loyalty, and sanctification. They are elected to obey the commandments of God, although in so doing they must lift the cross. [Cf: RH 09-28-97 para. 6] p. 483, Para. 2, [1897MS].

The Bible, just as it reads, is to be our guide. Nothing is so calculated to enlarge the mind and strengthen the intellect as the study of the Bible. No other study will so elevate the soul and give vigor to the faculties as the study of the living oracles. The minds of thousands of ministers of the gospel are dwarfed because they are permitted to dwell upon commonplace things, and are not exercised in searching for the hidden treasure of the word of God. As the mind is brought to the study of God's word, the understanding will enlarge, and the higher powers will develop for the comprehension of high and ennobling truth. It is according to the character of the matter with which the mind becomes familiar that it is dwarfed or enlarged. If the mind is not raised up to make vigorous and persistent effort in seeking to comprehend truth by comparing scripture with scripture, it will surely become contracted and lose its tone. We should set our minds to the task of searching for truths that do not lie directly upon the surface. [Cf: RH 09-28-97 para. 7] p. 483, Para. 3, [1897MS].

Ministers who are teaching Bible truths for this time are bearing to the people a message of a most solemn character, and they need to discipline the mind in order that they may comprehend the grand theme

of redemption. They should understand from what man is to be redeemed, and how he is to be brought back to the paradise of God. It was through disobedience that men fell; but will continued disobedience make him acceptable to God? Will continual transgression make him a fit subject of heaven? Let ministers preach the word of God. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Ministers are not to preach men's opinions, not to relate anecdotes, get up theatrical performances, not to exhibit self; but as though they were in the presence of God and of the Lord Jesus Christ, they are to preach the word. Let them not bring levity into the work of the ministry, but let them preach the word in a manner that will leave a most solemn impression upon those who hear. Let them not present their own ideas and fanciful notions as God's word, but let them present the pure word of God, in all sincerity. [Cf: RH 09-28-97 para. 8] p. 483, Para. 4, [1897MS].

Paul mentions some ministers who wrest the Scriptures, but when they shall appear before the Judge of all the earth to answer for their work, they will wish that they had not handled the word of God deceitfully. The Lord's faithful ministers will heed the injunction given to Timothy, "Be instant in season, out of season." "They will seize opportunities in season at their appointments, and out of season when in private places by the wayside, or in families where they shall visit. Through personal labor they will press the truth home upon the conscience with all earnestness, declaring in fervency of spirit that, if heeded, it will work man's salvation, and if neglected, his condemnation. They must not only warn men, but reprove, rebuke, exhort with all longsuffering and doctrine. Many, many opportunities are unimproved because ministers consider the occasion as one out of season; but even under forbidding circumstances, the Lord may fasten the word of truth into the conscience of the hearer. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." [Cf: RH 09-28-97 para. 9] p. 484, Para. 1, [1897MS].

Satan can furnish men with endless excuses and evasions to cause them to neglect the duty of speaking words of warning to those who are erring, and of presenting the truth as it is in Jesus to souls who are perishing. The minister who loves to sermonize will be in danger of preaching to a great length, as though a multitude of words was all-essential, and thus he will become so weary that he will have neither disposition nor strength to engage in personal effort when he has an opportunity of coming heart to heart with his hearers. The minister should be ready to open the Bible, and according as circumstances shall require, read reproof, rebuke, warning, or comfort to those who listen. He should teach the truth, rightly dividing the word, suiting out portions that will be as meat in due season to those with whom he associates. Too many ministers neglect to deal faithfully with those with whom they come in contact. They leave plain dealing to be done by other ministers: for they do not want to run the risk of losing the friendship of those for whom they labor. If ministers would deal at the right time with those who err, they would prevent an accumulation of wrong, and save souls from death. If the work of reproof is neglected by one minister, and taken up by another, those who are reproofed,

receive the impression that the minister who did not point out their errors was a good minister. But this is not the case; he was merely a preacher, not a worker together with God for the suppression of sin. In the meekness of Jesus, you should do the work which will give full proof of your ministry. You should show a heartfelt sorrow for sin, but manifest no unholy passion in reproofing the error. All your efforts must be made with longsuffering and doctrine; and if you see but meager results of your work, do not be discouraged. This experience will call for the manifestation of longsuffering and patience. Keep working, be discreet, be discerning, understand when to speak and when to keep silence. [Cf: RH 09-28-97 para. 10] p. 484, Para. 2, [1897MS].

Paul charged Timothy to "preach the word," but there was yet another part to be done,--"to reprove, rebuke, exhort with all longsuffering and doctrine." This work cannot be neglected with safety. Ministers must be instant in season and out of season, watching for souls as they that must give an account. They must exercise great carefulness. Watch in all things, watch for the devices of Satan, lest you be beguiled from doing the disagreeable part of the work. Difficulties must not intimidate or discourage you. Having well-balanced minds and established characters, meet the difficulties, and in overcoming them gain a rich experience. Do the work of an evangelist,--water and cultivate the seed already sown. When a new church has been raised up, it should not be left destitute of help. The minister should develop the talent in the church, that meetings may be profitably kept up. Timothy was commanded to go from church to church, as one who should do this kind of work, and build up the churches in the most holy faith. He was to do the work of an evangelist, and this is an even more important work than that of the ministers. He was to preach the word, but he was not to be settled over one church. [Cf: RH 09-28-97 para. 11] p. 484, Para. 3, [1897MS].

Be determined that you will not shun the disagreeable part of the work, and by unfaithfulness be a partner to the ruin of some human soul. If we are Christians indeed, we shall have in us the spirit of Him who died for the perishing. We shall love the erring and the sinner too well to flatter him, and thus encourage him in his course of wrongdoing. We must watch for souls as they that must give an account. We must be sure that we display that love that is holy and sanctified, not that favor which savors of sentimentalism. There is an abundance of this counterfeit current in the world; but it is not current with God. We must unfurl the banner which the Eternal has given to us to be displayed in the world. If we are true to God in minor matters, we shall have a holy boldness when we are called upon to make wise decisions, and shall be enabled to have a close walk with God, and be laborers together with God. Mrs. E. G. White. [Cf: RH 09-28-97 para. 12] p. 485, Para. 1, [1897MS].

The history of Judas presents before us the sad ending of the life of a man who might have been honored of God. By cooperating with Christ, not mechanically, but with heart and soul, Judas might have obtained victory after victory. He was trusted by his fellow disciples, and by his Master he was given a special work to do for the church. He understood the Scriptures, and at times seemed to have large discernment to take in the meaning of the word of God. He could present the words of the Old Testament Scriptures in an acceptable manner. He had keen perceptive powers, a retentive memory, and was able to

communicate the word to others. Had he been a doer of the word, he would have had grace and power from Christ to apply that word to his own soul. Possessing appropriating faith, he would, under the influence of light, have appreciated the presence of the Spirit, would have consecrated his heart, and would have received the seal of oneness with Christ. [Cf: RH 10-05-97 para. 1] p. 485, Para. 2, [1897MS].

But Judas stopped short of this. He had not received Christ as his personal Saviour. He did not think that his character needed the transforming grace of Christ. In many respects he acted as Christ's disciple. He manifested an interest in his work, and in a certain sense believed on him. But Christ read beneath the surface. He saw the true inwardness of the heart. He knew that Judas was not converted. He was not a true son of God. He had not lost something he once possessed. He had never experienced the soul cleansing, the change of character, that constitutes conversion. [Cf: RH 10-05-97 para. 2] p. 485, Para. 3, [1897MS].

Judas had valuable qualities, but there were some traits in his character that would have to be cut away before he could be saved. He must be born again, not of corruptible seed, but of incorruptible. His great hereditary and cultivated tendency to evil was covetousness. And by practise this became a habit which he carried into all his trading. His economical habits developed a parsimonious spirit, and became a fatal snare. Gain was his measurement of a correct religious experience, and all true righteousness became subordinate to this. Christlike principles of uprightness and justice had no room in his life practises. [Cf: RH 10-05-97 para. 3] p. 485, Para. 4, [1897MS].

When Judas first united with the twelve, he manifested a spirit subordinate to his Master. He loved the great Teacher. He had listened to the parables illustrating the gospel of the kingdom of God, and he desired to be with the man whose teaching he knew to be superior to anything he had ever heard, although it was condemnatory of all pretense, hypocrisy, and avarice. There came to him a desire to be changed in spirit and inclination, and he hoped to experience this by connecting himself with Christ. Yes; in the companionship of Christ, Judas might have found continual strength and aid; he might have cooperated with Christ in overcoming temptation, instead of yielding to the suggestions of Satan. [Cf: RH 10-05-97 para. 4] p. 486, Para. 1, [1897MS].

Knowing that he was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. He heard Christ laying down the principles which all must possess who would enter his kingdom. He was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. He would not yield his way and will to Christ. He did not practise that which was contrary to his own inclinations; therefore his strong avaricious spirit was not corrected. While he continued a disciple in outward form, and while in the very presence of Christ, he appropriated to himself means that belonged to the Lord's treasury. [Cf: RH 10-05-97 para. 5] p. 486, Para. 2, [1897MS].

Several of the disciples were looked upon by Judas as very deficient. They would not see their opportunities, and take advantage of circumstances. The church, he thought, would never prosper with such

shortsighted men. Peter was so impetuous; he would move without consideration. John, who was gathering the power of the truths that fell from the lips of Christ and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church free from financial embarrassment. Matthew, who had had an education which qualified him for accuracy in all his undertakings, was very definite and particular in regard to honesty. He was ever contemplating the words of Christ, and became so absorbed in them that he could not be trusted to do sharp, far-seeing business. Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his managing ability. Judas thought himself the capable one, who would not allow himself to be cheated in a bargain. In his own estimation he was an honor to the cause, and as such he always represented himself. [Cf: RH 10-05-97 para. 6] p. 486, Para. 3, [1897MS].

Christ's last journey to Jerusalem, whither he went with his disciples to attend the Passover feast, was a fatal one for Judas. Not that it needed to be thus, but he himself made it so by his own course of action. The dissensions which frequently arose among the disciples as to which of them should be greatest, were generally created by Judas. On this occasion this spirit led to the request of James and John that one might sit at the right hand of Christ, and the other on his left, in his kingdom. But Christ taught them that those who were nearest to their Lord in position, were not of special consequence; that those who would bring Christ into the heart as an abiding presence would not selfishly seek the highest position in personal relation to him. [Cf: RH 10-05-97 para. 7] p. 486, Para. 4, [1897MS].

Thus it is with Christians today. Those who, in the spirit and love of Jesus, become one with him, will be in close fellowship one with another, bound together by the silken cords of love. Then the ties of human brotherhood will not be always on the strain, ready at any provocation to snap asunder. "All ye are brethren," will be the sentiment of every child of faith. When the followers of Christ are one with him, there will be no first and last, no less respected or less important ones. A blessed brotherly fellowship will bind all to Christ in a firm loyalty that cannot be broken. [Cf: RH 10-05-97 para. 8] p. 487, Para. 1, [1897MS].

The turn that affairs had taken at the feeding of the five thousand had dissatisfied Judas. It was he who had set on foot the project to take Christ by force and make him king. But Christ, with greater authority than he was in the custom of exercising, had rebuked this step. This had provoked Judas, and he became more and more separated from Jesus. [Cf: RH 10-05-97 para. 9] p. 487, Para. 2, [1897MS].

If Judas had practised the lessons of Christ, he would have surrendered to Christ, he would have consecrated his heart fully to God; but his confused experience was misleading him. When with the disciples, he introduced controversies, doubts, and misleading sentiments, repeating the objections that the scribes and Pharisees urged when questioning the claims of Christ. He did this at first in order to develop his reasoning powers; but the more he gave expression to the unbelieving remarks made, the more he turned them over in his mind, the more doubt and unbelief came in. [Cf: RH 10-05-97 para. 10]

p. 487, Para. 3, [1897MS].

All the little and large troubles and crosses, the difficulties and hindrances to the advancement of the gospel, Judas interpreted as being evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the themes of truth that Jesus was seeking to impress upon the minds and hearts of his disciples. And these texts, separated from their connection, and placed where they had no appropriate bearing and force, confused their minds and increased the discouragements that were constantly pressing in with the suggestions of the scribes and Pharisees. The sayings of the Pharisees also were so used by him to encourage unbelief, and lessen the force of truth upon the minds of the disciples, that Jesus declared of him that he had a devil. Yet all this was done by Judas in such a way as to give the impression that he was conscientious. And while the disciples were searching for evidence to confirm the words of the great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious and apparently wise way he was presenting matters in a different light from that in which Jesus had given them, and attaching to his words a meaning that he never intended to convey. [Cf: RH 10-05-97 para. 11] p. 487, Para. 4, [1897MS].

The disciples did not see in this the working of the enemy; but Jesus saw that the mind of Judas was open to questionings, doubt, and unbelief which had more or less influence on the other disciples, and that in this way, Satan was communicating his attributes to Judas, and opening up a direct channel through which to work. [Cf: RH 10-05-97 para. 12] p. 487, Para. 5, [1897MS].

If all could understand the deep trials and discouragements that came to the human nature of Christ in his mission, verily human hearts would draw nigh to the human heart of Jesus. The old nature of the disciples often appeared. Often their natural characteristics strove for the mastery. But Jesus was ever presenting before them that these must be given up, emptied from the soul, that he might implant a new nature therein. [Cf: RH 10-05-97 para. 13] p. 488, Para. 1, [1897MS].

That Judas, with all his faults and defects of character, was numbered among the twelve, is an instructive lesson, one by the study of which Christians may be profited. God takes men as they are, with the human element in their character, and then trains them for his service if they will be disciplined and learn of him. When Judas was chosen by the Lord, his case was not hopeless. He had some good qualities. In his association with Christ in the work, by listening to his discourses, he had a favorable opportunity to see his wrongs, to become acquainted with his defects of character, if he really desired to be a true disciple. He was even placed in a position where he could have his choice either to develop his covetous disposition or to see and correct it. [Cf: RH 10-05-97 para. 14] p. 488, Para. 2, [1897MS].

Judas might have been benefited by these lessons, had he possessed a desire to be right at heart; but his acquisitiveness overcame him, and the love of money became a ruling power. Through indulgence, he permitted this trait in his character to grow and take so deep a root that it crowded out the good seed of truth sown in his heart. But the fact that Judas was not right at heart, that he was corrupted by selfishness and love of money, is no evidence that there are not true

Christians, genuine disciples, who love their Saviour and try to imitate his life and example. There will ever be some who do not live out their profession, whose daily lives show them to be anything but Christians. But those who, in the love of God, desire to do his will, will manifest the same in their lives. The more man views his Saviour, the more will he become assimilated to his image, and work the works of Christ. Mrs. E. G. White. [Cf: RH 10-05-97 para. 15] p. 488, Para. 3, [1897MS].

The love of money grew in the heart of Judas with the exercise of his shrewd abilities. His practical financiering ability, if exercised, enlightened, and molded by the Holy Spirit, would have been of great service to the little church; and by the sanctification of his spirit, he would have had a clear insight, a correct discernment to appreciate heavenly things. But worldly policy plans were constantly cherished by Judas. There was no outbreking sin on his part; but his sharp scheming, the selfish, parsimonious spirit that took possession of him, finally led him to sell his Lord for a small sum of money. [Cf: RH 10-12-97 para. 1] p. 488, Para. 4, [1897MS].

He might have obtained a larger sum; but Satan had impressed upon his mind that Christ, who had so often defeated the purposes of the scribes and Pharisees, would not suffer himself to be taken. How often he had seen the scribes and Pharisees, as Jesus taught them the truth in parables, carried away with the striking figures presented! When questions were given for their decision, they pronounced judgment against themselves, condemning the course they themselves were pursuing. How often when Christ had made the application of the word to their hearts, and showed that they were the ones whose course he was illustrating, the plain truth sent home enraged them, and in their mortification and madness they had taken up stones to cast at the world's Redeemer! Again and again he would have been killed had it not been for the heavenly angels who attended him and guarded his life until the time when the case of the Jews as a nation should be decided. This human life must be kept by the power of God until his day of work was ended. [Cf: RH 10-12-97 para. 2] p. 488, Para. 5, [1897MS].

If Christ could escape so many snares set to destroy him, thought Judas, he certainly would not allow himself to be taken by the scribes, the Pharisees, and the Sadducees; and he decided to put the matter to the test, and bring the crisis. He, Judas, would act his part in selling his Lord, and the priests would be cheated out of their money. If Christ really were the Son of God, the Messiah, the people for whom he had done so much in relieving them from the oppressive power of Satan, would rally, and come to his assistance. Then he, Judas, would have the credit of having placed him on David's throne. This would forever settle many minds that were now in such uncertainty. And this act would place him as first, next to Christ, in the new kingdom. [Cf: RH 10-12-97 para. 3] p. 489, Para. 1, [1897MS].

There are two kinds of experience,--the external showing and the inward working. The divine and the human were at work in the character of Judas. Satan was working the human, Christ the divine. Jesus longed to see Judas rise to his appointed privileges. He had the privilege of being conformed to the image of Christ's character. This regeneration, this new birth, would have come to him through a vital connection with Christ. The Saviour's abiding presence would have been to him a daily

renewal of consecration and progressive sanctification of the entire man. But the human side of the character of Judas was confused with his religious sentiments, and was treated by him as essential. By taking this view of things, he left an open door for Satan to enter and take possession of him. [Cf: RH 10-12-97 para. 4] p. 489, Para. 2, [1897MS].

When unbelief and envy are allowed even utterance, they become agents to expel calm, living, trusting faith. Truth is misunderstood, and perverted to mean error. Evidence might be piled upon evidence, but Satan is close at hand to see that the word spoken shall be misapplied, and become a matter of suspicion and distrust. How careful, then, should every person be that he does no despite to the Spirit of grace! [Cf: RH 10-12-97 para. 5] p. 489, Para. 3, [1897MS].

Those who resist the Spirit of God, and provoke him to depart, know not to what lengths Satan will lead them. When the Holy Spirit departs from the man, he will imperceptibly do those things which once he viewed, in a correct light, to be decided sin. Unless he heeds the warnings, he will wrap himself in a deception that, as in the case of Judas, will cause him to become a traitor and blind. He will follow, step by step in the footsteps of Satan. Who, then, can strive with him to any purpose? Will the ministers plead with him and for him? All their words are as idle tales. Such souls have Satan as their chosen companion, to misconstrue the word spoken, and bring it to their understanding in a perverted light. When the Spirit of God is grieved away, every appeal made through the Lord's servants is meaningless to them. They will misconstrue every word. They will laugh at and turn into ridicule the most solemn words of Scripture warnings, which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to them is in vain. They will not hear reproof or counsel. They despise all the entreaties of the Spirit, and disobey the commandments of God which they once vindicated and exalted. Well may the words of the apostle come home to such souls, "Who hath bewitched you, that ye should not obey the truth?" They follow the counsel of their own heart until truth is no more truth to them. Barabbas is chosen, Christ is rejected. [Cf: RH 10-12-97 para. 6] p. 489, Para. 4, [1897MS].

It is essential to live by every word of God, else our old nature will constantly reassert itself. It is the Holy Spirit, the redeeming grace of truth in the soul, that makes the followers of Christ one with one another, and one with God. He alone can expel enmity, envy, and unbelief. He sanctifies the entire affections. He restores the willing, desirous soul from the power of Satan unto God. This is the power of grace. It is a divine power. Under its influence there is a change from the old habits, customs, and practises which, when cherished, separate the soul from God; and the work of sanctification goes on in the soul, constantly progressing and enlarging. Mrs. E. G. White. [Cf: RH 10-12-97 para. 7] p. 490, Para. 1, [1897MS].

While sitting round the communion table, Christ spoke words of intense interest to his disciples. He was soon to pass through scenes that would be to them the severest test. Not only did he see distinctly his own humiliation and suffering, but he saw also the effect that this would have upon the disciples. He would not leave them in darkness regarding his future work. He did not call upon them for sympathy.

Words of heavenly sympathy flowed from his lips. His heart was drawn out in love for them; for he knew that they would be grievously disappointed by his crucifixion. He knew that in their sorrow they would be assailed by the enemy; for Satan's craft is most successful when carried on against those who are depressed by difficulties. [Cf: RH 10-19-97 para. 1] p. 490, Para. 2, [1897MS].

"Verily, verily I say unto you, that one of you shall betray me." Christ gave his disciples an evidence that although Judas had been among them as one of the twelve, although he had been treated with the same tender consideration as were the other disciples, he would betray his Saviour. All the work of Judas was known to Christ; none of his secret, underhand work was concealed from Christ's gaze. By telling Judas that he would betray him, Christ gave another evidence of his divinity. [Cf: RH 10-19-97 para. 2] p. 490, Para. 3, [1897MS].

"Little children, yet a little while I am with you," Christ said. "Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Christ reads the hearts of all, and he knew that these words were a great shock to the disciples. In answer to Peter's inquiry, "Lord, whither goest thou?" he said, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake." Peter remembered these words when he himself was crucified. They were indeed fulfilled. After he denied his Lord, he was truly converted; and when he was called up before his persecutors, he remembered his shameful denial, and urged that he be crucified with his head downward. He did die for the Master he loved, and even in the manner of his death, he followed his Lord. During these last sorrowful hours, Christ told his disciples that on the night of his trial, they would all be offended because of him, and that he would be left alone. He told them that for a little while after his death they would be sorrowful, but that their sorrow would be turned into joy. He told them that the time was coming when they would be put out of the synagogues, and that those who killed them would think that they were doing God service. He stated plainly why he told them these things while he was yet with them,--that when his words were fulfilled, they would remember that he had told them of them before they came to pass, and thus be strengthened to believe in him as their Redeemer. In prefiguring his future, he was plain and definite, that in their coming trial, the disciples might know that the Most High would not forget or forsake them, but would send his Spirit to remain with them forever. So Christ manifested his great love and tender compassion. [Cf: RH 10-19-97 para. 3] p. 490, Para. 4, [1897MS].

Christ's statements saddened and amazed the disciples. But they were followed by the comforting assurance: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know." For your sake I came into the world. I am working in your behalf. When I go away, I shall still work earnestly for you. I came into the world to reveal myself to you, that you might believe. I go to my Father and yours, to cooperate with him in your behalf. The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final

separation from him. He was going to prepare a place for them, that he might come again, and receive them unto himself. [Cf: RH 10-19-97 para. 4] p. 491, Para. 1, [1897MS].

Not only to the disciples, but to us, are these words of comfort spoken. In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. We should be preparing for the mansions that Christ has gone to prepare for them that love him. There is a rest from earth's conflict. Where is it?--"That where I am, there ye may be also." Heaven is where Christ is. Heaven would not be heaven to those who love Christ if he were not there. Are we individually forming characters that will be meet for the society of Christ and the heavenly angels? [Cf: RH 10-19-97 para. 5] p. 491, Para. 2, [1897MS].

How plain were Christ's words! How simple the language! A child could have understood it. But the disciples were perplexed. Thomas, always troubled by doubts, said: "Lord, we know not whither thou goest; and how can we know the way? Jesus saith 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." [Cf: RH 10-19-97 para. 6] p. 491, Para. 3, [1897MS].

"I am the way, the truth, and the life." When the apostle Paul, through the revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. Henceforward Christ was all and in all to him. "For me, to live is Christ," he declared. This is the most perfect interpretation in a few words, in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood what many seem unable to comprehend. How intensely in earnest he was! His words show that his mind was centered in Christ, that his whole life was bound up with his Lord. Christ was the author, the support, and the source of his life. [Cf: RH 10-19-97 para. 7] p. 491, Para. 4, [1897MS].

Philip said to Christ, "Lord, show us the Father, and it sufficeth us." He wished Christ to reveal the Father in bodily form; but God had already revealed himself in Christ. The doubt was answered by words of reproof. "Have I been so long time with you, and yet hast thou not known me, Philip?" Christ said. Is it possible that after walking with me, hearing my words, seeing my miracle of feeding the five thousand, of healing the sick of the dread leprosy, of raising Lazarus, whose body had seen corruption, and who was indeed a prey to death, you do not know me? Is it possible that you do not see the Father in the works which he does through me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen me hath seen the Father." I am the brightness of his glory, the express image of his person. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." [Cf: RH 10-19-97 para. 8] p. 491, Para. 5, [1897MS].

Christ emphatically impressed on the disciples the fact that they

could see the Father by faith only. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity; and this representation the disciples had been privileged to behold for over three years. [Cf: RH 10-19-97 para. 9] p. 492, Para. 1, [1897MS].

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Their faith might safely rest on the evidence given in Christ's works,--works that no man ever had done or could do. These wonderful works, so full of convincing power, ought to have removed all prejudice and unbelief from the hearts of the Jews. By raising Lazarus from the dead, Christ had given a proof of his divinity. Through him the Father had been revealed to believers and unbelievers. [Cf: RH 10-19-97 para. 10] p. 492, Para. 2, [1897MS].

If the disciples had believed in this vital connection between the Father and the Son, their faith would not have forsaken them when they saw his suffering and death to save a perishing world. Christ was seeking to lead them from their low condition of faith to the higher experience they might have received had they truly realized what he was,--God in human flesh. He desired them to see that their faith must lead up to God, and be anchored there. How earnestly and perseveringly our compassionate Saviour sought to prepare his disciples for the storm of temptation that was soon to beat about them! He would have had them hid with him in God. [Cf: RH 10-19-97 para. 11] p. 492, Para. 3, [1897MS].

As Christ was speaking these words, the glory of God was shining from his countenance, and all present felt a sacred awe as they listened with rapt attention to his words. They felt that their hearts were more decidedly drawn to him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, and that the words to which they listened were a message to them from their Heavenly Father. Mrs. E. G. White. [Cf: RH 10-19-97 para. 12] p. 492, Para. 4, [1897MS].

"Verily, verily, I say unto you," Christ continued, "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." By this Christ did not mean that the disciples would make any more exalted exertion than he had made. He meant that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would take place under the working of the Holy Spirit. Christ's work was largely confined to Judea. But though his personal ministry did not extend to other lands, people from all nations listened to his teaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles that he performed. And the knowledge of his suffering and death, which were to be witnessed by the large number in attendance at the Passover, would be spread from Jerusalem to all parts of the world. [Cf: RH 10-26-97 para. 1] p. 492, Para. 5, [1897MS].

Used as Christ's representatives, the apostles would make a decided impression on all minds. The fact that they were humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from them to the Majesty of heaven, who, though unseen, was still working through them. The teaching of the apostles, their words of trust, would assure all that it was not by their own

power they worked, but that they were only continuing the same work carried forward by the Lord Jesus when he was with them. Humbling themselves, they would declare that he whom the Jews had crucified was the Prince of life, the Son of the living God, and that in his name they did the works that he had done. [Cf: RH 10-26-97 para. 2] p. 493, Para. 1, [1897MS].

"Greater works than these shall he do; because I go unto my Father." He would intercede for them, and would send them his own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who should believe in Christ. [Cf: RH 10-26-97 para. 3] p. 493, Para. 2, [1897MS].

"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." This promise is given on condition: "If ye love me, keep my commandments." The ten commandments, Thou shalt, and, Thou shalt not, are ten promises secured to us if we render obedience to the law governing the universe. A certain lawyer came to Christ, 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 is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God. [Cf: RH 10-26-97 para. 4] p. 493, Para. 3, [1897MS].

The whole universe is under the control of the Prince of life. Fallen man is subject to him. He paid the ransom money for the whole world. All may be saved through him. He calls upon us to obey, believe, receive, and live. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion, and place themselves under his banner. Those who believe on him, he will present to God as loyal subjects. He is our Mediator as well as our Redeemer. He will defend his chosen followers against Satan's power, and subdue all their enemies. Through him, they will be conquerors, and more than conquerors. Writing to the Ephesians, Paul says: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places." [Cf: RH 10-26-97 para. 5] p. 493, Para. 4, [1897MS].

"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." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. . . . Who is wise, and he shall understand these

things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." [Cf: RH 10-26-97 para. 6] p. 494, Para. 1, [1897MS].

Those who dishonor God by transgressing his law may talk sanctification; but it is of the same value, and just as acceptable, as was the offering of Cain. Obedience to the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy. "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." Again, Christ repeated the condition of union with him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ will love God as the great center of their adoration, and will also love one another; and in so doing they will keep the law. [Cf: RH 10-26-97 para. 7] p. 494, Para. 2, [1897MS].

"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." Christ was about to depart to his home in the heavenly courts; but he assured his disciples that he would send them the Comforter, who would abide with them forever. To the guidance of this Comforter, all may implicitly trust. He is the Spirit of truth; but this truth the world can neither see nor receive. [Cf: RH 10-26-97 para. 8] p. 494, Para. 3, [1897MS].

Christ gave his followers a positive promise that after his ascension he would send them his Spirit. "Go ye therefore," he said, "and teach all nations, baptizing them in the name of the Father [a personal God], and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: 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." [Cf: RH 10-26-97 para. 9] p. 494, Para. 4, [1897MS].

"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. 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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history. [Cf: RH 10-26-97 para. 10] p. 494, Para. 5, [1897MS].

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Precious, glorious assurance of eternal life! Even though he was to be absent, their relation to him was to be that of a child to its parent. [Cf: RH 10-26-

97 para. 11] p. 495, Para. 1, [1897MS].

"At that day," he said, "ye shall know that I am in the Father, and ye in me, and I in you." He sought to impress the minds of the disciples with the distinction between those who are of the world and those who are of Christ. He was about to die, but he desired them to realize that he would live again. And although, after his ascension, he would be absent from them, yet by faith they might see and know him, and he would have the same loving interest in them that he had while with them. [Cf: RH 10-26-97 para. 12] p. 495, Para. 2, [1897MS].

Christ assured his disciples that after his resurrection; he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood,--that there is a complete union between Christ and his Father, a union that will always exist. [Cf: RH 10-26-97 para. 13] p. 495, Para. 3, [1897MS].

The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone. These are times when the Comforter will be sent in answer to the prayer of faith. [Cf: RH 10-26-97 para. 14] p. 495, Para. 4, [1897MS].

There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,--love, joy, peace, longsuffering, gentleness, goodness, faith. Mrs. E. G. White. [Cf: RH 10-26-97 para. 15] p. 495, Para. 5, [1897MS].

In his lessons, Christ did not aspire to high-flown, imaginary things. He came to teach, in the simplest manner, truths that were of vital importance, that even the class whom he called babes might understand them. And yet, in his simplest imagery, there was a depth and beauty that the most educated minds could not exhaust. [Cf: RH 11-02-97 para. 1] p. 495, Para. 6, [1897MS].

Christ drew his lessons from nature's vast resources, and by this means impressed upon the minds of his hearers truths that are as enduring as eternity. And when he was no longer with them, the precious lessons he had bound up with the things of nature were, through the Holy Spirit's working, revived in the memory of his followers. Every time they looked upon the things of nature around them, these repeated to them the lessons of their Lord. [Cf: RH 11-02-97 para. 2] p. 496, Para. 1, [1897MS].

The vine had often been used as a symbol of Israel; and the lesson Christ now gave his disciples was drawn from this. He might have used the graceful palm to represent himself. The lofty cedar that was towering toward the skies, or the strong oak that spreads its branches and lifts them heavenward, he might have used to represent the stability and integrity of those who are followers of Christ. But instead of this, he took the vine, with its clinging tendrils, to represent himself and his relation to his true believers. [Cf: RH 11-02-97 para. 3] p. 496, Para. 2, [1897MS].

"I am the true vine, and my Father is the husbandman." [Cf: RH 11-02-97 para. 4] p. 496, Para. 3, [1897MS].

On the hills of Palestine our Heavenly Father planted a goodly Vine, and he himself was the Husbandman. It had no remarkable form that would at first sight give an impression of its value. It appeared to come up as a root out of a dry ground, and attracted but little attention. But when attention was called to the plant, it was by some declared to be of heavenly origin. The men of Nazareth stood entranced as they saw its beauty; but when they received the idea that it would stand more gracefully and attract more attention than themselves, they wrestled to uproot the precious plant, and cast it over the wall. The men of Jerusalem took the plant, and bruised it, and trampled it under their unholy feet. Their thought was to destroy it forever. But the heavenly Husbandman never lost sight of his plant. After men thought that they had killed it, he took it, and replanted it on the other side of the wall. He hid it from the view of men. [Cf: RH 11-02-97 para. 5] p. 496, Para. 4, [1897MS].

The branches of this Vine were seen by the world; but its stock was not visible. The dry, sapless branches chosen and grafted into this stock have represented the Vine. Fruit has been obtained from them; there has been a harvest that the passers-by have plucked; but the parent stock itself has been hidden from the rude assaults of men. [Cf: RH 11-02-97 para. 6] p. 496, Para. 5, [1897MS].

"Every branch in me that beareth not fruit he taketh away," said Christ; "and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Every fruitful branch is pruned, that it may bring forth more fruit. Even fruitful branches may display too much foliage, and appear what they really are not. The followers of Christ may be doing some work for the Master, and yet be doing not half what they might do. He then prunes them, because worldliness, self-indulgence, and pride are cropping out in their lives. The husbandmen clip off the surplus tendrils of the vines, thus making them more fruitful. The overgrowth must be cut away, to give room for the healing beams of the Sun of Righteousness. [Cf: RH 11-02-97 para. 7] p. 496, Para. 6, [1897MS].

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." [Cf: RH 11-02-97 para. 8] p. 497, Para. 1, [1897MS].

This is no casual touch, no off-and-on connection. Every branch that bears fruit is a living representative of the vine; for it bears the same fruit as the vine. But unless it becomes united firmly to the vine stock, fiber by fiber and vein by vein; unless its channels are

supplied with the nourishment it receives from the parent stock, the branch becomes a withered stalk, frail and weak, and produces no fruit. Every branch will show whether or not it has life; for where there is life, there is growth. There is a continual communication of the life-giving properties of the vine, and this is demonstrated by the fruit which the branches bear. [Cf: RH 11-02-97 para. 9] p. 497, Para. 2, [1897MS].

As the graft receives life when united to the vine, so the sinner partakes of the divine nature when in connection with Christ. Finite man is united with the infinite God. A vital connection with Christ is essential for spiritual life. The branch must become part of the living Vine. And there is a certainty in his words, "Because I live, ye shall live also." Christ is the source of all true strength. He reveals his grace to all true believers. He imparts to them his own merits in grace and goodness, that they may bear fruit unto holiness. All who are really in Christ will experience the benefit of this union. The Father accepts them in the Beloved, and they become the objects of his solicitude and tender care. This connection with Christ results in the purification of the heart, and in a circumspect life and faultless character. The fruit borne upon the Christian tree is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [Cf: RH 11-02-97 para. 10] p. 497, Para. 3, [1897MS].

"I am the vine, ye are the branches." Christ would assure his disciples that they do not stand alone; but that just as the vine with its clinging tendrils climbs higher and higher on the trelliswork toward heaven, so may the true believer entwine his tendrils about God, and have support in Christ. He would have them bear in mind that the Father himself stands in exactly the same relation to his children as the Husbandman sustains to the Vine. [Cf: RH 11-02-97 para. 11] p. 497, Para. 4, [1897MS].

"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [Cf: RH 11-02-97 para. 12] p. 497, Para. 5, [1897MS].

The branch grafted into the living vine will testify if it has, fiber by fiber and vein by vein, become one with the parent stock. The life of the vine will become the life of the adopted sapling. Its sap vessels receive of the current flowing through the vine stock, and it will bear *much fruit*. [Cf: RH 11-02-97 para. 13] p. 497, Para. 6, [1897MS].

Christ is the True Vine; his disciples are the branches in that Vine, and they are one with him. He is the Root, the sustaining life of every believing soul. If his followers abide in him, they will bear his fruits. In union and communion with him, and under his molding influence, they will reveal his character. But the branch that seems to be connected with the Vine--the man who has the appearance of attachment and piety, whose name is registered in the books as a Christian, but who brings forth no fruit--will be separated from the Vine stock. This branch reveals itself to be worthless. After a time its ruin will be apparent. It will be as a branch that is dead, and its end is to be consumed with fire. Mrs. E. G. White. [Cf: RH 11-02-97

para. 14] p. 498, Para. 1, [1897MS].

"If ye abide in me, and my words abide in you," Christ continued, "ye shall ask what ye will, and it shall be done unto you." [Cf: RH 11-09-97 para. 1] p. 498, Para. 2, [1897MS].

Every provision has been made in behalf of the human family. The heavenly treasury is supplied with the goods of heaven for them. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 11-09-97 para. 2] p. 498, Para. 3, [1897MS].

In Christ is God; and yet he, the Alpha,--the beginning,--the Omega,--the ending,--came as man. In taking upon himself humanity, Christ is related to the whole human family; but to any church this relationship is of no avail without a personal faith,--the identification of the individual heart and mind and soul and strength with Jesus Christ. Christ came to teach that through living faith in him, we may become one with him. And his promise is, "Him that cometh to me I will in no wise cast out" as branches that are withered and bear no fruit. As the representative of the human family, he came to save all who would make application, with prayer and supplication to, God in his name. [Cf: RH 11-09-97 para. 3] p. 498, Para. 4, [1897MS].

Man has no right to the name of Christian unless he will become Christlike in words, in spirit, and in action. To be a Christian means culture after the divine character of Christ. That mind which was in Christ Jesus cannot be correctly represented by untrained powers, which result in an unfurnished mind. The untrained powers of those who claim to be followers of Christ dishonor him who has paid the price for their redemption. A narrow mind and dwarfed character cannot meet the mind of God. Passion manifested by a professed Christian is a denial of Christ; it gives victory to Satan, and enthrones him in the heart. Such a man gives testimony to the world that Satan has more power over him than has Christ. His words, spirit, and character testify that the molding and fashioning hand of Satan is upon him, making of him a vessel that will dishonor God. [Cf: RH 11-09-97 para. 4] p. 498, Para. 5, [1897MS].

The physical, mental, and moral powers are the endowments of God, and are to be appreciated and cultivated. We are here on probation, in training for the higher life. All heaven is waiting to cooperate with those who will be subordinate to the ways and will of God. God gives grace, and he expects all to use it. He supplies the power if the human mind feels any need or any disposition to receive. He never asks us to do anything without supplying the grace and power to do that very thing. All his biddings are enablings. [Cf: RH 11-09-97 para. 5] p. 498, Para. 6, [1897MS].

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Here the disciple whose religion is a profession only is distinguished from the true. Christ requires strict fidelity to truth and righteousness. "Let your light so shine before men," he says, "that they may see your good works, and glorify your Father which is in heaven." "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: RH 11-09-97 para. 6] p. 499, Para. 1, [1897MS].

There must be no lawless deviation from right. Evil passions, envy, evil surmisings, jealousy, accusing of the brethren, cannot be indulged without denying Christ. Christianity must be brought into the life service, as a light kept ever shining, full of vital force. There is no such thing as occupying a neutral position. Each will have given him his work according to his ability. [Cf: RH 11-09-97 para. 7] p. 499, Para. 2, [1897MS].

The living Christ demands self-denial and strong faith. Circumstances are not to rule the life. The child of God, the heir of heaven, cannot drift hither and thither. In his mercy and love for his people, God sends them reproofs and warnings. This is kindness and benevolence on his part. It is an expression of the great love wherewith he hath loved us, that he reveals to us our misconception of his character. He does not want man to spoil himself, and make shipwreck of his faith. He has set before every one who is striving for an immortal crown, the example he is to follow. Every soul must be as a learner in the school of Christ. We shall profit by the searching of the Scriptures, by wearing Christ's yoke and lifting his burdens. Those who learn of Christ will never be anything else than meek and lowly in heart. They will learn their lessons, and give definite expression of them from lips that have no guile. In faith, hope, and charity, they will seek to serve Christ and one another, united in one by holy cords, and fully in harmony with the spirit and mind of Christ. [Cf: RH 11-09-97 para. 8] p. 499, Para. 3, [1897MS].

If we follow in the footsteps of Jesus, we shall be obedient to the word. Christ enjoins upon his followers, "As the Father hath loved me, so have I loved you: continue ye in my love." By your course of action show your faith in me, and let the world and the heavenly universe witness your enjoyment of my love. When obedient to my words, you will glorify me. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [Cf: RH 11-09-97 para. 9] p. 499, Para. 4, [1897MS].

In Christ there was a subjection of the human to the divine. He clothed his divinity with humanity, and placed his own person under obedience to divinity. Satan had tempted Adam and Eve to believe that they should be as gods. Christ requires that humanity shall obey divinity. In his humanity, Christ was obedient to all his Father's commandments. [Cf: RH 11-09-97 para. 10] p. 499, Para. 5, [1897MS].

Christ has expressed his love for man in that he has given his life for the ransom of the world. And this love is to measure the love that his disciples shall ever manifest for one another. "These things have I spoken unto you," he says, "that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." "Greater love hath no man than this, that a man lay down his life for his friends." "By this shall all men know that ye are my disciples,"--disciples of Him who laid down his life for them whom he loved. "Ye are my friends," he says, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not

what his Lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." [Cf: RH 11-09-97 para. 11] p. 500, Para. 1, [1897MS].

This chapter is simple in its illustrations, and is one that all may understand. Christ is ever seeking to present before his followers the privileges that are offered to sinful, feeble humanity. He would teach them that only through him can it be restored to healthful growth. We are to bear in mind that the branches in the True Vine are the believers who are brought into oneness by connection with the Vine. [Cf: RH 11-09-97 para. 12] p. 500, Para. 2, [1897MS].

The connection of the branches with one another and with the Vine constitutes them a unity, but this does not mean uniformity in everything. Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is a oneness in their diversity; for all things receive their usefulness and beauty from the same source. The great Master Artist writes his name on all his created works, from the loftiest cedar of Lebanon to the hyssop upon the wall. They all declare his handiwork, from the lofty mountain and the grand ocean to the tiniest shell upon the seashore. [Cf: RH 11-09-97 para. 13] p. 500, Para. 3, [1897MS].

The branches of the vine cannot blend into each other; they are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same lifegiving properties. So each branch of the True Vine is separate and distinct, yet all are bound together in the parent stock. There can be no division. They are all linked together by his will to bear fruit wherever they can find place and opportunity. But in order to do this, the worker must hide self. He must not give expression to his own mind and will. He is to express the mind and will of Christ. The human family are dependent upon God for life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and he reveals himself as the great Reservoir of all that is essential for each separate life. [Cf: RH 11-09-97 para. 14] p. 500, Para. 4, [1897MS].

Christian unity consists in the branches being in the same parent stock, the vitalizing power of the center supporting the grafts that have united to the Vine. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant partaking of his spiritual life. Faith must increase by exercise. All who live near to God will have a realization of what Jesus is to them and they to Jesus. As communion with God is making its impress upon the soul, and shining out in the countenance as an illuminating light, the steadfast principles of Christ's holy character will be reflected in humanity. Mrs. E. G. White. [Cf: RH 11-09-97 para. 15] p. 501, Para. 1, [1897MS].

The lesson which Christ drew from the vine and its branches he taught by another illustration. "Verily, verily, I say unto you," he said,

"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." [Cf: RH 11-16-97 para. 1] p. 501, Para. 2, [1897MS].

Many of the Jews who claimed to be Christ's disciples had murmured among themselves because Christ had said: "I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father; save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. 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." [Cf: RH 11-16-97 para. 2] p. 501, Para. 3, [1897MS].

But the priests and rulers strove among themselves, saying: "How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." [Cf: RH 11-16-97 para. 3] p. 501, Para. 4, [1897MS].

The Saviour read the hearts of all who joined themselves to him as his disciples. He knew that there were many who thought themselves his disciples, who were not. He knew that their bitterness of spirit would be displayed if any word spoken by him did not harmonize with their preconceived opinions. He knew that prejudices and jealousies would be aroused at the slightest reference to their peculiar principles. And understanding, as he did, the heart and all its working, he sought to present the plain facts concerning his relation to humanity, his mission, and his work. The words that the Saviour spoke were the truth. He laid the ax at the root of the tree. "This is that bread which came down from heaven," he said; "not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." [Cf: RH 11-16-97 para. 4] p. 501, Para. 5, [1897MS].

The lesson drawn from these two symbols contains the very mystery of godliness. No one need be left in darkness. It is the truth that is to be received, and its reception will be revealed in the life of every true believer. When by faith the believer takes hold of Christ, there

comes a turning point in his life. He receives the spirit and mind of Christ, and represents his character. [Cf: RH 11-16-97 para. 5] p. 502, Para. 1, [1897MS].

But a large number of those who followed Christ were not grafted into the True Vine, and they revealed the fact when Christ gave this lesson. "Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." [Cf: RH 11-16-97 para. 6] p. 502, Para. 2, [1897MS].

These disciples were not receiving Christ and believing in him, and the Saviour knew that it was time for them to understand what should be their relation to himself. [Cf: RH 11-16-97 para. 7] p. 502, Para. 3, [1897MS].

Every temptation is one of the Lord's means of establishing his people in the faith. They will obtain an experience if they will seek unto the Lord; or through the wiles of Satan, they may yield their faith. But if they will refuse to make any move until they seek counsel of God, if they will open the word to understand what is written therein, they will see where they are standing, and what is their peril. The disciples who forsook Jesus had entertained contention and unbelief. Unbelief had grown into a habit; and now had become a more distinct and startling opportunity to demonstrate that they were offended. The strife of the Jews over Christ's words, meeting them with questioning and doubt, gathered about the souls of these disciples the dark clouds of unbelief. Their faith had not been genuine, and the test revealed their weakness and unreliable position. These lessons were designed to give to all a knowledge of self, to show them the true position they sustained toward Christ. Temptation, working in darkness, was causing the weak and tempted ones to lose faith in Christ, because they could not understand the spiritual meaning of his words. [Cf: RH 11-16-97 para. 8] p. 502, Para. 4, [1897MS].

Christ uttered sayings that have power to obtain a place in every heart that is seeking to know the will of God. He declared: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." More precious than gold are these words. Those who will to do his will, shall know of the doctrine. But if their human ideas, received through traditions and maxims and customs of men, are still retained as of value, they may be convinced that the words of Christ will satisfy their highest wants; that these words can comfort, encourage, strengthen, and settle them, and remove from them their unrest and uncertainty; they may feel a most earnest desire for the results following the partaking of the bread from heaven, and may even

be frank enough to express their wish, "Lord, evermore give us this bread:" yet they will reject Christ, and lose his proffered blessings. [Cf: RH 11-16-97 para. 9] p. 502, Para. 5, [1897MS].

This lesson was given to test and prove his believing disciples also. These disciples had turned away from the priests and rulers to Christ, and now Christ revealed his true relation to them. Have they genuine faith in him? or are they of the number to whom Christ said, "Ye also have seen me, and believe not"? Turning to the twelve, he said: "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." [Cf: RH 11-16-97 para. 10] p. 503, Para. 1, [1897MS].

Christ had come to the time when the truth must be spoken decidedly, that the disciples who were indeed in the Vine might be distinguished from those who had no vital connection with Christ. And here was a branch that apparently was one with the Vine; but after living with the disciples, and listening to the words of Christ, he gave evidence that he was not abiding in the Vine. [Cf: RH 11-16-97 para. 11] p. 503, Para. 2, [1897MS].

Judas was one who exerted a large influence over the disciples. He was of a commanding appearance, and had excellent qualifications. But these endowments had not been sanctified to God. His energies were devoted to self-serving, self-exaltation, and gain. Had he humbled his heart before God under this divine instruction that pointed so plainly to himself, he would no longer have remained a tempter, expressing his unbelief to his brother disciples, and thus sowing the seeds of unbelief in their hearts. [Cf: RH 11-16-97 para. 12] p. 503, Para. 3, [1897MS].

But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind the seed which he communicated to his brethren. The questioning doubts which were passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be a channel of darkness to the other disciples in the time of test and trial that was soon to come, and that was even then upon them. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called Judas a devil. [Cf: RH 11-16-97 para. 13] p. 503, Para. 4, [1897MS].

God was still unknown to Judas as a living God, a loving Father. The life of Judas was not hid with Christ in God. That poor, independent soul, separate from the spirit and life of Christ, had a hard time. He was ever under condemnation, because the lessons of Christ were always cutting him. Yet he did not become transformed, and converted into a living branch through connection with the True Vine. This dry sapling adhered not to the Vine until it grew into a fruitful, living branch. He revealed that he was the graft that did not bear fruit,--the graft that did not, fiber by fiber and vein by vein, become knit with the Vine, and partake of its life. [Cf: RH 11-16-97 para. 14] p. 503,

Para. 5, [1897MS].

The dry, disconnected sapling can become one with the parent vine stock only by being made a partaker of the life and nourishment of the living vine, by being grafted into the vine, by being brought into the closest relationship possible. Fiber by fiber, vein by vein, the twig holds fast to the lifegiving vine, until the life of the vine becomes the life of the branch, and it produces fruit like that of the vine. [Cf: RH 11-16-97 para. 15] p. 504, Para. 1, [1897MS].

This is so with the follower of Christ. When he is truly connected with Christ, he will not be like those disciples who were offended because their own minds were not spiritual. They saw the truths that pleased them; but when they came to hear something they could not explain or reason out, because they were not in vital connection with Christ, they were offended. They turned away, and walked no more with him. It was better that these fruitless branches should reveal themselves while Christ was with them. It was for this reason that the words of Christ were spoken, that these disciples might be proved to be just what they were,--not of the faith, but among those that believed not. Just as long as they were with Christ, they revealed a spirit of unbelief. They found the words of Christ opposed to their ideas and maxims, and bore no fruit as branches of the Living Vine. Mrs. E. G. White. [Cf: RH 11-16-97 para. 16] p. 504, Para. 2, [1897MS].

The lessons that Christ gave in the synagogue to all that were there assembled, come down through the ages to our time. His words come impressively to every heart, and we are to take heed to them. We are not to give them casual, but special, attention. Comparatively little attention should be given to the subject of temporal food, to satisfy temporal hunger; but that food which comes down from heaven is of the highest consequence to us. The bread of life comes to satisfy our highest spiritual demands,--the hunger of the soul. It is God's truth that is the bread of life. It is the truth that confronts the falsehood of the enemy. [Cf: RH 11-23-97 para. 1] p. 504, Para. 3, [1897MS].

All the way from the first disciple to the present time there have been those who have professed to believe in the same way that these disciples in Christ's day believed in him. These received the name of disciples; but they had not dug deep, and laid their foundation upon the Rock. Many who profess to be Christians today have not a vital connection with Christ. They do not discern their great spiritual necessity. They say, "I am rich, and increased with goods, and have need of nothing." They know not that they are wretched, and miserable, and poor, and blind, and naked. This is the sure consequence of neglecting to abide in the Vine, of neglecting to avail themselves of a personal relation to Christ. Christ cannot endure pretentious Christians,--those who do not live his character. He will spew such out of his mouth as utterly distasteful to him. [Cf: RH 11-23-97 para. 2] p. 504, Para. 4, [1897MS].

Can it be possible, one asks, that there can be any one in our church who feels such self-sufficiency as this? Time will answer this question. When reproof comes to them from God, if they are humbly seeking him, they will receive the reproof as a blessing, and will at once begin to ascertain their spiritual necessities. If they feel that they are rich in knowledge and are in need of nothing, they will take

offense, as did the disciples who turned from Christ and walked no more with him. There are many who need to be awakened by plain, decided Testimonies to discern their spiritual deficiencies. Why are they not wise? Christ answers the question. They consider themselves whole, in no need of a physician. "I am rich, and increased with goods," they say, "and have need of nothing." The disciples who turned away from Christ were of this class, and many who are reprov'd for their wrongs in this time act just as did those men to whom Christ said, "Ye also have seen me, and believe not." [Cf: RH 11-23-97 para. 3] p. 504, Para. 5, [1897MS].

But the One who is mighty in counsel says: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Then they will not reveal that they are worthless branches, separate from the True Vine, to be cast into the fire, and burned. [Cf: RH 11-23-97 para. 4] p. 505, Para. 1, [1897MS].

The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The "eyesalve," the Word of God, makes the conscience smart under its application; for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God. The sinner, beholding himself in God's great moral lookingglass, sees himself as God views him, and exercises repentance toward God and faith toward our Lord Jesus Christ. [Cf: RH 11-23-97 para. 5] p. 505, Para. 2, [1897MS].

This is the work of the Holy Spirit. Said Christ: "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. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father." [Cf: RH 11-23-97 para. 6] p. 505, Para. 3, [1897MS].

Self-sufficiency is the fatal danger of a lukewarm state. The Laodiceans boasted of a deep knowledge of Bible truth, a deep insight into the Scriptures. They were not entirely blind, else the eyesalve would have done nothing to restore their sight, and enable them to discern the true attributes of Christ. Says Christ, By renouncing your own self-sufficiency, giving up all things, however dear to you, you may buy the gold, the raiment, and the eyesalve that you may see. [Cf: RH 11-23-97 para. 7] p. 505, Para. 4, [1897MS].

The Lord sees the necessities and the peril of the soul. He came to our world in the garb of humanity, that his humanity might meet our humanity. While we were in sin, he pledged his life for us. He loves the sinner, but hates the sin. Therefore he does not leave his tempted ones with eyes that are nearly blind to their own imperfections. The man who uses the eyesalve is enabled to see himself as he is. His wretchedness is discovered; he feels his imperfections, his spiritual poverty, and his need of being healed of his spiritual malady. [Cf: RH

11-23-97 para. 8] p. 505, Para. 5, [1897MS].

The rebuke of wrong is designed for the good of the professed follower of Christ, who is misrepresenting Christ by his spirit of self-righteousness and self-sufficiency. "As many as I love," says Christ, "I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: RH 11-23-97 para. 9] p. 505, Para. 6, [1897MS].

The reception of the Word, the bread from heaven, is declared to be the reception of Christ himself. As the Word of God is received into the soul, we partake of the flesh and blood of the Son of God. As it enlightens the mind, the heart is opened still more to receive the engrafted Word, that we may grow thereby. Man is called upon to eat and masticate the Word; but unless his heart is open to the entrance of that Word, unless he drinks in the Word, unless he is taught of God, there will be a misconception, misapplication, and misinterpretation of that Word. [Cf: RH 11-23-97 para. 10] p. 506, Para. 1, [1897MS].

As the blood is formed in the body by the food eaten, so Christ is formed within by the eating of the Word of God, which is his flesh and blood. He who feeds upon that Word has Christ formed within, the hope of glory. The written Word introduces to the searcher the flesh and blood of the Son of God; and through obedience to that Word, he becomes a partaker of the divine nature. As the necessity for temporal food cannot be supplied by once partaking of it, so the Word of God must be daily eaten to supply the spiritual necessities. [Cf: RH 11-23-97 para. 11] p. 506, Para. 2, [1897MS].

As the life of the body is found in the blood, so spiritual life is maintained through faith in the blood of Christ. He is our life, just as in the body our life is in the blood. He is made unto us wisdom, and righteousness, and sanctification, and redemption, just as the bone, sinew, and muscle are nourished, and the whole man built up, by the circulation of the blood through the system. In vital connection with Christ, in personal contact with him, is found health for the soul. It is the efficacy of the blood of Christ that supplies its every need and keeps it in a healthy condition. [Cf: RH 11-23-97 para. 12] p. 506, Para. 3, [1897MS].

By reason of the waste and loss, the body must be renewed with blood, by being supplied with daily food. So there is need of constantly feeding on the Word, the knowledge of which is eternal life. That Word must be our meat and drink. It is in this alone that the soul will find its nourishment and vitality. We must feast upon its precious instruction, that we may be renewed in the spirit of our mind, and grow up into Christ, our living Head. When his Word is abiding in the living soul, there is oneness with Christ; there is a living communion with him; there is in the soul an abiding love that is the sure evidence of our unlimited privilege. [Cf: RH 11-23-97 para. 13] p. 506, Para. 4, [1897MS].

A soul without Christ is like a body without blood; it is dead. It may have the appearance of spiritual life; it may perform certain

ceremonies in religious matters like a machine; but it has no spiritual life. So the hearing of the word of God is not enough. Unless we are taught of God, we shall not accept the truth to the saving of our souls. It must be brought into the life practise. [Cf: RH 11-23-97 para. 14] p. 506, Para. 5, [1897MS].

When a soul receives Christ, he receives his righteousness. He lives the life of Christ. As he trains himself to behold Christ, to study his life and practise his virtues, he eats the flesh and drinks the blood of the Son of God. When this experience is his, he can declare, with the apostle Paul: "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." Mrs. E. G. White. [Cf: RH 11-23-97 para. 15] p. 506, Para. 6, [1897MS].

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." [Cf: RH 11-30-97 para. 1] p. 507, Para. 1, [1897MS].

In this day we have been privileged to have increased light and large opportunities, and we are held responsible for the improvement of light. This will be manifested by increased piety and devotion. Our loyalty to God should be proportionate to the light which shines upon us in this age. But the fact that we have increased light does not justify us in dissecting and judging the character of men whom God raised up in former times to do a certain work and to penetrate the moral darkness of the world. In the past the servants of God wrestled with principalities and powers, and with the rulers of the darkness of this world, and with spiritual wickedness in high places, the same as we, who bear aloft the banner of truth, do today. These men were God's noblemen, his living agencies, through whom he wrought in a wonderful manner. They were depositaries of divine truth to the extent that the Lord saw fit to reveal the truth that the world could bear to hear. They proclaimed the truth at a time when false, corrupt religion was magnifying itself in the world. [Cf: RH 11-30-97 para. 2] p. 507, Para. 2, [1897MS].

I could wish that the curtain could be rolled back, and that those who have not spiritual eyesight might see these men as they appear in the sight of God; for now they see them as trees walking. They would not then put their human construction upon the experience and works of the men who parted the darkness from the track, and prepared the way for future generations. Living down in our own generation, we may pronounce judgment upon the men whom God raised up to do a special work, according to the light given to them in their day. Though they may have been overcome with temptation, they repented of their sins; and no opportunity is left for us to depreciate their characters or to excuse sin. Their history is a beacon of warning to us, and points out a safe path for our feet if we will but shun their mistakes. These noble men sought the mercy seat, and humbled their souls before God. [Cf: RH 11-30-97 para. 3] p. 507, Para. 3, [1897MS].

Let not our voices or pens show that we are disregarding the solemn

injunctions of the Lord. Let no one depreciate those who have been chosen of God, who have fought manfully the battles of the Lord, who have woven heart and soul and life into the cause and work of God, who have died in faith, and who are partakers of the great salvation purchased for us through our precious sin bearing, sin pardoning Saviour. God has inspired no man to reproduce their mistakes, and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have his laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them,--cast into the depths of the sea. The less that is said by those who profess to believe present truth, in regard to the past mistakes and errors of the servants of God, the better it will be for their own souls, and for the souls of those whom Christ has purchased with his own blood. Let every voice proclaim the words of the first and the last, the Alpha and Omega, the beginning and the end. John heard a voice saying, "Blessed are the dead which die in the Lord from henceforth: Yea, said the Spirit, that they may rest from their labors; and their works do follow them." [Cf: RH 11-30-97 para. 4] p. 507, Para. 4, [1897MS].

"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." If you think your brethren are in error, or in danger of making strong statements and of going to extremes, in the love of Christ and in the spirit of meekness, go to them and talk the matter over with them. If you wish to be laborers together with God, if you are spiritually minded yourself, you will not seek to expose the errors and mistakes of your brethren, but will seek to correct them, and will restore the one you deem to be in danger. When this work of restoring those who err is neglected, sin lies upon those who have seen their brethren's defects, and have not followed out the gospel rule. God would have his laborers upbuild and strengthen and save those who are in danger of falling. Those who are in close connection with God, and who have a sense of the sacred character of his work, will bear one another's burdens, and so fulfil the law of Christ. This is the special work of those who believe the present truth. [Cf: RH 11-30-97 para. 5] p. 508, Para. 1, [1897MS].

Those who neglect their God-given responsibilities, and who will not take every means in their power to save those for whom Christ died from making a misstep, are neglecting his work, and are failing to be colaborers with Christ. But if, through lack of foresight, mistakes are made by men who are chosen and beloved of God, and they make haste to correct their errors as soon as their attention is called to their mistakes, shall a brother take advantage of the circumstance? Shall articles be traced by an unfriendly pen calculated to weaken the confidence of others in the man who honestly erred in judgment, when he thought he was in the right? Let those who would do this kind of work consider how they would like to have it done to themselves, were they in similar circumstances. Let them consider whether they would have received reproof in the spirit of meekness, or whether pride would have had the mastery, and they become doubly guilty in expressing, in word and attitude, sullen defiance of the reprover. Would they have been obedient to correction, and received reproof in that spirit of meekness

which yields the peaceable fruits of righteousness? [Cf: RH 11-30-97 para. 6] p. 508, Para. 2, [1897MS].

The word of caution comes down along the line to our time: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived [in your opinion of your own piety]; God is not mocked: for whatsoever a man soweth, that shall he also reap." No frost shall blight the crop, no mildew blast it, no palmerworm devour it; the harvest is sure. Then be careful what seed you sow. God calls upon every man, woman, and youth to sow precious seed in time, that with joy he may reap in eternity. [Cf: RH 11-30-97 para. 7] p. 508, Para. 3, [1897MS].

We have no time now, and should have no disposition, to stand as spectators of the great warfare between good and evil. We should be actively engaged in fighting the good fight of faith, and this will demand all the energies of the mind, all the capabilities and powers of the being. We are to be faithful soldiers, obeying the orders of the Captain of our salvation. We are not to take the Captain's place; but hourly to live in constant contact with Christ. We must know, individually, that we know the truth, not only theoretically, but practically. We must bring its divine principles into our daily life. God requires truth in the inward parts, and in the hidden part wisdom. He requires us to practise righteousness, to manifest patience, mercy, and love. We should carefully review our character in the light of the character of God, as expressed in his holy law. There should be no deviating from the perfect standard. The Lord says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Cf: RH 11-30-97 para. 8] p. 508, Para. 4, [1897MS].

Ample provision has been made that the people of God may attain perfection of character. The apostle says, "This is the will of God, even your sanctification." Let every individual draw for himself from the inexhaustible source of all moral and intellectual power, in order that he may work the works of righteousness. Through the cross of Calvary every facility is furnished whereby man may be in union with his fellow men, and in harmony with Christ in God. The Father says that he will love those who believe that Christ died for them, even as he loves his only begotten Son. The cross of Christ is the assurance that we may be complete in him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In Christ is excellence, in him is intellectual greatness and moral efficiency. [Cf: RH 11-30-97 para. 9] p. 509, Para. 1, [1897MS].

The Holy Spirit ever abides with him who is seeking for perfection of Christian character. The Holy Spirit furnishes the pure motive, the living, active principle, that sustains striving, wrestling, believing souls in every emergency and under every temptation. The Holy Spirit sustains the believer amid the world's hatred, amid the unfriendliness of relatives, amid disappointment, amid the realization of imperfection, and amid the mistakes of life. Depending upon the matchless purity and perfection of Christ, the victory is sure to him who looks unto the Author and Finisher of our faith. We shall be more than conquerors through him who hath loved us, and given himself for us. He has borne our sins, in order that through him we might have moral excellence, and attain unto the perfection of Christian

character. Our Righteousness is our substitute and surety. [Cf: RH 11-30-97 para. 10] p. 509, Para. 2, [1897MS].

Let no one think he can hide his imperfection behind men who have been chosen of God, yet who have shown weakness, who have made mistakes, and who have been guilty of sin. The Lord has recorded the mistakes and sins of his servants, not that they may be reproduced, but that their experience may serve as a danger signal, that others need not fall in going over the ground where they stumbled. If you are ambitious for self-preferment, you must overcome, or you will never enter the courts of heaven. Let selfishness be rooted out of the heart. In the life of Christ there was no fiber of selfishness. He lived not to please himself. Are you covetously retaining the means which God would have you use to his name's glory? Bear in mind that covetousness is idolatry. If you keep the commandments of God, you will love God with all your heart, mind, might, soul, and strength, and your neighbor as yourself. You will not cherish an overbearing, dictatorial spirit. There will be no place in the heavenly courts for anything save sympathy and love, kindness and goodness. Mercy, longsuffering, and tender compassion are the attributes of the character of Christ. The opposite of these attributes belong to the character of Satan, and will never find an entrance into the city of our God. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, are the fruits that appear on the Christian tree. "By their fruits ye shall know them." "They that are Christ's have crucified the flesh with the affections and lusts." Christians reveal the fact that they have a heavenly endowment. They think upon "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." Mrs. E. G. White. [Cf: RH 11-30-97 para. 11] p. 509, Para. 3, [1897MS].

"And as some [the disciples] spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." [Cf: RH 12-07-97 para. 1] p. 510, Para. 1, [1897MS].

The world's Redeemer made this the occasion of giving the disciples some lessons of great consequence to them. As they looked upon the rich adornments of the temple, he spoke to them of the calamity that was to come upon it. And carrying their minds on, he spoke of the close of this earth's history, when not merely a nation, but the whole world, would be destroyed. In the words spoken at this time, Christ has left lessons that are especially applicable to our time. "They are written for our admonition, upon whom the ends of the world are come." [Cf: RH 12-07-97 para. 2] p. 510, Para. 2, [1897MS].

"They asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and

great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." [Cf: RH 12-07-97 para. 3] p. 510, Para. 3, [1897MS].

From those who thus boldly witness for Christ, men will hear truth who never heard it before. In some hearts the seed will take root. The converting power of God will win souls from darkness to light. Some of the very men on the judgment-seat--lawyers and jurors--will embrace the truth, and in their turn will confess Christ, and show their loyalty to all the commandments of God, especially the Sabbath command, which will be made, as it has ever been, the test question. [Cf: RH 12-07-97 para. 4] p. 510, Para. 4, [1897MS].

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." Christ shows that the deeds of cruelty done to his people will be a repetition of the deeds done to him. "If the world hate you," he declared, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." [Cf: RH 12-07-97 para. 5] p. 510, Para. 5, [1897MS].

Christ shows that without the controlling power of the Spirit of God, humanity is a terrible power for evil, to hurt and destroy humanity. When men banish this Spirit, unbelief and hatred of reproof stir up satanic influence. Principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places, will unite in a desperate companionship. They will be leagued against God in the person of his saints. By misrepresentation and falsehood, they will demoralize both men and women who, to all appearances, believe the truth. False witnesses will not be wanting in this terrible work. But Christ gives the assurance: "There shall not a hair of your head perish. In your patience possess ye your souls." Christ will restore the life taken; for he is the Lifegiver: he will beautify the righteous with immortal life. [Cf: RH 12-07-97 para. 6] p. 511, Para. 1, [1897MS].

After speaking of the end of the world, Jesus came back to Jerusalem, the city then sitting in pride and arrogance, and saying, "I sit a queen, . . . and shall see no sorrow." "And when ye shall see Jerusalem compassed with armies," he said, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." [Cf: RH 12-07-97 para. 7] p. 511, Para. 2, [1897MS].

How terrible it was for Christ, whose heart overflowed with love for those whom he had purchased with human agony, to see Jerusalem fast filling up the figures of the reckoning that is kept with nations and

individuals. On another occasion, with tears in his eyes and voice, Christ 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 could not?--No] ye would not!" You would not yield up your determination to turn from the light. You resisted every measure which Heaven ordained for your peace and salvation. You have refused and rejected until mercy has exhausted her last resources. What more could I have done for my vineyard than I have done? I left no means untried in my efforts to lead you to repentance and to God, that you might live. But the arm strong to support, to shield, and to save will be found strong to execute the commands of a longsuffering God, who keeps mercy for thousands, "forgiving iniquity and transgression and sin," but who "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." Why?--Because they did the same wicked deeds as did their fathers. [Cf: RH 12-07-97 para. 8] p. 511, Para. 3, [1897MS].

The retribution to come upon Jerusalem could be delayed only a short time; and as Christ's eye rested upon the doomed city, he saw not merely its destruction, but the destruction of a world. He saw that as Jerusalem was given up to destruction, so the world will be given up to its doom. He saw the retribution that will be visited on the adversaries of God. The scenes that were transacted at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner. [Cf: RH 12-07-97 para. 9] p. 511, Para. 4, [1897MS].

A world is represented in the destruction of Jerusalem, and the warning given then comes sounding down along the line to our time: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Yes, the sea shall pass its borders, and destruction will be in its track. It will engulf the ships that sail upon its broad waters; and with the burden of their living freight, these will be hurled into eternity. [Cf: RH 12-07-97 para. 10] p. 512, Para. 1, [1897MS].

There will be calamities by land and by sea, "men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." In just the same manner that he ascended, will he come the second time to our world. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." [Cf: RH 12-07-97 para. 11] p. 512, Para. 2, [1897MS].

In this perilous time, who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bribery of the world, at the expense of the principles of righteousness? Of such it will be said, "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." O, if men would only hear the last call of mercy that God has sent to our world, warning them of temperance, righteousness, and judgment to come, truth and light and grace would be given them, to be given to the world. [Cf: RH 12-07-97 para. 12] p. 512, Para. 3,

[1897MS].

But ministers and teachers have resisted the light, refused the grace which God has richly provided for them, and abused the opportunities he has graciously presented to them. He looks from his throne, and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition. A "Thus saith the Lord" is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Invitations to repentance and the convictions of the Spirit of God are slighted. [Cf: RH 12-07-97 para. 13] p. 512, Para. 4, [1897MS].

Confirmed impenitence is the result of refusing light and of walking in the sparks of our own kindling. Those who follow this course follow a path that leads to perdition. They are called upon to come out of the world, and be separate. But the strait and narrow path does not look attractive; it is hard to enter the strait gate, and their eyes turn with longing desire to the wide gate and the broad way. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." [Cf: RH 12-07-97 para. 14] p. 512, Para. 5, [1897MS].

Fatal hardness of heart! The peace, the mercy, the grace, the exceeding great reward of obedience, are now hidden from their eyes. The irrevocable sentence of condemnation must come from the divine lips. Christ declares, "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? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [Cf: RH 12-07-97 para. 15] p. 512, Para. 6, [1897MS].

Angels are cooperating with human intelligences, watching and working to draw the world to Christ, as Christ worked to draw the Jewish nation to God. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The Lord wills not that any man shall perish, but that all shall come to him and be saved. But instead of his lovingkindness softening and subduing the soul, many of the objects of his love and mercy are encouraged to more obstinate resistance. O, that men would remember that there is a limit to the forbearance of God! They throw off all restraint, and make void his law; they establish their own perverted law, and try to force those who honor God, and keep his commandments, to trample his law under their feet; but they will find, too late, that the tenderness which they have mocked is exhausted. [Cf: RH 12-07-97 para. 16] p. 513, Para. 1, [1897MS].

The warning of Christ comes sounding down along the line to our time: "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 12-07-97 para. 17] p. 513, Para. 2, [1897MS].

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not

grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [Cf: RH 12-14-97 para. 1] p. 513, Para. 3, [1897MS].

God is in heaven, but he has delegated his work to those on this earth. This work is to represent Christ. Christ gave himself, a full, complete offering, for the life of the world: and God calls upon all men to make a complete surrender of all they have and are to him, that they may be co-laborers with Christ. This call is just; for to whom is every member of the human family indebted for his possessions?--To God, who not only gives men temporal blessings, but freely offered up his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 12-14-97 para. 2] p. 513, Para. 4, [1897MS].

God has entrusted men with his gifts, that they may represent his benevolence toward those who are poor and needy. If they have the spirit of Christ, they will reveal it unmistakably by their helpfulness to others, by a faithful discharge of their duty, by acting tenderly and kindly toward God's heritage. As God sees that his children manifest compassion toward those who are poor and needy, he will bless them as faithful stewards. [Cf: RH 12-14-97 para. 3] p. 513, Para. 5, [1897MS].

"Moreover, brethren," writes the apostle Paul, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge; and in all diligence, and in your love to us, see that ye abound in this grace also. . . . For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [Cf: RH 12-14-97 para. 4] p. 514, Para. 1, [1897MS].

To a youthful ruler who inquired of him, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This was not a hard requirement; for the ruler was not handling his own property. His goods had been entrusted to him by the Lord. The choice was left with him; he must decide for himself. Did he accept the eternal treasure? or did he decide to gratify his desire for earthly treasure, and in so doing, refuse the eternal riches?--When he heard Christ's words, "he went away sorrowful: for he had great possessions." He chose the earthly good, and lost the eternal weight of

glory. [Cf: RH 12-14-97 para. 5] p. 514, Para. 2, [1897MS].

Individually, we are tried as was the young ruler. God tests us to see if, as stewards, we can safely be trusted with the eternal riches. Shall we do as the ruler did,--fasten our grasp upon the treasures lent us by God, choosing that which appears most agreeable to the natural heart, and refusing to use our possessions as God plainly states he expects us to? or shall we take up our cross, and follow our Saviour in the path of self-denial? [Cf: RH 12-14-97 para. 6] p. 514, Para. 3, [1897MS].

Millions of people in our world are making the choice made by the young ruler. They have intelligence, but they cannot decide to be honest stewards of their Lord's goods. Many say, "I will bless and glorify myself; I will be honored as a man above his fellows." Jesus paid the price for their redemption; for their sake he became poor, that they might be rich; and yet, though wholly dependent on him for all their earthly possessions, they refuse to do his will by showing love to their fellow men. They are not willing to relieve the necessities of those around them with the means which the Lord has placed in their hands for this purpose. They refuse to appropriate the Lord's capital for the benefit of others, and hold fast to their possessions. Like the ruler, they refuse the heavenly treasure, and choose that which is agreeable to themselves. By such selfishness they prove themselves unworthy of the eternal riches. They show that they are unfit for a place in the kingdom of God; if they were allowed to enter there, they would, like the great apostate, claim everything as if they had created it, and would spoil heaven by their covetousness. [Cf: RH 12-14-97 para. 7] p. 514, Para. 4, [1897MS].

Moses was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and all the worldly benefits involved in this choice, were presented by the prince of this world. The opposite side was presented by the Prince of Light, the world's Redeemer. He held out the recompense of reward, the unsearchable riches of Christ, and showed also the path of affliction, self-denial, and self-sacrifice, that must be traveled by all who gain this reward. [Cf: RH 12-14-97 para. 8] p. 515, Para. 1, [1897MS].

The decision was left with Moses. As a free moral agent he was at liberty to choose. All heaven was interested in the matter. What would be his choice?--obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." [Cf: RH 12-14-97 para. 9] p. 515, Para. 2, [1897MS].

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." This is a lesson for all who would render true service to God. We must not venture to remain where our associations will tend to draw us away from God, and to obscure our view of the reward of obedience. [Cf: RH 12-14-97 para. 10] p. 515, Para. 3, [1897MS].

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn responsibility to obey God. His present and eternal happiness depends upon his willing obedience to the divine requirements. Man's will and inclination are to be wholly yielded to God. When this is done, man will cooperate with God, showing, by precept and example, that he has chosen to be, in all his ways, under the control of his Maker. God rejoices when, like Moses, his children choose rather to serve him than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience, sorrow. God and the angels rejoice over every victory gained by the Christian; but when temptation overcomes the soul, there is sorrow in heaven. [Cf: RH 12-14-97 para. 11] p. 515, Para. 4, [1897MS].

While in this world, men are tested by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"--the grace of Christian liberality. "To do good and to communicate forget not." By "communicate," the apostle does not here mean "to speak;" for in the verse previous he has said, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." By this "communicating" the apostle means Christian liberality. God desires that the bounties which he has freely given to his children shall be communicated to those who are in need. By this communication, by the utterance of kindly words, accompanied by deeds of love, those who work for God will find entrance to hearts, and will win others to Christ. [Cf: RH 12-14-97 para. 12] p. 515, Para. 5, [1897MS].

"Charge them that are rich in this world," says the apostle, "that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." God would have those whom he has blessed with means, take of their abundance, and relieve the necessities of the poor. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 12-14-97 para. 13] p. 516, Para. 1, [1897MS].

God's children should be educated to see that he has claims upon them. As regularly as the seasons come round, he gives us the harvest of the earth. His liberality is constant and systematic; and our returns to him are to be made in accordance with the gifts which day by day he bestows upon us. The steady, unflinching flow of Jehovah's goodness testifies of his love and benevolence. Then shall we not, with hearts filled with gratitude for all his blessings, respond by dispensing his gifts as faithful stewards? [Cf: RH 12-14-97 para. 14] p. 516, Para. 2, [1897MS].

All classes are entrusted with the Lord's gifts, and none are exempt

from the work of Christian beneficence. There will be those who, by their unfaithfulness, will make God's benevolence to them a curse. The blessings that are shut up to the service of self, work harm instead of benefit, and God will withdraw his gifts from the unfaithful steward. Let us carefully follow God's directions in the use of what he has given us; and as we do this, he will supply grace for every time of need; for he is acquainted with the desires of the heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our blessings to those around us, not from compulsion, but because he has, for our own good, made us laborers together with him. He has ordained that we shall carry forward his work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In his strength we can do this; for he is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work." Mrs. E. G. White. [Cf: RH 12-14-97 para. 15] p. 516, Para. 3, [1897MS].

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Cf: RH 12-21-97 para. 1] p. 516, Para. 4, [1897MS].

The means which the Lord has employed in the gracious provision of his mercy, to soften and subdue the objects of his love, have, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression. Even as far back as the days of David, this led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law." [Cf: RH 12-21-97 para. 2] p. 516, Para. 5, [1897MS].

Because of the goodness and longsuffering of God, many have been led to consider and appreciate his mercy and lovingkindness, and this has led them to repentance. On the other hand, many have become more careless, and have abused his mercy. To their own loss and shame, they have followed the will of Satan, irrespective of the retribution that will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of his honor and his glory. He will not have his laws trifled with. Men cannot with impunity treat them with indifference and defiance. [Cf: RH 12-21-97 para. 3] p. 516, Para. 6, [1897MS].

If God had decided, in his councils in heaven, to visit the transgressors of his law with instant death, there would have resulted a much greater restriction of the inclination to do those things that are offensive to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they had no love for God. But the Lord's arrangement, made in council with his only begotten Son, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but he would compel no man's service. If the love displayed in his longsuffering and patience could not bring them to repentance and perfect surrender to the laws of his kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If men love transgression, and choose to disregard his laws, after sufficient test and trial their case is forever decided. God cannot have such as members of his family in heaven. Their punishment will be in accordance with the character of their defiance and rebellion

against God. [Cf: RH 12-21-97 para. 4] p. 517, Para. 1, [1897MS].

A vast reformation would be wrought in the world if the veil of the future could be lifted, and all could see that very soon there is to be a change in the attitude of God, in his dealings with the perversity of man; that there are limits to divine mercy and forbearance. There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such that "sudden destruction cometh upon them," "and they shall not escape." [Cf: RH 12-21-97 para. 5] p. 517, Para. 2, [1897MS].

The present time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of assurance, of joy, for all who will be benefited thereby, for all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there are those who will not come to the light, who despise the truth because it exposes error and transgression and sin; and as a result, boldness in transgression is becoming all-pervading. [Cf: RH 12-21-97 para. 6] p. 517, Para. 3, [1897MS].

The time is very near when men will reach the prescribed limits. They have now almost exceeded the bounds of the longsuffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting." [Cf: RH 12-21-97 para. 7] p. 517, Para. 4, [1897MS].

The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and their entrusted means to advance the Lord's work. While many have reduced the Word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that this law is a hard, rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them; and those supposed to be hardened sinners will be found to have hearts as tender as a child's, because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place and take their crown. [Cf: RH 12-21-97 para. 8] p. 517, Para. 5, [1897MS].

In all parts of the world there are diligent students of the Word of prophecy, who are obtaining light, and still greater light, from their study of the Scriptures. This is true of all nations, of all tribes, and of all peoples. Many will come from the grossest error, and will take the place of those who have had opportunities and privileges, and have not prized them. These have worked out their own salvation with

fear and trembling, lest they should become deficient in doing the ways and will of God; while those who have had great light have, through the perversity of their own natural heart, turned away from Christ because [they are] displeased with his requirements. Even many supposed to be heathen will take the side of Christ, while those who become offended, as did the disciples in the synagogue at Capernaum, will go away, and walk no more with him. [Cf: RH 12-21-97 para. 9] p. 518, Para. 1, [1897MS].

From time to time the Lord has made known the manner of his working. He is mindful of what is passing upon the earth; and when a crisis has come, he has revealed himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, he has often permitted matters to come to a crisis, that his interference might be marked. Then he has made known the fact that there is a God in Israel who will sustain and vindicate his people. [Cf: RH 12-21-97 para. 10] p. 518, Para. 2, [1897MS].

In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the earth. Yet mercy was mingled with judgment. Noah and his family were saved, but the wicked inhabitants of the world were swept away. In the destruction of Sodom and Gomorrah, also, when fire came down from heaven and destroyed those wicked cities, we see that the Lord will interfere for his people. [Cf: RH 12-21-97 para. 11] p. 518, Para. 3, [1897MS].

In these last days wicked men and professed Christians will harmonize in their hatred of the law of God. Then the crisis will come; then we shall see the class specified in Mal. 3:13-15: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here is a company of disaffected professed Christians, whose chief business is to murmur, and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much that is displeasing in others. [Cf: RH 12-21-97 para. 12] p. 518, Para. 4, [1897MS].

But while they are murmuring, and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "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. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Cf: RH 12-21-97 para. 13] p. 518, Para. 5, [1897MS].

In this time of prevailing iniquity, the Protestant churches that have rejected a "Thus saith the Lord," will reach a strange pass. They will

be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life. [Cf: RH 12-21-97 para. 14] p. 519, Para. 1, [1897MS].

And what effect will these attempts of men to make void the law of God have upon the righteous? Will they be intimidated by the almost universal scorn that is put upon the law of God? Will the true believers in the "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?--No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precepts will become more dear and valuable. It is the ones who have been faithful stewards of the grace of God, whose love for God's commandments grows with the contempt which all around would put upon them. [Cf: RH 12-21-97 para. 15] p. 519, Para. 2, [1897MS].

When the defiance of God's law is almost universal, when his people are pressed in affliction by their fellow men, God will interpose. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the Word of God, and for the testimony of Jesus Christ, which they held,--then the prayer will ascend from every true child of God: "It is time for thee, Lord, to work: for they have made void thy law." The fervent prayers of his people will be answered; for God loves to have his people seek him with all the heart, and depend upon him as their deliverer. He will be sought unto to do these things for his people, and he will arise as their protector and avenger. "Shall not God avenge his own elect, which cry day and night unto him? Mrs. E. G. White. [Cf: RH 12-21-97 para. 16] p. 519, Para. 3, [1897MS].

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." This was the only charge that could be brought against Christ. But these words had been misstated and misapplied. Christ had said, "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body." [Cf: RH 12-28-97 para. 1] p. 519, Para. 4, [1897MS].

Priests and rulers, with many others, taunted him with this false statement. While he hung upon the cross, it was repeated in mockery by the scribes and Pharisees, and echoed by the multitude. "They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself." But though misstated, Christ's words were being fulfilled. Publicity was given to them, and they were made more impressive by the proclamations of his enemies. [Cf: RH 12-28-97 para. 2] p. 519, Para.

5, [1897MS].

"Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." Would they have believed on him had he come down?--No. In the resurrection of Lazarus a convincing proof had been given of Christ's divinity. It was not evidence that the priests and rulers needed. This they had; but in spite of it, they sought for false witnesses, that they might mislead the minds of the people, and prejudice them against the truth. [Cf: RH 12-28-97 para. 3] p. 520, Para. 1, [1897MS].

In the parable of the rich man and Lazarus a representation is given of those who refuse light. While the rich man was suffering the punishment of his sins, he asked that Lazarus might be sent to warn his brethren, lest they also share his fate. Abraham is represented as saying to him: "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Yet to the Jews one had come who had been raised from the dead. Among them was Lazarus, who had lain four days in the grave, but who was now a living witness of the power of Christ. But in spite of this, the priests not only plotted to put Christ to death, but Lazarus also; for he was likely to be an obstacle in the way of killing Christ. [Cf: RH 12-28-97 para. 4] p. 520, Para. 2, [1897MS].

Those who placed Christ before the world, hanging on the cross between two thieves, bruised and wounded, bore a testimony to his work. Many heard the words of mockery addressed to him as he hung on the cross; for they were spoken in no whispered tones. Thus a testimony to Christ's claims was borne in the hearing of thousands. Many minds entered on a track of thought that increased in intensity and earnestness as they searched the Scriptures for themselves. The conviction forced itself upon their minds that Jesus was the Messiah. [Cf: RH 12-28-97 para. 5] p. 520, Para. 3, [1897MS].

Those who in derision uttered the words, "He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God," little thought that their testimony would sound down the ages. But although spoken in mockery, never were words more true. They led men to search the Scriptures for themselves. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by searching the Scriptures and comparing passage with passage, they saw the meaning of Christ's mission. They saw that free forgiveness was provided by him whose tender mercy embraces the whole world. They read the prophecies regarding Christ, and the promises so full and free, pointing to a fountain opened for Judah and Jerusalem. Hope sprang up in their hearts as they read the words:-- [Cf: RH 12-28-97 para. 6] p. 520, Para. 4, [1897MS].

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou

shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land be any more termed Desolate: but thou shalt be called, Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. . . . Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." [Cf: RH 12-28-97 para. 7] p. 520, Para. 5, [1897MS].

Never before was there such a general knowledge of Jesus as when he hung upon the cross. He was lifted up from the earth, to draw all unto him. Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, was the light of truth to shine. With John they would proclaim, "Behold the Lamb of God, which taketh away the sin of the world." Truth is truth, and will remain truth, and in the end will triumph gloriously. The lamp of life is trimmed by the hand that lighted it. The Jewish leaders sought to remove it from the earth, but it shone on, and irradiated the world. Christ rose from the grave, and over the rent sepulcher of Joseph he proclaimed, "I am the resurrection and the life." Men in this age will repeat the history of the past. By their falsehoods they think that they can quench the light of the world, but their efforts only make the light shine brighter. [Cf: RH 12-28-97 para. 8] p. 521, Para. 1, [1897MS].

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." As Christ's mother stood by the cross upon which he hung, she realized the truth of the words spoken by Simeon, when he took the infant Saviour in his arms and blessed him. "Mine eyes have seen thy salvation," he said, "which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed." [Cf: RH 12-28-97 para. 9] p. 521, Para. 2, [1897MS].

That time had come. The hearts of the persecutors, the revilers, the murderers, were indeed revealed. Attributes which form character were developed. Unbelieving Israel took sides with the first great apostate. [Cf: RH 12-28-97 para. 10] p. 521, Para. 3, [1897MS].

Christ, bearing the sin of the world, seemed to be deserted; but he was not wholly left alone. John stood close by the cross. Mary had fainted in her anguish, and John had taken her to his house, away from the harrowing scene. But he saw that the end was near, and he brought her again to the cross. Even in his dying hour, Christ remembered his mother. He saw her distress, and he said to her, "Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." This thoughtful care lifted a weight from Mary's mind; she would no longer be obliged to choose her own home, and run the risk of offending her relatives; for Christ's wish was law. Christ knew what she most needed,--the tender

sympathy of one who loved her because she loved Jesus. [Cf: RH 12-28-97 para. 11] p. 521, Para. 4, [1897MS].

"Now from the sixth hour there was darkness over all the land until the ninth hour." Human passions were raging at the foot of the cross when the earth was bereft of the light of the sun. The Sun of Righteousness was withdrawing his light from the world, and nature sympathized with her dying Author. A great darkness clothed the earth as with sackcloth of hair, and enshrouded the cross. It was as if the sun in its noonday splendor had been blotted out. Thus was represented the night of woe that was settling down on the Jewish nation. [Cf: RH 12-28-97 para. 12] p. 521, Para. 5, [1897MS].

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" These words would not be misunderstood, but priests and rulers interpreted them to suit their own understanding. With bitter contempt and scorn, they said, "This man calleth for Elias." Jesus said, "I thirst." These words, which should have awakened compassion in every heart, were held up to ridicule by the priests, in whose hearts humanity was eclipsed by satanic malignity. One of the hardened Roman soldiers, touched with pity as he looked at the parched lips, took a stalk of hyssop, and dipping it in a vessel of vinegar, lifted it to the Saviour's lips. But from the mockers came the words, "Let be, let us see whether Elias will come to save him." [Cf: RH 12-28-97 para. 13] p. 522, Para. 1, [1897MS].

This scene was transacted in the sight of heaven and earth. Angels beheld the pitiless scorn and contempt shown to Jesus by those who should have acknowledged him as the Messiah. To this length they were led when unrestrained by the Lord of heaven. So it is with all religious zealots who separate from heavenly influences. [Cf: RH 12-28-97 para. 14] p. 522, Para. 2, [1897MS].

Again came the cry, as of one in mortal agony, "It is finished." "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Christ, the Majesty of heaven, the King of glory, was dead. The Jewish leaders had crucified the Son of God, the long-expected Messiah, him (so the people had hoped) who was to bring about so many reforms. They refused the only One who could save them from national ruin. [Cf: RH 12-28-97 para. 15] p. 522, Para. 3, [1897MS].

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Those who had induced the people to release Barabbas and crucify Christ, now trembled with terror. They were conscious of the wicked deed they had done. They realized that they had shed the blood of the Son of God. This blood they had invoked on themselves, saying, "His blood be on us, and on our children." Christ had prayed, "Father, forgive them; for they know not what they do." But they made this prayer an impossibility; for they would not be convicted, they would not repent and be converted. [Cf: RH 12-28-97 para. 16] p. 522, Para. 4, [1897MS].

Christ has said, "If they have persecuted me, they will also persecute you." There is no greater evidence that Satan is working than that those who profess to be sanctified to God's service persecute their fellow beings because they do not believe the same doctrine that they

themselves believe. These will rush with fury against God's people, stating as true that which they know to be untrue. Thus they show that they are inspired by him who is an accuser of the brethren, and a murderer of the saints of God. But if God permits tyrants to do with us as the priests did with his Son, shall we give up our faith, and go back to perdition? It is not because God does not care for us that he permits these things to be; for he declares, "Precious in the sight of the Lord is the death of his saints." [Cf: RH 12-28-97 para. 17] p. 522, Para. 5, [1897MS].

With Satan at their head to imbue them with his spirit, men may afflict God's people, they may cause pain to the body, they may take away their temporal life; but they cannot touch the life that is hid with Christ. We are not our own. Soul and body, we have been bought with the price paid on the cross of Calvary; and we are to remember that we are in the hands of him who created us. Whatever Satan may inspire evil men to do, we are to rest in the assurance that we are under God's charge, and that by his Spirit he will strengthen us to endure. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight." [Cf: RH 12-28-97 para. 18] p. 523, Para. 1, [1897MS].

The time is soon to come when the Lord will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Those who love God need not be surprised if those who claim to be Christians are filled with hatred because they cannot force the consciences of God's people. Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of God's heritage. They may indulge in false accusations now, they may deride those whom God has appointed to do his work, they may consign his believing ones to prison, to the chain-gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. For every drop of blood drawn forth by torture, for all they have burned with fire, they will receive punishment. God will reward them double for their sins. They have drunk the blood of the saints, and have become intoxicated with exultation. God says to his ministers of judgment: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Mrs. E. G. White. [Cf: RH 12-28-97 para. 19] p. 523, Para. 2, [1897MS].

January 27, 1897 MS-7-1897 "Sunnyside," Cooranbong, N.S.W. Again and again the Lord has sent testimonies of warning, or reproof, and instruction to his people; but so long as the men who stand in responsible positions continue to resist the Spirit of God, and determinedly follow their own unsanctified way and will, as revealed in

Minneapolis and since; so long as they persist in holding power over those with whom they are connected, thus placing a mould upon the work that is detrimental to its healthful growth, and weaving into all the working of the cause of God methods and principles which the Lord has testified should not exist, he will overthrow, overthrow, overthrow, until the holy places are cleansed from their moral defilement. The Lord has declared that he will not serve with their sins. Although professing to have a knowledge of divine things, they reveal that they have no vital connection with the sap vessels of the parent stock. The result is that human wisdom takes the place of the divine. [Cf: 1888 Mtl. p. 1636 para. 01] p. 523, Para. 3, [1897MS].

The destiny of such men will be an ultimate separation from Christ, as complete as that of the dead branch that has been severed from the vine. In heart they separated from Jesus years ago, and have become like the unfruitful tree of which the Owner of the vineyard said, "Behold, these three years I come seeking fruit of this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it and if it bear fruit, well; and if not, then after that thou shalt cut it down." [Cf: 1888 Mtl. p. 1636 para. 02] p. 524, Para. 1, [1897MS].

"Then after that." What meaning is there in these words? In them there is a lesson for all who are connected with the work of God. A period of probation was granted to the tree that bore no fruit. And in like manner God bears long with his people. But to those who have had great advantages, and who are standing in positions of high and sacred trust, and yet bear no fruit, Christ says, "Cut it down: why cumbereth it the ground?" There must be work corresponding with the sacredness of the truth they have had placed before them. Old things must pass away; all things must become new. [Cf: 1888 Mtl. p. 1637 para. 01] p. 524, Para. 2, [1897MS].

Some of the Jews had brought to Jesus the story of the Galileans whom Pilate had slain at the foot of the altar, thinking that it was because of their wickedness that this had happened unto them, and that they were deservedly suffering for their sins. But the great Teacher had a lesson for his hearers. He said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all the men that dwelt in Jerusalem? I tell ye, Nay; but except ye repent, ye shall all likewise perish." [Cf: 1888 Mtl. p. 1637 para. 02] p. 524, Para. 3, [1897MS].

The Lord is gracious, long-suffering, and of tender compassion. But his promised blessings are upon condition of obedience. God had done everything that he could for Sodom; but her inhabitants would not keep the commandments of God. Three angels disguised as men appeared to Abraham as he sat in the door of his tent. They were strangers to Abraham, but he treated them courteously, and supplied all their necessities as human beings, knowing not that one of those whom he entertained was no less than the Son of God. [Cf: 1888 Mtl. p. 1637 para. 03] p. 524, Para. 4, [1897MS].

"And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that thing which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." [Cf: 1888 Mtl. p. 1638 para. 01] p. 524, Para. 5, [1897MS].

Through God's word the light has been shining upon his people. Will those thus privileged appreciate their blessings? Will that which is wrong, in action, in spirit, and in thought, be renounced? Those who bear some good fruit must be pruned and purified from all common sensual things, from selfishness, ungodliness and deception in any line of business, and from greed expressed in any transaction in trade with their fellow-men. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory, not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: 1888 Mtl. p. 1638 para. 02] p. 525, Para. 1, [1897MS].

But this has not been the fruit borne by those in sacred positions of trust. There are those who have professed godliness have been severe and harsh and unmerciful to those who have had less responsibilities to bear. How harsh their judgment has been. How hard the hearts, how insensible to sympathy of those who have expatiated on the mistakes of their fellow-men. [Cf: 1888 Mtl. p. 1639 para. 01] p. 525, Para. 2, [1897MS].

Christ has declared, "All ye are brethren." But how little of brotherly love has been manifested. The masterful, selfish, overbearing spirit will prove a curse in any line of business, but the injury it does to the work and cause of God is beyond the estimate that finite man can place upon it. At the very heart of the work they have lied against the truth. Deception, fraud, selfishness and covetousness which is idolatry has been brought in and mingled with the sacred offerings. Are there any so far deceived, so blinded, that they cannot distinguish the sacred from the common? [Cf: 1888 Mtl. p. 1639 para. 02] p. 525, Para. 3, [1897MS].

Every church, although imperfect, is dear to the heart of Christ. He knows every member by name. Those who are meek and lowly in heart are precious in his sight. He will be sanctified in those that draw near unto him. The man who loves and fears God will cease to think highly of

his outward advantages. He will no aspire to be the greatest. [Cf: 1888 Mtl. p. 1640 para. 01] p. 525, Para. 4, [1897MS].

The overbearing spirit manifested in the Review and Herald Office in lording it over God's heritage has been looked upon by the God of heaven with indignation. They have brought into the sacred work of God principles that he hates,--principles which if carried out, would bring the sharp axe to the root of the tree. Had they loved God supremely, they would have loved the children of God, they would have loved all mankind with the love that is expressed in the life of Christ. It is the absence of the love of Christ that causes the Lord to pronounce the sentence, "Cut it down: why cumbereth it the ground?" [Cf: 1888 Mtl. p. 1640 para. 02] p. 525, Para. 5, [1897MS].

God calls for decided changes in his work proportionate to the elevated character of the truth of these last days. Unless those repent who have been handling sacred things in the spirit manifested by the great apostate, their candlestick will be removed out of his place. The message of God is, "Remember then from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." [Cf: 1888 Mtl. p. 1640 para. 03] p. 526, Para. 1, [1897MS].

These things have been opened before me in clear lines. I have seen that a cloud hangs over Battle Creek. The councillors in the office have done strange things, and have offered strange fire. I tell you in the name of the Lord, Advance no farther in your work of loading down by bearing such institutions as the Health Retreat. Take your hands off from the Pacific Press. You who are so deeply at fault in your principles and practices, and under the reproof of God, cannot manage the interests with which you are connected. In the books of heaven it is written against you, "Thou art weighed in the balances, and art found wanting." [Cf: 1888 Mtl. p. 1641 para. 01] p. 526, Para. 2, [1897MS].

Stop where you are. You cannot retrieve your past record by seeking to reconstruct, reorganize, and consolidate other institutions with the institutions so defective in Battle Creek. I cry to you in the name of the Lord, No, No. Leave the Pacific Press under God's theocracy, and humble your hearts before God before it is everlastingly too late. The great day of God is coming when every man shall be known as God knows him. [Cf: 1888 Mtl. p. 1641 para. 02] p. 526, Para. 3, [1897MS].

The managers of the Pacific Press need to humble their hearts before God. They need to walk in all humility. The Lord will overturn until there is a reformation in our institutions. The men who ought to be filled with faith in this most sacred truth ever presented to mortals, the men who handle sacred trusts, are not all true watchmen. The Holy Spirit has often been in your midst, but these men, whose hearts should have been open to receive the heavenly messengers, were closed to its entreaties. They have ridiculed, mocked, and derided God's servants who have borne to them the message of mercy from heaven. Some have trifled with the precious things of God which are light and truth and grace. Had these men no fear that the sin of blasphemy might be committed by them. They would certainly fear were they not blinded by the enemy. Poor foolish, deluded souls. They know not the things that make for their peace. God has said, "The heart is deceitful above all things,

and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." [Cf: 1888 Mtl. p. 1641 para. 03] p. 526, Para. 4, [1897MS].

6 T (1900)--"Go ye into all the world, and preach the gospel to every creature," is the Saviour's command to His workers. But this plain direction has been disregarded. Though the light has been given again and again, men have been called from their fields of labor to spend weeks in attending a ministerial institute. There was a time when this was necessary, because our own people opposed the work of God by refusing the light on the righteousness of Christ by faith. This they should have received and should have imparted with heart and voice and pen, for it is their only efficiency. They should have labored under the Holy Spirit's direction to give the light to others. [Cf: 1888 Mtl. p. 1643 para. 01] p. 526, Para. 5, [1897MS].

God's Messengers--The Lord would have His people divested of everything unscriptural in regard to the ministry. The men called to the ministry should not be made idols of; they should not be looked upon with superstitious reverence; and because of the power vested in them through their office, sin in them should not lose its offensiveness. Their very office makes sin in them more exceedingly sinful, for in committing sin they make themselves the ministers of sin, the agents of Satan, through whom he can work with success to perpetuate sin. [Cf: 1888 Mtl. p. 1644 para. 01] p. 527, Para. 1, [1897MS].

All should bear in mind that Satan's special efforts are directed against the ministry. He knows that it is but a human instrumentality, possessing no grace or holiness of its own. He knows that it is an agent that God has ordained to be a powerful means for the salvation of souls and is efficacious only as God, the eternal Spirit, makes it so. He knows that the treasure of the gospel is in earthen vessels, that it is God's power alone that can make them vessels of honor. They may cultivate the vineyard, a Paul may plant and an Apollos water, but God alone can give the increase. [Cf: 1888 Mtl. p. 1644 para. 02] p. 527, Para. 2, [1897MS].

God has never left His church without a witness. In all the scenes of trial and proving, of opposition and persecution amidst moral darkness, through which the church has passed, God has had men of opportunity who have been prepared to take up His work at different stages and carry it forward and upward. Through patriarchs and prophets He revealed His truth to His people. Christ was the teacher of His ancient people as verily as He was when He came to the world clothed in the garments of humanity. Hiding His glory in human form, He often appeared to His people and talked with them "face to face, as a man speaketh unto his friend." He, their invisible Leader, was enshrouded in the pillar of fire and of cloud, and spoke to His people through Moses. The voice of God was heard by the prophets whom He had appointed to a special work and to bear a special message. He sent them to repeat the same words over and over again. He had a message prepared for them that was not after the ways and will of men, and this He put in their mouths and had them proclaim. He assured them the Holy Spirit would give them language and utterance. He who knew the heart would give them words with which to reach the people. [Cf: 1888 Mtl. p. 1644 para. 03] p. 527, Para. 3,

[1897MS].

The message might not please those to whom it was sent. They might not wish for anything new, but desire to go right on as they had been doing; but the Lord stirred them up with reproofs; He rebuked their course of action. He infused new life in those who were sleeping at their post of duty, who were not faithful sentinels. He showed them their responsibility, and that they would be held accountable for the safety of the people. They were watchmen who were not to sleep day nor night. They were to discern the enemy, and give the alarm to the people, that everyone might be at his post, that the watching foe might not obtain the least advantage. [Cf: 1888 Mtl. p. 1644 para. 04] p. 527, Para. 4, [1897MS].

Responsibilities of God's Watchmen--And today the Lord declares to His watchmen that if they are unfaithful and do not warn the people who are in peril, they will be taken away in their sins. "His blood," He says, "will I require at thine hand." But if His messengers lift up their voices in reproof and warning, to turn men from their wicked ways, and those souls will not hear, then the watchman is clear; the offender against God will be taken in his sins; his blood will be upon his own soul. [Cf: 1888 Mtl. p. 1645 para. 01] p. 527, Para. 5, [1897MS].

These solemn matters are set before me in clear lines. God has appointed apostles, pastors, evangelists, 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 to the unity of the faith. God declares to His people, "Ye are God's husbandry, ye are God's building." There must be a continual advancement. Step by step His followers must make straight paths for their feet, lest that which is lame be turned out of the way. Those who would labor for God must work intelligently to replenish the deficiencies in themselves and glorify the Lord God of Israel by standing in the light, working in the light of the Sun of Righteousness. Thus they will carry the church forward and upward and heavenward, making its separation from the world more and more distinct. [Cf: 1888 Mtl. p. 1645 para. 02] p. 528, Para. 1, [1897MS].

As they assimilate their character to the divine Pattern, men will not guard their own personal dignity. With jealous, sleepless, loving, devoted interest, they will guard the sacred interest of the church from the evil which threatens to dim and cloud the glory that God intends shall shine forth through her. They will see that Satan's devices have no place or countenance in her by encouraging faultfinding, gossiping, evilspeaking, and accusing of the brethren; for those things would weaken and overthrow her. [Cf: 1888 Mtl. p. 1645 para. 03] p. 528, Para. 2, [1897MS].

The Controversy Waxes Stronger--There never will be a time in the history of the church when God's worker can fold his hands and be at ease, saying, "All is peace and safety." Then it is that sudden destruction cometh. Everything may move forward amid apparent prosperity; but Satan is wide-awake, and is studying and counseling with his evil angels another mode of attack where he can be successful. The contest will wax more and more fierce on the part of Satan; for he is moved by a power from beneath. As the work of God's people moves forward with sanctified, resistless energy, planting the standard of

Christ's righteousness in the church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which, if possible, will deceive the very elect. [Cf: 1888 Mtl. p. 1645 para. 04] p. 528, Para. 3, [1897MS].

Our work must be an earnest one. We are not to fight as those that beat the air. The ministry, the pulpit, and the press demand men like Caleb, who will do and dare, men whose eyes are single to detect the truth from error, whose ears are consecrated to catch the words from the faithful Watcher. And the Spirit from the throne of God will make itself felt upon a degenerate Christianity, a corrupt world, ready to be consumed by the long-deferred judgments of an offended God. [Cf: 1888 Mtl. p. 1645 para. 05] p. 528, Para. 4, [1897MS].

Hatred of Reproof--There is danger now of men's losing sight of the important truths applicable for this period of time, and seeking for those things that are new and strange and entrancing. Many, if reproved by the Spirit of God through His appointed agencies, refuse to receive correction, and a root of bitterness is planted in their hearts against the Lord's servants who carry heavy, disagreeable burdens. There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections and encourage an estrangement from God. They have not the moral courage to do the things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord and hate him who reproveth at the gate. [Cf: 1888 Mtl. p. 1646 para. 01] p. 528, Para. 5, [1897MS].

This very refusal to heed the admonitions which the Lord sends gives Satan every advantage to make of them the bitterest enemies of those who have told them the truth. They become falsifiers of those who have borne to them the message from the Lord. [Cf: 1888 Mtl. p. 1646 para. 02] p. 529, Para. 1, [1897MS].

The man who rejects the word of the Lord, who endeavors to establish his own way and will, tears to pieces the messenger and message which God sends in order to discover to him his sin. His own inclinations have influenced his conduct, and he has built himself up in a wrong way. The divine rule is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But he would not do this. As a man thinketh, so is he. From within, out of the heart, proceed evil thoughts inspired by Satan. He begins to quibble at technicalities and manners. The spirit of Satan links him up with the enemy to bear a word of criticism on less important themes. The truth becomes of less and still less value to him. He becomes an accuser of his brethren, etc., and changes leaders. The outside world has a greater weight with him than has the flood of light that God has poured in upon the world in messages that he has given, and which he once rejoiced in. [Cf: 1888 Mtl. p. 1646 para. 03] p. 529, Para. 2, [1897MS].

Oh, how many things have developed since he became so full of hatred against God because his dangers and wrongs were brought before him! He

has allowed wicked thoughts to strengthen and prevail because, day by day, he has not eaten of the flesh and drunk of the blood of the Son of God, because he has not become a partaker of the divine nature. The things which come from within defile the man. How corrupt then must be the source from which these evils have taken their rise! [Cf: 1888 Mtl. p. 1646 para. 04] p. 529, Para. 3, [1897MS].

The Fatal Choice--Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, "Not this Man, but Barabbas." Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His Church. He says, "I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify." Let the sin of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is. [Cf: 1888 Mtl. p. 1646 para. 05] p. 529, Para. 4, [1897MS].

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." [Cf: 1888 Mtl. p. 1646 para. 06] p. 529, Para. 5, [1897MS].

The Light of Truth--Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle--to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, "They are too positive; they talk too strongly." They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God. [Cf: 1888 Mtl. p. 1647 para. 01] p. 529, Para. 6, [1897MS].

Men of Opportunity--Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer.

But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding--men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins. [Cf: 1888 Mtl. p. 1647 para. 02] p. 530, Para. 1, [1897MS].

Satan's Vehement Work--The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect. Even in our day there have been and will continue to be entire families who have once rejoiced in the truth, but who will lose faith because of calumnies and falsehoods brought to them in regard to those whom they have loved and with whom they have had sweet counsel. They opened their hearts to the sowing of tares; the tares sprang up among the wheat; they strengthened; the crop of wheat became less and less; and the precious truth lost its power to them. For a time a false zeal accompanied their new theories, which hardened their hearts against the advocates of truth as did the Jews against Christ. [Cf: 1888 Mtl. p. 1647 para. 03] p. 530, Para. 2, [1897MS].

Under the zeal of Satan, some have for a time the appearance of men in a flourishing condition; but it is only for a season. Satan carried them so far that they do despite to the Spirit of God. They spread themselves like a green bay tree. The Lord suffers them for a time. He allows them to manifest their envy and hatred against the people of God, as He has allowed Satan to develop his character, that he might stand before the heavenly universe, before the worlds unfallen, and the fallen world, in his true attributes, as a deceiver, an accuser of the brethren, a murderer at heart. [Cf: 1888 Mtl. p. 1648 para. 01] p. 530, Para. 3, [1897MS].

Erect Barriers Against the Enemy--Many who now claim to believe the truth, but who have no anchor, will be bound up with Satan's party. Those who have not worked on God's side of the question will be left to prove a stumbling block to those who have gained a living experience for themselves. Let every minister, in the place of standing to criticize and question, to doubt and oppose, if there is the semblance of a chance to do so, be now employed in erecting barriers against the wily foes. Rather than fight against those whom the Lord has sent to save these, let His people pray fervently and continually for the power of God's grace, and that the Captain of the Lord's host will take the field. Rather than sit in judgment upon men whom God has accepted to do Him service, let the burden of their prayer be, night and day, that the Lord may send forth more laborers into His vineyard. Ministers, do not dishonor your God and grieve His Holy Spirit, by casting reflections on the ways and manners of the men He would choose. God knows the character. He sees the temperament of the men He has chosen. He knows that none but earnest, firm, determined, strong-feeling men will view this work in its vital importance, and will put such firmness and decision into their testimonies that they will make a break against the barriers of Satan. [Cf: 1888 Mtl. p. 1648 para. 02] p. 530, Para. 4, [1897MS].

God gives men counsel and reproof for their good. He has sent His message, telling them what was needed for the time--1897. Did you accept the message? Did you heed the appeal? He gave you opportunity to come up armed and equipped to the help of the Lord. And having done all, He told you to stand. But did you make ready? Did you say, "Here am I; send me"? You sat still and did nothing. You left the word of the Lord to fall unheeded to the ground; and now the Lord has taken men who were boys when you were standing at the forefront of the battle, and has given to them the message and the work which you did not take upon you. Will you be stumbling blocks to them? Will you criticize? Will you say, "They are getting out of their place"? Yet you did not fill the place they are now called to fill. [Cf: 1888 Mtl. p. 1648 para. 03] p. 531, Para. 1, [1897MS].

Oh, why will men be hindrances, when they might be helps? Why will they block the wheels, when they might push with marked success? Why will they rob their own soul of good and deprive others of blessing that might come through them? These rejecters of light will remain barren deserts, where no refreshing, healing waters flow, and their ministrations as barren of moisture as were the hills of Gilboa, where there was neither dew nor rain. They are not clothed with divine unction and convey no blessing to others. They might humble their hearts and confess their wrongs, and break Satan's hold upon them. They might break the fetters which education, prejudice, or habits have forged. Would they only inquire of God, in the spirit of penitence, they would find Him. Then they would not set up their own will, but go where the Spirit of the Lord leads; they would be guided by Him. [Cf: 1888 Mtl. p. 1648 para. 04] p. 531, Para. 2, [1897MS].

Gather Up the Lights--The purging and cleansing will surely pass through every church in our land that has had great opportunities and privileges, and has passed them by unheeded. More evidence is not what they want. They need pure and sanctified hearts to gather up and retain all the light that God has given, and then they will walk in that light. [Cf: 1888 Mtl. p. 1649 para. 01] p. 531, Para. 3, [1897MS].

We need not say, "The perils of the last days are soon to come upon us." Already they have come. We need now the sword of the Lord to cut the very soul and marrow of fleshly lusts, appetites, and passions. May it pierce and divide in a far greater degree than it has ever yet done. May all the proud be cast down. May the carnally secure be drawn from the refuge of lies with which they have sought to deceive the people of God. May it cut away their self-righteousness and open the eyes of the blind, that they may see that they are not whole in the sight of God. [Cf: 1888 Mtl. p. 1649 para. 02] p. 531, Para. 4, [1897MS].

I address the people of God who today are holding fast their confidence, who will not depart from the faith once delivered unto the saints, who stand amid the moral darkness of these days of corruption. The word of the Lord to you is: "I will rejoice in Jerusalem, and joy in My people." Can we not here see the paternal love of God expressed to those who hold fast to the faith in righteousness? The closest relationship exists between God and His people. Not only are we objects of His sparing mercy, His pardoning love; we are more than this. The Lord rejoices over His people. He delights in them. He is their surety. He will beautify all who are serving Him with a whole heart with the

spirit of holiness. He clothes them with righteousness. He loves those who do His will, who express His image. All who are true and faithful are conformed to the image of His Son. In their mouth is found no guile, for they are without fault before the throne of God. [Cf: 1888 Mtl. p. 1649 para. 03] p. 531, Para. 5, [1897MS].

It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them. [Cf: 1888 Mtl. p. 1650 para. 01] p. 532, Para. 1, [1897MS].

What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure because it is a symbol of the family in heaven? Have they received the only education that can truly be called "higher education"? [Cf: 1888 Mtl. p. 1650 para. 02] p. 532, Para. 2, [1897MS].

What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would he not have given to his disciples, whom he was educating to do the greatest work ever committed to mortals, to represent him in the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity. [Cf: 1888 Mtl. p. 1650 para. 03] p. 532, Para. 3, [1897MS].

There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner. [Cf: 1888 Mtl. p. 1650 para. 04] p. 532, Para. 4, [1897MS].

Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, "which lighteth every man that cometh into the world." They look upon eternal realities as

phantoms, calling an atom a world, and a world an atom. Of many who have received the so-called higher education, God declares, "Thou art weighed in the balances, and art found wanting,"--wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus. [Cf: 1888 Mtl. p. 1650 para. 05] p. 532, Para. 5, [1897MS].

The practical nature of the teaching of him who gave his life to save men is an evidence of the value he places upon men. He gave the education which alone can be called the higher education. He did not turn his disciples away because they had not received their instruction from pagan and infidel teachers. These disciples were to proclaim truth that was to shake the world, but before they could do this, before they could be the salt of the earth, they must form new habits, they must unlearn many things learned from priest and rabbi. And to-day those who would represent Christ must form new habits. Theories which originate with the world must be given up. Their words and their works must be after the divine similitude. They must not place themselves in connection with the debasing principles and sentiments that belong to the worship of other gods. They cannot with safety receive their education from those who know not God, and acknowledge him not as the life and light of men. These men belong to another kingdom. They are ruled by a disloyal prince, and they mistake phantoms for realities. [Cf: 1888 Mtl. p. 1650 para. 06] p. 533, Para. 1, [1897MS].

Our schools are not what they should be. The time which should be devoted to laboring for Christ is exhausted on unworthy themes and self-pleasing. Controversy arises in a moment if once stated opinions are crossed. So it was with the Jews. To vindicate personal opinion and petty interests, to gratify worldly ambition, they rejected the Son of God. Time is passing. We are nearing the great crisis of this earth's history. If teachers continue to close their eyes to the necessities of the time in which we are living, they should be disconnected from the work. [Cf: 1888 Mtl. p. 1650 para. 07] p. 533, Para. 2, [1897MS].

Many of the instructors in the schools of the present day are practicing deception by leading their students over a field of study that is comparatively useless, that takes time, study, and means that should be used to gain that higher education that Christ came to give. He took upon him the form of humanity, that he might lift the mind from the lessons men deemed essential to lessons which involve eternal results. He saw the world wrapped in satanic deception. He saw men earnestly following their own imagination, thinking they had gained everything if they had found how they might be called great in the world. But they gained nothing but death. Christ took his stand in the highways and byways of this earth, and looked upon the crowd eagerly seeking for happiness, thinking that in every new scheme they had discovered how they might be gods in this world. Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God's free gift, eternal life. He urged his hearers, as men possessing reasoning power, not to lose eternity out of their reckoning. "Seek ye first the kingdom of God, and his righteousness," he said, "and all these things shall be added unto you." You are then co-workers with God. For this I have bought you with my suffering, humiliation, and death. [Cf: 1888 Mtl. p. 1650 para. 08] p. 533, Para. 3, [1897MS].

The great lesson to be given to the youth is that, as worshipers of God, they are to cherish Bible principles, and hold the world as subordinate. God would have all instructed as to how they can work the works of Christ, and enter in through the gates into the heavenly city. We are not to let the world convert us; we are to strive most earnestly to convert the world. Christ has made it our privilege and duty to stand up for him under all circumstances. I beg of parents to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the great central Light of the world. All other lights, all other wisdom, are foolishness. [Cf: 1888 Mtl. p. 1650 para. 09] p. 533, Para. 4, [1897MS].

Men and women are the purchase of the blood of God's only begotten Son. They are Christ's property, and their education and training are to be given, not with reference to this short, uncertain life, but to the immortal life, which measures with the life of God. It is not his design that those whose services he has purchased, shall be trained to serve mammon, trained to receive human praise, human glorification, or to be subservient to the world. [Cf: 1888 Mtl. p. 1650 para. 10] p. 534, Para. 1, [1897MS].

"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." These are the terms of life made by the world's Redeemer, before the foundations of the earth were laid. Are the teachers in our schools giving the students to eat of the bread of life? Many of them are leading their students over the same track that they themselves have trod. They think this the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know. [Cf: 1888 Mtl. p. 1650 para. 11] p. 534, Para. 2, [1897MS].

Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel will go into still greater darkness. Those who might have been co-laborers with Christ, but who have spurned the messengers and their message, will lose their bearings. They will walk in darkness, knowing not at what they stumble. Such are ready to be deceived by the delusions of the last day. Their minds are preoccupied with minor interests, and they lose the blessed opportunity of yoking up with Christ, and being laborers together with God. [Cf: 1888 Mtl. p. 1651 para. 01] p. 534, Para. 3, [1897MS].

The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories, into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them: "Ye spend money for that which is not bread. You are using your God-entrusted talents to secure an education which God pronounces foolishness." [Cf: 1888 Mtl. p. 1651 para. 02] p. 534, Para. 4,

[1897MS].

Satan is striving to gain every advantage. He desires to secure, not only students, but teachers. He has his plans laid. Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories. Instead of giving place to criticism, division, jealousy, and rivalry, those in our schools should be one in Christ. Only thus can they resist the temptations of the arch-deceiver. [Cf: 1888 Mtl. p. 1651 para. 03] p. 534, Para. 5, [1897MS].

Time is passing, and God calls for every watchman to be in his place. He has been pleased to lead us to a crisis greater than any since our Saviour's first advent. What shall we do? God's Holy Spirit has told us what to do; but, as the Jews in Christ's day rejected light and chose darkness, so will the religious world reject the message for to-day. Men professing godliness have despised Christ in the person of his messengers. Like the Jews, they reject God's message. The Jews asked regarding Christ, "Who is this? Is not this Joseph's son?" He was not the Christ that the Jews had looked for. So to-day the agencies that God sends are not what men have looked for. But the Lord will not ask any man by whom to send. He will send by whom he will. Men may not be able to understand why God sends this one or that one. His work may be a matter of curiosity. God will not satisfy this curiosity; and his word will to return unto him void. [Cf: 1888 Mtl. p. 1651 para. 04] p. 535, Para. 1, [1897MS].

Let the work of preparing a people to stand in the day of God's preparation be entered upon by all who believe the word. During the last few years serious work has been done. Serious questions have agitated the minds of those who believe present truth. The light of the Sun of Righteousness has been shining in every place, and by some it has been received, and perseveringly held. The work has been carried forward in Christ's lines. [Cf: 1888 Mtl. p. 1651 para. 05] p. 535, Para. 2, [1897MS].

Every soul that names the name of Christ should be under service. All should say, "Here am I; send me." The lips that are willing to speak, though unclean, will be touched with the living coal, and purified. They will be enabled to speak words that will burn their way to the soul. The time will come when men will be called to give an account for the souls to whom they should have communicated light, but who have not received it. Those who have thus failed in their duty, who have been given light, but who have not cherished it, so that they have none to impart, are classed in the books of heaven with those that are at enmity with God, not subject to his will or under his guidance. [Cf: 1888 Mtl. p. 1651 para. 06] p. 535, Para. 3, [1897MS].

A Christian influence should pervade our schools, our sanitariums, our publishing houses. Under the direction of Satan, confederacies are being formed, and will be formed, to eclipse the truth by human influence. Those who join these confederacies can never hear the

welcome, "Well done, thou good and faithful servant;. . . enter thou into the joy of thy Lord." The instrumentalities established by God are to press forward, making no compromise with the power of darkness. Much more must be done in Christ's lines than has yet been done. [Cf: 1888 Mtl. p. 1651 para. 07] p. 535, Para. 4, [1897MS].

Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty. [Cf: 1888 Mtl. p. 1651 para. 08] p. 535, Para. 5, [1897MS].

The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject-matter of education. It is true that we know much more of the word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth. The students will develop healthy religious characters, because they eat the flesh and drink the blood of the Son of God. But unless watched and nurtured, the health of the soul decays. Keep in the channel of light. Study the Bible. Those who serve God faithfully will be blessed. He who permits no faithful work to go unrewarded will crown every act of loyalty and integrity with special tokens of his love and approbation. [Cf: 1888 Mtl. p. 1651 para. 09] p. 536, Para. 1, [1897MS].

B-217-1897 Worldly Plans in the Publishing Work. Sunnyside, Cooranbong, N.S.W. Dec. 10, 1897.--Dear Brethren,--Many things of a corrupting nature, which should not be sanctioned for a minute have entered into the office at Battle Creek. These were of a character to eclipse the sacredness of the work. Men who had no experience in the earlier history of this work, men who knew so little of the building up of our institutions especially of the Publishing interests, seemed to have a superficial experience. Notwithstanding all the instruction, and warnings, and appeals given they went directly contrary to them, because they were not converted and were not prepared for the position they occupied in the office of publication. They were apparently interested in the work but did not disinterestedly labor for its advancement. Their selfish interests led them to bring in the worldly policy plan and to work in cheap, human principles, from a worldly standpoint. After the enemy came in at Minneapolis, was the time for more pronounced reforms to be made by our in the Publishing work. [Cf: 1888 Mtl. p. 1652 para. 01] p. 536, Para. 2, [1897MS].

We are living in an age when the law of God is made void. The faith once delivered to the saints is lost sight of, and error is substituted

for the word of God. The great sacrifice made by the world's Redeemer, and the claims of God upon humanity, are not appreciated. [Cf: Bible Echo & Signs of the Times 01-04-97 para. 01] p. 536, Para. 3, [1897MS].

Christ is the Light of the world; the Sun of Righteousness. The world was made by Him; but when He came unto His own, they knew Him not. The darkness of their sinful hearts could not comprehend the blessedness of the light from above. But to His true followers Christ says, "Ye are the light of the world." Through them light from Him has shone to humanity. [Cf: Bible Echo & Signs of the Times 01-04-97 para. 02] p. 536, Para. 4, [1897MS].

In all ages the Lord has had a people who, while holding communion with God, have by word and character called that attention of their fellow-men to the grand themes that are of eternal interest to humanity. Saints and martyrs of former ages, and the disciples who were privileged to hear the lessons from the lips of Jesus, were holy and self-denying. They were beloved and honoured of God above many who in our day profess to be disciples of Christ and teachers of the people,-- not because God is a respecter of persons; not because a clearer, brighter light shone upon them, but because they steadfastly believed the truth, and practised it in the daily life. These men faithfully improved their talents, and God registered them among His profitable servants. They were acknowledged and honoured by God because they were faithful to the light which shone upon them. To those around them they reflected that light received from the Light of the world. By their close connection with heaven, their pure and holy conversation, they became channels of light and blessing to the world. They walked humbly with their God, rejoicing, not in the favour and praise of men, but in the light of truth. They did not seek ways, nor fashion excuses, whereby they might evade obedience to the commandments of Jehovah. The chosen of God believed His word, rested on His promises, and their steadfast confidence and strong faith made them willing and able to suffer the loss of all things for His dear sake. [Cf: Bible Echo & Signs of the Times 01-04-97 para. 03] p. 536, Para. 5, [1897MS].

For this time light is shining from the throne of God upon His people, and He sends His messengers to give that light to the world. All the light given in different ages to the children of men,--in promises, in prophecies, in threatenings, in testimony, and in example,--all has been handed down to this generation by Him in whom are hid "all the treasures of wisdom and knowledge." But from this source new light is constantly received by the Christian, showing yet more clearly the way to heaven. To those who will not see the light, who refuse to walk in the path it reveals, the light becomes darkness; but on the path of him who is willing to see, anxious to hear, and earnest in search for the truth as it is in Jesus, it shines with increasing brightness. The Lord accepts those who are not only willing to hear, but who are ready also to obey. He has said, "To obey is better than sacrifice, and to hearken than the fat of rams." [Cf: Bible Echo & Signs of the Times 01-04-97 para. 04] p. 537, Para. 1, [1897MS].

It is impossible for Christians of our day to occupy the position of our fathers, to do as they have done, and stop there. We cannot be accepted and honoured by God in rendering no better service, in reflecting no greater light, than they. In order for us to be blessed

as were our fathers, we must improve our increased light as they improved theirs. We are required by God to act as our fathers would have acted had they lived in our day and been blessed with the privileges and opportunities granted to us. [Cf: Bible Echo & Signs of the Times 01-04-97 para. 05] p. 537, Para. 2, [1897MS].

Every soul is responsible for the talents entrusted to him; and in order for each to meet his individual responsibility, he must advance step by step as Christ leads the way. He must stand on the high and holy ground which the progress of continually revealed truth has for ages and centuries been preparing for him. Accumulated light from Christ now shines amid the moral darkness of superstition and heresies that are flooding the world, and Christ's followers are to come behind in no good thing, but to possess and reveal to the world, in character and in works, that light which is appropriate for the age in which we live. [Cf: Bible Echo & Signs of the Times 01-04-97 para. 06] p. 537, Para. 3, [1897MS].

The path of holiness does not lie on a level with the world. It is "cast up;" and whosoever will look up from the sordid, unsatisfying things of this life, and seek diligently the Way, the Truth, and the Life, determined to follow Jesus, bearing His cross, will have the happiness of walking in this path, filled with the joy and rejoicing of the just. To those who follow this path, who walk in the way of God's commandments, it will be as a "shining light, which shineth more and more unto the perfect day." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-04-97 para. 07] p. 537, Para. 4, [1897MS].

Intensity is taking possession of everything upon the earth. Pleasure-lovers are intensely in earnest to secure all that is possible in that line. Gamblers are intensely in earnest. The betting, the horse-racing, and various games create great enthusiasm, and engross the powers of those interested as if the reward of the victor was to be an eternity of bliss. What terrible infatuation! What madness and folly! An intense life is moving all the powers from beneath, and permeating all the schemes which the archdeceiver can invent through the agency of all the fallen order. Satanic agencies unite with the youth, and with men of all ages, to crowd life with spurious pleasure and attraction which shall defile the whole mind, and corrupt the whole man. It is Satan's purpose that man shall have no thought of God, no fear of God, no restraint received from God. [Cf: Bible Echo & Signs of the Times 01-25-97 para. 01] p. 537, Para. 5, [1897MS].

And how is this matter to end? The Satanic agencies are to combine with, and inspire, the professedly Christian world. Those who have the form of godliness without the power, will rank under Satan's banner, and will display their zeal in making void the law of God. The whole world will have the opportunity of choosing between Christ and Barabbas. Men who have perverted truth, misapplied Scripture, and who have become blinded by resisting the word which is truth, form the great apostate power of the last day. It belongs to the same order as the power which the Lord Jesus revealed to John as drunken with the blood of saints. It is to pursue the same line of action, determined to rule or ruin. The crisis is right upon us, and many will be deceived. Men who have all their life had opportunity to learn of Christ, but who have tenaciously clung to their own habits and practices, unwilling to change their own course of action and walk in the light, will act like

blind men. They will accept everything that will coincide with their own ideas. [Cf: Bible Echo & Signs of the Times 01-25-97 para. 02] p. 538, Para. 1, [1897MS].

There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death. The man who is wholly absorbed in his counting-room; the man who finds pleasure at the gambling table; the man who loves to indulge perverted appetite; the amusement lover; the frequenters of the theatre and the ball-room, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and will with him be destroyed, both root and branch. [Cf: Bible Echo & Signs of the Times 01-25-97 para. 03] p. 538, Para. 2, [1897MS].

No man stumbles into heaven. No man goes there blindfolded. If he will take time to consider, every man may know whether he is in the straight and narrow path, or in the broad road that leads to death and hell. Let every soul inquire, Is my heart renewed by the grace of Christ? Is it transformed by the Holy Spirit? Have I repented of my sins and confessed them? Are my sins forgiven? Am I a new creature in Christ Jesus? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Am I willing to make an entire consecration of every hour that remains, to do service for the Saviour? He gave His life for me; He is risen from the dead, and has brought life and immortality to light, that I might be a partaker of the divine nature. Will I purify my soul by obeying the truth, and becoming complete in Him? [Cf: Bible Echo & Signs of the Times 01-25-97 para. 04] p. 538, Para. 3, [1897MS].

I beseech you not to risk your hope of heaven on a possibility or a probability. You have now an opportunity to make your calling and election sure. The question for you to settle is, Am I willing to keep the way of the Lord? The path He marks out is not for women and children alone, but for man, for the youth, the middle-aged, and the aged. It is a narrow, self-denying path. To enter that path and press on through all obstacles and discouragements, requires men who are more than weaklings. It requires those who have moral courage, firmness, perseverance, and faith. These will have heavenly intelligences as their companions. Will you live as for God? Will you humble your heart before God, and at every step inquire, Is this the way of the Lord? Will you teach your family to keep the way of the Lord, to do justice and judgment? O, take the Saviour as your pattern. Follow the Lamb whithersoever He goeth. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-25-97 para. 05] p. 538, Para. 4, [1897MS].

"As it was in the days of Noah, so also shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Cf: Bible Echo & Signs of the Times 02-01-97 para. 01] p. 539, Para. 1, [1897MS].

Christ sees the wickedness on the earth today. He sees that the sins of Noah's and Lot's time are being repeated. What terrible revelations of crime are being made. Everything seems to be stirred with an intense activity from beneath. Excitement is continually kept up. Feasting, buying, and selling, are brought into the churches. The watchman cries, "The morning cometh, and also the night." The night symbolizes prevalence of error, misinterpretation and misapplication of Scripture. Every species of delusion is now being brought in. The plainest truths of God's word are covered with a mass of man-made theories. Deadly errors are presented as the truth to which all must bow. The simplicity of true godliness is buried beneath tradition. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 02] p. 539, Para. 2, [1897MS].

False Doctrines.--The doctrine of the natural immortality of the soul is one error with which the enemy is deceiving man. This error is well-nigh universal. But who told men that they would not die? Who told them that God has reserved a portion of His universe where the wicked are to suffer, through the ceaseless ages of eternity, without a particle of hope?--It was the serpent. God said that sinners would die. Satan declares that they will not die. Many believe the oft-repeated lies of the serpent to be genuine truth. They echo his words when they assert that God has ordained that sin shall be immortalized in a place of torment. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 03] p. 539, Para. 3, [1897MS].

This is one of the lies forged in the synagogue of the enemy, one of the poisonous draughts of Babylon. "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." [Cf: Bible Echo & Signs of the Times 02-01-97 para. 04] p. 539, Para. 4, [1897MS].

Another false doctrine is that the first day of the week is the Sabbath of the Lord. By traditions received from the Roman Catholic Church, the fourth commandment of the decalogue is made of none effect. By their acceptance of a spurious sabbath, men have dishonoured God, and have honoured the usurper, who thought to changed times and laws. Many dangerous errors have been brought in to get rid of the true Sabbath. Men have taken the side of the great rebel, and rather than accept the word of God just as it reads, have placed themselves in a net of heresy. Satan is bringing the churches and the world into corrupt harmony upon this point. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 05] p. 539, Para. 5, [1897MS].

Night, dark and portentous, is enclosing the Christian world. Apostasy from God's commandments is evidence of this night, deep, dark, and apparently impenetrable. Systems that make the truth of God of none effect are cherished. Men are teaching for doctrine the commandments of men; and their assertions are taken as truth. The people have received man-made theories. So the gospel is perverted, and the Scripture misapplied. As in the days of Christ, the light of truth is pushed into the back-ground. Men's theories and suppositions are honoured before the word of the Lord God of hosts. The truth is counteracted by error.

The word of God is wrested, divided, and distorted by higher criticism. Jesus is acknowledged, only to be betrayed by a kiss. Apostasy exists, and will enclose the world till the last. Its hideous character and darkening influence will be seen in the maddening draughts dealt out from Babylon. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 06] p. 539, Para. 6, [1897MS].

Messages of Warning.--But before the Lord punishes men for their iniquity, He sends them a message of warning. Before He visits them with His judgments, He gives them a chance to repent. He remembered the sins of the Noatic world, but He did not punish them without warning them. For one hundred and twenty years this warning was sounding in their ears; but they did not repent. The last year of their probation found them more stubborn and defiant than ever. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come up before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." The inhabitants of Sodom, also, perished by fire, which was rained upon them from heaven, because they turned from God, and corrupting themselves, filled the earth with their polluted wisdom. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 07] p. 540, Para. 1, [1897MS].

Had these men placed themselves under the control of the Spirit of God, had they cooperated with the heavenly intelligences, what a world of beauty and happiness we would now look upon. Had these long-lived, mentally strong men been vitalized by the Holy Spirit, they would have been a power of God. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 08] p. 540, Para. 2, [1897MS].

Higher Criticism.--Man can be exalted only by laying hold of the merits of a crucified and risen Savior. The finest intellect, the most exalted position will not secure heaven. Satan had the highest education that could be obtained. This education he received under the greatest of all teachers. When men talk of higher criticism; when they pass their judgment upon the word of God, call their attention to the fact that they have forgotten who was the first and wisest critic. He has had thousands of years of practical experience. He it is who teaches the so-called higher critics of the world today. God will punish all those who, as higher critics, exalt themselves, and criticise God's Holy word. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 09] p. 540, Para. 3, [1897MS].

The world's Redeemer warned His disciples against the false teaching which was, and would continue to be, the greatest obstacle to the progress of the truth. "There shall arise false christs, and false prophets," He said, "and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." And Peter writes, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." The leaven of false doctrine will be accepted

in preference to the truth. "Beware," writes Paul, "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." [Cf: Bible Echo & Signs of the Times 02-01-97 para. 10] p. 540, Para. 4, [1897MS].

Under whose banner are we standing? Where are we? and what is Christ to us? By our course of action we decide our own destiny. By the society we choose, we determine what influences shall mould our character. If we choose the world, earthly influences make their imprint upon our minds, and though we may not realize it, we sink lower and lower; for if we do not grow in grace, we must deteriorate. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 11] p. 540, Para. 5, [1897MS].

It makes every difference with the future, eternal well-being of men whether they follow God's way or their own way. Their way may be entirely wrong. Are there many paths to heaven? If so, man may take any path that suits his fancy. But there is only one true way. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 12] p. 541, Para. 1, [1897MS].

Only One True Way.--Christ said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." The Lord will uplift us if we will consent to be uplifted. He who recognizes God in Christ, who receives Christ as the world's Redeemer, and his personal Saviour, enters in at the door. He does not climb over some other way. Of all such 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." The truth, the light, the life, shining into our hearts, sanctifies and elevates us. What greater elevation can earth present? What greater honour can earthly potentates bestow? Man is taken from his degradation, cleansed from moral defilement, and made an heir of God and a joint heir with Jesus Christ. His life is hid with Christ in God, and when He who is his life shall appear, he also will appear with Him in glory. This glory will be revealed at the second appearing of Christ. Then the saints will be exalted indeed. They will sit with Christ on His throne, and with Christ they will judge the world. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 13] p. 541, Para. 2, [1897MS].

"The day is far spent, the night is at hand." The end is near. Soon the Lord will come with ten thousands of His saints, and Satan's system, which has destroyed so many that Christ came to save, will be broken up. Despotism is now seeking to obtain a foothold in every clime, but its day will soon be ended. "For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." [Cf: Bible Echo & Signs of the Times 02-01-97 para. 14] p. 541, Para. 3, [1897MS].

Satan is in controversy with Christ, and with all who follow in His footsteps. This conflict will continue until the voice is heard, saying, "It is done." "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, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: Bible Echo & Signs of the Times 02-01-97 para. 15] p. 541, Para. 4, [1897MS].

"The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat the earth also, and the works that are therein shall be burned up. . . . Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-01-97 para. 16] p. 541, Para. 5, [1897MS].

The law and the gospel cannot be separated. In Christ mercy and truth are met together; righteousness and peace have kissed each other. The gospel has not ignored the obligations due to God by man. The gospel is the law unfolded, nothing more nor less. It gives no more latitude to sin than does the law. The law points to Christ; Christ points to the law. The gospel calls men to repentance. Repentance of what?--Of sin. And what is sin?--It is the transgression of the law. Therefore the gospel calls men from their transgression back to obedience to the law of God. Jesus, in His life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honour of God's law might be preserved, and yet man not utterly perish. [Cf: Bible Echo & Signs of the Times 02-08-97 para. 01] p. 541, Para. 6, [1897MS].

The work of salvation in both the Old and the New Testament dispensation is the same. Christ was the foundation of the whole Jewish economy. The types and shadows under which the Jews worshipped all pointed forward to the world's Redeemer. It was by faith in a coming Saviour that sinners were saved then. It is through faith in Christ that they are justified today. [Cf: Bible Echo & Signs of the Times 02-08-97 para. 02] p. 542, Para. 1, [1897MS].

In giving His Son, God gave Himself that man might have another trial. If God could have changed His law to meet man in his fallen condition, would He not have done this, and retained His only begotten Son in heaven?--He certainly would. But because His law was as changeless as His character, He gave His beloved Son, who was above law, and one with Himself, to meet the penalty which His justice demanded. [Cf: Bible Echo & Signs of the Times 02-08-97 para. 03] p. 542, Para. 2, [1897MS].

Satan is working with all his deceptive power to ensnare the world. He would have them believe that this great sacrifice was made in order to abolish God's law. He represents Christ as opposed to the law of God's government in heaven and in earth. But the Sovereign of the world has a law by which to govern His heavenly intelligences and His human family, and the death of His Son fixes the immutability of that law beyond any question. God has no intention of doing away with His great standard of righteousness. By this standard He can define what a correct character is. [Cf: Bible Echo & Signs of the Times 02-08-97 para. 04] p. 542,

Para. 3, [1897MS].

Christ consented to die in the sinner's stead, that man, by a life of obedience, might escape the penalty of the law of God. His death did not make the law of God of none effect; it did not slay the law, lessen its claims, or detract from its sacred dignity. The death of Christ proclaimed the justice of His Father's law in punishing the transgressor, in that He consented to suffer the penalty of the law transgressed, Himself, in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of the law of God. His death magnifies the law and makes it honourable, and gives evidence to man of its changeless character. From His own divine lips are heard the words, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil." The death of Christ justified the claims of the law. [Cf: Bible Echo & Signs of the Times 02-08-97 para. 05] p. 542, Para. 4, [1897MS].

But the doctrine is now largely taught that the gospel of Christ has made the law of God of none effect; that by "believing" we are released from the necessity of being doers of the word. But this is the doctrine of the Nicolaitanes, which Christ so unsparingly condemned. To the church of Ephesus He says, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember then 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. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." [Cf: Bible Echo & Signs of the Times 02-08-97 para. 06] p. 542, Para. 5, [1897MS].

Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient: that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfills the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?--No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumblingblock as He did to the Jews,--to the Jews, because they would not receive Him as their personal Saviour, to these professed believers in Christ, because they separate Christ and the law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by His death, saves men in their transgressions. [Cf: Bible Echo & Signs of the Times 02-08-97 para. 07] p. 542, Para. 6, [1897MS].

It is necessary that every intelligent being shall understand the principles of the law of God. Christ through the apostle James declares, "Whoso shall keep the whole law, and yet offend in one point, he is guilty of all." These words were spoken this side of the death of

Christ; therefore the law was binding upon all at that time. [Cf: Bible Echo & Signs of the Times 02-08-97 para. 08] p. 543, Para. 1, [1897MS].

The Saviour raised His voice in protest against those who regard the divine commandments with indifference and carelessness. He said, "Whosoever 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." And He also declared, "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 02-08-97 para. 09] p. 543, Para. 2, [1897MS].

Men may talk of freedom, of gospel liberty. They may assert that they are not in bondage to the law. But the influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. "Whosoever abideth in Him," says John, "sinneth not; whosoever sinneth, hath not seen Him, neither known Him." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-08-97 para. 10] p. 543, Para. 3, [1897MS].

The people of God are asleep to their present and eternal good. The Lord calls upon them to "arise and shine, for thy light has come, and the glory of the Lord is risen upon thee." He desires them to go to work in unity, in faith, and love. He desires that the work of reformation shall begin in the home, with the fathers and mothers, and then the church will realize the Holy Spirit's working. The influence of this work will go through the church like leaven. Fathers and mothers need converting. They have not educated themselves to mould and fashion the characters of their children aright. [Cf: Bible Echo & Signs of the Times 03-01-97 para. 01] p. 543, Para. 4, [1897MS].

As God's ministers, dear parents, you must use the precious remnant of time in doing the work He has left for you. He desires that by wise methods in your home you shall train your children for Him. Learn of Jesus; be doers of His word. When you do this, you will not become angry at things that take place in the home. You will not be harsh and cross, overbearing and exacting. Harshness and threats do no good. Parents must be kind if they would teach their children to love Jesus as their best friend. [Cf: Bible Echo & Signs of the Times 03-01-97 para. 02] p. 543, Para. 5, [1897MS].

Children need to have religion made attractive, not repulsive. The hour of family worship should be made the happiest hour of the day. Let the reading of the Scriptures be well chosen and simple; let the children join in the singing; and let the prayers be short and right to the point. [Cf: Bible Echo & Signs of the Times 03-01-97 para. 03] p. 543, Para. 6, [1897MS].

The minister alone cannot do this work that needs to be done for our churches. The members must have the savour of salt in themselves. But

if the salt has lost its savour, how can the families be salted? How can they be preserved from the corruptions and immorality that exist in this age? "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine figs? So can no fountain yield both salt water and fresh." [Cf: Bible Echo & Signs of the Times 03-01-97 para. 04] p. 543, Para. 7, [1897MS].

Christ is our Pattern. In Him is perfection of character--of outward manner and inward grace. He never spoke a discourteous word: He was meek and lowly in heart. [Cf: Bible Echo & Signs of the Times 03-01-97 para. 05] p. 544, Para. 1, [1897MS].

The Lord is coming. This earth's history is soon to close. Are you prepared to meet the Judge of all the earth? Bear in mind that "he shall have judgment without mercy that hath showed no mercy." How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our family, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost! Then we shall ask ourselves the question, Was it because of my impatience, my unchristlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them? [Cf: Bible Echo & Signs of the Times 03-01-97 para. 06] p. 544, Para. 2, [1897MS].

As you seek to enlighten others, with your minds under the holy influence of the Spirit of God, your attention will be directed toward those things that are of eternal interest. In such efforts, mingled with prayer for divine light, your own hearts will throb with the quickening influence of the grace of God; your own affections will glow with more divine fervour, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus, with Christ abiding in the heart, you may become labourers together with God. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-01-97 para. 07] p. 544, Para. 3, [1897MS].

"And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." [Cf: Bible Echo & Signs of the Times 03-08-97 para. 01] p. 544, Para. 4, [1897MS].

Before Christ's first advent, the world seemed indeed to have become the grave for all piety. It was Satan's seat; man was in the power of the great apostate, helplessly receiving his lies in regard to God and to Christ, as truth. The heavenly angels looked upon the world polluted by sin under the inhabitants thereof, and thought how much easier it would be to exterminate it than to reform it. But the Son of God

Himself came to work a reformation. [Cf: Bible Echo & Signs of the Times 03-08-97 para. 02] p. 544, Para. 5, [1897MS].

Heaven's councils decided that Christ, the great Teacher, must Himself come to the world. God had spoken through nature, through types and symbols, patriarchs and prophets. Lessons must be given to humanity in the language of humanity. The messenger of the covenant, the Sun of Righteousness, must rise upon the world. His voice must be heard in His own temple. Christ must come to utter words which would be clearly and definitely understood. He, the Author of truth, must separate truth from the chaff of man's utterance, which had made it of none effect. The principles of God's moral government, and the plan of redemption, must be clearly defined. The lessons of the Old Testament must be fully set before men. [Cf: Bible Echo & Signs of the Times 03-08-97 para. 03] p. 544, Para. 6, [1897MS].

"When the fulness of the time was come, God sent forth His Son." Man's terrible necessity demanded help without delay. Who met this necessity?--An illustrious Teacher, the Son of God. The eternal Word came to our world to win the confidence of humanity. The Prophet that had been revealed to Moses, like unto His brethren, whom they should hear in all things, came as man's Redeemer. Hear, O heavens, and be astonished, O earth; for the appointed Instructor of man was no less a personage than the Son of God! [Cf: Bible Echo & Signs of the Times 03-08-97 para. 04] p. 545, Para. 1, [1897MS].

Though rebellion had overspread His dominion; though corruption and defiance might be seen in every part of the alien province, yet God gave His beloved Son for its recovery, that every son and daughter of Adam might be saved. Christ did not come to sweep the living agencies of evil off the face of the earth; He came with an embassy of mercy. He took the penalty of man's transgression upon His own divine soul. [Cf: Bible Echo & Signs of the Times 03-08-97 para. 05] p. 545, Para. 2, [1897MS].

Prophecy has clearly outlined the work of Christ. "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment unto the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law." [Cf: Bible Echo & Signs of the Times 03-08-97 para. 06] p. 545, Para. 3, [1897MS].

God did not design that His wonderful plan to redeem man should achieve only insignificant results. What could be greater and more costly than the plan of redemption? The whole heavenly force is

enlisted in the great work of elevating, refining, and sanctifying the human soul. Divine power is exercised to save rather than to destroy the work of God's hands. All this stupendous machinery is set in motion to save men from Satan's army, from the slavery of sin, and to lead them to enlist in the work of salvation. [Cf: Bible Echo & Signs of the Times 03-08-97 para. 07] p. 545, Para. 4, [1897MS].

Christ was the brightness of His Father's glory. When we begin to trace out the greatness of the plan of redemption, we feel the poverty and feebleness of human words. The most powerful intellect can but feel its emptiness as it seeks to comprehend these grand themes. Individually we need faith, for human wisdom is but ignorance. Our understanding is too weak to penetrate the mystery of the incarnation, God manifest in Christ, His only begotten Son. [Cf: Bible Echo & Signs of the Times 03-08-97 para. 08] p. 545, Para. 5, [1897MS].

As Paul contemplated this subject, he was oppressed with its weight, its greatness, its incomprehensible magnitude. "Unto me, who am less than the least of all saints, is this grace given," he writes, "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." "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." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-08-97 para. 09] p. 545, Para. 6, [1897MS].

There are men professing Christ who are unconverted in heart. They are looking to the world, following the customs and practices of men, and they do not reflect the light of heaven. The things of the world interpose between God and their souls. "When thou art converted," said Christ to Peter, "strengthen thy brethren." Unless the converting power of God moulds the life, everything within the sphere of our influence will become dwarfed, and die for want of the bright rays of the Sun of Righteousness. It is the design of God that His children shall become bright, shining lights to the world, but if that light is placed under a bushel who is benefited by its rays? [Cf: Bible Echo & Signs of the Times 07-26-97 para. 01] p. 546, Para. 1, [1897MS].

There is danger that God's people now will be found, as were the Jews, weighed in the balances of the heavenly sanctuary and found wanting. Christ rebuked the Jews because, while in small matters they were so exact, paying tithes of mint and anise and cummin, they neglected the weightier matters of the law,--mercy, justice, and the love of God. [Cf: Bible Echo & Signs of the Times 07-26-97 para. 02] p. 546, Para. 2, [1897MS].

Our first work must be personal. The heart must be cleansed from every defilement, and sanctified by the truth. The love of Christ must burn upon the altar of the soul. Then, and then only, can we commend to others the things which we have heard, which we have seen with our

eyes, which we have looked upon, and our hands have handled of the word of life. And when we have done all in our power to dispel the darkness of error and doubt of unbelief and infidelity in the world, we must trust in God to do the rest. We must leave the issue in God's hands, and not allow our interest and love to grow cold because iniquity abounds. [Cf: Bible Echo & Signs of the Times 07-26-97 para. 03] p. 546, Para. 3, [1897MS].

God calls for men who will bear a living testimony for Him; men who realize that they have been purchased at an infinite price; that the world of which they form a part has cost the life of the Son of God. He wants His church to be composed of faithful witnesses, who will be a spectacle unto the world, to angels, and to men. Will you not, then, my brother, my sister, arouse, and search the Scriptures for yourselves; not only to make sure that your doctrines are correct, but to learn how you may live more fully to the glory of God; how you may save souls for whom Christ has died? [Cf: Bible Echo & Signs of the Times 07-26-97 para. 04] p. 546, Para. 4, [1897MS].

Christ's words to His followers are, "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." In our lives we must learn to show forth the praises of Him who has called us out of darkness into His marvellous light. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-26-97 para. 05] p. 546, Para. 5, [1897MS].

No mother can afford to be in bondage to fashion. She is to train her children both for this life and for the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The extra fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has intrusted to us is turned away from its proper channel. It should flow into the treasury to supply the wants of God's cause. [Cf: Bible Echo & Signs of the Times 08-16-97 para. 01] p. 546, Para. 6, [1897MS].

We should see that our children have advantages for gaining an education; that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and are provided with neat, plain garments. Mothers, by not following the practices of the world you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no as for the child. [Cf: Bible Echo & Signs of the Times 08-16-97 para. 02] p. 547, Para. 1, [1897MS].

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine-tenths of those who are devotees of fashion is a living lie. Deception, fraud, is in their daily practices; for they wish to appear that which they are not. [Cf: Bible Echo & Signs of the Times 08-16-97 para. 03] p. 547, Para. 2,

[1897MS].

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health. [Cf: Bible Echo & Signs of the Times 08-16-97 para. 04] p. 547, Para. 3, [1897MS].

Having before us the picture of the world demoralization upon the point of fashion how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashion of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, carried to such an extent as to constitute one of the signs of the last days. [Cf: Bible Echo & Signs of the Times 08-16-97 para. 05] p. 547, Para. 4, [1897MS].

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, who have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's word. In the Word of God, Inspiration has recorded lessons especially for our instruction. Paul writes "In like manner also, that women adorn themselves in modest apparel, with shame facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperilling his soul's salvation. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-16-97 para. 06] p. 547, Para. 5, [1897MS].

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 12-20-97 para. 01] p. 547, Para. 6, [1897MS].

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 has been received by the people, and they have been led to believe that man was immortal, he has led them on to believe that the sinner would live in eternal misery. [Cf: Bible Echo & Signs of the Times 12-20-97 para. 02] p. 548, Para. 1, [1897MS].

It Leads Men to Hate God.--This has prepared the way 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 12-20-97 para. 03] p. 548, Para. 2, [1897MS].

It Leads to 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 12-20-97 para. 04] p. 548, Para. 3, [1897MS].

It Leads to 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 12-20-97 para. 05] p. 548, Para. 4, [1897MS].

It Leads to 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 12-20-97 para. 06] p. 548, Para. 5, [1897MS].

It Leads to 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 12-20-97 para. 07] p. 548, Para. 6, [1897MS].

God's Object in Giving the Bible.--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 12-20-97 para. 08] p. 549, Para. 1, [1897MS].

God has especially guarded the Bible, yet when copies of it were few, learned men have in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying

that which was plain, by causing it to lean to their established views which were governed by tradition. But 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 to 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 12-20-97 para. 09] p. 549, Para. 2, [1897MS].

Education, as it is conducted in the schools of to-day, is one-sided, and therefore a mistake. As the purchase of the Son of God, we are his property, and every one should have an education in the school of Christ. Wise teachers should be chosen for our schools. Teachers have to deal with human minds, and they are responsible to God to impress upon those minds the necessity of knowing Christ as a personal Saviour. But no one can truly educate God's purchased possession unless he himself has learned in the school of Christ how to teach. [Cf: The Christian Educator 08-01-97 para. 01] p. 549, Para. 3, [1897MS].

I must tell you from the light given me by God, I know that much time and money are spent by students in acquiring a knowledge that is as chaff to them; for it does not enable them to help their fellow men to form characters that will fit them to unite with saints and angels in the higher school. In the place of crowding youthful minds with a mass of things that are distasteful, and that in many cases will never be of any use to them, a practical education should be given. Time and money are spent in gaining useless knowledge. The mind should be carefully and wisely taught to dwell upon Bible truth. The main object of education should be to gain a knowledge of how we can glorify God, whose we are by creation and by redemption. The result of education should be to enable us to understand the voice of God. [Cf: The Christian Educator 08-01-97 para. 02] p. 549, Para. 4, [1897MS].

The earth is corrupt and dark and idolatrous, but amid the darkness and corruption a pure, divine light, the word of God, is shining. But although we have known the truth for many years, little advancement has been made by those who have been given light. Whose plan was it to produce that class of books that have been patronized in our schools? It was largely the plan of men who did not have the experience of Moses and Joshua and Daniel, and the other prophets and apostles, who endured the seeing of Him who is invisible. Seeing God by faith, gives a conception of the divine character, the perfection of heaven. But to place in our schools the books that have been placed there as standard books, is an offense to God. In this age, as never before, when the two great forces of the Prince of Heaven and the prince of hell have met in decided conflict, our youth need instruction in Bible principles. Like the branches of the True Vine, the word of God presents unity in diversity. There is in it a perfect, superhuman, mysterious unity. It contains divine wisdom, and that is the foundation of all true education; but this book has been treated indifferently. [Cf: The Christian Educator 08-01-97 para. 03] p. 549, Para. 5, [1897MS].

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." If this is the price of heaven, shall not our education be conducted on these

lines? Christ must be everything to us. "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." What a foundation is here laid for the faith of those who shall live in all ages. When Christ ascended to heaven, he ascended as our advocate. We always have a friend at court. And from on high Christ sends his representative to every nation, kindred, tongue, and people. The Holy Spirit gives the divine anointing to all who receive Christ. [Cf: The Christian Educator 08-01-97 para. 04] p. 550, Para. 1, [1897MS].

This is the great subject that underlies all true, sanctified education. When this is made the theme of our conversation, no idle, common talk will fall from our lips. Jestings and joking are heard because the soul temple is unsanctified and unholy. [Cf: The Christian Educator 08-01-97 para. 05] p. 550, Para. 2, [1897MS].

God, the everlasting Father, gave his only begotten Son to the world that all who come to him might have everlasting life. And in this gift he opened to us a channel of the richest and most inexhaustible treasures. This sacred theme should be the food of our minds. With this bread of life we should satisfy our soul-hunger. If we do this, we cannot hunger for worldly excitement or grandeur. Our religious experience is of exactly the same quality as the food we give our minds. . . . [Cf: The Christian Educator 08-01-97 para. 06] p. 550, Para. 3, [1897MS].

The truths contained in the Scriptures are grand, elevating, uplifting, ennobling. If the lost image of God is restored in this world, these truths must be cherished. They are graced with such simplicity that they could not possibly have originated in any human mind. A sower from a higher world went forth to sow the world with the seeds of truth. Only this higher phase of education is able to prepare students for the higher school, where Christ and God will be the teachers, and where, throughout eternity, we shall learn how best to magnify and glorify God's name. [Cf: The Christian Educator 08-01-97 para. 07] p. 550, Para. 4, [1897MS].

Men who are not burdened to learn Greek and Latin may yet possess a most earnest zeal to prepare in this life to receive life eternal, and enter the higher school, taking with them the result of their studies in this world. When they reach the heavenly school, their education will have advanced just in proportion as in this world they strove to obtain a knowledge of God and the world's Redeemer. And just in proportion to the advancement they have made in seeking God and his righteousness will they be rewarded in the future immortal life. [Cf: The Christian Educator 08-01-97 para. 08] p. 550, Para. 5, [1897MS].

The scheme of redemption is not a common study. Had it been so, many souls would not have been disloyal to God. Commencing with the apostasy and the gospel presented to Adam and Eve in Eden, and tracing down prophetic history, the word of God unfolds the plan of redemption, gathering fresh and increased evidence, until the fulness of the time came, and then Christ made his advent into the world. In Christ the deity was represented. He was the great instructor in divine philosophy. He came without display, having no outward glory to stimulate mere admiration, and possessing no earthly riches. . . . [Cf:

The Christian Educator 08-01-97 para. 09] p. 550, Para. 6, [1897MS].

But as a golden treasure, truth was entrusted to the Jewish nation. The Jewish economy, bearing the signature of heaven, was instituted by the great teacher, Jesus Christ. In types and shadows, important truths and mysteries that needed an interpreter, were veiled. The shadow pointed to the substance; and when Jesus came to our world, it was to let spiritual light shine forth. Hear, O heavens! and be astonished, O earth! The appointed instructor was no less a personage than the only begotten Son of God. God was revealed in Christ. He made plain the treasures of truth. He displaced the rubbish that had been piled on the Sabbath of the fourth commandment, declaring himself the Lord of the Sabbath. He who made the world and made man, also made the Sabbath, and gave it to man to keep holy. . . . [Cf: The Christian Educator 08-01-97 para. 10] p. 551, Para. 1, [1897MS].

God's standard of character is his law. Satan said, I will tear down this standard, and will plant my own standard in its place. This he has tried and is still trying to do, that God's standard may be eclipsed or seen through a glass darkly. The Jews did not see it, and that is why they crucified Christ. The CHRISTIAN world do not see it, and that is why they refuse to acknowledge the law of God. In so doing they make themselves accountable for the sins that destroyed the inhabitants of the old world by a flood, that brought fire and brimstone upon Sodom, and that destroyed the Jewish nation. Shall those to whom God has given wonderful opportunities and great light follow in the tread of those who rejected light to their ruin? Shall those to whom God has entrusted wonderful truth remain on the low level of the teachers of this generation? Mrs. E. G. White. [Cf: The Christian Educator 08-01-97 para. 11] p. 551, Para. 2, [1897MS].

Parents should feel the responsibility of educating their children. Mothers are not to be given up to the following of fashion, but to be queens in their households. They are to train their children to be obedient to all the statutes and commandments of the Lord, keeping before their tender minds the fact that the sin of Adam and Eve opened upon our world the flood-gates of disappointment, sorrow, and suffering as the result of disobeying God's requirements. [Cf: The Christian Educator 11-01-97 para. 01] p. 551, Para. 3, [1897MS].

In the old dispensation the significance of the typical sacrifices was often brought before the minds of the children, for they prefigured the great sacrifice that was to be made for the redemption of man. The same lessons are essential in our time, that a foundation may be laid for prosperous households. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [Cf: The Christian Educator 11-01-97 para. 02] p. 551, Para. 4, [1897MS].

If parents had always followed the directions of God, and had aimed to reach the high standard of life and character which is presented in the law of God, we should have altogether a different world, and should breathe in a holier, purer atmosphere. Parents should educate their children, teaching them that the law of the Lord is perfect, converting the soul, that each member of the household might say, "I will walk in mine house in a perfect way, I will behave myself wisely." The reason why the world is so wicked, and the earth is defiled under the inhabitants thereof, is that there is so little respect for the law of the Lord. The reason there is so little respect for the Lord God of Hosts is that children are brought up to have little respect for their parents. All family government is to be shaped after the direction given by Jesus Christ through Moses to the heads of households. In homes where children and parents are followers of Jesus Christ there will be the doing of his word, that they may receive the blessings promised to the obedient, and avoid the curse that is the sure result of disobedience. If there is not a law in the household after the similitude of the law of God, there will be dissension, selfishness, and unhappiness. The Lord will work with parents as they work with him to be doers of his will. [Cf: The Christian Educator 11-01-97 para. 03] p. 551, Para. 5, [1897MS].

There should be no disorder, no haphazard work in the family; for those who profess to be followers of Christ are to reveal the fact to the church, to the world, and to the heavenly universe. There are a great many families under the displeasure of God, because they follow their own imperfect way, and do not obey the words of Christ given for the instruction of parents in the Old Testament. "That thou mightest fear, the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." Mrs. E. G. White. [Cf: The Christian Educator 11-01-97 para. 04] p. 552, Para. 1, [1897MS].

The line of demarcation between the professed commandment-keeping people of God and the world, is not as distinct as it once was. Those who are walking in harmony with God will not be found taking part in political gatherings. Those who do this give evidence that they are not faithful servants of Jesus. They have handled common fire so long that their discernment is lost. There is a people who have enlisted to stand under the banner of Jesus. They are Christ's army. They have pledged themselves to come out from the world, and be separate. They have pledged themselves to use the sword of the Spirit, the word of God, to make aggressive warfare against sin and all iniquity. We are to show our loyalty. [Cf: General Conference Bulletin 01-01-97 para. 01] p. 552, Para. 2, [1897MS].

We are to show our loyalty to our King, the Lord Jesus Christ. The apostle James declares: "Whosoever therefore will be a friend of the world is the enemy of God." And the beloved John, the disciple in spirit most like Jesus, has given the warning, "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." No man will find happiness in following the example of Adam, and wandering away from his Maker. [Cf: General Conference Bulletin 01-01-97 para. 02] p. 552, Para. 3, [1897MS].

"Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and their place;" [Cf: General Conference Bulletin 04-01-97 para. 01] p. 552, Para. 4, [1897MS].

"What of the night? Do I discern the import of these messages? Do I understand the place they occupy in the closing work of the great remedial system? Am I so familiar with the 'sure word of prophecy' that I can see in the events transpiring around me positive evidence that the coming King is even at the door? Do I sense the responsibility that rests upon me, in view of the light God has given? Am I using every talent entrusted to me as his steward, in well-directed effort to rescue the perishing? or am I lukewarm and indifferent, partly mixed up with a wicked world, using the means and ability God has given me, largely in self-gratification, caring more for my own ease and comfort than for the advancement of his cause? Am I by my course strengthening 'the conviction that has been gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, and are following in the path of worldlings'? [Cf: General Conference Bulletin 04-01-97 para. 02] p. 552, Para. 5, [1897MS].

"We hear the footsteps of an approaching God to punish the world for their iniquity." "The end of time is close upon us. The world's inhabitants are being bound in bundles to be burned. Shall you be bound up with the tares?" "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." [Cf: General Conference Bulletin 04-01-97 para. 03] p. 553, Para. 1, [1897MS].

"O, if those who profess to know the truth had the spirit of Christ, the self-sacrificing Redeemer, who gave up his riches, and 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 dress, and other needless things, must be accounted for. As God's people, you should represent Jesus; but Christ is ashamed of the self-indulgent ones. 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. . . . 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, of five, not a farthing is to be squandered on your own selfish indulgences. 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 benevolence as done to himself." [Cf: General Conference Bulletin 04-01-97 para. 04] p. 553, Para. 2, [1897MS].

Sabbath, May 29.--Part II.--The privilege bestowed upon us in doing service for Christ is the highest exaltation that can be given to the human agent. And God desires that man shall choose him as the portion of his soul. Without this decided acceptance of the heavenly gift, in preference to any other that the world can give, Christ's followers can never be one with him as he is one with the Father. . . . [Cf: General Conference Bulletin 04-01-97 para. 01] p. 553, Para. 3, [1897MS].

Consider the wondrous power of our God, and then call to mind his love for fallen man. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How can man, for whom God has done so much, for whom Christ has given his life, continue in his perversity? Can we wonder that at the close of the thousand years, all who have refused to accept him shall be destroyed with fire from heaven outside of the city of God? God declares that this shall be so. He says, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." [Cf: General Conference Bulletin 04-01-97 para. 02] p. 553, Para. 4, [1897MS].

I love Jesus. I tremble at the word of God. I am seeking to hide myself in the cleft of the rock, that I may behold his holiness of character. God has a people, and I want to be among them. I want, too, that you shall be among them. And if you will, without any reservation, give up your way and will to God, you may. The spirit calls today. There is hope still. [Cf: General Conference Bulletin 04-01-97 para. 03] p. 554, Para. 1, [1897MS].

The church of God, enfeebled and defective though it is through yielding to temptation, is the only object upon earth on which he bestows his supreme regard. His interest, with all the interest of the heavenly host, is all with his people, who, in the midst of a crooked and perverse nation, are to shine as lights in the world. His Holy Spirit is giving rich and constant supplies of grace for every emergency. Not one needs to stumble, for Christ has said, "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: General Conference Bulletin 04-01-97 para. 04] p. 554, Para. 2, [1897MS].

Satan has a church upon the earth which outnumbers the church of Christ. Christ calls it the "Synagogue of Satan," because its members are the children of sin and transgression. They have ceased to honor God, they have cast his divine law aside, they have confounded the distinction between good and evil. But the world's Redeemer will have a church in which these essential differences will be made apparent, where the character of God will be represented. In marked contrast to

the character of Satan, the beauty of holiness will be exemplified, the loveliness of truth shine forth in life and practise. Its members will honor, love, and glorify God whom the world has despised. These are the fruits by which they are known to the world; these will have the superscription of heaven by which all men may know that they are Christ's disciples. [Cf: General Conference Bulletin 04-01-97 para. 05] p. 554, Para. 3, [1897MS].

Through Jesus Christ God has made every provision that his people may connect with divine agencies, and that these agencies may cooperate with human instrumentalities. They may reveal to a world that is dead in trespasses and sins, the power and sufficiency of Christ. They will present before the world another world of higher, holier laws than worldly wisdom can invent, or earth obey, a purer happiness and joy than earth can give to its votaries, coming through a service that is independent of all human inventions. . . . [Cf: General Conference Bulletin 04-01-97 para. 06] p. 554, Para. 4, [1897MS].

There must be no human calculations. God will have only those as workers who will be laborers together with him, who will yoke up with Christ, and learn of his meekness and lowliness of heart. His directions are, Make everything according to the pattern shown thee in the mount. Then a temple of heavenly design will be presented to the world, where the divine presence is manifested, and to which is affixed God's seal. . . . [Cf: General Conference Bulletin 04-01-97 para. 07] p. 554, Para. 5, [1897MS].

Like Christ, every man has had offered to him the kingdoms of this world if he will acknowledge the supremacy of Satan. And how many are doing this before the universe of heavenly intelligences, before God their Creator, and Jesus Christ their Redeemer? But suppose all of Satan's alluring temptations were just as he represents them, will you, even if you know that by assenting to them you would gain the whole world, be so infatuated, so bewitched, as to sacrifice your hope of heaven, your spiritual and immortal [Cf: General Conference Bulletin 04-01-97 para. 08] p. 554, Para. 6, [1897MS].

You have another life than that which you live in this world. You are to consider this, and live by every word that proceedeth out of the mouth of God. Happiness and success are the prospects presented before you if you will work in Christ's lines. But how many are saying, "I will not accept the conditions; I will have my own way and will in the matter"! I warn you that if you keep on in this course, you will have all your own way, with all that it implies. This is nothing less than the loss of your soul. But for all who for their Saviour's sake will make any and every sacrifice, even to want, and hunger, and death, there awaits the crown of eternal life that Paul was seeking for, and an eternal weight of glory. . . . [Cf: General Conference Bulletin 04-01-97 para. 09] p. 555, Para. 1, [1897MS].

God declares, "Blessed is every one that feareth the Lord; that walketh in his ways." "Happy shalt thou be, and it shall be well with thee." Here is the condition. God has made the promise. He calls to all. Will you hear his voice? Sin not against the Holy Spirit. I want you to be saved; your soul is precious. Jesus loves you. He has created you. You are in his possession, not only by creation, but by redemption. If those who loved you best would give their own life for

you, it would not save your soul. Jesus has died that life and immortality might be brought to light, and be comprehended by every son and daughter of Adam. Mrs. E. G. White. [Cf: General Conference Bulletin 04-01-97 para. 10] p. 555, Para. 2, [1897MS].

Sunday, May 30.--Part II.--The Lord has made men his agents, and with hearts filled with the love of Jesus, they are to cooperate with him in turning men from error to truth. God blesses the earth with sunshine and showers. He causes the earth to bring forth its plenteous treasures for the use of man. The Lord has made man his almoner to dispense his heavenly gifts by bringing souls to the truth. Will my brethren in America inquire how the precious, saving truth reached them when they were in darkness? Men and women brought their tithes and offerings unto God, and as means filled the treasury, men were sent out to advance the work. This same process must be repeated if souls in darkness are reached in this day. [Cf: General Conference Bulletin 04-01-97 para. 01] p. 555, Para. 3, [1897MS].

The necessities of the work now demand a greater outlay than ever before. The Lord calls upon his people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourself and you friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self, flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "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: General Conference Bulletin 04-01-97 para. 02] p. 555, Para. 4, [1897MS].

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. O, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom he is testing to see what response they will make to his benefits. They have withheld their tithes and offerings until their debt to the Lord God of Hosts has become so great that they grow pale at the thought of rendering to the Lord his own,--a just tithe. Make haste, brethren, you now have opportunity to be honest with God; delay not. For your soul's sake no longer rob God in tithes and offerings. [Cf: General Conference Bulletin 04-01-97 para. 03] p. 555, Para. 5, [1897MS].

As the plan of redemption begins and ends with a gift, so it is to be carried forward. The same spirit of sacrifice which purchased salvation for us, will dwell in the hearts of all who become partakers of the heavenly gift. Says Peter, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Said Jesus to his disciples as he sent them forth, "Freely ye have received; freely give." [Cf: General Conference Bulletin 04-01-97 para. 04] p. 556, Para. 1, [1897MS].

Let everyone do all in his power to help, both by his means and by his prayers, to carry the burden for souls for whom the ministers are laboring. Earnest prayers sent up to God for his blessing upon the laborers in the field, should follow the laborers as sharp sickles into

the harvest field-- Mrs. E. G. White. [Cf: General Conference Bulletin 04-01-97 para. 05] p. 556, Para. 2, [1897MS].

"The light which the Lord has given me on this subject, is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were *carefully guarded*, the ministers would receive a just wage. . . . [Cf: General Conference Bulletin 07-01-97 para. 01] p. 556, Para. 3, [1897MS].

"The minister who labors should be sustained. But notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. They are withdrawing the tithe for other expenses,--to keep up the meetinghouse necessities or some charity. God is not glorified in any such work. We have to raise our voices against this kind of management. . . . [Cf: General Conference Bulletin 07-01-97 para. 02] p. 556, Para. 4, [1897MS].

"Those who have used the tithe money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing his work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in his treasure house, that it may be full, to be used in his service. This work is something of which all who have taken a part in should be ashamed. They have used their influence to withdraw from God's treasury a fund that is consecrated to a *sacred purpose*. From those who do this, the blessing of the Lord will be removed. [Cf: General Conference Bulletin 07-01-97 para. 03] p. 556, Para. 5, [1897MS].

"The tithe money must be kept sacred. There are ministers who receive nothing for their labor; for there was no money to pay them. This I saw would be; for the management is wrong. . . . [Cf: General Conference Bulletin 07-01-97 para. 04] p. 556, Para. 6, [1897MS].

"Then talk not of appropriating the tithe that is to send forth ministers to preach the Word. . . . [Cf: General Conference Bulletin 07-01-97 para. 05] p. 556, Para. 7, [1897MS].

"There should be workers in Michigan, and yet men are questioning in regard to using the tithe for other purposes than that which the Lord has specified." [Cf: General Conference Bulletin 07-01-97 para. 06] p. 556, Para. 8, [1897MS].

"Why does it allow the treasury which should be kept for the purpose of sustaining the ministry, to be drawn upon, and diverted to common things? Why should it permit its ministers to be half paid, and at the same time talk so begrudgingly of that which they do receive? When this work shall cease in our churches, a living testimony will go forth from human lips, under the operation of the Holy Ghost. [Cf: General Conference Bulletin 07-01-97 para. 07] p. 557, Para. 1, [1897MS].

"Burdens have been borne, projects have been entered into, and time has been given to matters that God never intended any of you to study upon, or to undertake. Now, for Christ's sake, change the order of things." [Cf: General Conference Bulletin 07-01-97 para. 08] p. 557, Para. 2, [1897MS].

Why has it not been understood from the word of God that the work being done in medical missionary lines is a fulfillment of the scripture, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." "The servant 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." [Cf: General Conference Bulletin 10-01-97 para. 01] p. 557, Para. 3, [1897MS].

This is a work that the churches in every locality, North and South, East and West, should do. The churches have been given the opportunity of answering to this work. Why have they not done it? Someone must fulfill the commission. [Cf: General Conference Bulletin 10-01-97 para. 02] p. 557, Para. 4, [1897MS].

A work which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers will give themselves to the work, the Lord will accept them. But the churches, who feel no burden to obey the word, are meeting with great loss. The work may apparently seem uninviting, but it must be done. The churches are doing so very much less than the Lord has appointed them to do, that the medical missionary work done by others seems in every way disproportionately large. [Cf: General Conference Bulletin 10-01-97 para. 03] p. 557, Para. 5, [1897MS].

O how much, how very much, remains to be done; and yet how many that might use their God-given talents aright are doing almost nothing besides caring for and pleasing themselves. But the hand of the Lord is stretched out still, and if they will work today in his vineyard, he will accept their service. [Cf: General Conference Bulletin 10-01-97 para. 04] p. 557, Para. 6, [1897MS].

The work of the apostle Paul was a wonderful work. The Holy Spirit wrought on his mind, showing him that the gifts of God come straight from God to all who seek him with a whole heart, the circumcised and the uncircumcised, barbarian, Scythian, bond and free. Paul held to his inspired truth, and taught it to others, opposed as he was by the apostles who ought to have upheld him. He took his position against Peter, who was one of the pillars of the church and his companion in labor, and against Barnabas, the first one to honor him with the right hand of fellowship when all his Christian brethren were afraid of him, and questioned and doubted his fitness for the work because he had persecuted the church. [Cf: General Conference Bulletin 10-01-97 para. 05] p. 557, Para. 7, [1897MS].

But the Lord had worked for Paul, and had given him increased light. He who had persecuted Christ in the person of his saints was touched and made tender by the Spirit of God. The work done for him by God placed him under the control of God. He realized that he must himself be taught by God, and then firmly resist any approach to bind unnecessary burdens upon the Gentile Christians. [Cf: General Conference Bulletin 10-01-97 para. 06] p. 558, Para. 1, [1897MS].

Paul's brethren withstood him. Those whom the Lord had used as his

witness protested against him, and declared that he was advocating theories that were contrary to the fundamental principles which they had been taught. But Paul firmly held his ground. He had dedicated himself and all his powers, his talents, and his ability to God, and by God he was taught the truths of the gospel, which are able to make men wise unto salvation. [Cf: General Conference Bulletin 10-01-97 para. 07] p. 558, Para. 2, [1897MS].

Today these human, living agencies who have a vital connection with God are not to be reproved and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth. [Cf: General Conference Bulletin 10-01-97 para. 08] p. 558, Para. 3, [1897MS].

Paul was compelled to stand alone, looking constantly to God, and obtaining his orders from him. He was to make no concessions. The burden was heavy, but he brought freedom to the churches. It was no longer considered duty to teach and practise painful rites. [Cf: General Conference Bulletin 10-01-97 para. 09] p. 558, Para. 4, [1897MS].

The Lord chose Joseph, through much affliction to him, to carry a heavy burden in an idolatrous nation. He was to work in the line God had chosen for him, that the knowledge of God might shine forth in the kingdom of Egypt. Joseph did not betray his sacred trust. [Cf: General Conference Bulletin 10-01-97 para. 10] p. 558, Para. 5, [1897MS].

A great mistake has been made by men trusting in man, and making flesh his arm. Methods and plans will be devised to hedge about the work that should be done. Men trust in human strength and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of man. [Cf: General Conference Bulletin 10-01-97 para. 11] p. 558, Para. 6, [1897MS].

The Lord will raise up men and place his Spirit upon them, and prepare them for the work which must be done. He himself, the God of truth, will qualify them to bear a fresh, living testimony for him. They will be witnesses for God. They will not spring up from their own prompting; they will be constrained by the Spirit of God to volunteer to advocate truth. God will maintain them. He sees what is needed, and year by year he arranges for his plan of operation. He will not allow men to drift as they choose. If men will be men, God will work in and through them. [Cf: General Conference Bulletin 10-01-97 para. 12] p. 558, Para. 7, [1897MS].

The standard bearers are falling, and young men must be fitted up as workers that the people may be reached. The aggressive warfare is to be extended. Time, money, and labor are not to be so largely expended on those who know the truth. God's servants are to go into the dark places of the earth, calling perishing souls to repentance. [Cf: General Conference Bulletin 10-01-97 para. 13] p. 558, Para. 8, [1897MS].

Events of great importance are coming upon the earth. Men must not depend on men, but on Jesus Christ. He says, "I am the bread of life:

he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." O why do we not show actual, living faith? Why do we not, in this period of the earth's history, come directly to him who says: "I am the bread of life." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Mrs. E. G. White. [Cf: General Conference Bulletin 10-01-97 para. 14] p. 559, Para. 1, [1897MS].

"If the Lord is in the midst of your councils, beholding your order and love and fear, and your trembling at his word, then you are prepared to do his work unselfishly." [Cf: General Conference Daily Bulletin 02-12-97 para. 01] p. 559, Para. 2, [1897MS].

"Man's way is to devise and scheme. God implants a principle." [Cf: General Conference Daily Bulletin 02-12-97 para. 02] p. 559, Para. 3, [1897MS].

"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 at the outside and trying to work inward, has always failed and always will fail." [Cf: General Conference Daily Bulletin 02-12-97 para. 03] p. 559, Para. 4, [1897MS].

"God's way is to give man something he has not." [Cf: General Conference Daily Bulletin 02-12-97 para. 04] p. 559, Para. 5, [1897MS].

"God's way is to *make* man something that *he* is not;" [Cf: General Conference Daily Bulletin 02-12-97 para. 05] p. 559, Para. 6, [1897MS].

"Man's way is to get an easy place, and indulge appetite and selfish ambition. 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 then vindicate the manner of his working as right." [Cf: General Conference Daily Bulletin 02-12-97 para. 06] p. 559, Para. 7, [1897MS].

"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 reformation unless there is a thorough co-operation with Jesus Christ. 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 own hereditary and cultivated tendencies; then, like Daniel, they make impressions upon others that will never be effaced. The influence will be carried to all parts of the earth." [Cf: General Conference Daily Bulletin 02-12-97 para. 07] p. 559, Para. 8, [1897MS].

"Many of the men who have acted as councilors in board and council meetings need to be weeded out." [Cf: General Conference Daily Bulletin 02-12-97 para. 08] p. 559, Para. 9, [1897MS].

"Other men should take their places, for their voice is not the voice of God. Their plans and devices are not in the order of God. The same men have been kept in office as directors of boards, until under their own management and their own ways, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel but supplanters." [Cf: General Conference Daily Bulletin 02-12-97 para. 09] p. 559, Para. 10, [1897MS].

"Changes should have been made *long ago*. God would have the church roll away her reproach." [Cf: General Conference Daily Bulletin 02-12-97 para. 10] p. 560, Para. 1, [1897MS].

"The same men are not to compose your board year by year; changes should have been made long ago. God would have the church roll away her reproach; but as long as men who have felt fully competent to work without accepting counsel of God are kept in office year by year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit." [Cf: General Conference Daily Bulletin 02-12-97 para. 11] p. 560, Para. 2, [1897MS].

"Day by day men are revealing whether the kingdom of God is in 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 a thorough co-operation with Jesus Christ. Through the grace of Christ men are to use their God-given faculties *to reform themselves* [not to reform others, but to reform themselves]; by this self-denying, action, which the Lord of heaven looks upon with approval, they gain victories over their own 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: General Conference Daily Bulletin 02-15-97 para. 01] p. 560, Para. 3, [1897MS].

I read of one whose "example has done much to unsettle confidence in the Testimonies." [Cf: General Conference Daily Bulletin 02-15-97 para. 02] p. 560, Para. 4, [1897MS].

"He himself has walked directly contrary to the light which God has given." [Cf: General Conference Daily Bulletin 02-15-97 para. 03] p. 560, Para. 5, [1897MS].

"The reproofs and warnings from the Lord have been evaded and interpreted and made void by the devices of men." [Cf: General Conference Daily Bulletin 02-15-97 para. 04] p. 560, Para. 6, [1897MS].

"Why did you frame flimsy excuses?" "O, how ashamed should those be who have turned away from the counsel of God, and have tried to cover up the impression God would have made." [Cf: General Conference Daily Bulletin 02-15-97 para. 05] p. 560, Para. 7, [1897MS].

They put their own construction upon them, saying that they did not mean to do so." [Cf: General Conference Daily Bulletin 02-15-97 para. 06] p. 560, Para. 8, [1897MS].

In the meantime when there were gathered together an innumerable

multitude of people, insomuch that they trod one upon another, he began to say unto his disciples, first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. [Cf: General Conference Daily Bulletin 02-17-97 para. 01] p. 560, Para. 9, [1897MS].

There were a great number who wanted to hear Jesus. They were attracted to him; for his teachings were simple and plain. Searching truths were spoken. Our Saviour presented before the people of that time the character of their sins. His plain words aroused the consciences of the hearers, but Satan's counterworking agencies were seeking for a place for their theories, to attract minds from the plainly spoken truth. As the great Teacher would speak impressive truth, the scribes and Pharisees, under pretense of being interested, would assemble around the disciples and Christ, and divert the minds of the disciples by starting questions to create controversy. They pretended that they wanted to know the truth. [Cf: General Conference Daily Bulletin 02-17-97 para. 02] p. 560, Para. 10, [1897MS].

Christ was interrupted on this occasion as on many similar occasions. And he wished his disciples to listen to the words he had to say, and not allow anything to attract and hold their attention. Therefore he warned them, "Beware of the leaven of the Pharisee, which is hypocrisy." They feigned a desire to get as close as possible to the inner circle. As the Lord Jesus presented truth in contrast to error, the Pharisees pretended to be desirous of understanding the truth, yet they were trying to lead his mind in other channels. Hypocrisy is like leaven, or yeast. Leaven may be hidden in the flour, and its presence is not known until it produces its effect. By insinuating itself, it soon pervades the whole mass. Hypocrisy works secretly, and if indulged, it will fill the mind with pride and vanity. There are deceptions practiced now similar to those practiced by the Pharisees. When the Saviour gave this caution, it was to warn all who believe in him to be on guard. Watch against imbibing this spirit, and becoming like those who tried to ensnare the Saviour. [Cf: General Conference Daily Bulletin 02-17-97 para. 03] p. 561, Para. 1, [1897MS].

A man who had a dispute with his brother, supposing that the brother would not do him justice, presented the case to Jesus, saying, "Master, speak to my brother, that he divide the inheritance with me." Jesus said, "Man, who made me a judge or a divider over you?" Jesus could have told this man just what was right. He knew the right in this case, but the brothers were in a quarrel because both were covetous. Jesus virtually said, It is not my business to settle controversies of this kind. He came for another purpose--to preach the gospel, and so to arouse men to a sense of eternal realities, that they might not lose eternity from their reckoning. So it is not the work of a minister to settle the temporal affairs of the people. Christ gives men an example, that his work and that of his followers is to persuade souls to be reconciled to God. Many things will arise to divert the mind from God and the truth for this time; but we are not to enter into the controversies that are coming to the front. They are started in the councils of hell, and the children of God are not to turn aside to the right hand or to the left. Let them press on their way, looking unto Jesus, the author and finisher of our faith. [Cf: General Conference Daily Bulletin 02-17-97 para. 04] p. 561, Para. 2, [1897MS].

The Lord Jesus is disappointed in his people. He is the Captain, they

are to file under his banner. They have no time, wisdom, or strength to spend in taking sides with political parties. Men are being stirred with an intense activity from beneath, and the sons and daughters of God are not to give their influence to this political strife. But what kind of a spirit takes hold upon our people, when those who believe we are now under the third angel's message, the last message of mercy to the world, brothers in the same faith, appear wearing the badges of opposing political parties, proclaiming opposite sentiments and declaring their divided opinions. [Cf: General Conference Daily Bulletin 02-17-97 para. 05] p. 561, Para. 3, [1897MS].

Watchmen upon the walls of Zion, the people are asking you, What of the night? Can you tell them with assurance and authority, The morning cometh, and also the night? God is our Father, Christ is our Saviour. (See 2 Pet. 1:16-21.) [Cf: General Conference Daily Bulletin 02-17-97 para. 06] p. 561, Para. 4, [1897MS].

There is danger, decided danger, for all who shall link themselves up with the political parties of the world. There is fraud on both sides. God has not laid upon any of our people the burden of linking up with either party. We are under Christ's banner, and every one who names the name of Christ is to depart from all iniquity. Sorrow and trial will come. The faith of every one is being tested. But our Lord is truth, he is love, and his scepter stretcheth over the universe. Surprises await every one. We know not what political crisis will come next. But in regard to the political agitators, the word of the Lord to us is, "Go not ye after them." True wisdom will not lead us to follow the example of the foolish rich man of the parable. True wisdom is revealed in seeking first the kingdom of God and his righteousness. Ellen G. White. [Cf: General Conference Daily Bulletin 02-17-97 para. 07] p. 561, Para. 5, [1897MS].

Men are naturally disposed to measure divine things by their perverted conceptions: they dwell upon infinite benevolence, but try to disbelieve in infinite justice. They grasp human assertions that the judgment executed against sin is contrary to right ideas of God's benevolent character, and they put his word into the background, and men's opinions in the front. Spiritual things are spiritually discerned. Those who have no vital connection with God are swayed this way and that, ever grasping the opinions of learned men who sit in judgment upon God and his works and ways. Weak, finite minds weigh God's Word with men's balances. The wisdom of these so-called great men is foolishness with God. They are blinded by the god of this world. Those only who are willing to be accounted fools in the eyes of these very worldly-wise men, will have the wisdom which is divine. God will not dwell with those who reject his truth; for all who disregard truth, disregard its Author. [Cf: General Conference Daily Bulletin 02-18-97 para. 01] p. 562, Para. 1, [1897MS].

Of every house that has not Jesus for an abiding guest he says when he withdraws his presence, "Your house is left unto you desolate." How can those who are destitute of divine enlightenment have correct ideas of God's plans and ways? They either deny him altogether, and ignore his existence, or they circumscribe his power by their own finite, worldly-wise views and opinions. [Cf: General Conference Daily Bulletin 02-18-97 para. 02] p. 562, Para. 2, [1897MS].

That which I have seen of eternal things, and that which I have seen of the weakness of men, as God has presented the matter before me, has deeply impressed my mind, and influenced my life and character. I see nothing wherein man should be exalted or praised or glorified. I see no reason why the opinions of learned men, and the so-called great men should be trusted in and exalted. Those who are connected with the infinite God are the only ones who make a proper use of their knowledge or of the talents entrusted to them by the omniscient Creator. No man can ever truly excel in knowledge and influence unless he is connected with the God of wisdom and power. [Cf: General Conference Daily Bulletin 02-18-97 para. 03] p. 562, Para. 3, [1897MS].

The real evidence of a living God is not merely in theory; it is in the conviction which God has written in our hearts, illuminated and explained by his words. It is the living power in his created works, seen by a sanctified eye. The precious faith inspired of God gives strength and nobility of character. The natural powers are enlarged because of holy obedience. All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all. The life which we live by faith on the Son of God is a series of triumphs not always seen and understood by the interested parties, but with results reaching far into the future, where we shall see and know as we are known. [Cf: General Conference Daily Bulletin 02-18-97 para. 04] p. 562, Para. 4, [1897MS].

The most profound intellects of the world, when enlightened by God's Word, become bewildered and lost while trying to investigate the matters of science and revelation. The Creator and his works are beyond his finite comprehension, and they conclude that because they cannot explain the works and ways of God from natural causes, the Bible history is not reliable. Many are so intent upon excluding God from the exercise of sovereign will and power in the established order of the universe, that they demean man, the noblest of his creatures. The theories and speculations of philosophy would make us believe that man has come by slow degrees, not merely from a savage state, but from the very lowest form of the brute creation. They destroy man's dignity because they will not admit God's miraculous power. [Cf: General Conference Daily Bulletin 02-18-97 para. 05] p. 562, Para. 5, [1897MS].

God has illuminated human intellects, and poured a flood of light on the world through discoveries in art and science. But those who view these from a merely human standpoint will most assuredly come to wrong conclusions. The thorns of error, skepticism, and infidelity are disguised by being covered with the garments of philosophy and science. Satan has devised this ingenious manner of winning souls away from the living God, away from the truth and religion. He exalts nature above nature's Creator. [Cf: General Conference Daily Bulletin 02-18-97 para. 06] p. 563, Para. 1, [1897MS].

The only safety for the people now is to feel the importance of combining religious culture with general education, that we may escape the curse of unsanctified knowledge. Every effort should be made in the education of youth to impress their minds with the loveliness and power of the truth as it is in Jesus. When the vail shall be removed which separates time from eternity, then will come to many minds the clear perception of the policy of human wisdom in comparison with the sure

word of prophecy. All true science leads to harmony with, and obedience to God. When that which has seemed incomprehensible is seen in the light shining from the throne of God, it will fill the soul with the greatest astonishment that it was never seen and comprehended before. [Cf: General Conference Daily Bulletin 02-18-97 para. 07] p. 563, Para. 2, [1897MS].

Christ and the Father are continually working through the laws of nature. Those who dwell on the laws of matter and the laws of nature, in following their own limited, finite understanding, lose sight of, if they do not deny, the continual and direct agency of God. Many express themselves in a manner which would convey the idea that nature is distinct from the God of nature, having in and of itself its own limits and its own powers wherewith to work. There is with many a marked distinction between natural and supernatural. The natural is ascribed to ordinary causes, unconnected with the interference with God. Vital power is attributed to matter, and nature is made a deity. Matter is supposed to be placed in certain relations, and left to act from fixed laws, with which God himself cannot interfere; that nature is endowed with certain properties and placed subject to laws, and left to itself to obey these laws, and perform the work originally commanded. This is false science; there is nothing in the Word of God to sustain it. God does not annul his laws, but he is continually working through them, using them as his instruments. They are not self-working. [Cf: General Conference Daily Bulletin 02-18-97 para. 08] p. 563, Para. 3, [1897MS].

God is perpetually at work in nature. She is his servant, directed as he pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all his works according to his will. It is not by an original power inherent in nature that year by year the earth produces its bounties, and the world keeps up its continual march around the sun. The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotations. The God of heaven is constantly at work. It is by his power that vegetation is caused to flourish, that every leaf appears and every flower blooms. It is not as the result of a mechanism, that, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is the continual evidence of the power of an ever-present God. It is God that maketh the sun to rise in the heavens. He openeth the windows of heaven and giveth rain. He maketh the grass to grow upon the mountains. "He giveth snow like wool, and scattereth the hoarfrost like ashes." "When he uttereth his voice, there is a multitude of waters in the heavens, he maketh lightnings with rain, and bringeth forth the wind out of his treasures." Although the Lord has ceased his work in creating, he is constantly employed in upholding and using as his servants the things which he has made. Said Christ, "My Father worketh hitherto, and I work." [Cf: General Conference Daily Bulletin 02-18-97 para. 09] p. 563, Para. 4, [1897MS].

Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked, supposing that we could answer them, but to call our attention to the deep mysteries of God, and to make men know that their wisdom is

limited, that in the common things of daily life there are mysteries past the comprehension of finite minds; that the judgment and purposes of God are past finding out, is wisdom unsearchable. If he reveals himself to man, it is by shrouding himself in the thick cloud of mystery. God's purpose is to conceal more of himself than he makes known to man. Could men fully understand the ways and works of God, they would not then believe him to be the infinite One. He is not to be comprehended by man in his wisdom, and reasons, and purposes. "His ways are past finding out." His love can never be explained upon natural principles. If this could be done, we would not feel that we could trust him with the interests of our souls. Skeptics refuse to believe, because with their finite minds they cannot comprehend the infinite power by which God reveals himself to men. Even the mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. Yet because human science cannot in its research explain the ways and works of the Creator, men will doubt the existence of God, and ascribe infinite power to nature. God's existence, his character, his law, are facts that all the reasoning of men of the highest attainments cannot controvert. They deny the claims of God, and neglect the interest of their souls, because they cannot understand his ways and works. Yet God is ever seeking to instruct finite men that they may exercise faith in him and trust themselves wholly in his hands. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us, teach the lesson that nothing is beneath the notice of the infinite God, nothing too small for his attention. [Cf: General Conference Daily Bulletin 02-18-97 para. 10] p. 564, Para. 1, [1897MS].

God is to be acknowledged more from what he does not reveal of himself, than from that which is open to our limited comprehension. If men could comprehend the unsearchable wisdom of God, and could explain that which he has done or can do, they would no longer give him reverence, or fear his power. In divine revelation God has given to men mysteries that are incomprehensible, to command their faith. This must be so. If the ways and works of God could be explained by finite minds, he would not stand as supreme. Men may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond. The light is shining, ever shining with increasing brightness upon our pathway, if we but walk in its divine rays. But there is no darkness so dense, so impenetrable, as that which follows the rejection of heaven's light, through whatever source it may come. [Cf: General Conference Daily Bulletin 02-18-97 para. 11] p. 564, Para. 2, [1897MS].

Can men comprehend God?--No. They may speculate in regard to his way and works, but only as finite beings can. The question is asked by the Lord through his prophet, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they

are counted to him less than nothing, and vanity. To whom then, will ye liken God? or what likeness will ye compare unto him? . . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. [Cf: General Conference Daily Bulletin 02-18-97 para. 12] p. 564, Para. 3, [1897MS].

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not be faint." [Cf: General Conference Daily Bulletin 02-18-97 para. 13] p. 565, Para. 1, [1897MS].

The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged himself to keep this machinery in healthful action, if the human agent will obey his laws, and co-operate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance, as the Word of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding his specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. [Cf: General Conference Daily Bulletin 02-18-97 para. 01] p. 565, Para. 2, [1897MS].

Those who perceive the evidence of God's love, who understand something of the wisdom and beneficence of his laws, and the blessings that result from obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is--an inestimable blessing.-- [Cf: General Conference Daily Bulletin 02-18-97 para. 02] p. 565, Para. 3, [1897MS].

It is just as much sin to violate the laws of our being as to break one of the ten commandments; for we cannot do either without breaking God's law. [Cf: General Conference Daily Bulletin 02-18-97 para. 03] p. 565, Para. 4, [1897MS].

Organization is a good thing. I have the word of the Lord plain and decisive that all who see the necessity of organization must themselves become an example by being organized, and carrying out to the letter the principles of organization in their life practice. [Cf: General Conference Daily Bulletin 02-18-97 para. 01] p. 565, Para. 5, [1897MS].

Organization, carried out in the life as *God means that it shall be*, brings to every soul who is engaged in the work of God his submission to the divine will. It leads them to give themselves to God, to be worked by his Holy Spirit. Any who suppose that it does not mean this, are no longer to stand in responsible positions, having voice to control in the great closing work of these last days. [Cf: General Conference Daily Bulletin 02-18-97 para. 02] p. 565, Para. 6, [1897MS].

Sunnyside, Cooranbong, N.S.W., Jan. 10, 1897. Greeting to the Conference: I am praying for you, that the enemy will be defeated. The Lord would have his people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, "The whole multitude of them that believed were of one heart and one mind," we understand that the agency of the Holy Spirit was doing its work on human hearts. Until the Holy Spirit is accepted and allowed to do its office work upon the heart, each individual will strive to become a center of influence for himself. But we know in our experience, that harmonious subordination to the Spirit of God is rest, and peace, and joy. Then think of the positive necessity of coming under this molding, transforming power, in order to enjoy heaven in this life, and eternal blessing in the future life. [Cf: General Conference Daily Bulletin 02-22-97 para. 01] p. 565, Para. 7, [1897MS].

We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing souls, is Bible religion. We cannot but speak the things which we have seen and heard. The Lord help us all to follow Jesus. He will teach us the art of overcoming obstacles, of supplanting rivals, and winning hearts. I am sure we need Jesus at every step. [Cf: General Conference Daily Bulletin 02-22-97 para. 02] p. 566, Para. 1, [1897MS].

I am sure Satan with his hellish agencies, is striving his best to dishearten and discourage; but we must not be discouraged, neither must we fail. We must suffer loss and be spoken against; and have false witness borne against us, and take it patiently, for Christ's sake. One thing is sure--God is true. We may lean heavily upon him, and we shall not become confused amid the Babel of voices. We must put the armor on, and keep it on. Then what?--Fight manfully the battles of the Lord, and having done all, stand ready for another conflict. We must keep in harmony, taking the whole armor of God. We must have increased faith, and move forward, carrying this banner of truth--the commandments of God and the faith of Jesus. We must not think that we are the generals, but that we are under the mighty General of armies. O let us pray as never before. Let us believe with heart and soul the words of John, "Behold the Lamb of God, which taketh away the sin of the world." It is a poor time when in the fierce conflict, to show one particle of cowardice. We have a General who never lost a battle. Have faith in God, and we shall gain the victory. [Cf: General Conference Daily

Bulletin 02-22-97 para. 03] p. 566, Para. 2, [1897MS].

Our Saviour is the Restorer. How he longs to gather his children together as a hen gathers her brood under her wings. "O that his people had hearkened unto him, and Israel had walked in his ways." It is blinding unbelief and self-sufficiency that will not permit those that are in error to know him. Then they would not crucify to themselves the Lord of glory, and put him to an open shame. We must cultivate faith. We must believe at every step, and talk courage and hope. Light, precious light, is for the people of God who will see it. In love, E. G. White. [Cf: General Conference Daily Bulletin 02-22-97 para. 04] p. 566, Para. 3, [1897MS].

"Thousands might be getting a practical education in the work by personal labor. Scores of men should be prepared to spring into action should an emergency occur which demanded their help." [Cf: General Conference Daily Bulletin 02-25-97 para. 01] p. 566, Para. 4, [1897MS].

In this matter of praying for the sick, I could not move in exactly the same lines as my brethren. I have been considering many things that have been [Cf: General Conference Daily Bulletin 02-26-97 para. 01] p. 566, Para. 5, [1897MS].

Suppose that twenty men and women should present themselves as subjects for prayer at some of our camp-meetings. This would not be unlikely, for those who are suffering will do anything in their power to obtain relief, and to regain strength and health. Of these twenty, few have regarded the light on the subject of purity and health reform. They have neglected to practice right principles in eating and drinking, and in taking care of their bodies, and some of these who are married have formed gross habits, and indulged in unholy practices while of those who are unmarried some have been reckless of life and health, since in clear rays the light has shone upon them; but they have not had respect unto the light, nor have they walked circumspectly; yet they solicit the prayers of God's people, and call for the elders of the church. Should they regain the blessing of health, many of them would pursue the same course of heedless transgression of nature's laws, unless enlightened and thoroughly transformed. They solicit the prayers of God' people, and call for the elders of the church. But little is known of their home or private life. Sin has brought many of them where they are,--to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for his healing to come upon them, then and there, without specifying any condition? I say, No, decidedly no. What then shall be done? Present their cases before Him who knows every individual by name. [Cf: General Conference Daily Bulletin 02-26-97 para. 02] p. 566, Para. 6, [1897MS].

Present these thoughts to the persons who come asking for your prayers: We are human, we cannot read the heart, or know the secrets of your life. These are known only to yourself and God. If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God, and have neglected to give honor to the body, the temple of God; but by wrong habits have degraded the body which is Christ's property, make confession of these things to God. Unless you are wrought upon by the Spirit of God in a special

manner to confess your sins of a private nature to man, do not breathe them to any soul. Christ is your Redeemer, he will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ, who is the only mediator between God and man. "If any man sin we have an advocate with the Father, Jesus Christ the Righteous." If you have sinned by withholding from God his own in tithes and offerings, confess your guilt to God and to the church, and heed the injunction that he has given you,--"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." [Cf: General Conference Daily Bulletin 02-26-97 para. 03] p. 567, Para. 1, [1897MS].

Praying for the sick is a most solemn thing, and we should not enter upon this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters in the church? If these things have been committed, they should be confessed before God and the church. When wrongs have been confessed, the subjects for prayer may be presented before God in earnestness and faith, as the Spirit of God may move upon you. [Cf: General Conference Daily Bulletin 02-26-97 para. 04] p. 567, Para. 2, [1897MS].

But it is not always safe to ask for unconditional healing. Let your prayer include this thought: "Lord, thou knowest every secret of the soul. Thou art acquainted with these persons; for Jesus, their Advocate, gave his life for them. He loves them better than we possibly can. If, therefore it is for thy glory, and the good of these afflicted ones to raise them up to health, we ask in the name of Jesus, that health may be given them at this time." In a petition of this kind no lack of faith is manifested. There are cases that are clear, and the Lord works with his divine power decidedly, in their restoration. The will of God is evidence too plainly to be misunderstood. [Cf: General Conference Daily Bulletin 02-26-97 para. 05] p. 567, Para. 3, [1897MS].

The Lord "doth not afflict willingly nor grieve the children of men." "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame: he remembereth that we are dust." He knows our heart, for he reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep in Jesus before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say after our earnest petition: "Nevertheless not my will, but thine, O Lord, be done." Such a petition will never be registered in heaven as a faithless prayer. [Cf: General Conference Daily Bulletin 02-26-97 para. 06] p. 567, Para. 4, [1897MS].

The apostle was bidden to write, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them" From this we can see that every one is not to be raised up, and if they are not raised to health, they should not be judged as unworthy of eternal life. If

Jesus, the world's Redeemer, prayed, "O my Father, if it be possible let this cup pass from me," and added, "Nevertheless not as I will, but as thou wilt," how very appropriate it is for finite mortals to make the same surrender to the wisdom and will of God. [Cf: General Conference Daily Bulletin 02-26-97 para. 07] p. 568, Para. 1, [1897MS].

In praying for the sick, we are to pray that if it is God's will that they may be raised to health; but if not that he will give them his grace to comfort, his presence to sustain them in their suffering. Many who should set their house in order, neglect to do it when they have hope that they will be raised to health in answer to prayer. Buoyed up by a false hope, they do not feel the need of giving words of exhortation and counsel to their children, parents, or friends, and it is a great misfortune. Accepting the assurance that they would be healed when prayed for, they dare not make a reference as to how their property shall be disposed of, how their family is to be cared for, or express any wish concerning matters of which they would speak if they thought they would be removed by death. In this way disasters are brought upon the family and friends; for many things that should be understood, are left unmentioned, because they fear expression on these points would be a denial of their faith. Believing they will be raised to health by prayer, they fail to use hygienic measures which are within their power to use, fearing it would be a denial of their faith. [Cf: General Conference Daily Bulletin 02-26-97 para. 08] p. 568, Para. 2, [1897MS].

I thank the Lord that it is our privilege to co-operate with him in the work of restoration, availing ourselves of all the possible advantages in the recovery of health. It is no denial of our faith to place ourselves in the condition most favorable for recovery. [Cf: General Conference Daily Bulletin 02-26-97 para. 09] p. 568, Para. 3, [1897MS].

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. [Cf: General Conference Daily Bulletin 03-01-97 para. 01] p. 568, Para. 4, [1897MS].

To his church God has committed the work of diffusing light and bearing the message of his love. [Cf: General Conference Daily Bulletin 03-01-97 para. 02] p. 568, Para. 5, [1897MS].

God has given 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 ministers; every soul should take an active part in advancing the cause of God. [Cf: General Conference Daily Bulletin 03-01-97 para. 03] p. 568, Para. 6, [1897MS].

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. [Cf: General Conference Daily Bulletin 03-01-97 para. 04] p. 568, Para. 7, [1897MS].

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 entrusted talents? [Cf: General Conference Daily Bulletin 03-01-97 para. 05] p. 569, Para. 1, [1897MS].

The 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. [Cf: General Conference Daily Bulletin 03-01-97 para. 06] p. 569, Para. 2, [1897MS].

Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time. [Cf: General Conference Daily Bulletin 03-01-97 para. 07] p. 569, Para. 3, [1897MS].

We are years behind. [Cf: General Conference Daily Bulletin 03-01-97 para. 08] p. 569, Para. 4, [1897MS].

Not one-hundredth part has been done by the members of the church that God requires of them. [Cf: General Conference Daily Bulletin 03-01-97 para. 09] p. 569, Para. 5, [1897MS].

Let the church awake; let every member take up his individual work, and vindicate the name of the Lord by which he is called. [Cf: General Conference Daily Bulletin 03-01-97 para. 10] p. 569, Para. 6, [1897MS].

I was awakened at 11:30 last night, and commenced writing. We were in meeting where important instruction in many lines was being given. Among those assembled were physicians, editors, publishers, ministers, and a large number of other persons. We were considering many things in regard to health reform. The matters of exercise, and reformatory methods in regard to the foods we eat were under discussion. Some were advocating a flesh-meat diet. Speaking in support of this diet, they said that without it they were weak in physical strength. [Cf: General Conference Daily Bulletin 03-01-97 para. 01] p. 569, Para. 7, [1897MS].

But the words of our Teacher to us were, "As a man thinketh, so is he." The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood, the human race has been shortening its period of existence. Physical, mental, and moral degeneracy is rapidly increasing in these latter days. [Cf: General Conference Daily Bulletin 03-01-97 para. 02] p. 569, Para. 8, [1897MS].

The educational work in the medical missionary line is a great advance step toward awakening man to his moral responsibilities. Had the ministers taken hold of this work in accordance with the light that God has given them in various lines, there would have been a most decided reformation in eating, in drinking, and in dressing. [Cf: General Conference Daily Bulletin 03-01-97 para. 03] p. 569, Para. 9, [1897MS].

But there are those who have stood directly in the way of the advance

of health reform. They have held the people back by their indifference or depreciatory remarks, and their supposed pleasantries and jokes. [Cf: General Conference Daily Bulletin 03-01-97 para. 04] p. 569, Para. 10, [1897MS].

They themselves, and a large number of others have been sufferers, even unto death, but all have not yet learned wisdom. [Cf: General Conference Daily Bulletin 03-01-97 para. 05] p. 570, Para. 1, [1897MS].

The Lord would vindicate the word he has given to his servants. Had all united to walk in the light from the time the light was first given on this subject, there would have been an army of sensible argument's employed to vindicate the work of God. But it has been by the most aggressive warfare that any advance has been made. [Cf: General Conference Daily Bulletin 03-01-97 para. 06] p. 570, Para. 2, [1897MS].

The souls and bodies of the people have been fast becoming corrupted, a mass of disease. [Cf: General Conference Daily Bulletin 03-01-97 para. 07] p. 570, Para. 3, [1897MS].

The souls and bodies of the people have been fast becoming corrupted, a mass of disease. This would not have been the case if those who claimed to believe the truth had lived out its sacred principles in their lives. [Cf: General Conference Daily Bulletin 03-01-97 para. 08] p. 570, Para. 4, [1897MS].

But these were unwilling to deny self, unwilling to yield their mind and will to the will of God; they were determined to have their own way, and they have realized in their sufferings the sure results of such a course. God has claims upon all who are engaged in his service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy, as careful, strictly temperate habits can make them. [Cf: General Conference Daily Bulletin 03-01-97 para. 09] p. 570, Para. 5, [1897MS].

We are under obligations to God to make an unreserved consecration of ourselves to him, body and soul, with all the faculties appreciated as God's entrusted gifts, to be employed in his service. [Cf: General Conference Daily Bulletin 03-01-97 para. 10] p. 570, Para. 6, [1897MS].

All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time. But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for his habitation. [Cf: General Conference Daily Bulletin 03-01-97 para. 11] p. 570, Para. 7, [1897MS].

They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." And when God has given us such a habitation, why should not every apartment be critically examined? The chambers of the mind and the heart apartments are most important. Why

should men and women continue in ignorance, and live in the basement of the house [Somebody has called this (the abdominal cavity) the basement of the house. Here (referring to the head) is the upper room, where we ought to live] enjoying sensual and debasing pleasures? [Cf: General Conference Daily Bulletin 03-01-97 para. 12] p. 570, Para. 8, [1897MS].

Eating merely to please the appetite is a transgression of nature's laws. Often this intemperance is felt at once in the form of headaches 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 paralyzed. 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: General Conference Daily Bulletin 03-01-97 para. 13] p. 570, Para. 9, [1897MS].

By indulging in a wrong course of action in eating and drinking, thousands upon thousands are ruining their health. And not only is their health ruined, but their morals are corrupted, because diseased blood flows through their veins. [Cf: General Conference Daily Bulletin 03-01-97 para. 14] p. 571, Para. 1, [1897MS].

Great care should be taken when the change is made from a flesh-meat diet to a vegetarian diet, to supply the table with wisely prepared, well-cooked articles of food. [Cf: General Conference Daily Bulletin 03-01-97 para. 15] p. 571, Para. 2, [1897MS].

Great care should be taken when the change is made from a flesh-meat diet to a vegetarian diet, to supply the table with wisely prepared, well-cooked articles of food. So much porridge-eating is a mistake. [Cf: General Conference Daily Bulletin 03-01-97 para. 16] p. 571, Para. 3, [1897MS].

The dry food that requires masticating is far preferable. The health food preparations are a blessing in this respect. Good brown bread and rolls, prepared in a simple manner yet with painstaking effort, will be healthful. [Cf: General Conference Daily Bulletin 03-01-97 para. 17] p. 571, Para. 4, [1897MS].

Good brown bread and rolls, prepared in a simple manner yet with painstaking effort, will be healthful. Bread should never have the slightest taint of sourness. (*To be continued.*) [Cf: General Conference Daily Bulletin 03-01-97 para. 18] p. 571, Para. 5, [1897MS].

Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided. [Cf: General Conference Daily Bulletin 03-02-97 para. 01] p. 571, Para. 6, [1897MS].

For those who can use them, good vegetables, prepared in a healthful manner, are better than soft mushes or porridge. Fruits used with thoroughly cooked bread, two or three days old, which is more healthful than fresh bread, with slow and thorough mastication, will furnish all that the system requires. [Cf: General Conference Daily Bulletin 03-02-97 para. 02] p. 571, Para. 7, [1897MS].

"As a man thinketh, so is he." If the appetite is allowed to rule, then the mind will be brought under its control. When the stomach is educated to discard that which will prove only an injury to it, the simplest kinds of food will satisfy the hunger. [Cf: General Conference Daily Bulletin 03-02-97 para. 03] p. 571, Para. 8, [1897MS].

It is not well to take a great variety of foods at one meal. When fruit and bread, together with a variety of other foods that do not agree, are crowded into the stomach at one meal, what can we expect but that a disturbance will be created? [Cf: General Conference Daily Bulletin 03-02-97 para. 04] p. 571, Para. 9, [1897MS].

The mixing largely of white or brown flour bread with milk in the place of water, is not a healthful preparation. If the bread thus cooked is allowed to stand over and is then broken open, there will be frequently seen long strings like cobwebs; and this, in warm weather, soon causes fermentation to take place in the stomach. [Cf: General Conference Daily Bulletin 03-02-97 para. 05] p. 571, Para. 10, [1897MS].

Milk should not be used in place of water in bread-making. All this is extra expense, and is not wholesome. The taste may be educated so that it will prefer bread prepared in this way, but the more simple it is made, the better it will satisfy the hunger, and the more natural will be the appetite to enjoy the plainest diet. [Cf: General Conference Daily Bulletin 03-02-97 para. 06] p. 572, Para. 1, [1897MS].

Every housekeeper should feel it her duty to educate herself to make good, sweet bread, and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour; for it is injurious. [Cf: General Conference Daily Bulletin 03-02-97 para. 07] p. 572, Para. 2, [1897MS].

There are a large number of poor families who buy the common baker's bread, which is often sour, and is not healthful for the stomach. In every line of cooking, the question that should be considered is, How shall the food be prepared in the most natural and inexpensive manner? And there should be a careful study that the fragments of food left over from the table be not wasted. Study how that in some way these fragments of food shall not be lost. This skill, economy and tact is a fortune. In the warmer part of the season prepare less food. Use more dry substances. There are many poor families who, although they have scarcely enough to eat, can often be enlightened as to why so many jots and tittles are wasted. [Cf: General Conference Daily Bulletin 03-02-97 para. 08] p. 572, Para. 3, [1897MS].

The meat diet is the serious question. Shall human beings subsist on the flesh of dead animals? The answer, from the light that God has given, is, No; decidedly no. Health reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is, that very few animals are free from disease, and that the practice of eating largely of meat is contracting diseases of all kinds,--cancers, tumors, scrofula, tuberculosis, and numbers of other like affections. If man would

subsist upon the food which God has so abundantly provided, without having it first pass into the animal organism and become sinew and muscle, and then take it second-hand by eating of the corpse, his health would be much better insured. [Cf: General Conference Daily Bulletin 03-02-97 para. 09] p. 572, Para. 4, [1897MS].

The ministers in our land should become intelligent upon health reform. They need to become acquainted with the science of physiology. They will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul. They will be able to speak correctly upon this subject. In their obedience to physical laws, they are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform. [Cf: General Conference Daily Bulletin 03-02-97 para. 10] p. 572, Para. 5, [1897MS].

"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.' '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 evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.' All who claim to be teachers should urge, both by precept and example, the necessity of abstaining from fleshly lusts, which war against the soul. [Cf: General Conference Daily Bulletin 03-02-97 para. 11] p. 572, Para. 6, [1897MS].

"What shall arouse those who claim to be walking in the light that is shining upon the people of God in these last days? A lethargy of unconscious sensualism through indulgence of perverted appetite, a constant submitting of soul and body and spirit to moral defilement, is upon the people. Under the marriage vow, which our Creator has instituted, appetite has been perverted and indulged. And these lustful appetites, with their destroying power, has been transmitted from parents to children, and so intensified that their names are recorded in the books of heaven as transgressors of God's law. Upon their very countenances is imparted the sin of Sodom. And continuance in these sins will bring the sure and terrible results. They will suddenly be destroyed, and that without remedy. They will receive the sentence, '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, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' [Cf: General Conference Daily Bulletin 03-02-97 para. 12] p. 573, Para. 1, [1897MS].

"This is the final judgment. Let the senses of all be aroused: for many whose names now appear on the church books are not the children of God. In the books of heaven it is recorded of them. 'Thou art weighed in the balances, and art found wanting.' Let every church in our land arouse to the importance of studying the Word of God, and with much

earnest prayer, not stand afar off, but 'draw nigh to God.' The promise is, 'He will draw nigh to you.' Then you may keep life in your souls, and obtain a sound experience. Then you will not be of that class of whom it is written, 'And because iniquity shall abound, the love of many shall wax cold.' [Cf: General Conference Daily Bulletin 03-02-97 para. 13] p. 573, Para. 2, [1897MS].

"Let the Lord Jesus come into your houses and into your hearts. Every talent entrusted to us is to be used and approved in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our own individual salvation, and promoting the well-being of others by our unselfish life. Thus may we build up the kingdom of Christ, and make manifest the glory of God. [Cf: General Conference Daily Bulletin 03-02-97 para. 14] p. 573, Para. 3, [1897MS].

"Human exertion, physical and intellectual ability, will be taxed to the utmost to keep the feet of the youth in the path where we can trace the footprints of Jesus. The young have not had all the attention that they should have had in order to develop their talents. The arrangements made in the missionary line of work are far in the rear. Councils have been corrupted, and board meetings have been conducted by inefficient members who felt not the necessity of having the constraining power of the Holy Spirit upon the youth, to help them to choose the illumination from above. The youth need sanctified example, an acknowledgment of Omnipotence in the grand work of becoming home and foreign missionaries. They need to behold in the cross of Christ the only true power to sustain the human agent in his continuous struggle against temptation, amid disappointments and reverses. How many of the General Conference have said, 'Go,' but have left many to make brick without straw, have given them no facilities or help. [Cf: General Conference Daily Bulletin 03-02-97 para. 15] p. 573, Para. 4, [1897MS].

"The malarious, poisonous atmosphere which surrounds the souls of those who are dead in trespasses and sins, is causing us to become like the inhabitants of the Noachian world, who, because they chose to follow the imaginations of their own corrupt minds, and dishonor God by their wicked inventions, became corrupt in body and soul, and hated the God who made them. God sent them a message that they should not live, but should be destroyed because of their wicked works. And whole families to-day are in need of being terribly alarmed. They have been, and still are, corrupting their way before God. They are so steeped in licentiousness that they do not discern the difference between the pure affection given them of God, the attributes of human nature, and the destructive lusts which by indulgence and wicked inventions, make them as sinful as were those before the flood, and the inhabitants of Sodom. [Cf: General Conference Daily Bulletin 03-02-97 para. 16] p. 574, Para. 1, [1897MS].

"In assuming human nature, that he might reach to the very depths of human woe and misery and lift man up, Christ has shown what estimate he places upon the human race. In this work everything was at stake. Satan claimed to be the lawful owner of the fallen race; and with what persistent effort did he seek to overthrow Christ through his subtilty! It was only by the most desperate conflict with the powers of Satan that Christ could accomplish his purpose of restoring the almost

obliterated image of God in man, and place his own signature upon his forehead. It was a desperate battle; for Satan had so long worked in league with human intelligencies as to almost completely intercept every ray of light shining from the throne of God upon the human mind. The cross of Calvary alone could destroy the works of the devil. In that wondrous sacrifice all eyes were called to 'behold the Lamb of God, which taketh away the sin of the world.' The love of Christ kindles in the heart of all who continue to behold him. [Cf: General Conference Daily Bulletin 03-02-97 para. 17] p. 574, Para. 2, [1897MS].

"Satan's ear caught the words spoken by John the Baptist,--'Behold the Lamb of God, which taketh away the sin of the world,'--and he determined to unite all the power of his army, and of the human beings with himself, to accomplish the ruin of the race. He would commence with the appetite. He would bring his temptation to bear upon this point, and by a perverted appetite destroy the mental and physical force, and make man appear a revolting, polluted being before his Maker. And Satan has carried out his purpose. [Cf: General Conference Daily Bulletin 03-02-97 para. 18] p. 574, Para. 3, [1897MS].

"All nature makes manifest the work of God. Man is fearfully and wonderfully made, and if man had obeyed the laws of Jehovah in his natural laws, the image of God would have been revealed in him. But by sinning against his own body; by indulging his natural appetite and disturbing the action of the human machinery; by the use of alcoholic drinks, narcotics, and the flesh of diseased animals, man has distorted and crippled the Lord's divine arrangements. Nature does her best to expel the poisonous drug, tobacco, but frequently she is overborne. She gives up her struggle to expel the intruder, and the life is sacrificed in the conflict. Every pernicious drug placed in the human stomach, whether by prescription of physician, or by man himself doing violence to the human organism, injures the whole machinery. Every intemperate indulgence or lustful appetite is at war with natural instinct, and the healthful condition of every nerve and muscle and organ of the wonderful human machinery which through the Creator's power possesses organic life. [Cf: General Conference Daily Bulletin 03-02-97 para. 19] p. 574, Para. 4, [1897MS].

"Nature would do her work wisely and well if the human agent would, in his treatment of the body, co-operate with the divine purpose. But how Satan and his whole confederacy rejoice to see how easily his power of deception and art can persuade man to form an appetite for most unpleasant stimulants and narcotics. And then when nature has been overborne, enfeebled in all her working force, there is the drug medication to come from the physician, to kill the remaining vital force, and leave men miserable wrecks of suffering, of imbecility, of insanity, and of loathsome disease. God is hidden from the human observation by the hellish shadow of Satan. [Cf: General Conference Daily Bulletin 03-02-97 para. 20] p. 575, Para. 1, [1897MS].

"In Luke 4:16-19, Christ announces his mission and work for the world: 'And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath

anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' Jesus himself became man's ransom, his liberator from the oppressive power of Satan. 'Ye are not your own,' he says, 'for ye are bought with a price.' We are bought from a power whose slaves we were. And the price our ransom cost was the only begotten Son of God. His blood alone could ransom guilty man. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' [Cf: General Conference Daily Bulletin 03-02-97 para. 21] p. 575, Para. 2, [1897MS].

"O, if every one could discern these matters as they have been presented to me, those who are so careless, so indifferent in regard to their character-building; those who plead for indulgence in a flesh-meat diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a diet contaminates the blood in the veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought to the understanding of God and the truth, and a knowledge of themselves. [Cf: General Conference Daily Bulletin 03-02-97 para. 22] p. 575, Para. 3, [1897MS].

"Christ gave his life a ransom for many. Christ was to come under the cruel power of Satan. Satan hoped if he could once gain the supremacy he would overcome Christ. He had obtained mastery over the human family, and through disobedience to God's holy law, had brought them under his jurisdiction. He unjustly claimed them as his own subjects. But Christ takes the prey from the enemy. Satan was to be overcome by the Son of Man. [Cf: General Conference Daily Bulletin 03-02-97 para. 23] p. 575, Para. 4, [1897MS].

"Christ removed every obstruction that man might return to his allegiance to God. Christ became subject to suffering in behalf of man. And yet man, by his selfish indulgence, is willing to place himself in slippery places, and through unnatural appetite obliterate the moral image of God. Man, who has been endowed with physical, mental, and moral power, has placed himself where he is a weakling. Satan knows that he cannot overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature in eating and drinking, which is transgression of the law of God. [Cf: General Conference Daily Bulletin 03-02-97 para. 24] p. 575, Para. 5, [1897MS].

Here is where the subject of intemperance grows into importance. Here is where Satan works to so confuse minds buy a perverted appetite that man cannot discern sacred things from common. Cheap things are placed on a level with the sacred. Animalism is strengthened, the higher powers weakened. [Cf: General Conference Daily Bulletin 03-02-97 para. 25] p. 576, Para. 1, [1897MS].

"God calls for reform in our churches. Satan is playing the game of life for every soul. He is seeking to brutify humanity whom God values. But when the appetite is held under the control of an intelligent, God-fearing mind, there will be a cultivation of pure, spiritual attributes. There will be a refusal to be led into a slavery that kills both physical, mental, and moral worth, and leaves the human agent, for

whom Christ has paid so high a price, crippled, worthless, and tossed about with temptation. [Cf: General Conference Daily Bulletin 03-02-97 para. 26] p. 576, Para. 2, [1897MS].

"Benumb not the faculties that God has given for wise improvement, by intemperate habits. Touch not, taste not, handle not spirituous liquors in any form. But intemperance does not stop there. There are manufactured appetites which the Author of our being has never created, and every departure from the simple natural laws which he has established in our being, is a departure from the law of God. This law embraces the treatment of the entire being. Every nerve and fiber and muscle of the body has been constructed by God, and so arranged as to minister happiness to the human agent. But man has sought out many inventions. He has treated the body as if its laws had no such thing as penalty, and in this sin against the body he has dishonored his Maker. [Cf: General Conference Daily Bulletin 03-02-97 para. 27] p. 576, Para. 3, [1897MS].

Satan has carried out his plans in this respect. Man's appetite has become perverted, his organs and powers enfeebled, crippled, and diseased. And these results which he has through his vicious temptations brought about, he uses to taunt God with. He presents before God the appearance of a human being which God has purchased as his property. And what an unsightly representation he is of his Maker. God is dishonored, because man has corrupted his ways before the Lord. [Cf: General Conference Daily Bulletin 03-02-97 para. 28] p. 576, Para. 4, [1897MS].

"The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged himself to keep this machinery in healthful action, if the human agent will obey his laws and co-operate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character and importance, as the work of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding his specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. [Cf: General Conference Daily Bulletin 03-02-97 para. 29] p. 576, Para. 5, [1897MS].

"From the first dawn of reason, the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of himself; for man was made in the image of God. It is Satan's determined work to destroy the image of God in man. He would make the intelligence of man, his highest, noblest gift, the most destructive agent, to pollute with sin everything he touches. [Cf: General Conference Daily Bulletin 03-02-97 para. 30] p. 576, Para. 6, [1897MS].

"Not only the human, but the brute creation are made to suffer through Satan's attributes brought out through the human agent. One human being becomes Satan's co-partner to tempt, allure, and deceive his fellow-men to vicious practices. And the sure result is diseased bodies, because of the violation of the moral law. 'Because iniquity shall abound, the love of many shall wax cold.' It is Satan's determined purpose to deceive the human family to such an extent that he can bring them as a

mass on his side to work with him in making man believe that the law of God is no longer obligatory upon the human race. Then he will find agencies which will multiply his efficiency in leading man to ignore the law of God. When they do this, then he rules them with a rod of iron. [Cf: General Conference Daily Bulletin 03-02-97 para. 31] p. 577, Para. 1, [1897MS].

"The only definition of sin given in God's Word, is transgression of the law. It is not excusable, and has no defense or justification. It will be the final and eternal condemnation of the originator of sin, and all the angels who united with him in the heavenly courts, who joined the confederacy of evil, identifying themselves with the great apostate. When the question comes, 'Why have ye done thus?' every tongue will be silent; the rebellious world will stand speechless before God. Of Satan, God has said, 'Thou wast perfect in all thy ways from the day that thou wast created, until iniquity was found in thee.' [Cf: General Conference Daily Bulletin 03-02-97 para. 32] p. 577, Para. 2, [1897MS].

"Sin entered the world by the defection of one who stood at the head of the holy angels. What was it that wrought so great a change, transforming a royal, honored subject into an apostate? The answer is given, 'Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.' Had not the Lord made the covering cherub so beautiful, so closely resembling his own image; had not God awarded him special honor; had anything been left undone in the gift of beauty and power and honor, then Satan might have had some excuse. But God declares: 'Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. [Cf: General Conference Daily Bulletin 03-02-97 para. 33] p. 577, Para. 3, [1897MS].

"'Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more.' [Cf: General Conference Daily Bulletin 03-02-97 para. 34] p. 577, Para. 4, [1897MS].

"Why, O why, cannot the world see where they are drifting, and the sure result! The Lord has wrought in sending the living preacher with the word of life. It is the Word of God to a people who through Satan's devices know him not. When the Lord's ministers in sincerity hold forth the word of life, there should be those connected with him to help him

in his work. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. [Cf: General Conference Daily Bulletin 03-02-97 para. 35] p. 577, Para. 5, [1897MS].

"Before one book of the New Testament was written, the Holy Spirit came upon the praying apostles, and the testimony of their enemies was, 'Ye have filled all Jerusalem with your doctrine.' [Cf: General Conference Daily Bulletin 03-02-97 para. 36] p. 578, Para. 1, [1897MS].

"The teacher himself must be the living embodiment of truth. His self-denial and charity is his witness that he bears the message of heaven. He has himself eaten of the flesh and drank of the blood of the Son of God, and this is eternal life. Taught by the Spirit, he will not be satisfied with less than the salvation of souls." [Cf: General Conference Daily Bulletin 03-02-97 para. 37] p. 578, Para. 2, [1897MS].

It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received from the contact of mind with mind, of soul with soul. It is only life that can beget life. [Cf: General Conference Daily Bulletin 03-03-97 para. 01] p. 578, Para. 3, [1897MS].

In the educational system [that is, in the time of Christ] 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. Busy with the round of forms, 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: General Conference Daily Bulletin 03-03-97 para. 02] p. 578, Para. 4, [1897MS].

Teachers, trust in God, and go forward. My grace is sufficient for you, is the assurance of the great Teacher. Catch the inspiration of the words, and never, never talk doubt and unbelief. Be energetic. [Cf: General Conference Daily Bulletin 03-03-97 para. 03] p. 578, Para. 5, [1897MS].

Let me tell you [speaking of the time when the Spirit of God manifested itself in power in Battle Creek College] what I know of this heavenly Guest. That heavenly Visitor 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. [Cf: General Conference Daily Bulletin 03-03-97 para. 04] p. 578, Para. 6, [1897MS].

The ministers in our land should become intelligent upon health reform. They need to become acquainted with the science of physiology. If they will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul, then they will be able to speak correctly upon this subject. [Cf: General

Conference Daily Bulletin 03-04-97 para. 01] p. 578, Para. 7, [1897MS].

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. [Cf: General Conference Daily Bulletin 03-04-97 para. 02] p. 578, Para. 8, [1897MS].

This is a subject which needs to be presented to the people. The question of health reform is not agitated as it must and will be. [Cf: General Conference Daily Bulletin 03-04-97 para. 03] p. 578, Para. 9, [1897MS].

The impurities of the body, if not allowed to escape, are taken back into the blood and forced upon the internal organs. Nature makes an effort to free the system, and the effort produces fever and what is termed disease. [Cf: General Conference Daily Bulletin 03-04-97 para. 04] p. 579, Para. 1, [1897MS].

Let there be in every church, well organized companies of workers to labor in the vicinity of that church. . . . By kindness to the poor, the sick, or the bereaved, we may obtain an influence over them, so that divine truth may find access to their hearts. . . . [Cf: General Conference Daily Bulletin 03-18-97 para. 01] p. 579, Para. 2, [1897MS].

Have you looked after the fatherless and the widow? . . . What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? . . . have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for "with what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and misapplied? . . . [Cf: General Conference Daily Bulletin 03-18-97 para. 02] p. 579, Para. 3, [1897MS].

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work has not been done, because no attention has been given to the matter. 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 bless others. Even the little children should be taught to do some little errand of love and mercy for those less fortunate than ourselves. . . . He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge. . . . Jesus says, "Ye have the poor with you always, and whensoever ye will ye may do them good." The want and wretchedness in the world are constantly appealing to our compassion and sympathy. . . . 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. How many are there who claim to be followers of Christ, yet who do not follow him in truth. They do not manifest the sympathy and love of Christ by being merciful and compassionate. They do not make the widow's heart sing for joy; they treat the fatherless with coldness,

indifference, or contempt. [Cf: General Conference Daily Bulletin 03-18-97 para. 03] p. 579, Para. 4, [1897MS].

"I was a father to the poor; and the cause which I knew not I searched out." This was an evidence that Job had the righteousness that was after Christ's order. . . . Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. [Cf: General Conference Daily Bulletin 03-18-97 para. 04] p. 579, Para. 5, [1897MS].

How surprised and gladdened will be the hearts of the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, "For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink," etc. [Cf: General Conference Daily Bulletin 03-18-97 para. 05] p. 579, Para. 6, [1897MS].

The voice of God is speaking to us in clear, distinct utterances. He would see the works of righteousness in our lives. Instead of pleasing ourselves, the Lord would have us to do deeds of mercy, manifest tender forethought to those who are pressed down with burdens, cramped with poverty, who are hungry and naked and destitute. [Cf: General Conference Daily Bulletin 03-18-97 para. 06] p. 579, Para. 7, [1897MS].

If we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, whatever else we may do, we shall fail of pleasing God. [Cf: General Conference Daily Bulletin 03-18-97 para. 07] p. 580, Para. 1, [1897MS].

But to those who regard every Christian duty, and manifest kindness and love to the sorrowing, the poor, the afflicted for Christ's sake, the promises are rich and abundant. Isa. 58:8-11. [Cf: General Conference Daily Bulletin 03-18-97 para. 08] p. 580, Para. 2, [1897MS].

In the judgment every case will be decided by what was done, or what was not done in this life. . . . Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: General Conference Daily Bulletin 03-18-97 para. 09] p. 580, Para. 3, [1897MS].

Our characters may become fragrant with good works, for by practice the living principles of righteousness will pass into the character, and unfold in beauty and purity of life. [Cf: General Conference Daily Bulletin 03-18-97 para. 10] p. 580, Para. 4, [1897MS].

We are commanded to love our neighbor as ourselves. This command is not that we shall simply love those who think and believe exactly as we do. Christ illustrated the meaning of the commandment by the parable of the good Samaritan. But how strangely these precious words are neglected, and how frequently men oppress their fellow men and lift up their souls unto vanity. . . . [Cf: General Conference Daily Bulletin 03-18-97 para. 11] p. 580, Para. 5, [1897MS].

It would be well if every church would read in its assemblies from the Old Testament the lessons which Christ gave to the people. . . . [Cf: General Conference Daily Bulletin 03-18-97 para. 12] p. 580, Para. 6,

[1897MS].

The lessons he had taught to Israel in the Old Testament he repeated in the New Testament. He enjoined upon them the exercise of mercy, compassion, and love toward all with whom they came in contact. . . . "When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow." . . . [Cf: General Conference Daily Bulletin 03-18-97 para. 13] p. 580, Para. 7, [1897MS].

If Israel had carried out the will of God that had been made known unto them, the blessed promise to the pure in heart would have rested upon them. They would have seen God, and by beholding him would have become like him in character. [Cf: General Conference Daily Bulletin 03-18-97 para. 14] p. 580, Para. 8, [1897MS].

To leave the suffering neighbor unrelieved, is a breach of the law of God. God brought the priest along that way in order that with his own eyes he might see a case that needed mercy and help; but the priest though holding a high office, whose work it was to bestow mercy and to do good, passed by on the other side. His character was exhibited in its true nature before the angels of God. For a pretense he could make long prayers. [Cf: General Conference Daily Bulletin 03-18-97 para. 15] p. 580, Para. 9, [1897MS].

Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. [Cf: General Conference Daily Bulletin 03-18-97 para. 16] p. 580, Para. 10, [1897MS].

Those who teach the truth to others, and who should be shepherds to the flock, will be held accountable for their willing ignorance and disregard of Nature's laws. [Cf: General Conference Daily Bulletin 03-18-97 para. 17] p. 581, Para. 1, [1897MS].

This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this earth's history, selfishness and violence and crime prevail as in the days of Noah, when the Old World perished in the waters of the flood. As Bible believers, we need to take our position for righteousness and truth. [Cf: General Conference Daily Bulletin 03-18-97 para. 18] p. 581, Para. 2, [1897MS].

"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 [Cf: General Conference Daily Bulletin 03-18-97 para. 19] p. 581, Para. 3, [1897MS].

"And he is honored in what he says." [Cf: General Conference Daily Bulletin 03-18-97 para. 20] p. 581, Para. 4, [1897MS].

The ministers in our country should become intelligent on health reform. They ought to become acquainted with the science of physiology. None can understand the subject thoroughly unless they understand something about physiology, and this is a subject which everybody ought to understand. It has not received the attention in our schools that it

ought to have received. The philosopher remarked years ago that the deepest study of mankind is man. How much we neglect this study. [Cf: General Conference Daily Bulletin 03-18-97 para. 21] p. 581, Para. 5, [1897MS].

"Thus they will become intelligent in regard to the laws that govern the physical health, and their bearing upon the health of mind and soul." [Cf: General Conference Daily Bulletin 03-18-97 para. 22] p. 581, Para. 6, [1897MS].

"They will then be able to speak correctly upon this subject." [Cf: General Conference Daily Bulletin 03-18-97 para. 23] p. 581, Para. 7, [1897MS].

"In their obedience to physical laws, they are to hold forth the word of life to the people, and to lead up higher and still higher in the work of reform." [Cf: General Conference Daily Bulletin 03-18-97 para. 24] p. 581, Para. 8, [1897MS].

The lethargy of unconscious sensualism through indulgence of perverted appetite; the constant submitting of the soul and body and spirit to moral defilement, is upon the people. [Cf: General Conference Daily Bulletin 03-18-97 para. 25] p. 581, Para. 9, [1897MS].

Men are taking sides according to their choice; those 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 to the traditions of men; they at last pass over on the side of the enemy against God and are written antichrist. [Cf: General Conference Daily Bulletin 03-18-97 para. 26] p. 581, Para. 10, [1897MS].

Guilt rests upon us as a people who have had much light, because we have not appreciated the importance of the light given upon health reform. [Cf: General Conference Daily Bulletin 03-18-97 para. 27] p. 581, Para. 11, [1897MS].

I am deeply interested in the subject of medical missionary work and the education of men and women for that work. . . . I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. This double ministration will give the laborer together with God access to homes, and will enable him to reach all classes of society. An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. In affliction, many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical suffering may touch the heart. Prayer, short, weighted with tenderest sympathy, presenting the suffering one in faith to the Great Physician, will inspire in them a confidence, a rest, and a trust that will tend to the health of both soul and body. [Cf: The Gospel of Health 06-01-97 para. 01] p. 582, Para. 1, [1897MS].

I have been surprised at being asked by physicians if I did not think

it would be more pleasing to God for them to give up the medical profession and enter the ministry. I am prepared to answer such an inquirer: "If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word." I would advise young men and women to give heed to this matter. Perilous times are before us. The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family; and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved. [Cf: The Gospel of Health 06-01-97 para. 02] p. 582, Para. 2, [1897MS].

While Satan is doing his utmost to take advantage of men's ignorance and to lay the foundation of disease by improper treatment of the body, it is best for those who claim to be the sons of God to avail themselves, while they can, of the opportunities now presented to gain a knowledge of the human system and how it may be preserved in health. . . . [Cf: The Gospel of Health 06-01-97 para. 03] p. 582, Para. 3, [1897MS].

As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. . . . [Cf: The Gospel of Health 06-01-97 para. 04] p. 582, Para. 4, [1897MS].

In almost every church there are young men and women who might receive education either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special effort be made to select those youths who give promise of usefulness and moral strength. Let these receive an education at our Sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor. It should ever be kept before them that their work is not only to relieve physical suffering, but to minister to souls that are ready to perish. It is important that every one who is to act as a medical missionary be skilled in ministering to the soul as well as to the body. . . . [Cf: The Gospel of Health 06-01-97 para. 05] p. 583, Para. 1, [1897MS].

Holy and devout persons, both men and women, are wanted now to go forth as medical missionaries. Let them cultivate their physical and mental powers and their piety to the uttermost. Every effort should be made to send forth intelligent workers. The same grace that came from Jesus Christ to Paul and Apollos, which caused them to be distinguished for their spiritual excellencies, can be received now, and will bring into working order many devoted missionaries. . . . [Cf: The Gospel of Health 06-01-97 para. 06] p. 583, Para. 2, [1897MS].

I am intensely interested in the education of medical students as missionaries. This is the very means of introducing the truth where otherwise it would not find an entrance. I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached. O what a field of

usefulness is opened before the medical missionary! Jesus Christ was in every sense of the word a missionary of the highest type, and combined with his missionary work that of the great physician, healing all manner of diseases. . . . How essential that the living missionary should understand the diseases which afflict the human body, to combine the physician, educated to care for diseased bodies, with the faithful, conscientious shepherd of the flock, to give sacredness and double efficiency to the service! The Lord in his great goodness and matchless love has been urging upon his human instrumentalities that missionaries are not really complete in their education unless they have a knowledge of how to treat the sick and suffering. If this had been felt as an important branch of education in the missionary line of labor, many who have lost their lives might have lived. Had they understood how to treat the ailments of the body, and how to study from cause to effect, they could, through their intelligent knowledge of the human body and how to treat its maladies, have reached many hardened minds that otherwise they could not approach. . . . [Cf: The Gospel of Health 06-01-97 para. 07] p. 583, Para. 3, [1897MS].

The truth expressed in living, unselfish deeds, is the strongest argument for Christianity. The relieving of the sick, the helping of the distressed, is working in Christ's lines, and demonstrates most powerful gospel truths representing Christ's mission and work upon earth. The knowledge of the art of relieving suffering humanity is the opening of doors without number, where the truth can find a lodgement in the heart, and souls be saved unto life--eternal life. [Cf: The Gospel of Health 06-01-97 para. 08] p. 584, Para. 1, [1897MS].

"Culture on all points of life will make the youth useful after they shall leave the 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 to build their habitations. And they will be much more influential if they show that they can labor by the best methods and produce the best results. This will be appreciated where means is difficult to obtain. The laborers will reveal that missionaries can become educators in teaching 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 go, all that they have gained in this line will give them standing room." [Cf: The Gospel of Health 10-01-97 para. 01] p. 584, Para. 2, [1897MS].

"It is also essential to understand the philosophy of medical missionary work. Wherever the student may go, he will need education in the science of how to treat the sick; for this will give him a welcome in any place, because there is suffering of every kind in every part of the world." By Mrs. E. G. White. [Cf: The Gospel of Health 10-01-97 para. 02] p. 584, Para. 3, [1897MS].

It is necessary for every believer to be strictly temperate. The people in our world indulge pernicious habits, thus destroying their God-given susceptibility and the power of discerning sacred things. The moral sense of many of those living at the present day is clouded by wrong habits. With many, appetite is the law that governs. [Cf: The Gospel of Health 11-01-97 para. 01] p. 584, Para. 4, [1897MS].

There is need of a better understanding of the principles of health

reform. Temperance in eating, drinking, and dressing is essential. The advocates of temperance should place their standard on a broader platform. They would then be laborers together with God. With every iota of their influence, they should encourage the spread of reform principles. Let appetite rule instead of principle, and the whole human machinery will be implicated. The violation of physical law is a violation of the law of God. Those who eat too much, and whose food is of an objectionable quality are easily led into dissipation. In proportion to the darkness of their minds, will they give license to their appetites and passions. [Cf: The Gospel of Health 11-01-97 para. 02] p. 584, Para. 5, [1897MS].

Tea and coffee are neither wholesome nor necessary. They are of no use so far as the health of the body is concerned. But practise in the use of these things becomes habit. When men and women are truly converted, they will conscientiously regard their habits of eating, drinking, and dressing. They will seek to avoid physical, mental, and moral feebleness. [Cf: The Gospel of Health 11-01-97 para. 03] p. 585, Para. 1, [1897MS].

Tobacco produces an effect on the system fully as harmful as liquor. It stimulates for the time being, but when its immediate influence is gone, those who have used it sink as far below par as they have been elevated above it. All those who cling to this habit, who refuse to practise health reform by placing themselves on the platform of temperance in all things, must bear the consequences of their course of action. [Cf: The Gospel of Health 11-01-97 para. 04] p. 585, Para. 2, [1897MS].

No man can be truly a minister of righteousness, and yet be under the inspiration of sensual appetites. He cannot indulge the habit of using tobacco, and yet win souls to the platform of true temperance. The cloud of smoke coming from his lips has no salutary effect upon a liquor drinker. The gospel sermon must come from lips undefiled by tobacco smoke. With pure, clean lips, God's servants must tell the triumphs of the cross. The practise of using liquor, tobacco, tea, and coffee must be overcome by the converting power of God. There shall nothing enter into the kingdom of God that defiles. [Cf: The Gospel of Health 11-01-97 para. 05] p. 585, Para. 3, [1897MS].

The life that many live is not half what it ought to be. Light is shining upon the subject of temperance, and much labor has been put forth to instruct people upon this point, but the dietetic habits of those who live for selfish gratification, who do not wish to be corrected, and refuse to practise health reform, leave them diseased and enfeebled. They may ask the Lord to heal them; but will He who caused the light to shine out of darkness heal them of that which is the result of not heeding this light, but continuing to eat, drink, and dress unhealthfully? Shall we not seek to do all that it is possible for us to do by placing ourselves in the right relation to health reform? Then we can say, "Father in heaven, I have done all that I can to place myself in a correct position by denying appetite and following the light given in regard to health. Heal me of disease, that I may glorify thee." [Cf: The Gospel of Health 11-01-97 para. 06] p. 585, Para. 4, [1897MS].

It is labor lost to teach people to go to God as the healer of their

infirmities unless they are educated also to lay aside every wrong practise, and cease to indulge perverted appetite. They must be taught to use the provisions God has given. To refuse the remedies which they may have as well as not, without paying a doctor's fee, and to neglect to let into every room in the house God's pure air and sunshine, show a lack of faith in him. Faith in God's power to heal infirmities is dead unless the one diseased improves the light God has given him by bringing his habits into harmony with right principles. [Cf: The Gospel of Health 11-01-97 para. 07] p. 585, Para. 5, [1897MS].

The grace of God is always reformatory. Every human being is in a school, where he is to learn to give up hurtful practises, and obtain a knowledge of what he can do for himself. Those who ignore these things, who take no precautions in regard to getting pure air to breathe and pure water to drink, cannot be free from disease. Their systems are defiled, and the human structure injured. Such people are careless, reckless, presumptuous, and self-destroying. Knowledge is strewn along their pathway, but they refuse to gather up the rays of light, saying that they depend on God. But will God do those things that he has left for them to do? Will he supply their neglect to co-operate with him? Will he wink at their willing ignorance, and do great things for them by restoring soul, body, and spirit, while they ignore the most simple agencies, the use of which would bring them their health? While day by day they indulge their appetites by eating that which brings disease, can they expect the Lord to work a miracle to restore them? This is not the Lord's way of working. By doing this, they make the Lord altogether such an one as themselves. Faith and works go together. [Cf: The Gospel of Health 11-01-97 para. 08] p. 586, Para. 1, [1897MS].

I beseech my brethren and sisters to lay aside their darling luxury of tea and coffee, the use of which creates an unnatural state of mind and body. "Thou hast a few names even in Sardis which have not defiled their garments." How are their garments defiled?--By eating of that which brings disease and infirmity. "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." [Cf: The Gospel of Health 11-01-97 para. 09] p. 586, Para. 2, [1897MS].

All may become intelligent if they will. Those who worship God in the beauty of holiness will work in harmony with God by striving to supply the best conditions for worship. Says Christ: "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." Those who follow God's directions will be prepared to receive the Heavenly Guest; for they have listened to the voice of God, speaking through his word and his messengers. [Cf: The Gospel of Health 11-01-97 para. 10] p. 586, Para. 3, [1897MS].

But those who do not hear and obey the warnings and instructions of God cannot understand what sanctification of soul and body means. What word has God for those who ignore the light that is flashing around, and then ask to be prayed for, that they may be sanctified and healed?--The same word that he had for Cain: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." [Cf: The Gospel of Health 11-01-97 para. 11] p. 586, Para. 4,

[1897MS].

Let all examine their own hearts, to see if they are not cherishing that which is a positive injury to them, and instead of opening the door of the heart to let Jesus, the Sun of Righteousness in, are complaining of the dearth of the Spirit of God. Let these search for the idols and cast them out. Let them cut away every unhealthful indulgence in eating and drinking. Let them bring their daily practise into harmony with nature's laws. By *doing*, as well as believing, an atmosphere will be created about the soul that will be a savor of life unto life. Aug. 25, 1897. By Mrs. E. G. White. [Cf: The Gospel of Health 11-01-97 para. 12] p. 587, Para. 1, [1897MS].

The work has been extended, and the churches need the riches of the grace of God, the sanctification of the Spirit of God, that the members, by a proper division of labor, may develop their capabilities in doing good. A more important matter than this cannot occupy the minds of the members of the General Conference in their deliberations. [Cf: The Home Missionary 04-01-97 para. 01] p. 587, Para. 2, [1897MS].

And yet men in positions of trust have been and are being educated to submit all their plans to the counselors at Battle Creek, to be pronounced upon, approved or disapproved by men. How long shall this departure from the Lord's arrangement continue? Men have such a burning desire to stretch themselves beyond their measure! They wish to be regarded as authority on all things relative to the work of God in all parts of the world. But this is not God's plan. [Cf: The Home Missionary 04-01-97 para. 02] p. 587, Para. 3, [1897MS].

The arrangement that all moneys must go through Battle Creek, and under the counsel of a few men in Battle Creek, is a wrong way of managing. There are altogether too many weighty responsibilities given to a few men. [Cf: The Home Missionary 04-01-97 para. 03] p. 587, Para. 4, [1897MS].

"Not only men, but angels, will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. Not only those who are washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world." [Cf: The Home Missionary 05-01-97 para. 01] p. 587, Para. 5, [1897MS].

The Lord has aggressive work to be done. To every human being he has committed a work, and he would have his servants stand at their post of duty. But many are unwilling to do anything for the Master that will incur self-denial and self-sacrifice. They will hover over the ninety and nine who are safely sheltered from danger, but refuse to go out into the highways and hedges with the gospel message, "Come, for all things are now ready." There must be an awakening among the people of God. The entire church is to be tested. There will be those who will go out into the highways and hedges who will labor with patient earnestness, simplicity, and zeal, united with earnest effort to restore health to the body. On the part of such there will be most decided efforts made to awaken to life the souls that are dead in trespasses and sins. [Cf: The Home Missionary 06-01-97 para. 01] p.

587, Para. 6, [1897MS].

The Lord calls upon the churches who know the truth to be converted,--soul, body, and spirit,--to be sanctified and dedicated to his service. They are not to stand saying, "Who is my neighbor?" They are to bear in mind that their neighbor is the one who most needs their help and sympathy. Those who will stand where the Lord can work through them to communicate light to the world, will be chosen as vessels unto honor. [Cf: The Home Missionary 06-01-97 para. 02] p. 588, Para. 1, [1897MS].

Humility an Essential Qualification. Many have no heart, no love for the service of Christ. They do not choose to stand on his side. Christ declared, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." The mission of Christ was a constant work of humility. He came from the throne of God in heaven to be cradled in a manger, to follow the blood-stained path to the cross of Calvary. In his life were made manifest the principles that should govern the life of every Christian missionary worker. He is to make the truth of God known in the world. The love of Christ is to be his study. Christ humbled himself to the nature of man; and in his humiliation he made it the duty of man to proclaim salvation to earth's remotest bounds. As new fields are constantly opening before him, more means are required to accomplish the work, to lift the standard of truth and righteousness. The truth is to sanctify the life of the teacher, and through him to be a sanctifying power upon others. The church is to be trained to obtain a knowledge of missionary work. Every member may, by interested study, gain a practical knowledge of how to treat disease. [Cf: The Home Missionary 06-01-97 para. 03] p. 588, Para. 2, [1897MS].

In order to enlarge our ideas of Christian benevolence, it must be worked out. Practical work will accomplish far more than sermons. While on earth Christ sought to sweep away the distinction that had been made by the Jews as to who was their neighbor, and who their enemy. He teaches us to regard every man as our neighbor who is in need of our sympathy, our assistance, and our love. He takes his disciples to the mount of vision, and opens before them the fact that there are no territorial lines, no artificial distinction, no caste, no aristocracy. The only elevation he recognizes is that of pure and undefiled religion, which will constitute them true workers, to make known the word of God, and find their way to the hearts of their fellow men by relieving as far as possible their temporal necessities. This opens the way to present the love of Christ. God's workers are to despair of nothing, and hope for everything. We do not go forth in mere human strength. Christ has promised, "Lo, I am with you always, even unto the end of the world." [Cf: The Home Missionary 06-01-97 para. 04] p. 588, Para. 3, [1897MS].

An Unlimited Field. The field of labor is vast; agencies of every kind will be set in action to oppose the work of God, and by indifference and unfaithfulness now, we shall range ourselves on the enemy's side. No wall of selfishness is to be erected to prescribe certain limits to any person's work in seeking to get light in any way before the people. One single act in this line is a link in a chain which will extend to others. Let there be no selfish practise in God's work. Let there be no narrow ideas; for they may shut out opportunities and privileges whereby souls may be reached. Limits may be prescribed which will dishonor God, and encourage selfishness; and the spirit of selfishness

is strange fire which should not be mingled with God's sacred service. [Cf: The Home Missionary 06-01-97 para. 05] p. 588, Para. 4, [1897MS].

The work is one in every place the world over; and any selfish ideas and plans that may be allowed to creep in, even in arrangements for the management of the work of God, is a far greater evil than in common worldly matters. There are to be no selfish confines in dealing with God's work. If prosperity attends the work, it will be because there is not a thread of selfishness interwoven with it. If in any case the natural traits of character would lead to narrow and close dealing in business matters, there is danger. This spirit indulged in any manner of deal, opens the door for Satan to come in and strengthen the detestable root of selfishness. God gives to every man his work, and he is to do his best in every place, working for the recovery of the world. He is to sow the seed beside all waters. Not a hand should be raised, not a barrier be placed to prescribe or limit the work. There is to be no cheap figuring; for this will bring the displeasure of God upon the one who indulges in this business. [Cf: The Home Missionary 06-01-97 para. 06] p. 589, Para. 1, [1897MS].

In sending forth the seventy to proclaim the kingdom of God throughout Judea, Christ taught that the piety of his people is to be diffusive. He was educating his church to enlarge the borders of their labor, and eventually to belt the world. "The field is the world." Christ annihilates the ancient distinctions made between Jew and Gentile. There is to be no boundary to our labor. It must take us from the small circle and plans which would narrow the work to the limits which selfishness would prescribe. He presents to our view the inhabitants of the world, who may become enlightened and lay hold upon immortality through faith in Jesus Christ. They are all exposed to the temptations of Satan, who hopes to see them taken in his snare; but the Lord calls those who would be laborers together with him to bring every power into exercise to work for the deliverance of these souls from satanic agencies. [Cf: The Home Missionary 06-01-97 para. 07] p. 589, Para. 2, [1897MS].

Every encouragement is given God's people for unlimited progress and improvement. We are to work as if we knew we were in sight of the whole universe of heaven, and through Christ say, "I will not fail nor be discouraged, but hope for everything in moral advancement and the restoration of the image of God in man." At every step our prayer should ascend to the throne of God, while working as if everything depended upon our diligence and faithfulness. Yet we must make God our only dependence, doing unto others as we would wish them to do to us. This principle is broad and deep. Not one thread of selfishness must tarnish the work of God. Kill the monster as soon as it shows itself. Teach by precept and example that earth can be assimilated to heaven. [Cf: The Home Missionary 06-01-97 para. 08] p. 589, Para. 3, [1897MS].

Co-operation of Heavenly Agencies. Our means of doing good is never to be limited to any man's ideas or devising. We are empowered of God at every step to work in Christ's lines. Lay hold of the work in any place, and this will set in motion the heavenly agencies to prepare the way for the sowers and the reapers. Study the word. Read it with all your mind, your heart, and your soul; for eternal interests are here involved. Then His lessons will have a voice. They will call to you; they will breathe divine counsels; they will make all who learn of him

meek and lowly in heart and wise unto salvation. [Cf: The Home Missionary 06-01-97 para. 09] p. 589, Para. 4, [1897MS].

When Christ declared, "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," he explained the meaning of his words. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." It is in eating the words of Christ that we eat the flesh and drink the blood of the Son of God. In obedience to his word, we become partakers of his divine nature in the same way in which we are composed of the food we eat. Those who eat the flesh and drink the blood of the Son of God become one in spiritual life with Christ. No human being can be nourished by the food which another eats. He must eat for himself. [Cf: The Home Missionary 06-01-97 para. 10] p. 589, Para. 5, [1897MS].

God has sent his Son to communicate his own life to humanity. Christ declares, "I live by the Father," my life and his being one. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man." The head of every man is Christ, as the head of Christ is God. "And ye are Christ's, and Christ is God's." [Cf: The Home Missionary 06-01-97 para. 11] p. 590, Para. 1, [1897MS].

These words greatly offended his disciples, but he did not soften down his symbolical representation. All who desired could trace out the truths concerning his person and his office. He told them that his words would be understood after his crucifixion, his resurrection, and his ascension,--the Holy Spirit will bring all things to your remembrance that I have spoken unto you. But all who had heard and believed in him would not turn away from him, but would prepare their hearts to receive him. [Cf: The Home Missionary 06-01-97 para. 12] p. 590, Para. 2, [1897MS].

Although the sacramental service is not mentioned here, yet it is embodied in the figures presented. As the believers celebrate the ordinance that keeps before their minds the crucifixion of their Lord, they are eating the flesh and drinking the blood of the Son of God. Through faith these representations of Christ can be clearly understood. The Holy Spirit will prepare the mind and quicken the perceptive faculties to grasp the grand truths conveyed in the figures. [Cf: The Home Missionary 06-01-97 para. 13] p. 590, Para. 3, [1897MS].

"And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Here we see that the Lord in his promises ever binds up bodily health and happiness with the spiritual good he would bestow upon Israel upon condition of obedience to his law. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon

the children, and upon the children's children, unto the third and to the fourth generation." [Cf: The Home Missionary 06-01-97 para. 14] p. 590, Para. 4, [1897MS].

Christ was sent of God to represent God in humanity. When he came to our world, his divinity was clothed with humanity, that humanity might touch humanity, and divinity lay hold of the throne of divinity. Thus moral power was brought to man. When God's word is understood by us, we shall better understand the work and mission of Christ. We are to trace out his working in behalf of humanity. [Cf: The Home Missionary 06-01-97 para. 15] p. 590, Para. 5, [1897MS].

We read that many of his disciples were offended at his word. This was because of the earthliness of their minds which made his words insufferable to them, and they misconstrued his words. "This," they said, "is an hard saying; who can hear it?" Who can consent to any such talk? But Christ asks, "Doth this offend you?" It is only those who do him service from pure, loving hearts, that can receive his word. He continues: "What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." In giving his flesh and his blood for the life of the world, Christ gives eternal life to all who will receive it in faith. But "from that time many of his disciples went back, and walked no more with him." [Cf: The Home Missionary 06-01-97 para. 16] p. 590, Para. 6, [1897MS].

Labor in Faith. Christ will receive all who will come unto him by faith. Yet thousands are perishing in their sins, heedless and reckless in their disobedience of God's law. It is the loving and obedient heart that will come unto him, and his promise is, "Him that cometh to me, I will in nowise cast out." Many in their blindness will become offended because they are meeting a false standard. [Cf: The Home Missionary 06-01-97 para. 17] p. 591, Para. 1, [1897MS].

"From that time many of his disciples went back, and walked no more with him." These men had joined themselves to Christ as learners. But their carnal mind interpreted the figure Christ presented as though he meant it literally. They were gross in their understanding. This we shall see fulfilled in every age of the world. Jesus knew all about the disaffection. He said, "But there are some of you that believe not." [Cf: The Home Missionary 06-01-97 para. 18] p. 591, Para. 2, [1897MS].

We need not be surprised if we pass through a similar experience. Men who do not make Christ their all and in all, but have a superficial faith, will not understand the words of Christ. Many unite themselves with Christ expecting to be benefited by some temporal advantage, but the gospel requirements offend them. Having no spiritual life, they do not unite in heart and true faith with Christ to do the will of God. Had they received his word, they would have had understanding. Said Christ, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. 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." [Cf: The Home Missionary 06-01-97 para. 19] p. 591, Para. 3, [1897MS].

Turning to his disciples, Jesus said, "Will ye also go away?" Simon

Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." [Cf: The Home Missionary 06-01-97 para. 20] p. 591, Para. 4, [1897MS].

The lesson that we are to learn is that every counsel neglected that God chooses to send, will certainly place the human agent in a position of distrust and suspicion. If he does not thoroughly reform the defects in his character; if he does not die to self, he will separate farther and farther from righteousness and truth. As often as his disciples fell into error and were in peril, Christ's word of counsel or reproof recovered them. [Cf: The Home Missionary 06-01-97 para. 21] p. 591, Para. 5, [1897MS].

The Wheat and the Tares. As long as time shall last, the wheat will be found among the tares, and the tares among the wheat. By their fruit they will be known. The desire of the disciples was to be with Christ. "To whom," said they, "shall we go?" Shall we go back to seek counsel of the formalist? We cannot understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disciples, they thought, might have been held if he had not spoken so decidedly in regard to partaking of his flesh and blood. "But," said they, "shall we leave the great Teacher? The scribes and Pharisees have dealt most unfairly with Christ. Shall we take sides with them in lifeless formalism, in teaching for doctrine the commandments of men? Shall we teach the tradition of the elders?" [Cf: The Home Missionary 06-01-97 para. 22] p. 591, Para. 6, [1897MS].

Christ yearned over his disciples. He longed to have them come into sacred relationship with himself, and understand him. To believe in Jesus Christ is something more than a mere sentiment. It is a living faith in a personal Saviour who can and will ransom from sin. [Cf: The Home Missionary 06-01-97 para. 23] p. 592, Para. 1, [1897MS].

Christ foresaw that in the hour of temptation every one of his beloved disciples would be severely tested. He said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [Cf: The Home Missionary 06-01-97 para. 24] p. 592, Para. 2, [1897MS].

This assurance of our Saviour should be sufficient to teach us the importance of our living the life of Christ here in this life, that we may lay hold of the future, immortal life. There should be kindled in our hearts an earnest desire to put every faculty of mind and heart to diligent effort proportionate to the reward presented--everlasting life. Our service for God is to decide eternal destiny. "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?" And is it not wholly appropriate that the same question should come to us, How shall we not,--when so great love has been expressed for us in the gift of Christ as our ransom,--how shall we not freely give him all things? What love has

been expressed in our behalf! And shall our love and gratitude be only as a ripple on the surface? [Cf: The Home Missionary 06-01-97 para. 25] p. 592, Para. 3, [1897MS].

The Lord requires of every Christian, growth in efficiency and in capability in every sense. He has paid us our wages, even his own blood and suffering to secure our obedience. Do we strive to keep a vital connection with God, that we shall feel our own servitude? Do we feel that all that we have is a loan from Jesus? It is not our own. We are stewards of his grace, placed in charge of his goods. The talent lent must be used, not for self-serving, but in devoted, whole-hearted service. For our sakes Christ became poor, that we through his poverty might be made rich. He descended in humiliation from depth to depth in our behalf until he reached the cross. He could go no farther in self-denial and self-sacrifice. It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight? May the Lord have pity upon us in our hardness of heart, and may he give us a new heart to honor and glorify his name. Mrs. E. G. White. [Cf: The Home Missionary 06-01-97 para. 26] p. 592, Para. 4, [1897MS].

Side by side, wearing the yoke of Christ, the laborers of God must do their appointed work. The question as to who is our neighbor is answered in the mission fields at home and abroad that await our labor. These call for no pharisaical principles, no narrow views. The worker is not to follow his own ideas and plans for work. The Lord's individuality is to be sunk in no living being. Christ's followers are to love God supremely, and their neighbor as themselves. [Cf: The Home Missionary 06-01-97 para. 01] p. 592, Para. 5, [1897MS].

It is as much the privilege of every individual member of the church to know, from the word, God's will in regard to his course of action as it is for the president of the Conference or for any other man in office of trust. The Lord would be sought unto by all who would be instructed and enlightened and worked by the Holy Spirit. God is ready to commune with his people. He declares, "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. 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." [Cf: The Home Missionary 06-01-97 para. 02] p. 592, Para. 6, [1897MS].

Every individual must seek by earnest prayer to know the word of God for himself, and then to do it. Only in day by day putting his trust in God, and not in the arm of flesh, will any soul obtain the experience essential to answer the prayer of Christ, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This is the lesson given to every soul who has

commenced the new year. In all your temporal concerns, in all your cares and anxieties, wait upon the Lord. Put not your trust in princes, nor in the sons of man because they may be in positions of trust. The Lord has united your heart with him. If you love him, and are accepted in his service, bring all your burdens, both public and private, to the Lord, and wait upon him. You will then have an individual experience, a conviction of his presence and his readiness to hear your prayer for wisdom and for instruction, that will give you assurance and confidence in the Lord's willingness to succor you in your perplexities. [Cf: The Home Missionary 06-01-97 para. 03] p. 593, Para. 1, [1897MS].

Live as in the presence of God. "Come unto me," is the invitation of Christ. By this he does not mean that you shall go to a far country to inquire of the president of the Conference what your duty is. He would have you rejoice and praise him every day for the privilege granted to you in the words 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." Spread out your case before the Lord, and whatever your anxieties and trials, your spirit will be braced for endurance. The way will be opened before you to disentangle yourself from embarrassment and difficulty. You need not go to the next town or to the ends of the earth to learn what course you shall pursue. Trust in God as your present Helper, who will overrule all things as One who knows best. "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: The Home Missionary 06-01-97 para. 04] p. 593, Para. 2, [1897MS].

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." This is the truest wisdom, certain, and not disappointing. This is the very essence of all true service, of pure and undefiled religion before God. [Cf: The Home Missionary 06-01-97 para. 05] p. 593, Para. 3, [1897MS].

Christ declares, "All ye are brethren." We are all exposed to the same temptations, the same danger of making mistakes. There is no security, no support in the midst of trial but the conviction that God is present, watching over his people, and ready to answer their cries. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward." "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: The Home Missionary 06-01-97 para. 06] p. 593, Para. 4, [1897MS].

The apostle Paul says, "Make full proof of thy ministry." In this reference, ministry is not confined to preachers, but to those who are doing God service. A kind and loving Friend and Father is overruling all things. And if this is so of individuals and nations, how much more his church, his chosen ones. His church is built on the rock Christ Jesus; and when men miscalculate their positions of trust, and suppose that this gives them power to rule the minds and work of their fellow men, they have made a great blunder, which the Lord will not sustain. They are drawing men away, and educating them to look to men and depend upon men and receive their instruction almost entirely from finite beings. [Cf: The Home Missionary 06-01-97 para. 07] p. 594, Para. 1, [1897MS].

But the presence of God is guaranteed to the Christian. This Rock of faith is the living presence of God. The weakest may depend upon it. Those who think themselves the strongest may become the weakest unless they depend upon Christ as their efficiency, their worthiness. This is the Rock upon which the church may build successfully. God is near in Christ's atoning sacrifice, in his intercession, his loving, tender, ruling power over the church. Seated by the eternal throne, he watches them with intense interest. As long as the members of the church shall through faith draw sap and nourishment from Jesus Christ, and not from man's opinions and devisings and methods; if, having a conviction of the nearness of God in Christ, they put their entire trust in him, they will have a vital connection with Christ, as the branch has connection with the parent stock. The church is established not on theories of man, on long, drawn-out plans and forms. It depends upon Christ, its righteousness. It is built on faith in Christ, "and the gates of hell shall not prevail against it." [Cf: The Home Missionary 06-01-97 para. 08] p. 594, Para. 2, [1897MS].

"In quietness and in confidence shall be your strength." Take this with you through the year. The strength of every soul is in God and not in man. Quietness and confidence is to be the strength of all who give their hearts to God. Christ has not a casual interest in us, but an interest stronger than a mother's for her child. Says the prophet, "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Our Saviour has purchased us by human suffering and sorrow, by insult, reproach, abuse, mockery, rejection, and death. He is watching over you, trembling child of God. He will make you secure under his protection. Through his servant he says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." [Cf: The Home Missionary 06-01-97 para. 09] p. 594, Para. 3, [1897MS].

To the Jewish nation God revealed himself as a watchful, a kind, forbearing father, a God of mercy and truth. He manifested himself to them through his Son. And this Saviour is our Advocate. Our weakness in human nature will not bar our access to the Heavenly Father, for he died to make intercession for us. [Cf: The Home Missionary 06-01-97 para. 10] p. 594, Para. 4, [1897MS].

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye

the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." I entreat of all families and churches to read and study this scripture, and act in accordance with the word of God. [Cf: The Home Missionary 06-01-97 para. 11] p. 594, Para. 5, [1897MS].

"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." Christ is our ruler, and to man is not given power to lord it over the flock of God. The minister is to be one with the believers, not closing himself within himself as a superior of whom his fellow men must be afraid. [Cf: The Home Missionary 06-01-97 para. 12] p. 595, Para. 1, [1897MS].

The Elder Brother of our race is by the eternal throne, and looks upon every soul who is turning his face toward him as the Saviour. He knows by experience what are the weaknesses of humanity, what are their wants, and where lies the strength of their temptations; for he was tempted in all points like as we are, "yet without sin." Thank the Lord, he is ordained to be our ruler and the judge of all men. [Cf: The Home Missionary 06-01-97 para. 13] p. 595, Para. 2, [1897MS].

The Lord would have every one come to him as their Refuge, for counsel, and for comfort, and for hope, in all their anxieties. To him you may tell all your griefs. You will never be told, "I cannot help you. Such an one in authority has placed your case before me in such a light that I can do nothing for you." To him all your griefs are worthy of consideration. You may have his help under every difficulty. You may, I may, the weakest one in all the ranks of believers may, trust in a loving, pitiful, faithful High Priest, who is touched with the feelings of our infirmities. He keeps us safe from Satan's power even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the author and finisher of his faith. All who will do this, will work calmly and quietly as if in view of the whole universe of heaven. They will trust to no man's opinion of their virtues, but feeling an individual responsibility resting upon them in temporal and eternal things, they will put their trust in God. [Cf: The Home Missionary 06-01-97 para. 14] p. 595, Para. 3, [1897MS].

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Let the families, the individual Christians, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in his church militant here below. The angels who offer the smoke of the fragrant incense are for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the cool sunset hour, speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour. That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God that is of value for us, that we may draw nigh unto God; his blood alone that taketh "away the sin of

the world." Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God. [Cf: The Home Missionary 06-01-97 para. 15] p. 595, Para. 4, [1897MS].

When every soul is dependent upon Jesus Christ, our Elder Brother, for mercy and forgiveness of sins, why should one member of the human family exalt himself above another? Why should he feel at liberty to take upon himself prerogatives that his position does not give him? Why should he order about and seek to control his fellow man, and tell what this one should do, and that one should do? These very ones have been required of God to come directly to him and ask for the wisdom they need, and the promise is, If ye believe that ye receive it, ye shall have it. [Cf: The Home Missionary 06-01-97 para. 16] p. 595, Para. 5, [1897MS].

"Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 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. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." *March 14, 1897. Mrs. E. G. White.* [Cf: The Home Missionary 06-01-97 para. 17] p. 596, Para. 1, [1897MS].

In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. This should show us that the souls for whom Christ has died should be fitting up for the mansions Christ has gone to prepare for them. There is a rest from earth's conflict. Where is it?--"That where I am, there ye may be also." Heaven is where Christ is. Heaven would not be heaven to those who love Christ if he were not there. Are we individually fitting up characters which will be meet for the society of Christ and the heavenly angels? [Cf: The Home Missionary 07-01-97 para. 01] p. 596, Para. 2, [1897MS].

Philip said to Christ, "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." [Cf: The Home Missionary 07-01-97 para. 02] p. 596, Para. 3, [1897MS].

Philip's doubt was answered by words of reproof. He wished Christ to

reveal the Father in bodily form; but in Christ, God had already revealed himself. Is it possible, Christ said, that after walking with me, hearing my words, seeing my miracles of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know me? Is it possible that you do not discern the Father in the works that he does by me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father? "He that hath seen me hath seen the Father." I am "the brightness of his glory," "the express image of his person." "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." [Cf: The Home Missionary 07-01-97 para. 03] p. 596, Para. 4, [1897MS].

Christ emphatically impressed upon them the fact that they could see the Father by faith alone. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years. [Cf: The Home Missionary 07-01-97 para. 04] p. 596, Para. 5, [1897MS].

As Christ was speaking these words, the glory of God was shining from his countenance, and all present felt a sacred awe as they listened with wrapt attention to his words. They felt their hearts more decidedly drawn to him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, that the words to which they listened were a message to them from their Heavenly Father. [Cf: The Home Missionary 07-01-97 para. 05] p. 597, Para. 1, [1897MS].

The wonderful works which Christ had done, which were so full of convincing power, ought to have removed prejudice, unbelief, and malice from the hearts of the Jews. Christ had given a convincing proof of his divinity in raising Lazarus from the dead. Through Christ the Father had been revealed to believers and unbelievers. If the disciples believed this vital connection between the Father and the Son, their faith would not forsake them when they beheld Christ's suffering and death to save a perishing world. He desired them to see that their faith must lead up to God, and be anchored there. [Cf: The Home Missionary 07-01-97 para. 06] p. 597, Para. 2, [1897MS].

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Their faith might safely rest upon the evidence given by Christ's works,-- works that no man had ever done or ever could do. They could reason that humanity alone could not do these wondrous works. Christ was seeking to lead them up from their low state of faith to the experience they might have received by seeing what he had done in giving a higher education, and in imparting a knowledge of what he was,--God in human flesh. How earnestly and perseveringly our compassionate Saviour sought to prepare his followers for the storm of temptation that was soon to beat about them. He would have them hid with him in God. [Cf: The Home Missionary 07-01-97 para. 07] p. 597, Para. 3, [1897MS].

"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." Christ's work was largely confined to Judea. But though his personal ministry did not extend to other lands, people from all nations listened to his teaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles he performed. When Christ said that his disciples would do greater works that he had done, he did not mean that they would make any more exalted exertion of their powers'; he meant that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would transpire under the working of the Holy Spirit. The scenes of his suffering and death, to be witnessed by the large numbers in attendance at the Passover, would be spread from Jerusalem to all parts of the world. 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, and performing miracles upon the suffering and diseased. 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. [Cf: The Home Missionary 07-01-97 para. 08] p. 597, Para. 4, [1897MS].

Greater works that these shall ye do; because I go unto my Father." He would then intercede for them, and would send them his own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ. [Cf: The Home Missionary 07-01-97 para. 09] p. 598, Para. 1, [1897MS].

"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." "This is the confidence that we have in him," writes John, "that, if we ask anything according to his will, he heareth us." [Cf: The Home Missionary 07-01-97 para. 10] p. 598, Para. 2, [1897MS].

These promises are all given on conditions. The ten commandments, "Thou shalt," and, "Thou shalt not," are ten promises, assured to us if we render obedience to the law governing the universe. "If ye love me, keep my commandments." Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. [Cf: The Home Missionary 07-01-97 para. 11] p. 598, Para. 3, [1897MS].

"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." Here it is plainly stated that the condition of gaining eternal life is obedience to the commandments of God. [Cf: The

The whole universe is under the control of the Prince of Life. Fallen man is subject to him. He calls upon them to obey, believe, receive, and live. He has paid the ransom money for the whole world. All may be saved through him. He will present those who believe on him to God as loyal subjects of his kingdom. He will be their Mediator as well as their Redeemer. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion and apostasy, and place themselves under his banner. He will defend his chosen followers against Satan's power, and will subdue all their enemies. Through him they will be conquerors, and more than conquerors. Paul writes to the Ephesians, "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 us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." [Cf: The Home Missionary 07-01-97 para. 13] p. 598, Para. 5, [1897MS].

"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." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Those who dishonor God by transgressing his law may talk sanctification, but it is of that value, and just as acceptable, as the offering of Cain. Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy. [Cf: The Home Missionary 07-01-97 para. 14] p. 598, Para. 6, [1897MS].

"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." Christ was about to depart to his home in the heavenly courts. But he assured his disciples that he would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the Spirit of truth, but this truth the world can neither discern nor receive. [Cf: The Home Missionary 07-01-97 para. 15] p. 599, Para. 1, [1897MS].

Before he left them, Christ gave his followers a positive promise that after his ascension he would send them the Holy Spirit. "Go ye therefore," he said, "and teach all nations, baptizing them in the name of the Father [a personal God,] and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: 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." [Cf: The Home Missionary 07-01-97 para. 16] p. 599, Para. 2, [1897MS].

"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. 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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This positive assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history. [Cf: The Home Missionary 07-01-97 para. 17] p. 599, Para. 3, [1897MS].

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Precious, glorious assurance of eternal life. Even though he was to be absent, their relation to him was to be that of a child to its parent. [Cf: The Home Missionary 07-01-97 para. 18] p. 599, Para. 4, [1897MS].

The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to him, but his Holy Spirit is just as near us in one place as another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit,--"love, joy, peace, longsuffering, gentleness, goodness, faith." "Ye have an unction from the Holy One," writes John, "and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. . . .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." [Cf: The Home Missionary 07-01-97 para. 19] p. 599, Para. 5, [1897MS].

"At that day," said Christ, "ye shall know that I am in my Father, and ye in me, and I in you." Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but he would imprint on their minds the fact that he would live again. And although after his ascension he would be absent from them, yet by faith they might know and see him. And he would have the same loving interest in them that he had. [Cf: The Home Missionary 07-01-97 para. 20] p. 599, Para. 6, [1897MS].

Christ assured his disciples that after his resurrection, he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not understood,--that there is a complete union between Christ and his Father, a union which will always exist. [Cf: The Home Missionary 07-01-97 para. 21] p. 600, Para. 1, [1897MS].

"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." Again Christ repeated the condition of union with him. This promise is made to every sincere

Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. The religion of Jesus Christ is love. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ, will love God, as the great center of their adoration, and will also love one another. Mrs. E. G. White. April 29, 1897. [Cf: The Home Missionary 07-01-97 para. 22] p. 600, Para. 2, [1897MS].

The Lord has made his people the repository of sacred truth. Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been done. But should we be in trust of sacred, advanced truth, and yet be satisfied to work in narrow, selfish lines? The Lord will hold us accountable for the influence we might have exerted but did not, because we have not earnestly tried to understand our accountability in this world. We shall either glorify or dishonor God. [Cf: The Home Missionary 07-01-97 para. 01] p. 600, Para. 3, [1897MS].

"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 ye have tasted that the Lord is gracious. To 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 to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded." [Cf: The Home Missionary 07-01-97 para. 02] p. 600, Para. 4, [1897MS].

God has set his people on an elevated position, above the world. He declares of them, "Ye are the light of the world: a city that is set on a hill cannot be hid." And again, "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: The Home Missionary 07-01-97 para. 03] p. 600, Para. 5, [1897MS].

"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, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." [Cf: The Home Missionary 07-01-97 para. 04] p. 600, Para. 6, [1897MS].

We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its consistency in shining amid the moral darkness of the world, in shining not to please and glorify ourselves, but to honor God with all there is of us. If we are doing service for God, and our work is corresponding with the ability God has given us, that is all he expects of us. [Cf: The Home Missionary 07-01-97 para. 05] p. 601, Para. 1, [1897MS].

"And the angel that talked with me came again, and waked me, as a man

that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Cf: The Home Missionary 07-01-97 para. 06] p. 601, Para. 2, [1897MS].

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy, appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot reflect light until there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus and for all who are the purchase of his blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will go out. [Cf: The Home Missionary 07-01-97 para. 07] p. 601, Para. 3, [1897MS].

"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 tiniest lamp, kept replenished with the golden oil, which sends forth its bright beams and discovers the darkness, is of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness, to stumble their way along as best they can. [Cf: The Home Missionary 07-01-97 para. 08] p. 601, Para. 4, [1897MS].

We see children, they may be brothers and sisters, who, if they chance to be pleased, and circumstances are all favorable for them, are in good spirits, kind and courteous; but wait until something unavoidable comes that does not please them, crossing their ideas, and see how passion is expressed in the voice, and their attitude assumes such a character that Satan can control and make most disagreeable impressions. All that you can judge of the tree is by its fruit. Where is the affection, the love, the true Christian politeness? The countenance expresses hatred. Satan delights in these exhibitions. He delights in extinguishing love and kindness. [Cf: The Home Missionary 07-01-97 para. 09] p. 601, Para. 5, [1897MS].

But how does God look upon these things?--Only with grief and sadness, even in inexperienced children. But when all these objectionable attributes are expressed in grown-up children, when those who have come to years of maturity, who have had great light and knowledge and experience, shall act like children in their fits of malice, it is a sad thing. These are piercing Christ afresh, and putting him to open

shame before his adversary. Satan and his confederate angels point to those who profess to be children of God, but who by their disposition and actions show that they are after the similitude of the apostate, and taunt Christ and the heavenly angels. How long shall we thus crucify the Son of God afresh, so that God is ashamed to call us his sons and daughters? Is it not time that we put away childish things? Shall we be of the number who are ever learning, yet never able to come to a knowledge of the truth? [Cf: The Home Missionary 07-01-97 para. 10] p. 602, Para. 1, [1897MS].

It is the golden oil that the heavenly messengers empty into the golden tubes, to be conducted into the golden bowl, that creates a continuous, bright, and shining light. It is the love of God continually transferred to the human agent that keeps him a bright and shining light for God. Then he can communicate light and truth to all who are in darkness and error and sin. The golden oil is not manufactured by any human skill. It is the unseen power of the holy messengers who wait before the throne of God to communicate to every one who is in darkness, that they may diffuse heaven's light. Into the hearts of those united to God by faith, his golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God, in being a blessing to their fellow men. Thus they are enabled to shine. [Cf: The Home Missionary 07-01-97 para. 11] p. 602, Para. 2, [1897MS].

The sin of much talking is not small in its result. Words bitter as gall may be spoken in the heat of satanic passion; but when these poor, deluded souls come to their senses, and are as ashamed as they ought to be of their words, why do they not acknowledge their sin, and thus disappoint the enemy? It may be that they have cultivated a spirit of evil-surmising, and communicate their suppositions to others. But those whose hearts are right with God will say, "I cannot hear these evil reports." If you know evil of your brother or your sister, go in the spirit of Christ, and talk it over with them. Get it out of the way. Kill the dragon, and hurry him out of sight, where he will never have a resurrection. Let no flaw in your speech, no defection in your spirit, break the friendship and love which Christ has enjoined upon you to cultivate. Then the golden oil will be emptied into the tubes and conducted into the bowl, that the lamp may burn brightly. [Cf: The Home Missionary 07-01-97 para. 12] p. 602, Para. 3, [1897MS].

"Be ye therefore followers of God, as dear children. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." In that wonderful prayer of Christ's recorded in the seventeenth chapter of John, he said, "Father, the hour is come; glorify thy Son, that thy Son also may 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. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. 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. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." [Cf: The Home Missionary 07-01-97 para. 13] p. 602, Para. 4, [1897MS].

"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." Here is the whole question settled. All who are eating the flesh and drinking the blood of the Son of God, are abiding in Christ, and Christ in them. "The flesh profiteth nothing," Christ said, "the words that I speak unto you they are spirit and they are life." If there is an appreciation of the word, then the word will be obeyed. [Cf: The Home Missionary 07-01-97 para. 14] p. 603, Para. 1, [1897MS].

"Beware ye of the leaven of the Pharisees, which is hypocrisy," were the words spoken by Christ to his disciples. He besought them to take heed, and not receive the doctrines which were not from God. And of the Pharisees he said, Ye do teach for doctrine the commandments of men. In his lessons Christ used the figure of leaven in two entirely different senses. He likened the gospel, the kingdom of heaven, to leaven. And again he speaks of the leaven of evil-surmising and evil-thinking. As the leaven spreads through the meal in which it is hidden, so will the leaven of evil-surmising and malice pervert the entire being--thoughts, actions, and character--where it is received. With the good leaven, the word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God. [Cf: The Home Missionary 07-01-97 para. 15] p. 603, Para. 2, [1897MS].

Our Lord taught the same truth by the grain of mustard seed. He presents the truth in parables, using varied illustrations and different figures which will meet different minds. Each parable carries its own peculiar lesson. "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." In this parable Christ would teach us that we are individually to be sowers of the seed. No one is to be idle or indifferent. Each has his or her work to do according to his entrusted capabilities; and these capabilities are to grow. [Cf: The Home Missionary 07-01-97 para. 16] p. 603, Para. 3, [1897MS].

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." This is another representation of the seeds of truth which work from the inward to the outward. As leaven, or yeast, though hidden in the flour, and deposited only in one place, brings all surrounding it under its leavening process, so the working of truth continues secretly, silently, steadily, pervading all the faculties of the soul and all the kingdoms of the world. [Cf: The Home Missionary 07-01-97 para. 17] p. 603, Para. 4, [1897MS].

The word of truth should ever be in mind and heart, that those who

believe the truth shall be prepared to speak a word in season. The seed of truth, sown in a few well-chosen words, may appear to have but a small beginning, but that word spoken from the heart may take root and spring up and bear an abundant harvest of fruit. In ourselves we can do nothing. We are all weak, but if we make the most of the Lord's entrusted talent, his divine power will give us efficiency. [Cf: The Home Missionary 07-01-97 para. 18] p. 603, Para. 5, [1897MS].

The great apostle exclaims, "Who is sufficient for these things?" But many, whose sphere of influence seems narrow and weak, their abilities limited, their opportunities few, their knowledge not extended, their influence small, may, if they will let the peace of God rule in their hearts, do as much good, and more, than those who have efficiency, especially if they trust to their efficiency. "It is not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The strength and talents belong to God, and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal. [Cf: The Home Missionary 07-01-97 para. 19] p. 604, Para. 1, [1897MS].

Again: the leaven of truth, wherever it goes, makes a change in mind and heart. The entire character is transformed. While there is self-denial and the cross lying directly in the pathway of the gospel missionary, there are results to be seen for their labor. All who will receive into the heart the truth as it is in Jesus, will reveal its leavening power. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When the kingdom of heaven is established in the heart, the whole character is conformed to the character of Christ; for the truth is a life-giving principle. The power of God is working, like the leaven, to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. The true believer becomes a new man, a new woman, in Christ Jesus. [Cf: The Home Missionary 07-01-97 para. 20] p. 604, Para. 2, [1897MS].

And there is sure to follow a holy influence. A consistency will run through the whole life like golden threads, showing it to be a work of the heart. There is in the leaven placed in the meal, a sure process of taking hold upon the substance, and subduing it. The gospel is not like the leaven in some things. It meets in the human heart, temptations, and hindrances, and the natural and cultivated tendencies of the human agent. Therefore, Jesus has said, "Watch and pray." We must guard against all selfishness, every species of idolatry. The consistent, pure principles of the Christian will, in pleasant or unpleasant circumstances or surroundings, do much good; for the leaven of good is in him. [Cf: The Home Missionary 07-01-97 para. 21] p. 604, Para. 3, [1897MS].

"A word fitly spoken is like apples of gold in pictures of silver." What changes are wrought all unknowingly to the one who tremblingly brings from the storehouse the precious word upon which he has been feeding. The strength is not his own, it is God's. One heart may be turned to God under the co-operation of the Holy Spirit with the human agent, and that one, converted to God, brought under the power of truth, the Holy Spirit, makes a working agency, a fresh instrument, to communicate the golden oil which has been communicated to him through divine and human agencies. That one lamp, kept steadily burning with

the golden oil, will light many candles. Mrs. E. G. White. [Cf: The Home Missionary 07-01-97 para. 22] p. 604, Para. 4, [1897MS].

In all things Christ was made like unto his brethren, that in his human nature he might give to man a perfect example. He alone could bridge the gulf that sin had made. In him, humanity touched humanity, while divinity laid hold upon divinity, that man might become Christlike, a partaker of the divine nature, escaping the corruption that is in the world through lust. [Cf: The Home Missionary 10-01-97 para. 01] p. 604, Para. 5, [1897MS].

Through Christ, God has made every provision that fallen humanity may be restored, and reflect the image of the divine. But we cannot become Christlike if we continue to plan, to work, to live for ourselves, to use all our entrusted capabilities for our own gratification. Our lives were not given to us for this purpose. Jesus did not follow this plan. He did not live to please himself, and he desires us to learn of him. In order to do this, we need to keep away, as far as possible, from the excitement and bustle of the world, close our eyes and ears to things seen, and contemplate, far more than we do, unseen, eternal realities. As we daily conform our lives to his perfect example, we shall, like him, bear precious fruit in good works. [Cf: The Home Missionary 10-01-97 para. 02] p. 605, Para. 1, [1897MS].

"He that hath my commandments, and keepeth them," said Jesus, "he it is that loveth me." This is the genuine test of love, spoken by lips that never falsified. Only in *doing* the will of God can we give to the world a living testimony of the love we bear him. Love is of God, and he who loves him, will manifest that love by obedience to all his commandments. He will keep the first four, which reveal man's duty to love God supremely; he will keep the last six, which require him to love those for whom Christ has died. [Cf: The Home Missionary 10-01-97 para. 03] p. 605, Para. 2, [1897MS].

In answer to the lawyer's question, "Master, what shall I do to inherit eternal life?" Christ said, "What is written in the law? how readest thou?" The man replied, "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 to him, "Thou hast answered right: this do [not believe only], and thou shalt live." [Cf: The Home Missionary 10-01-97 para. 04] p. 605, Para. 3, [1897MS].

But the lawyer, willing to justify himself, said to Jesus, "And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou,

was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [Cf: The Home Missionary 10-01-97 para. 05] p. 605, Para. 4, [1897MS].

Thus this question was forever settled in regard to every seeker after truth. God works; but man must co-operate with him in the great plan of salvation. The condition of eternal life is not merely to believe, but to do the words of God. The men, who, from their office work, we might have expected to represent Christ in sympathy and love for those who needed help, "passed by on the other side." They little knew that the universe of heaven was looking upon them, watching their works, reading the intents and purposes of their hearts, and weighing their characters in the scales of the heavenly sanctuary. They little knew that this same scene will be reproduced before them, in the light in which God regards it, in the day of Judgment, when every man shall be judged according to his works. [Cf: The Home Missionary 10-01-97 para. 06] p. 605, Para. 5, [1897MS].

The work of the good Samaritan represents Christ's mission to the world. Our Saviour came to reveal the character of God, to represent his love for man. He acted just as the Father would have done in all emergencies. Christ manifested for us a love that the love of man can never equal. He died to save those who were his enemies; he prayed for his murderers. When we were bruised and dying, he had pity upon us. He did not pass us by on the other side, and leave us, helpless, and hopeless, to perish. He did not remain in his holy, happy home, where he was honored by all the heavenly host, who loved to do his bidding. He beheld our sore need; he undertook our case, and identified his interests with humanity. He became "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 with his stripes we are healed." [Cf: The Home Missionary 10-01-97 para. 07] p. 606, Para. 1, [1897MS].

How sad is the contrast between the life of Christ and that of many who profess to be his followers. Many who are handling sacred things are not keeping the commandments of God. They say, and do not; they have ceased to be vessels unto honor in the Master's service. They are unkind, and selfish, and hard of heart. But God's law plainly reveals to us the duty of man to his fellow man. All who neglect their fellow creatures--the very least of those whom Christ calls his brethren--are recorded in the books of heaven as "weighed in the balances" and "found wanting." In disregarding his special commandment, "Thou shalt love thy neighbor as thyself;" in passing by the suffering, the needy, and the wounded, they have left the side of Christ, their example, and taken the side of the enemy of God. In neglecting to clothe the naked, to feed the hungry, to visit those who are in prison, they show what spirit they are of. It would not be safe for such characters to enter heaven; for by their selfishness and hard-heartedness, by their failure to appreciate their brethren here, they plainly reveal the fact that they could not appreciate God, his Son, or the saints in the kingdom of heaven. [Cf: The Home Missionary 10-01-97 para. 08] p. 606, Para. 2, [1897MS].

The law of God is a perfect standard of character. It shows to every man the excellence which he must possess in order to be saved. God has

held up before us this great detector, that all may see whom he will commend, and whom he will condemn. [Cf: The Home Missionary 10-01-97 para. 09] p. 606, Para. 3, [1897MS].

The law revealed to Paul his defects of character; but he did not seek to abolish the law because he stood condemned before it. He said, "I was alive without the law once: but when the commandment came [home to his conscience], sin [in his character] revived, and I died. . . . Wherefore the law [that worked so sharply against the natural propensities] is holy, and the commandment holy, and just, and good." To his quickened conscience, sin became exceedingly sinful. This is the work of the law and the Holy Spirit, that convict of sin, of righteousness, and of judgment. [Cf: The Home Missionary 10-01-97 para. 10] p. 606, Para. 4, [1897MS].

Christ has declared, "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." God's character is expressed in his law; and he who keeps that law, must walk even as Christ walked, revealing in his life the excellence of its principles, which are holy, just, and good. But with a large number of church members, very little attention is given to God's great standard of righteousness. They are not doers of the words of Jesus. They neither love God supremely, nor their neighbor as themselves. There is very little Christlike sympathy and compassion, forbearance, and love, woven into their life experience. These are, in truth, commandment breakers, and thus they stand registered in the books of heaven. [Cf: The Home Missionary 10-01-97 para. 11] p. 606, Para. 5, [1897MS].

Christ is not honored by those who are satisfied with a religion that does not reach forth to relieve the suffering and oppressed, that does not seek to save the souls whom he has purchased with his own life. He cannot bestow upon them the fulness of his grace; for they are not prepared for it; they are not cleansed from moral defilement, and could not make a right use of his grace, according to his purpose. But when the church shall see and acknowledge her sins, and come to God, seeking forgiveness through Jesus the sin-pardoning Saviour, sanctification of the Spirit will come to souls now barren and destitute of the love of God. [Cf: The Home Missionary 10-01-97 para. 12] p. 607, Para. 1, [1897MS].

Probation still lingers. Will not the church improve her last hours in arousing from her deathlike slumber to a sense of the peril of the souls around her? Many of God's purchased inheritance are in danger through her neglect of duty. Many are waiting for light and knowledge that should come to them through the individual members of a wide-awake church, whose light should be shining to the world in clear, steady rays. Then will not God's people awake, and consider what is comprehended in obedience to his law? Its obligations are summed up in the words of Christ, "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." Mrs. E. G. White. [Cf: The Home Missionary 10-01-97 para. 13] p. 607, Para. 2, [1897MS].

Now I wish to tell you that the Lord is showing that a great weakness has come upon our people by the various ways that lead a man so thoroughly to look to and depend upon his fellow man that the Lord is

left out of the question. [Cf: The Home Missionary 11-01-97 para. 01] p. 607, Para. 3, [1897MS].

As the good tree testifies of its value by the fruit it bears, so also the genuine Christian is known by his usefulness. He does not merely blossom out with a pretentious show in professing godliness, but he bears fruit abundantly. There is not a dying twig or a barren bough on the whole tree that grows by the rivers of the grace of Christ. The fruit is yielded in varieties. Whether in foreign fields or in home missions, the fruit appears, ripening in the sunshine of the righteousness of Christ. "Herein is my Father glorified, that ye bear much fruit." [Cf: The Home Missionary 11-01-97 para. 02] p. 607, Para. 4, [1897MS].

How can a Christian sleep in such an age as we are now living in? Knowledge has increased, and facilities are increased for attaining great results for God and humanity. Then we see so many fields opening before us, inviting those of strong faith, and hope, and courage to enter them and secure the harvest. [Cf: The Home Missionary 11-01-97 para. 03] p. 607, Para. 5, [1897MS].

Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events already opening before us? The Lord is coming. We hear the footsteps of an approaching God, as he comes to punish the world for their iniquity. We are to prepare the way for him by acting our part to get a people ready for that great day; and to sleep now is a fearful crime. [Cf: The Home Missionary 11-01-97 para. 04] p. 607, Para. 6, [1897MS].

There is a work to be done, and let every heart as well as every hand be engaged to do this work. When men and women go to the Lord Jesus Christ for their individual selves, and are not educated to look to and trust in men, there will be fewer and fewer committee meetings; for all will be instructed of God. Men and women will understand thoroughly their personal responsibilities, and the important results of personal effort. Nothing in the way of barriers will be erected to keep men from their fellow men. The work of saving souls will be the first great work. The individual believer will reach the individual sinner. We shall all kindle our tapers from the divine altar. All have a lamp, and that lamp, filled with the golden oil received from the heavenly witnesses standing before the throne of God, will shed the most precious, strong, pure, clear rays of light on the sinner's pathway. The word is given from the throne of God, "*Every man to his work, each to do his best.*" The long sessions of committee meetings have confused the senses with words of great things to be done which have not been done at all. We want the mind of Christ, and then each one will indeed become a partner in the great firm with an invincible Jesus. [Cf: The Home Missionary 11-01-97 para. 05] p. 607, Para. 7, [1897MS].

There have been altogether too many looking in upon their own trials and difficulties. But when they forget self, and look upon the suffering necessity of others, there will be no time to magnify their own griefs. Earnest work for the Lord is a recipe for mind ailments; and the helpful hand to lift the burdens Christ has borne for all his heritage, will lessen our burdens, and they will not seem worth mentioning. True, honest work will give healthy action to the mind by giving healthy action to the muscles. It is the constant manufacturing

of ills and burdens that kills. We are to be content to bear the strain of daily duties; and the great pressure of to-morrow's liabilities--leave these cares for the time when we must take them. [Cf: The Home Missionary 11-01-97 para. 06] p. 608, Para. 1, [1897MS].

We are called now to be educated, that we may do the work that God has assigned to us, and it will not crush out our life. The humblest can have a share in the work, and a share in the reward when the coronation shall take place, and Christ, our Advocate and Redeemer, becomes the king of his redeemed subjects. We must now do all in our power to seek personal consecration to God. It is not more mighty men, not more talented men, not more learned men, that we need in the presentation of the truth for this time; but men who have a knowledge of God and Jesus Christ, whom he has sent. Personal piety will qualify any worker, for the Holy Spirit takes possession of him, and the truth for this time becomes a power, because his every day thoughts, and all his activities are running in Christ's lines. He has an abiding Christ; and the humblest soul, linked with Christ Jesus, is a power, and his work will abide. May the Lord help us to understand his divine will, and do it heartily, unflinchingly, and there will be joy in the Lord. "*Sunnyside*," Cooranbong, N.S.W., March 15, 1897. [Cf: The Home Missionary 11-01-97 para. 07] p. 608, Para. 2, [1897MS].

In what sense can it be said that God is reconciled to the sinner? Will he excuse my guilt if I continue to transgress? We may all understand the meaning of this reconciliation. Through Christ every obstruction is removed, and access to God is secured. Man is urged and welcomed to the pardoning love of God. By his love for fallen men, God is honored and glorified and magnified through Jesus Christ. God can be just, and yet pardon the transgressor. O what love, what matchless love! The justice, holiness, and truth of Christ are vindicated in the law, and therefore there is nothing to hinder God's mercy from descending, abundant, free, and full, in pardon, taking away sin, and imputing the righteousness of Christ. Those who accept this pardon form themselves into a glorious copartnership with Christ, and they become channels to communicate the grace of pardoning love to those who are in the darkness of error. [Cf: The Home Missionary 11-01-97 para. 08] p. 608, Para. 3, [1897MS].

God justly condemns all who will not receive and believe in Christ as their personal Saviour. Christ is standing at the door of our hearts, longing to pardon all who will come unto him that they may have life. O what words, what precious words are these! He is not merely merciful, but is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. Our work is to hear his voice, open the door of our hearts, and welcome the heavenly guest. We then stand before God and the whole heavenly universe innocent, though ourselves undeserving, while Jesus carries our guilt. He takes the load which it was the lot of the sinner to bear. What responsive love, what gratitude, what thank-offerings should ascend to God, because Christ has died to make reconciliation for our sins, and by his complete obedience bring in everlasting righteousness. [Cf: The Home Missionary 11-01-97 para. 09] p. 608, Para. 4, [1897MS].

Christ has paid all that man owes to God from the beginning of his life. Sin is the transgression of the law, and through Christ man must now render perfect obedience to that law. By his righteousness of

active obedience, Christ clothes me with his righteousness, in order that I shall not continue in sin, but perfect a character after the similitude of Christ. [Cf: The Home Missionary 11-01-97 para. 10] p. 609, Para. 1, [1897MS].

I have a decided message from the Lord for the people. I cannot but present before them their danger. There are many who, though members of churches, are unconverted. But there is no excuse for any one remaining in a cold, lifeless state spiritually. Christ has warned us, "be not ye the servants of men;" but there is danger that we shall serve men instead of serving the Lord Jesus. [Cf: The Home Missionary 11-01-97 para. 01] p. 609, Para. 2, [1897MS].

The Bible is God's voice speaking to us just as surely as though we could hear him with our ears. The word of the living God is not merely written, but spoken. Do we receive the Bible as the oracle of God? If we realized the importance of this word, with what awe would we open it, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Most High. [Cf: The Home Missionary 11-01-97 para. 02] p. 609, Para. 3, [1897MS].

God's word is a message to us to be obeyed, a volume to be perused diligently, and with a spirit willing to take in the truths written for the admonition of those upon whom the ends of the world are come. It must not be neglected for any other book. If we do not eat the word of God, we need converting. If we practise this word, it will exert an elevating influence on our mental, moral, and physical life. Eternal interests are involved in this work; the truth must do something for the receiver. Let us study and eat the word of God, for we are built up from that which we eat. When we open the Bible, let us compare our lives with its requirements, measuring our character by the great moral standard of righteousness, God's holy law. [Cf: The Home Missionary 11-01-97 para. 03] p. 609, Para. 4, [1897MS].

The message to the church at Ephesus is a close, decided personal testimony to them for leaving their first love, and an earnest call to repentance, lest their candlestick be moved out of its place. We need to heed these words of warning, and repent of our sins. But you cannot depend upon ministers to come and help you, for *they must go to places where the word of God has never been heard*. The last message of mercy must be given to the world. The members of our churches must read and study the word of God for themselves, praying to him for light and guidance. [Cf: The Home Missionary 11-01-97 para. 04] p. 609, Para. 5, [1897MS].

It is not enough in the Christian life that some changes be made. The work of reform must be deep and thorough. True Christians will not close their eyes to their own defective characters. Wrong habits which have been formed must be changed. Much talking that in no way glorifies God, is done by professed Christians. Many gossip over the faults committed by others; but those who do this do not engage in Christian conversation with the one they think in the wrong. They have no desire to meet him face to face, and in a kindly Christ-like way tell him his faults, and pray with him, and then leave the whole matter with God. [Cf: The Home Missionary 11-01-97 para. 05] p. 609, Para. 6, [1897MS].

As long as the church in any location shall feel at liberty to handle character as they have done in the past, and to act as judges of one another, God cannot bless them. We must keep off the enemy's ground. He is the accuser of the brethren, and accuses them before God day and night. He tempts them to sin, and constantly leads them to transgress the law of God. Then he presents their defection and transgression as a reason why he should work his will to destroy them, and why God should not interpose his power against Satan's power. [Cf: The Home Missionary 11-01-97 para. 06] p. 610, Para. 1, [1897MS].

I tell you, in the name of the Lord God of heaven, that some who profess to believe the truth need that transformation of character that will build up and encourage the church, in the place of weakening and destroying it. Jesus is the Restorer; Satan is the destroyer. You cannot afford to sow one seed of doubt; for one seed of doubt sown will spring up in other minds, and bear a harvest that you will not care to garner. [Cf: The Home Missionary 11-01-97 para. 07] p. 610, Para. 2, [1897MS].

We have no time to spend in cultivating and cherishing our unlovely traits of character. The hour of grace is fast passing. Christ has borne long with the world, but the cup of long-deferred wrath is fast filling. God has given us light, great light. Have we walked in the light? Have we lived the light? Have not some, fully satisfied with their own unsanctified, irreligious lives, walked directly contrary to the light? [Cf: The Home Missionary 11-01-97 para. 08] p. 610, Para. 3, [1897MS].

I would ask you to look back and review the history of your lives. How is it with you in your families? Have your words been true and kind and pure and edifying, or have the words you have spoken been of a repining, complaining character? Have you gathered up the objectionable features and the defects in the characters of others, and made them apparent, while you yourselves were unholy and unsanctified in thought and word and action? There is great weakness where there should be strength. [Cf: The Home Missionary 11-01-97 para. 09] p. 610, Para. 4, [1897MS].

Time is passing. Christ speaks to your individual hearts, as he spoke to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip?" But thank God it is not yet too late to repent. Mercy still lingers. Will you, in this your day, heed the words of invitation and mercy? Will you know the things which belong unto your peace? The gracious invitation is still sounding. The things which belong unto your peace are still presented to you for acceptance. [Cf: The Home Missionary 11-01-97 para. 10] p. 610, Para. 5, [1897MS].

This generation is making itself guilty of the rejection of Christ. He presents invitations and warnings. Shall these solemn warnings be rejected? Bear in mind that if they are, you yourselves are responsible. "Ye will not come to me, that ye might have life." The world is rushing on madly, blindly, infatuated with amusements, with horse-racing, and with gambling, without a thought of the final retribution that is coming. Whole cities are being destroyed by fire and tempest. Is your house built securely on the solid Rock? [Cf: The Home Missionary 11-01-97 para. 11] p. 610, Para. 6, [1897MS].

As a church, will you work intelligently and considerately for God? As sons and daughters of God, will you prove yourselves to be the light of the world, shining amid moral darkness? Will you keep the standard of truth uplifted, testifying to the pure light of truth by your words and your influence? Will you help one another? Like faithful stewards of the grace of God, will you build up one another in the most holy faith? Will you strive to strengthen those who are weak in the faith? [Cf: The Home Missionary 11-01-97 para. 12] p. 610, Para. 7, [1897MS].

Some have a strong, masterly spirit for the wrong. They are dead weights, stumbling-blocks in the pathway of others, causing them to fail in doing their God-appointed work for time and for eternity. But shall the temple of the human soul be thus wrecked for eternity? Will not those in this house of worship rise up in their God-given, moral independence, and say: "I will no longer give God a divided heart. I will serve him with undivided affections. I will no longer misrepresent his sacred truth. I will arise and shine. I will sanctify myself through the truth. I will obey the truth." Will you not make this resolve to-day, Dec. 25, 1897? Will you not to-day pledge yourselves before God to seek him with all your heart, to cease from all evil-speaking, to put away every trait of character that has dwarfed and crippled your religious life? Will you not resolve to be fully on the Lord's side? [Cf: The Home Missionary 11-01-97 para. 13] p. 611, Para. 1, [1897MS].

Pardon and peace is yours to-day if you will reach forth your hand and take it as the free gift of God. If to-day in simple faith and sincerity of soul you cast yourselves prostrate before the mercy-seat, you will receive the pardoning love of Jesus. Notwithstanding your past ingratitude and unthankfulness, and your resistance of warnings and invitations, Jesus will receive you just as you are, if you will receive him. Henceforth, wearing his yoke and lifting the cross, you will be able to say, "I live; yet not I, but Christ liveth in me." Let it be recorded in the books of heaven that this day, Dec. 25, 1897, this church made a covenant with God by sacrifice. [Cf: The Home Missionary 11-01-97 para. 14] p. 611, Para. 2, [1897MS].

The power of the Lord came upon me, and I spoke most earnestly upon the parable of the invitation to the royal supper, the refusal of those who were invited, and the commission given to call another class of guests; for not one who had been called should taste of the supper. Then still another class was to be called,--the poor, the maimed, the halt, and the blind. Then the messengers went into the highways and the byways. This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world. This feast is not for an hour, but a lifetime; and the invitation is to go from human lips or persons co-operating with God. [Cf: The Home Missionary 11-01-97 para. 01] p. 611, Para. 3, [1897MS].

The invitation is to be given to classes that have not heard the constant efforts made to urge ministers and people, so constantly and at great expense, to hear the word of God and do it. These efforts have not accomplished the work it was supposed they would; because the Lord could not sanction this constant effort and expenditure of time and means for weeks, with the idea of helping the ministers to do more perfect work. They were enjoying a rich feast to repletion, and were cloyed, while other souls who had never heard the truth were in most

deplorable need, and the time and money should have been expended to feed hungry souls starving for the bread of life. [Cf: The Home Missionary 11-01-97 para. 02] p. 611, Para. 4, [1897MS].

The invitation is to go to all, without limitation or restriction. Bad, yes, evil men and women, old and young, rich and poor, white and black--all are to be called, but only those will be chosen who truly receive Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Those who truly accept, and in so doing yield themselves up to God, to be and to do as he wills, obeying the commandments, and living as he has given them an example in his life, will wear the wedding garment. [Cf: The Home Missionary 11-01-97 para. 03] p. 611, Para. 5, [1897MS].

This royal banquet is not a thing of an hour, but lasts through a lifetime, and stretches into eternity. None can endure to be with God if they are not constantly conforming their minds and hearts to his will and developing characters after the divine similitude. None can have forgiveness without living the purity of character exemplified in Christ. No man need expect *happiness* without the *holiness* of God. They cannot partake of the feast without the garment of Christ's righteousness, woven in the loom of heaven. Privileges and opportunities *improved*, will give every soul a fitness to obey the law of his kingdom. [Cf: The Home Missionary 11-01-97 para. 04] p. 612, Para. 1, [1897MS].

Imagine, if possible, the nature and degree of Christ's suffering. This suffering in humanity was to prevent the outpouring of the wrath of God upon those for whom Christ died. Yea; for the church this great sacrifice will be efficacious throughout eternity. Can we compute the amount of her transgressions in figures?--Impossible! Then who can approach to a conception of what Christ endured when standing as surety for his church, in the solemn hour of atonement, when he yielded up his life as a sacrificial offering? Never, never can it be that God will again so manifest his holiness, his spotless purity; the sin that sprung up in heaven and its inconceivably heinous character; his utter hatred of sin, his solemn purpose to punish it, and that in the only one who could bear the strokes in behalf of the sinner, and because of his innocence would not be consumed. [Cf: The Home Missionary 11-01-97 para. 05] p. 612, Para. 2, [1897MS].

How did the glory of God magnify itself in glorious perfection on that day when Christ's life was given as a sacrifice for the world! When he cried out, "It is finished," there was a mighty earthquake, the rocks rent, the graves flew open, and Christ bowed his head, and died. In the sacrifice of God's only begotten Son is demonstrated the awful glory of divine justice and holiness. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." In consideration of the great work which God has done to redeem, to uplift, to bring back the moral image of God in man, what is the human agent doing on his part as a worker together with God? [Cf: The Home Missionary 11-01-97 para. 06] p. 612, Para. 3, [1897MS].

The Lord has been speaking through Testimonies to Seventh-day Adventists. Who have heeded the word given, that the Lord requires every soul to communicate to others the light that has been given to

him?--It has not been done. Those who have had great light have been largely the subjects of labor. What an account thousands will have to render for their selfish living to please themselves, when their lives ought to be a living sacrifice to God. Those who have received so much labor have not been glorifying God; they have a work to do in giving the invitation to the gospel feast, "Come; for all things are now ready." [Cf: The Home Missionary 11-01-97 para. 07] p. 612, Para. 4, [1897MS].

Thousands are groping in darkness who ought to have had light long ago. Time and money have been consumed unnecessarily, and voices that could speak have been silent when they should have been giving the last message of mercy to the world. O how much the people of God have yet to learn before they will realize that it is *not those who know the truth who are to be forever favored with the work of the ministers*; but the ministers should work with their God-given ability to erect the standard of truth among those who have not even heard that there is such a people in the world as Seventh-day Adventists. [Cf: The Home Missionary 11-01-97 para. 08] p. 612, Para. 5, [1897MS].

The religion of Jesus Christ will reveal an earnest working Christian; and in working and exercising his talents, he gains other talents also. Every soul that he instructs will have the opportunities the Lord designed he should have from his brother. The Holy Spirit is given to every earnest worker as a helper, if the human agent will be moved upon. [Cf: The Home Missionary 11-01-97 para. 09] p. 613, Para. 1, [1897MS].

There are human beings of low tendencies, but they have some most excellent traits of character; and they long for help, for strength; and the voice of God through his servants who are willing to minister, imparts encouragement and strength so that they will venture to lay hold upon the help presented to them. Through human instrumentalities, they are enabled immediately to co-operate with divine power. But men who profess to know God are asleep, doing nothing. Those who flatter themselves that they are the children of God, are yet indifferent to perishing souls around them. Ignorant, you may say they are; yes, and so would you be, if you had been in their place. But if they are ignorant, they need enlightenment; they need the very information their brethren can impart to them of the way of life. [Cf: The Home Missionary 11-01-97 para. 10] p. 613, Para. 2, [1897MS].

The church ought to have taken up this work in every conference. And if the powers of thought which have been so fully occupied in devising plans which cannot succeed, and which have not the endorsement of Heaven, had been put into devising plans to carry out the very work the Lord has been calling them to do in reaching the people where they are, the work would have been borne by many instead of by the few. This work is the work the churches have left undone, and *they cannot prosper until they have taken hold of this work in the cities, in highways, and in hedges*. Then angels of God will co-operate with human instrumentalities, and a religious system will be inaugurated to relieve the necessities of suffering human beings who are in physical, mental, and moral need. [Cf: The Home Missionary 11-01-97 para. 11] p. 613, Para. 3, [1897MS].

The moral apathy that is prevailing in the churches to-day, would be

largely corrected, if they would consider that they are under service to God to do the very work Christ did when he was upon the earth and "went about doing good." The very work Dr. Kellogg has been managing is the kind of work *the whole of our churches are bound to do under covenant relation to God*. They are to love God supremely and their neighbor as themselves. They are to realize "all ye are brethren." There are no favorites with God. [Cf: The Home Missionary 11-01-97 para. 12] p. 613, Para. 4, [1897MS].

There are some who withhold themselves from their fellow men, and shut themselves within themselves, and the gospel of Jesus Christ is made void by their practise. Their words go as far as *expressions* of warmth, but the poor are not clothed, nor fed, nor warmed, nor taught, nor given personal labor. These indolent, slothful servants are abundant; but they say, and do not. They themselves are destitute of hope, faith, and love, and they are not helped by the gospel, because they are not doers of the word. Some moral expressions are made, and some frozen exhibitions are shown, but the bright beams of the Sun of Righteousness do not penetrate the heart, brighten the life, and give vitality to their religious experience. They do not know what service, unselfish service, to God means. Many consider that it will sometime be their duty; but it cannot be now. They contemplate it afar off, as something we are not ready for, when it should have been brought into their life at the very beginning of their religious experience. [Cf: The Home Missionary 11-01-97 para. 13] p. 613, Para. 5, [1897MS].

The moral attitude of these believers is at variance with correct reason, and with the Bible instruction that points out the whole duty of man, which is to love God supremely and our neighbor as ourselves. Just in proportion as this is done, there will be a doing of the word, and the convictions of the Holy Spirit are in proportion to their unselfish service to him. In the Lord's moral vineyard a great work has been waiting to be done. What has hindered this work?--The want of co-operation on the part of the human agent, the failure to become a channel through which the Lord can communicate to those who are in moral darkness. It seems that Satan has lulled them to sleep. [Cf: The Home Missionary 11-01-97 para. 14] p. 614, Para. 1, [1897MS].

The word of God is to be acted, it is to be lived, it is to be practised. How long shall the Lord wait for the churches to take up the work he has appointed them! If they had done their part, Dr. Kellogg would have had only his proportionate part; but those who ought to have taken a large part in this line of work are content to watch and criticize and conjecture. Far better would it have been for their spiritual and eternal good, had they learned what true, unselfish service to God means. Have those who have professed to be servants of Jesus Christ forgotten the words of Inspiration, "Ye are laborers together with God," to break up, by every means in their power, the infatuation that is holding the world away from faith in God? [Cf: The Home Missionary 11-01-97 para. 15] p. 614, Para. 2, [1897MS].

Man is a being with strong passions, which need to be brought under the control of God. Who will become partners with Christ in this great work? Satan is working diligently; he is determined to battle to the last for supremacy. The Christian united with Christ, must exert an influence that will be a positive power to counter-work the deceiving power of Satan over human souls. The Lord calls for faithful workers,

who will give direct personal labor to reach men and women where they are, and educate and train the trembling sinner to look to Christ and live. Bear in mind that no one becomes virtuous or pure or holy without seeking most earnestly and continually to be thus. [Cf: The Home Missionary 11-01-97 para. 16] p. 614, Para. 3, [1897MS].

Help is needed. There are many minds, that, if proper labor were bestowed upon them in faith, would develop fine specimens of redeemed humanity for God's glory, and would become true, apt workers to win other souls to Christ. They would know the better by their own experience, the needs of those in moral darkness, without God, without hope in the world. [Cf: The Home Missionary 11-01-97 para. 17] p. 614, Para. 4, [1897MS].

The courage of the soldier rises as he puts on his uniform. We all need to put on Christ, in order to reveal Christ. It is a working church that is a living church. My brethren in America, in the place of questioning and criticizing Dr. Kellogg because he is doing the class of work he is, when you do your God-given service, you will be heart and soul engaged in doing the same kind of work, which will be of far more account in the sight of God than for so many to flock into Battle Creek, where they become religious dwarfs because they do not do the work God has appointed them. Had the Testimonies God has given been heeded, we should have had to-day churches full of zeal, earnest to save souls who have not had any personal efforts made in their behalf. [Cf: The Home Missionary 11-01-97 para. 18] p. 614, Para. 5, [1897MS].

In reaching after the most hopeless, you reach after many who have once held high positions--physicians, ministers, mechanics, merchants, men of every degree, high and low. The Lord has appointed that these shall have a chance, and one soul that has been forgiven much because he received Christ, will be prepared to give the same kind of labor to other perishing souls. This will give far more character to the work than will your imposing buildings. *God will put his signature upon such work.* The churches in America should have seen that this kind of work needed to be done. And it needs to be done here [in Australia], if we had any means that we could use to set in operation such a work. [Cf: The Home Missionary 11-01-97 para. 19] p. 615, Para. 1, [1897MS].

The blessed Jesus, our Redeemer, received his appointed work, his priestly office, by the Lord setting him apart. He did not live to glorify himself, but to serve his fellow men. *"Sunnyside," Cooranbong, N.S.W., Jan. 1, 1897.* [Cf: The Home Missionary 11-01-97 para. 20] p. 615, Para. 2, [1897MS].

Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them. They fear that they will be made worse if they labor or exercise, when this is just the change they need to make them well. Without this, they can never improve. They should exercise the power of the will, rise above their aches and debility, engage in useful employment, and forget that they have aching backs, sides, lungs. and heads. Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood-vessels. [Cf: Pacific Health Journal 07-01-97 para. 01] p. 615, Para. 3, [1897MS].

There are domestic duties to be done which many think it impossible for them to perform, and so they depend upon others. Sometimes it is exceedingly inconvenient for them to obtain the help they need; they frequently expend double the strength required to perform the task in planning and searching for some one to do the work for them. If they would only bring their mind to do these little acts and family duties themselves, they would be blessed and strengthened in it. God made Adam and Eve in Paradise, and surrounded them with everything that was useful and lovely. He planted them a beautiful garden. No herb, nor flower, nor tree was wanting which would be for use or ornament. The Creator of man knew that the workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful machinery of the body. The Lord had made the organs for use. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But he who formed man knew what would be for his best happiness, and he no sooner made him than he gave him his appointed work. In order to be happy, he must labor. [Cf: Pacific Health Journal 07-01-97 para. 02] p. 615, Para. 4, [1897MS].

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, our lives will be made useful, and we shall be blest. Not only will the organs of the body be strengthened by exercise, but the mind also will acquire strength and knowledge through the action of those organs. The exercise of one muscle, while others are left with nothing to do, will not strengthen the inactive ones any more than the continual exercise of one of the organs of the mind will develop and strengthen the organs not brought into use. Each faculty of the mind and each muscle has its distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. Every wheel in the machinery must be a living, active, working wheel. Nature's fine and wonderful works need to be kept in active motion in order to accomplish the object for which they are designed. Each faculty has a bearing upon the others, and all need to be exercised in order to be properly developed. If one muscle of the body is exercised more than another, the one used will become much the larger, and will destroy the harmony and beauty of the development of the system. A variety of exercise will call into use all the muscles of the body. [Cf: Pacific Health Journal 07-01-97 para. 03] p. 616, Para. 1, [1897MS].

Those who are feeble and indolent should not yield to their inclination to be inactive, thus depriving themselves of air and sunlight, but should practise exercising out-of-doors in walking or working in the garden. They will become very much fatigued, but this will not injure them; rest will be sweeter after it. Inaction weakens the organs that are not exercised, and when those organs are used, pain and weariness are experienced, because the muscles have become feeble. It is not good policy to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction. The motion of these long-disused muscles will cause pain, because nature is awakening them to life. [Cf: Pacific Health Journal 07-01-97 para. 04] p. 616, Para. 2, [1897MS].

Thousands of women are suffering for want of useful employment that would give them vigorous, physical exercise. Their breathing is not full and deep. They do not go out enough in the open air and expand their lungs and exercise their limbs. The arms and chest need to be used. When people will study to know the laws of health, and how to prevent sickness, with one-half the interest with which they study the fashion-plates, and will obey the light which shines upon them in regard to health reform, there will be fewer invalids and far more happiness and true religion. By Mrs. E. G. White. [Cf: Pacific Health Journal 07-01-97 para. 05] p. 617, Para. 1, [1897MS].

The birth of John the Baptist had been foretold by prophets, and an angel was sent to notify Zacharias of the event. The heavenly messenger expressly enjoined upon the father to bring up the child with strictly temperate habits. Some may inquire why the Lord should be thus particular; but God, who made man, knew that Satan's most powerful temptations would be on the point of appetite. Through the indulgence of appetite, the physical, mental, and moral strength becomes enfeebled; and lest Zacharias should follow the prevailing custom, God sent an angel from the courts of heaven with directions for the training of this child of promise. It was necessary for him to have a simple, unstimulating diet, in order to prepare him to accomplish his sacred mission. And it is said of him: "The child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel." [Cf: The Youth's Instructor 01-07-97 para. 01] p. 617, Para. 2, [1897MS].

John did not feel strong enough to stand the great pressure of temptation he would meet in mingling with society. He feared his character would be molded according to the prevailing customs of the Jews; and he chose to separate himself from the world, and make the wilderness his home. He denied himself the ordinary comforts of life; his food was simple; his clothing, a garment made of camel's hair, and confined about the waist by a leathern girdle. But although John passed his childhood and youth in the desert, he was not unreconciled to his life of hardship and seclusion. So far from being lonely, gloomy, or morose, he enjoyed his life of simplicity and retirement, and his temperate habits kept all his senses unperverted. [Cf: The Youth's Instructor 01-07-97 para. 02] p. 617, Para. 3, [1897MS].

And John was not indolent. He was thus secluded from the world that he might secure a sound education from God's written word and the great book of nature. The mountains and perpetual hills, the ever flowing brooks, were company for him. Through them he communed with God. Everything that surrounded him in his mountain home was to him a book of instruction, containing lessons of deepest importance in regard to the character, the benevolence, and the love of God. [Cf: The Youth's Instructor 01-07-97 para. 03] p. 617, Para. 4, [1897MS].

John had a special work to do for God. He was to deal with the sins and follies of the people. In order to be fitted for this important public work, he must qualify himself in private by seeking heavenly knowledge. He must meditate and pray, and by studying become acquainted with the prophecies and the will of God. Away from the busy world, whose cares and alluring pleasures would divert his mind and pervert his thoughts and imaginings, he was shut up with God and nature. Here

he would not be influenced by evil surroundings, his understanding would not be blinded, nor his spirit become familiar with wickedness. In the calm retirement of the wilderness, John became strong in spirit. By his strictly temperate habits he secured to himself physical, mental, and moral health. His discernment was clear, his judgment correct. [Cf: The Youth's Instructor 01-07-97 para. 04] p. 617, Para. 5, [1897MS].

John accustomed himself to privations and hardships, that he might be able to stand among the people as unmoved by circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years. A great work was before him; and it was necessary that he should form a character that would not be swerved from right and duty by any surrounding influence. He was to lead out as a reformer, and by his abstemious life and plain dress rebuke the intemperate habits and sinful extravagance prevailing among the people. The indulgence of appetite, especially in the use of wine, was destroying the health and weakening the intellect, so that the people did not regard sin as offensive to God. His work required firmness and integrity; for he would have opposition to meet from those whose hearts were given to pleasure and the gratification of appetite. He was to reprove the wrong and vindicate the right. He was fitting himself to understand the peculiarities of human minds, and learning how to move hearts. [Cf: The Youth's Instructor 01-07-97 para. 05] p. 618, Para. 1, [1897MS].

John was an example to the young people in these last days, to whom have been committed important and solemn truths. God would have them temperate in all things. He would have them see the necessity for the denial of appetite, for keeping their passions under the control of reason. This is necessary that they may have mental strength and clearness to discern between right and wrong, between truth and error. There is work for every one of them to do in the vineyard of the Lord, and he would have them fit themselves to act a useful part. Mrs. E. G. White. [Cf: The Youth's Instructor 01-07-97 para. 06] p. 618, Para. 2, [1897MS].

It is important that we each study to know the reason of the life of Christ in humanity, and what it means to us, why the Son of God left the courts of heaven, why he stepped down from his position as Commander of the heavenly angels, who came and went at his bidding, why he clothed his divinity with humanity, and in lowliness and humility came to the world as our Redeemer. [Cf: The Youth's Instructor 01-21-97 para. 01] p. 618, Para. 3, [1897MS].

It was the marvel of the heavenly hosts that Christ should come to earth and do as he did, that his life here should be one of poverty, in such incomparable contrast with his glory in the heavenly courts. He might have come attended by the angelic throng; for the heavenly angels would have regarded themselves as honored in being his bodyguard, in serving and worshiping him. But we read that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Christ's entire life was one of self-denial. He received of his Father that he might impart to others. [Cf: The Youth's Instructor 01-21-97 para. 02] p. 618, Para. 4, [1897MS].

Before the universe of heaven, Christ condescended to take upon him the form of humanity, and stand among the lowly ones of earth, that he

might reach them where they were, and by precept and example teach them, that though among the poor and oppressed, they might be pure, and true, and noble. He came to reveal to the world that the life and character need not become contaminated amid poverty and lowliness. The lily that rests upon the bosom of the lake may be surrounded with weeds and unsightly debris, yet, unsullied, it opens its fragrant white blossom to the sunlight. It strikes its channeled stem down through the mass of rubbish to the pure sands beneath. Refusing everything that would defile, it gathers to itself only those properties that will develop into the spotless, fragrant flower. [Cf: The Youth's Instructor 01-21-97 para. 03] p. 618, Para. 5, [1897MS].

The lily is a representation of Christ among men. He came to a world all seared and marred with the curse, but he was not polluted by his surroundings. He was the Light, the Life, and the Way. He voluntarily became an inhabitant of earth, that he might grasp the whole world in his merciful arms, and lay it in the arms of his Heavenly Father. What love is manifested in this sacrifice, that the Lord himself should come to the help of the fallen sons and daughters of Adam! [Cf: The Youth's Instructor 01-21-97 para. 04] p. 619, Para. 1, [1897MS].

We would ask you, dear young men and women, Will you accept this Jesus as your personal Saviour? Will you consider the life of Christ? His was a life of perfect obedience. He came to live the holy law of God in human nature. [Cf: The Youth's Instructor 01-21-97 para. 05] p. 619, Para. 2, [1897MS].

The subject of obedience involves eternal interests. Through his misrepresentation of God, Satan had made the law appear as an arbitrary exaction, enforced by God to keep his creatures from a higher education in the knowledge of good and evil. It was this knowledge of evil that the Lord did not wish our first parents to obtain. He wanted them to be wise through understanding only that which it was for their happiness to know. But by the disobedience of Adam, the floodgates of woe were opened upon our world. It was then that Christ offered himself as man's substitute and surety, and consented to come to earth, and meet the tempter, who, through falsifying the character and purposes of God, had caused the ruin of our first parents. [Cf: The Youth's Instructor 01-21-97 para. 06] p. 619, Para. 3, [1897MS].

Adam received the commandments of God, and disobeyed them. In this he became disloyal to God; he dishonored him, and was classed as one with the first apostate. In yielding to temptation, he forfeited the light and favor of God. But though Adam broke away from its claim, the law of God did not lose one jot or tittle of its force. The Lord did not change one precept of his law, in order to meet man in his fallen condition. Had he done this in any period of the history of the world, Satan would have gained all that he asked in heaven, a change of God's law. But in order to meet its claims, the Lord made an offering for sin, in the person of Jesus Christ, thus demonstrating to the world the immutability of his law. While he expressed his love for men, in giving his Son to die for them, he declared that its divine statutes cannot be changed or abolished. Mrs. E. G. White. [Cf: The Youth's Instructor 01-21-97 para. 07] p. 619, Para. 4, [1897MS].

As the children of God, we must not lose sight of the fact that we are here on trial, and that we are ourselves deciding our own destiny, for

everlasting happiness or for eternal death. We have everything to gain or to lose. We each have a work before us. We must cooperate with God in reaching the Bible standard, in conforming to his will. In these precious hours of probation, God desires that we shall form such characters as we shall wish we had perfected, when Christ shall appear the second time without sin unto salvation. [Cf: The Youth's Instructor 01-28-97 para. 01] p. 619, Para. 5, [1897MS].

Christ has given himself for his church "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The apostle Paul says: "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: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." There is need to cultivate every grace that Jesus, through his sufferings and death, has brought within our reach; for that grace alone can remedy our defects; Christ alone can transform the character. And God would have us manifest this grace, so richly provided, in the little as well as the large things of life. [Cf: The Youth's Instructor 01-28-97 para. 02] p. 619, Para. 6, [1897MS].

If you would skilfully cultivate and train your flowers, you must consult a gardener; for he understands the work, he trains them to grow how and where he will. He gives them plenty of water, sunshine, and air, and digs about their roots. Day by day he works, not by violent efforts, but by little acts constantly repeated, until he can train shrub and flower into perfect form and beauty. Thus the grace of Christ works upon the human mind and heart as an educator. The continued influence of his Spirit trains the soul, molding the character after the divine Model. [Cf: The Youth's Instructor 01-28-97 para. 03] p. 620, Para. 1, [1897MS].

Our entire life is God's, and must be used to his glory. His grace will consecrate and improve every faculty. Let no one say, I cannot remedy my defects of character; for if you come to this decision, you will certainly fail to obtain everlasting life. The impossibility lies in your own will. If you *will* not, then you cannot overcome. The real difficulty arises from the corruption of unsanctified hearts, and an unwillingness to submit to the control of God. [Cf: The Youth's Instructor 01-28-97 para. 04] p. 620, Para. 2, [1897MS].

Some youth are much opposed to order and discipline. They do not respect the rules of the home by rising at a regular hour. They lie in bed some hours after daylight, when every one should be astir. They burn the midnight oil, depending upon artificial light to supply the place of the light that nature has provided at seasonable hours. In so doing they not only waste precious opportunities, but cause additional expense. But in almost every case the plea is made, "I cannot get through my work; I have something to do; I cannot retire early." Thus they are sleeping soundly when they should be awake with nature and the early rising birds. The precious habits of order are broken; and the moments thus idled away in the early morning set things out of course for the whole day. [Cf: The Youth's Instructor 01-28-97 para. 05] p.

620, Para. 3, [1897MS].

Our God is a God of order, and he desires that his children shall *will* to bring themselves into order, and under his discipline. Would it not be better, therefore, to break up this habit of turning night into day, and the fresh hours of the morning into night. If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition. [Cf: The Youth's Instructor 01-28-97 para. 06] p. 620, Para. 4, [1897MS].

It is the duty of all to observe strict rules in their habits of life. This is for your own good, dear youth, both physically and morally. When you rise in the morning, take into consideration, as far as possible, the work you must accomplish during the day. If necessary, have a small book in which to jot down the things that need to be done, and set yourself a time in which to do your work. If it is the work of the bedrooms, see that the rooms have a proper airing, that the bedclothes are separated, and that the entire room is freshened with air and sunshine. Allow yourself a certain time in which to perform this work. Do not sit down while it is yet unfinished, to read any paper or book that may interest you but say, I must do this work in the given time. [Cf: The Youth's Instructor 01-28-97 para. 07] p. 620, Para. 5, [1897MS].

Your room may contain many little ornaments placed there for admiration; but if you would have an eye single to the glory of God, you would do well to pack away these little idols. In handling, dusting, and replacing them, many precious moments are spent that might be employed in needful work. But if these trinkets are not to be stored away, then you have another lesson to learn. Be expeditious. Do not dreamily take up every article, and keep it in your hand, as though loath to lay it down. It is the duty of those who are slow in their movements to improve in this respect. The Lord has said, "Not slothful in business; fervent in spirit; serving the Lord." In preparing the meals, make your calculations, giving yourself all the time that you know by experience you will require in order to cook the food thoroughly and place it upon the table at the proper time. But it is better to be ready five minutes before the time than to be five minutes late. In washing dishes, also, the work may be done with despatch, and yet with care and thoroughness. Slow, dilatory habits make much work out of very little. But if you will, you may overcome these fussy, lingering habits. The exercise of the will power will make the hands move deftly. [Cf: The Youth's Instructor 01-28-97 para. 08] p. 620, Para. 6, [1897MS].

When I have been searching for a girl to help with my housework, certain young persons have been recommended to me. But when I inquired of those who had previously employed them, the reply was, concerning one: "She will not suit you; she is very slow. You will have to pay your money for having your work done in a slovenly manner, and you will feel that it is money wasted." Of another it was said: "She has no method; she has not cultivated caretaking. She needs someone beside her; for she has not breadth of mind enough to comprehend the situation, to understand how one thing after another should be done, nor to use tact in her housekeeping." I was warned against employing another because, while everything was in disorder, she would sit down in the midst of her unfinished work, and with newspaper or book in

hand, forget all about her duties. Of still another who I thought would please me, I learned that she was untidy. Another was disrespectful. For persons to whom she took a violent fancy, she would show great consideration, going to any lengths in order to receive their approbation and flattery. But she had no reverence or even respect for anyone else. "But," I reasoned, "if she is a Christian, she will surely take counsel." An expression of sorrow came over the countenance of my friend as she replied: "I am afraid you will be disappointed in her. If you insist upon having things done as you wish, if you plainly set before her the mistakes she is making, instead of correcting them, she will say that she does the best she can, and will take upon her the air of one who has been much injured. She does not respect those in authority, but will have a sneer in her mind, which, if not revealed to you in words, will be manifest in her expression. Her opinions, too, are not kept secret, but expressed freely to others. I have myself been compelled to live over this experience, to my sorrow." Another will spend not only minutes, but hours of the day, in needless talk, and thus squanders much precious time. [Cf: The Youth's Instructor 01-28-97 para. 09] p. 621, Para. 1, [1897MS].

These matters have been looked upon as little things, and almost unworthy of notice. But many are deceived as to the importance of these little things. They bear strongly upon the great whole. God does not regard anything as unimportant that pertains to the well-being of the human family. He gave his only begotten Son for the body as well as for the soul, and all is to be consecrated to him. [Cf: The Youth's Instructor 01-28-97 para. 10] p. 621, Para. 2, [1897MS].

Let there be a determined purpose to overcome, and to cultivate those habits that are desirable. This work requires ceaseless watchfulness, and steady, persevering effort. But this adherence to right practises in little things is a discipline of self that will become less difficult in proportion as the heart is sanctified by the grace of God. Earnest, persevering effort will place you on the vantage ground of victory. [Cf: The Youth's Instructor 01-28-97 para. 11] p. 621, Para. 3, [1897MS].

"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." Can you, dear youth, look forward with joyful hope and expectation to the time when the Lord, your righteous Judge, shall confess your name before the Father and before the holy angels? The very best preparation you can have for Christ's second appearing is to rest with firm faith in the great salvation brought to us at his first coming. You must believe in Christ as a personal Saviour, and that he was once offered to bear the sins of many; that his love, abiding in your soul as a living, active agency to correct, refine, and purify your ways and practises, may save you from your errors. [Cf: The Youth's Instructor 01-28-97 para. 12] p. 621, Para. 4, [1897MS].

The Lord is not pleased to have his children disorderly; to have their lives marred with defects, their religious experience crippled, and their growth in grace dwarfed by hereditary and cultivated deficiencies. These defects will be copied by others, and thus be reproduced and multiplied. Listen to the words of God, spoken through his servant John, coming down through the ages to our own time: "Every man that hath this hope in him purifieth himself, even as he is pure."

Great truth can be brought into little things; practical religion must be carried into the lowly duties of daily life. And in the performance of these duties, you are forming characters that will stand the test of the Judgement. Then, in whatever position you may be placed, whatever your duties may be, do them nobly and faithfully, realizing that all heaven is beholding your work. Mrs. E. G. White. [Cf: The Youth's Instructor 01-28-97 para. 13] p. 622, Para. 1, [1897MS].

Gatherings for social intercourse are 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 the Holy Spirit is regarded as a welcome guest at these gatherings, when nothing is said or done to grieve it away, God is honored, and those who meet together are refreshed and strengthened. [Cf: The Youth's Instructor 02-04-97 para. 01] p. 622, Para. 2, [1897MS].

But there are social gatherings of a different character, where pride of appearance, hilarity, and trifling are too often seen. In their desire for amusement, those who attend are in danger of forgetting God, and things take place that make the watching angels weep. The scene of pleasure becomes, for the time being, their paradise. All give themselves up to hilarity and mirth. The eyes sparkle, the cheek is flushed; but conscience sleeps. Such enthusiasm and inspiration have not a heavenly origin. They are entirely of this earth. Sadly the angels of heaven look upon the forgetfulness of those for whom Christ has done so much. When sickness and death come to those who have lived merely for self-pleasing, too late they find that they have no oil in their lamps, and that they are utterly unfit to close their life's history. [Cf: The Youth's Instructor 02-04-97 para. 02] p. 622, Para. 3, [1897MS].

The tenor of the conversation carried on at many social gatherings reveals what the heart is set upon. The trifling talk, the foolish witticisms, spoken only to create a laugh, do not rightly represent Christ. Those who utter them would not be willing to meet a record of their words. Wrong impressions are made upon the listeners, and reproach is cast upon Christ. O that the youth would guard well their words! for by them they will be justified or by them condemned. Remember that Jesus is beside you wherever you go, noting your actions and listening to your words. Would you be ashamed to hear his voice speaking to you, and to know that he hears your conversation? [Cf: The Youth's Instructor 02-04-97 para. 03] p. 622, Para. 4, [1897MS].

Turn to another scene. In the streets of a city a party is gathered for a bicycle race. Some who compose this company profess to know God, and Jesus Christ whom he has sent. But who that looks upon the exciting scene would think that those taking part were followers of the meek and lowly Jesus? Who would think that they regarded their time and their physical powers as gifts from God, to be preserved for his service? Did those participating in the race take time to think that death might be the result of the wild chase? Before starting, did they pray for the protection of the ministering angels? God is not glorified by gatherings where he is thus forgotten; but he who is playing the game of life for the souls of men is well pleased to see the things of this world absorbing the attention of the young. [Cf: The Youth's Instructor

02-04-97 para. 04] p. 622, Para. 5, [1897MS].

The once earnest Christian who takes part in worldly amusements is on dangerous ground. He has left the region pervaded by the vital atmosphere of heaven, and has plunged into an atmosphere of mist and fog; for in many cases, pleasure parties and gatherings for amusement are a reproach to the religion of Christ. He who maintains his connection with God cannot in heart participate in them. The words he hears are not congenial to him; for they are not the language of Canaan. The speakers do not give evidence that they are making melody in their hearts to God. [Cf: The Youth's Instructor 02-04-97 para. 05] p. 623, Para. 1, [1897MS].

Those who are artificial in character and religious experience too readily gather for pleasure and amusement, and their influence attracts others. Sometimes young men and women who are trying to be Bible Christians are persuaded to join the party. Unwilling to be thought singular, and naturally inclined to follow the example of others, they place themselves under the influence of those who, perhaps, have never felt the divine touch on mind or heart. Had they prayerfully consulted the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree, they would have discerned that these entertainments were really banquets prepared to keep souls from accepting the invitation to the marriage supper of the Lamb. [Cf: The Youth's Instructor 02-04-97 para. 06] p. 623, Para. 2, [1897MS].

It sometimes happens that by frequenting places of amusement, youth who have been carefully instructed in the way of the Lord are carried away by the glamour of human influence, and form attachments for those whose education and training have been of a worldly character. They sell themselves into lifelong bondage by uniting with persons who have not the ornament of a Christlike spirit. Those who truly love and serve God will fear to descend to the world's level, by choosing the society of those who have not enthroned Christ in their hearts. They will stand boldly for Christ, even though their course may be one of self-denial and self-sacrifice. [Cf: The Youth's Instructor 02-04-97 para. 07] p. 623, Para. 3, [1897MS].

Christ lived a life of toil and sacrifice for us, and can we not deny ourselves for him? Are not the atonement he has made for us, and the righteousness he waits to give us, themes worthy of occupying our minds? If the youth will draw from the storehouse of the Bible the treasures it contains, if they will meditate on the pardon, peace, and everlasting righteousness that crowns a life of self-denial, they will have no desire for questionable excitement or amusement. [Cf: The Youth's Instructor 02-04-97 para. 08] p. 623, Para. 4, [1897MS].

Christ rejoices when the thoughts of the young are occupied by the grand and ennobling themes of salvation. He enters the hearts of all such as an abiding guest, filling them with joy and peace. And the love of Christ in the soul is as a well of water, springing up into everlasting life, sending forth living streams, that bring life and glory wherever they go. Those who possess this love will delight to talk of the things that God has prepared for them that love him. [Cf: The Youth's Instructor 02-04-97 para. 09] p. 623, Para. 5, [1897MS].

The eternal God has drawn the line of distinction between the saint

and the sinner, between converted and unconverted. The two classes do not blend into each other imperceptibly, like the colors of a rainbow, but are as distinct as midday and midnight. God's people cannot with safety enter into intimate associations with those who know the truth, but do not practise it. 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 lifted the danger signal, warning us to shun wrong associations, lest we become tainted with evil. And the Holy Spirit, through the apostle Paul, utters a similar warning, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Mrs. E. G. White. [Cf: The Youth's Instructor 02-04-97 para. 10] p. 623, Para. 6, [1897MS].

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [Cf: The Youth's Instructor 02-11-97 para. 01] p. 624, Para. 1, [1897MS].

Jesus Christ "counted it not a thing to be grasped to be equal with God." Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, God himself, in his only begotten Son, assumed human nature, and in the weakness of human nature sustained the character of God, vindicated his holy law in every particular, and accepted the sentence of wrath and death for the sons of men. What a thought is this! He who was one with the Father before the world was made, had such compassion for a world lost and ruined by transgression, that he gave his life a ransom for it. He who was the brightness of the Father's glory, the express image of his person, bore our sins in his own body on the tree, suffering the penalty of man's transgression until justice was satisfied, and required no more. How great is the redemption that has been worked out for us! so great that the Son of God died the cruel death of the cross, to bring to us life and immortality through faith in him. [Cf: The Youth's Instructor 02-11-97 para. 02] p. 624, Para. 2, [1897MS].

This wonderful problem--how God could be just, and yet the justifier of sinners--is beyond human ken. As we attempt to fathom it, it broadens and deepens beyond our comprehension. When we look with the eye of faith upon the cross of Calvary, and see our sins laid upon the victim hanging in weakness and ignominy there, when we grasp the fact that this is God, the everlasting Father, the Prince of Peace, we are led to exclaim, "Behold, what manner of love the Father hath bestowed upon us!" Christ could at any moment have called legions of angels to his side; he could have swept every sinner from the face of the earth, and created new beings by his power; but God so loved the world, degraded as it was by sin, that "he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [Cf: The Youth's Instructor 02-11-97 para. 03] p. 624, Para. 3, [1897MS].

This love, understood by the human agent, gives inexpressible preciousness and importance to the plan of salvation. It shows him the

value God places upon the creatures of his hand. When man can measure the exalted character of the Lord of Hosts, and distinguish between the eternal God and finite humanity, he will know how great has been the sacrifice of Heaven to bring man from where he has fallen through disobedience, to become part of the family of God. In neglecting the great salvation thus provided, man throws scorn upon the world's Redeemer. [Cf: The Youth's Instructor 02-11-97 para. 04] p. 624, Para. 4, [1897MS].

Looking unto Jesus with the eye of faith, we can exclaim with the psalmist, "For with thee is the fountain of life: in thy light shall we see light." It will require a sanctified perception to know and acknowledge the existence of Christ before he clothed his divinity with humanity. The word of God is a bright and shining light upon the pathway of the student who will study it with prayer. [Cf: The Youth's Instructor 02-11-97 para. 05] p. 624, Para. 5, [1897MS].

The divinity of Christ is our assurance of eternal life. "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." He, the sin bearer of the world, is our only medium of reconciliation with a holy God. But there are some who deny the divinity of Christ. They do not realize the sacredness of the word of the infinite God. That word opens to them the mystery of the incarnation of Christ. But unless the bright beams of the Sun of Righteousness illuminate its pages, revealing by the Spirit the relation which Christ sustains to God and to humanity, it will remain a mystery to them, and will not be accepted as truth. But with this light upon it, those things that have been hidden for ages are revealed. Yet while the word of God explains the doctrines of Christ, and clearly points out every step which it is essential for sinners to take in the plan of salvation, it does not satisfy the curiosity that would pry into those things which the Lord has reserved unto himself. [Cf: The Youth's Instructor 02-11-97 para. 06] p. 625, Para. 1, [1897MS].

Dear young friends, are you prepared to behold the Lamb of God, that taketh away the sin of the world? to say, as did Nathanael, "Thou art the Son of God; thou art the King of Israel"? You would do well to contemplate this sacred and eternal truth most earnestly and prayerfully, until your whole being becomes imbued with its greatness. We are too apt to view truths as a whole, and see only the surface, when, if we would ponder them, pray over them, and put to the stretch every mental power, we might understand; for God would give us wisdom, as he did to Daniel. Our spiritual senses would be quickened to understand the deep things of God. Mrs. E. G. White. [Cf: The Youth's Instructor 02-11-97 para. 07] p. 625, Para. 2, [1897MS].

In every age the Lord has had representative men, and these men have not been without influence. Many speak of the dark ages of ignorance before Christ came into our world, his divinity clothed with humanity; but they do not consider that Christ was the light of his church before he revealed himself as the Prince of Life to battle against the prince of darkness. [Cf: The Youth's Instructor 02-25-97 para. 01] p. 625, Para. 3, [1897MS].

In the repentant Adam a voice was raised to testify that God is true, that his law is not to be broken, and that his word cannot be disregarded with impunity. Enoch walked with God three hundred years. He was a man of wisdom, enlightened and taught of God. He was daily proving his divine Companion, who, in turn, was testing Enoch. This witness was brought into singular nearness to God, and was constantly seeking his guidance. He was a man of infinite wisdom, because he relied on infinite wisdom. He was a man of great meekness and humility, because he trusted in God for all things, and not in himself. He did not walk slowly and reluctantly, but kept pace with the opening providences of God. [Cf: The Youth's Instructor 02-25-97 para. 02] p. 625, Para. 4, [1897MS].

Enoch did not close himself within monastic walls in order to keep pure. He did not build up a wall of separation between himself and his fellow men. Had he done so, the world would not have seen his light, that God was manifest in him. He was to reveal what man may be when connected with the source of all power. He had home religion. He walked with God when engaged in his business, and in the associations of his daily life. He was a husband and father, and he exemplified what a husband and father should be under the guidance and control of Christ. [Cf: The Youth's Instructor 02-25-97 para. 03] p. 625, Para. 5, [1897MS].

The world was Enoch's field of labor. He had a message to an apostate race, words of warning and reproof for the sins that were flooding the world. In walking with God, Enoch was keeping a knowledge of God before the people. Although meek, and having a sense of his dependence upon God, his holy indignation waxed strong against those who were making void the law of God, and turning aside his counsels, putting in their place human counsels and human devising. He proclaimed the message: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them." God had revealed the future to Enoch. The wonderful event of the Lord's coming was opened to his vision. "He cometh with clouds, and every eye shall see him." This was present truth to Enoch, and was proclaimed by him to the world. [Cf: The Youth's Instructor 02-25-97 para. 04] p. 626, Para. 1, [1897MS].

God had other men to testify of him in that day, though Enoch stood at the head. There was Noah, with his God given message. And thus God's chosen representatives are traced from generation to generation, as they gave their message to the world, flashing the light of heaven upon the pathway of those who walk in darkness. [Cf: The Youth's Instructor 02-25-97 para. 05] p. 626, Para. 2, [1897MS].

Adam, Enoch, and Noah were representative men. Jesus himself was their educator. God did not design that they should build a wall of seclusion around themselves. They were to be lightbearers, representing Christ, and thus representatives of God. These men in their day were to do just as Christ enjoined upon his disciples when he was among them as their teacher. His words to them were: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mrs. E. G. White. [Cf: The Youth's Instructor 02-

25-97 para. 06] p. 626, Para. 3, [1897MS].

Abraham.--Abraham was a bright and shining light. His faith, his piety, his devotion, were to keep the knowledge of God alive in the age in which he lived. "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing." Abraham would have greater influence with strangers than with those who were connected with him. He was therefore required to leave his kindred, and the Lord's promise to him was, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." [Cf: The Youth's Instructor 03-04-97 para. 01] p. 626, Para. 4, [1897MS].

Abraham obeyed the voice of God. No sooner did he have an indication of God's will than he was ready to obey. He did not stop to consider whether it would be for his financial advantage to do this. In faith, putting his confidence in the guidance of God, he left his home and his kindred, and "went out, not knowing whither he went." [Cf: The Youth's Instructor 03-04-97 para. 02] p. 626, Para. 5, [1897MS].

In that age, idolatry was fast creeping in and conflicting with the worship of the true God. But Abraham did not become an idolater. Although his own father was vacillating between the true and the false worship, and with his knowledge of the truth false theories and idolatrous practises were mingled, Abraham kept free from this infatuation. He was not ashamed of his faith, and made no effort to hide the fact that he made God his trust. He "builded an altar unto the Lord, and called upon the name of the Lord." [Cf: The Youth's Instructor 03-04-97 para. 03] p. 626, Para. 6, [1897MS].

Everything like idolatry is abhorrent to God; and he gave special directions to those whom he accepted as worshipers of himself, that they should not mingle with other nations, to do after their works and forget God. He forbade them to intermarry with idolaters, lest their hearts should be led away from God, and there should become mingled with the worship of God the customs and practices of idolatrous nations, and thus his service become corrupted. [Cf: The Youth's Instructor 03-04-97 para. 04] p. 627, Para. 1, [1897MS].

But it was not the design of God to keep his chosen people exclusively to themselves. He did not intend that they should build up a wall of partition between themselves and the rest of mankind. The banner of faith must ever be held aloft; his people are to be as the salt, to preserve the earth from moral corruption. When men thought to build a tower that would reach unto heaven, the very talents that were given them of God were perverted to a wrong purpose, to carry out plans that would be in opposition to the purposes of God. It was their design to confederate together, to separate from the world at large, and to become an independent community. But this was not God's purpose. He spoiled their plans, confusing their language so they could not understand the words or plans of one another. [Cf: The Youth's Instructor 03-04-97 para. 05] p. 627, Para. 2, [1897MS].

God designed that Abraham should be a channel of light and blessing, that he should have a gathering influence, and that God should have a

people on the earth. Abraham was to be in the world, reflecting in his life the character of Jesus. When he received the divine call, Abraham was not a man of renown, neither a lawgiver, nor a conqueror. He was a simple herdsman, dwelling in tents, but employing a large number of workmen to carry on his humble employment. And the honor which he received was because of his faithfulness to God, his strict integrity and just dealing. The Lord said of him: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." [Cf: The Youth's Instructor 03-04-97 para. 06] p. 627, Para. 3, [1897MS].

Abraham's unselfish life made him indeed a "spectacle unto the world, and to angels, and to men." And the Lord declared he would bless those who blessed Abraham, and that he would punish those who misused or injured him. Through Abraham's experience in his religious life a correct knowledge of Jehovah has been communicated to thousands; and his light will shed its beams all along the path of those who practise the piety, the faith, the devotion, and the obedience of Abraham. [Cf: The Youth's Instructor 03-04-97 para. 07] p. 627, Para. 4, [1897MS].

Abraham had a knowledge of Christ; for the Lord had enlightened him in regard to the world's Redeemer. And he made known to his household and his children that the sacrificial offerings prefigured Christ, the Lamb of God, who was to be slain for the sins of the world. Thus he gathered converts to believe in the only true and living God. [Cf: The Youth's Instructor 03-04-97 para. 08] p. 627, Para. 5, [1897MS].

The Lord accepted Abraham's faith and his unquestioning obedience. While as yet the patriarch had no child, when the Canaanites dwelt in the land, and when he could only claim a place in it as a stranger and a sojourner, the Lord welcomed him to the promised land, and assured him that the land would be given to him and to his posterity for a possession. [Cf: The Youth's Instructor 03-04-97 para. 09] p. 627, Para. 6, [1897MS].

As Abraham and other holy men of old were a light in their generation, so must God's people be a light in the world. The beams of heaven's attractive loveliness are to shine forth from us, showing the only good and right way, and ever showing the superiority of God's law above every human enactment. Bible religion is not to be hidden away in the dark. It delights to be examined. Every additional ray of light that shines upon our pathway is, in God's plan, a fresh element of strength, an added power by which to draw the world to God. Mrs. E. G. White. [Cf: The Youth's Instructor 03-04-97 para. 10] p. 628, Para. 1, [1897MS].

Joseph.--It was God's design that through Joseph, Bible religion should be introduced among the Egyptians. This faithful witness was to represent Christ in the court of kings. Through dreams, God communicated with Joseph in his youth, giving him an intimation of the high position he would be called to fill. The brothers of Joseph, to prevent the fulfilment of his dreams, sold him as a slave, but their cruel act resulted in bringing about the very thing [Cf: The Youth's

Instructor 03-11-97 para. 01] p. 628, Para. 2, [1897MS].

Those who seek to turn aside the purpose of God, and oppose his will, may appear for a time to prosper; but God is at work to fulfil his own purposes, and he will make manifest who is the ruler of the heavens and the earth. [Cf: The Youth's Instructor 03-11-97 para. 02] p. 628, Para. 3, [1897MS].

Joseph regarded his being sold into Egypt as the greatest calamity that could have befallen him; but he saw the necessity of trusting in God as he had never done when protected by his father's love. Joseph brought God with him into Egypt, and the fact was made apparent by his cheerful demeanor amid his sorrow. As the ark of God brought rest and prosperity to Israel, so did this God loving, God fearing youth bring a blessing to Egypt. This was manifested in so marked a manner that Potiphar, in whose house he served, attributed all his blessings to his purchased slave, and made him a son rather than a servant. It is God's purpose that those who love and honor his name shall be honored also themselves, and that the glory given to God through them shall be reflected upon themselves. [Cf: The Youth's Instructor 03-11-97 para. 03] p. 628, Para. 4, [1897MS].

Joseph's character did not change when he was exalted to a position of trust. He was brought where his virtue would shine in distinct light in good works. The blessing of God rested upon him in the house and in the field. All the responsibilities of Potiphar's house were placed upon him. And in all this he manifested steadfast integrity; for he loved and feared God. [Cf: The Youth's Instructor 03-11-97 para. 04] p. 628, Para. 5, [1897MS].

Placed as he was in the society of learned men, he gained a knowledge of science and language. This was his training school, that in early manhood he might become qualified to be prime minister of Egypt. He learned those things that would be essential in his future position of trust. He gathered all the wisdom and knowledge and tact that his opportunities presented, and these were not few. Yet his heart was steadfast with God. Human knowledge and divine wisdom were combined, that he should be a shining light, reflecting the bright beams of the Sun of Righteousness amid the gross darkness of heathenism. Here the religion of the Hebrew was seen to be of an altogether different character from the religious rites and customs of the idolatrous Egyptians. [Cf: The Youth's Instructor 03-11-97 para. 05] p. 628, Para. 6, [1897MS].

And when trial came, when the arts of woman were exercised to draw him into iniquity, Joseph preserved his integrity. Fair words and guileful entreaties did not cause him to swerve one hair from the right. All fell on ears that heard not. The law of the Lord garrisoned his soul. He said to the bold enchantress, "How then can I do this great wickedness, and sin against God?" [Cf: The Youth's Instructor 03-11-97 para. 06] p. 629, Para. 1, [1897MS].

The woman signally failed to lead Joseph into sin. Satan was defeated. And then Joseph found that the lips which could praise could also lie. The wife of Potiphar revenged herself upon him by her accusations against him. Because Joseph would not sin against one who had trusted him, he was deprived of the honor which, through the grace of God, he

had justly earned, and which had brought him into relation with the great men of Egypt. [Cf: The Youth's Instructor 03-11-97 para. 07] p. 629, Para. 2, [1897MS].

This sudden humiliation from the position of a trusted, honored servant to that of a condemned criminal, would have overwhelmed him had not the hand of the Lord upheld him. But his confidence in God was unshaken. The love of God kept his soul in perfect peace. Heaven was very near the fertile valley of Egypt; for there was a youth who kept the ways of the Lord. The presence of Jesus was with him in prison, instructing, strengthening, and sustaining his mind and soul, that the light of heaven might shine forth. [Cf: The Youth's Instructor 03-11-97 para. 08] p. 629, Para. 3, [1897MS].

Joseph had been tried by parental fondness and partiality; by the enmity, envy, and hatred of his brothers; by the esteem and confidence of his master; and by his high position of honor. He was tried by the seductions of woman's charms, by the flattery of her lips and her lawless love. But the steadfast virtue of Joseph would not permit him to listen to the voice of the tempter. The law of the Lord was his delight, and he would not depart from its precepts. In his life the light of heaven shone forth in clear and distinct rays. [Cf: The Youth's Instructor 03-11-97 para. 09] p. 629, Para. 4, [1897MS].

Even while in prison, Joseph was allowed to be at liberty, and had opportunity to give the light to his fellow prisoners. This prison was to him an educating school. Here he saw the degradation to which men in high positions may be reduced through impulse or suspicion, evil reports, or actual crime. He saw in every phase of its management the superiority of the law of God, and by his experience and observation was learning to be just and merciful, thus representing the character of God. [Cf: The Youth's Instructor 03-11-97 para. 10] p. 629, Para. 5, [1897MS].

Power was to be put into the hands of Joseph, and through him God was to be revealed as the ruler of the heavens and the earth. But he was to be trained in adversity, the school in which God designs that his children shall learn. When Joseph interpreted the dreams of the butler and the cupbearer, he begged to be remembered when the chief butler should be reinstated in his position; but he was forgotten, and remained two years longer in the prison. [Cf: The Youth's Instructor 03-11-97 para. 11] p. 629, Para. 6, [1897MS].

But a more exalted person than the butler had a dream, and when there could be found no one able to interpret it, Joseph was called to the remembrance of the butler. "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it." Joseph did not take the glory to himself. He pointed Pharaoh to God, saying, "It is not in me: God shall give Pharaoh an answer of peace." [Cf: The Youth's Instructor 03-11-97 para. 12] p. 629, Para. 7, [1897MS].

Through the wisdom given him of God, Joseph could see the true meaning of the dream. He saw the wonderful workings of God, and he laid the

whole matter distinctly before Pharaoh. He revealed to him the long famine that was to visit the land, and the plans to be pursued in order to save the nation from destruction. In every word he uttered Joseph revealed the wisdom of Heaven. His words were received as gold, and the answer was returned to him: "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." And without delay Joseph was proclaimed ruler. [Cf: The Youth's Instructor 03-11-97 para. 13] p. 630, Para. 1, [1897MS].

Joseph bore his honors with calmness and dignity. He knew that he had been placed in this position by the Lord; for he had not sought it himself. He did not keep aloof from those with whom his work brought him into association. As a faithful ruler he devoted himself to the interests of the people. He was devoted in his worship of Jehovah, and though brought in contact with the most learned men of the world, he preserved his integrity. [Cf: The Youth's Instructor 03-11-97 para. 14] p. 630, Para. 2, [1897MS].

As Joseph increased in knowledge, he could stand forth as a correct representative of his faith. He did not, through any lack of faithfulness, lose his influence. As prime minister his work was as acceptable to God as when he was a servant in Potiphar's house. And now, as then, everything prospered under his wise generalship. [Cf: The Youth's Instructor 03-11-97 para. 15] p. 630, Para. 3, [1897MS].

Joseph represented Christ. He stood for many years as the honored ruler of Egypt. In his life and character was manifested that which was lovely, and pure, and noble. In bearing his sorrows under trying circumstances, and in enduring temptation, Joseph was one in character with Christ. He identified his interest with every interest of the people, as did Christ, and as God designs that his representatives in the world shall do. [Cf: The Youth's Instructor 03-11-97 para. 16] p. 630, Para. 4, [1897MS].

The example of Joseph, shining with heaven's brightness, did not shine in vain among this people for whom Christ had pledged himself to become an offering, a people whom God had taken under his guardianship, and upon whom he was bestowing not only temporal but spiritual blessings, in order to attract them to himself. Mrs. E. G. White. [Cf: The Youth's Instructor 03-11-97 para. 17] p. 630, Para. 5, [1897MS].

"If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." These scriptures tell the story so important for every human being to know. On the one hand is presented the disobedience of Adam, with its consequences; on the other, the obedience of Christ. The garden of Eden was disgraced by Adam's disobedience; but as by that one transgression many were made sinners, so by the obedience of One, many are made righteous. [Cf: The Youth's Instructor 04-01-97 para. 01] p. 630, Para. 6, [1897MS].

The world has been honored with the presence of one Man who was wholly and entirely obedient, one who not only believed and taught the claims of God's law, but who *lived* the law. His whole life was a representation of its holy principles. His obedience was manifested in the awful agony he endured in the garden of Gethsemane; and through his suffering he has brought pardon to the disobedient. [Cf: The Youth's Instructor 04-01-97 para. 02] p. 631, Para. 1, [1897MS].

When Christ gave to his disciples the conditions of salvation, he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Self-denial and crosses lie directly in the path of every soul who will follow Jesus. Our advance heavenward will be opposed at every step; for Satan will come in many ways to mislead, to deceive, and to clothe sin with the appearance of good. [Cf: The Youth's Instructor 04-01-97 para. 03] p. 631, Para. 2, [1897MS].

But the victory must be gained over the enemy. "To him that overcometh," says Christ, "will I give to eat of the tree of life, which is in the midst of the paradise of God." "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: The Youth's Instructor 04-01-97 para. 04] p. 631, Para. 3, [1897MS].

I would urge you, dear children and youth, carefully to consider the self-denial and self-sacrifice that Christ has endured in your behalf, that you, if you choose, may have that happiness and peace in this life which he alone can give, and an eternity of bliss by and by. Then will you not become missionaries for Christ? Are you not willing to deny self for his sake? to consider how you can do him service who has done such service for you in redeeming your soul from the power of sin and Satan? When upon earth, Christ said of himself, "I am among you as he that serveth." He did not strive to obtain the highest place; for he was meek and lowly in heart. He invites you to learn of him, to wear his yoke, the yoke of obedience to every precept of Jehovah. Mrs. E. G. White. [Cf: The Youth's Instructor 04-01-97 para. 05] p. 631, Para. 4, [1897MS].

Moses and Aaron were God's representatives to a bold, defiant king, and to impenitent priests, hardened in rebellion, who had allied themselves to evil angels. Pharaoh and the great men of Egypt were not ignorant in regard to the wise government of God. A bright light had been shining through the ages, pointing to God, to his righteous government, and to the claims of his law. Joseph and the children of Israel in Egypt had made known the knowledge of God. Even after the people of Israel had been brought into bondage to the Egyptians, not all were regarded as slaves. Many were placed in important positions, and these were witnesses for God. [Cf: The Youth's Instructor 04-08-97 para. 01] p. 631, Para. 5, [1897MS].

The idolatrous priests were alarmed as they saw that a new religion was gaining ground among the Egyptians, that the influence of the Israelites was making proselytes. The Egyptian priests were cunning. They ruled through craft and hypocrisy. They made gorgeous temples, and surrounded them with consecrated groves. Their temple courts were all

that art and money could make them; their architecture was magnificent. But what was there within that enclosure? In the place of the God who made the heavens and the earth, they had chosen beasts as their objects of worship. By the priests and worshipers the living God, whom Joseph had magnified, was not regarded as an object of love and favor, but of intense hatred. They were like those whom the word of God describes, who say, "Cause the Holy One of Israel to cease from before us;" "for we desire not the knowledge of thy ways." [Cf: The Youth's Instructor 04-08-97 para. 02] p. 631, Para. 6, [1897MS].

Satan worked zealously through the priests to honor immorality and deceit, injustice and crime, because these were in marked contrast to the life, the character, and the influence of Joseph, God's lightbearer. At the very time when heaven's light was shining upon them in distinct rays, Satan was at work through sorcerers and magicians, priests and rulers, to arouse in the Egyptians hatred against God. Their debased imagination was given loose rein; their gods were beasts, and the works that their own hands had made. For this reason the Israelites had to suspend their sacrificial offerings; for the Egyptians would have been filled with horror to see the animals they worshiped killed for sacrifices. [Cf: The Youth's Instructor 04-08-97 para. 03] p. 632, Para. 1, [1897MS].

The River Nile also was an object of worship among the Egyptians. They forgot God, who, by his gracious providence, had supplied the river with its rich blessings, upon which the prosperity of the whole land of Egypt depended. They used God's gracious gifts to please and glorify themselves. The more prosperity they received from his divine hand, the more they alienated themselves from God, and set themselves in array against him. Men made in the likeness of God worshiped the things that he had created, while they despised their Creator. Satan had been working out his own character, in substituting the creature in the place of God in the religious service and in the aspirations of the mind. [Cf: The Youth's Instructor 04-08-97 para. 04] p. 632, Para. 2, [1897MS].

Joseph's position of honor, connected as he was with the wisest men of Egypt, exalted the Hebrew nation; and great respect was shown them for his sake. Their men became wealthy, owners of flocks and of herds; their women wore fine linen; their weaving and embroidery in purple, and scarlet, and fine twined linen excited envy and jealousy in the hearts of the Egyptians. The Israelites were looked upon as a people who, unless oppressed, would rule Egypt. Their industrious habits suggested to the Egyptians the idea of making them slaves. Thus not only their skill in labor, but also all their possessions, would go to enrich the crown. By this means the priests of Egypt hoped to cast contempt upon the God of Israel, and to cause their own gods to be honored and exalted. [Cf: The Youth's Instructor 04-08-97 para. 05] p. 632, Para. 3, [1897MS].

The heir to the throne was educated and trained in idolatrous rites and ceremonies. This would make him a confirmed opponent to the God of heaven. Satan saw that he had been losing ground, and now he stirred up his powers from beneath to unite with evil men to war against truth and righteousness. The wise men of the nation labored diligently to educate the king to require not only deference but also absolute obedience to his word, to look upon himself as god, and to regard the bodies and

souls of his people as under his jurisdiction. He was taught that his own impulses and desires were to be his guide. All this instruction was given to counteract the influence that Joseph had obtained by his circumspect life. [Cf: The Youth's Instructor 04-08-97 para. 06] p. 632, Para. 4, [1897MS].

When Moses came before Pharaoh, he would have made a marked impression upon the king had it not been that Pharaoh already had some knowledge of the Hebrew faith. He would not submit his proud heart to evidence that had come distinctly before him of the ways and works of the living God. In his stubborn resistance he exclaimed, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." [Cf: The Youth's Instructor 04-08-97 para. 07] p. 632, Para. 5, [1897MS].

Light was dawning upon Pharaoh. His blunted, debased senses recognized, but would not acknowledge a God superior to the gods he had been trained to worship. Ungodly men hate the light, neither will they come to the light, but return farther and farther into the darkness of ignorance. [Cf: The Youth's Instructor 04-08-97 para. 08] p. 633, Para. 1, [1897MS].

Through the cruel edict that the children of Israel should be slain, Satan had hoped to destroy the nation of Israel. But God in his providence had preserved Moses, and in the hour of the king's highest triumph, there appeared before him one who had long been exiled in the land of Midian--one who had refused the throne of Egypt, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." At eighty years of age Moses stood before Pharaoh in physical and mental vigor. By his side was Aaron, a noble specimen of humanity. Both came in the name of the Lord, the great I Am. [Cf: The Youth's Instructor 04-08-97 para. 09] p. 633, Para. 2, [1897MS].

The king, educated and trained to command, not to be commanded, was now to pass through a new experience. A greater power was to be revealed from heaven. When these messengers stood before the king, who had arrogated to himself all power over the bodies and consciences of men, he was compelled to listen to God's authoritative command: "Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." "Let my people go, that they may hold a feast unto me in the wilderness." [Cf: The Youth's Instructor 04-08-97 para. 10] p. 633, Para. 3, [1897MS].

The king was filled with madness at these words. His impulse was to kill the messengers before his face. But a spell seemed to be upon him. He felt himself under the control of a power he could not understand; but in his wrath he said, "Who is the Lord? . . . I know not the Lord, neither will I let Israel go." [Cf: The Youth's Instructor 04-08-97 para. 11] p. 633, Para. 4, [1897MS].

What a scene for an Egyptian court! The ambassadors of heaven--two of the despised Hebrew nation--standing before the king and his royal attendants! But these men whom Pharaoh hated were a power he could defy, but could not annihilate. He hurled every wicked denunciation and charge against the whole of the Israelitish nation, and sent messengers

to increase the amount of their labor, to oppress them and break their spirit, as though it were a crime to desire to be free from a bondage that was becoming intolerable. [Cf: The Youth's Instructor 04-08-97 para. 12] p. 633, Para. 5, [1897MS].

The children of Israel were ready to despair. The tyranny already practised toward them seemed almost beyond endurance, and they charged the Heaven-sent messengers with being the cause of the increased indignities practised upon them by their oppressors. But Moses and Aaron stood under the broad shield of Omnipotence. They were not silenced by the threats of Pharaoh or the reproaches of their own people. They had the word of God to communicate to the king of Egypt. Mrs. E. G. White. (Concluded next week.) [Cf: The Youth's Instructor 04-08-97 para. 13] p. 633, Para. 6, [1897MS].

Now the great controversy was fully entered upon; for months the warfare between the Prince of Life and the prince of darkness was carried on. The same work which Satan began in heaven he carried on upon the earth, the powers of darkness warring against the mandate of Jehovah, the king of Egypt in controversy with the Monarch of heaven. [Cf: The Youth's Instructor 04-15-97 para. 01] p. 633, Para. 7, [1897MS].

The great I AM was about to make himself known to the nation, and by his works prove that the gods they worshiped were vanity, and the ministering priests of these idols a lie. The Egyptian nation was to have evidence that God will not be insulted or defied, or permit his law to be trampled upon with impunity by unholy feet. The Lord by his power might have swept out of existence the rulers of Egypt who were confirmed in their idolatry; but God's ways are not man's ways. He gave each plague time to do its work and to impress the Egyptians, to let them see that there is a supreme Ruler to whom every created thing must bow. The Lord gave time for his work to be recognized and his power to be felt for the benefit of the Hebrew nation, and also to bring the Egyptians to repentance, and cause them to acknowledge the God whom Satan, through his masterly efforts, was making them forget. [Cf: The Youth's Instructor 04-15-97 para. 02] p. 634, Para. 1, [1897MS].

Had not a portion of the Egyptians seen the folly of their worship of such gods, had they not repented, the whole nation would have been wiped out of existence. But Egypt had been the asylum for Israel. Here Joseph's piety and Heaven given wisdom had been discerned, admired, and exalted. Here God had been honored by the treatment of those who were faithful and true to him. And the Lord, slow to anger and plenteous in mercy, moved slowly, giving them time, by submission to his will, to save themselves and their property from complete ruin. Many acknowledged the unseen God of Israel as the universal Monarch. Those who did repent, preserved a portion of their substance, their flocks and their herds. The humble and obedient were men of influence, who had been greatly benefited by the life and example of Joseph, and through him had obtained a knowledge of God and his works. [Cf: The Youth's Instructor 04-15-97 para. 03] p. 634, Para. 2, [1897MS].

The contest between the king of Egypt and the Lord of heaven came to the knowledge of all Egypt; for the works of God covered so much time that none were in ignorance. The Lord gave a respite after every plague, in which abundant opportunity was given for repentance, and for

obedience to the command, "Let my people go." [Cf: The Youth's Instructor 04-15-97 para. 04] p. 634, Para. 3, [1897MS].

While the stubborn heart of Pharaoh grew less and less impressible, the great men of the nation became alarmed. They could see that this stubborn resistance must end, or only national ruin awaited them. His counselors urged Pharaoh to yield to the demand of God and save Egypt. In their wrath they inquired, "How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?" [Cf: The Youth's Instructor 04-15-97 para. 05] p. 634, Para. 4, [1897MS].

But it was not until Pharaoh looked upon the dead form of his firstborn that he dared no longer to resist God. Then he hastened the Israelites out of his country, both them and their substance. But notwithstanding God had wrought in the controversy by his matchless power, Pharaoh repented of this step, and with his men of war hastened after the fleeing Israelites to bring them back, and, venturing to enter the path that had been provided for the escape of God's people, he and his host perished in the Red Sea. [Cf: The Youth's Instructor 04-15-97 para. 06] p. 634, Para. 5, [1897MS].

The sin of the Egyptians was that they had refused the light which God had so graciously sent to them through Joseph. While many accepted that light, of many more it could be said, God is not in all their thoughts. And the message sent to testify to them of God's displeasure was, "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Christ died for every soul in Egypt, and every soul was to have the light. The righteous were not to be excluded from the wicked, but kept by the power of God from receiving the mold and spot of the transgressor. [Cf: The Youth's Instructor 04-15-97 para. 07] p. 634, Para. 6, [1897MS].

The Lord could say, I stretch my scepter from east to west, and from north to south; and all is mine. Satan and his host dispute the ownership of Christ; but his seal is upon everything that he has made. How easily he can blot out cities and nations, we shall know not long hence. He could call worlds into existence. He speaks, and thousands of angels stand before him. Moses and Aaron were sustained by his assuring presence, and had a hand been put forth to harm them, the messengers of God, the holy angels, would have protected them, and palsied the power of Satan. [Cf: The Youth's Instructor 04-15-97 para. 08] p. 635, Para. 1, [1897MS].

Just in proportion to the magnitude of resistance and the obstacles presented to the work of God, the faith of every believer will be honored, and power be imparted to his workers to surmount and overcome them. How could God, in his awful majesty and truth and justice, appear vindicated before his adversaries if Satan and his angels were to prevail in the battle? They think to match themselves against Christ, and say, We prevail, and God durst not exercise his power upon us to punish us. But there will come a time when God's longsuffering forbearance will be exhausted. [Cf: The Youth's Instructor 04-15-97 para. 09] p. 635, Para. 2, [1897MS].

Then there will be an engagement between the Prince of Light and the prince of darkness, as in the deliverance of the children of Israel

from Egypt. A prevailing energy from beneath was at work then. Satan was seeking to hold God's people in bondage to an idolatrous nation, to their rites and customs, and make of none effect the promise of God to Abraham. The armies of heaven surrounded Moses and Aaron, who were active agents in the hands of God, while the Prince of Life carried the burden of the warfare. [Cf: The Youth's Instructor 04-15-97 para. 10] p. 635, Para. 3, [1897MS].

In rescuing the children of promise from the oppressive power of Satan, Christ was to show that notwithstanding the unchangeable attributes of God, sinners who have insulted God may be taken back to his favor, if they return to their loyalty, and yet his honor be kept without a mar. It would be made manifest that truth and justice are the habitation of his throne, and the law of Jehovah would be magnified. [Cf: The Youth's Instructor 04-15-97 para. 11] p. 635, Para. 4, [1897MS].

There was not an angel but desired to look into the mystery of man's redemption, through all the difficulties which seemed to surround it. All heaven saw the great and wonderful plan, so large as to compass the whole earth, and so deeply laid that the strength of satanic agencies could not prevail against it. [Cf: The Youth's Instructor 04-15-97 para. 12] p. 635, Para. 5, [1897MS].

The mind may speculate upon this, and fail to comprehend it; for the great matter to be decided in the conflict was not merely between God and man; every creature that God had created was involved in the conflict. The unfallen worlds saw that the character of God could be vindicated only through this trial and conflict of the two forces. The attributes of God must be made to appear. Of the stability of his government there must be no question. And the Son of God himself proposed to carry forward the work to the end, to gain the victory over the prince of darkness and over all his allies. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." Mrs. E. G. White. [Cf: The Youth's Instructor 04-15-97 para. 13] p. 635, Para. 6, [1897MS].

It is God who has given to the youth life, and every physical and mental endowment they possess. He has bestowed upon them capabilities for wise improvement, that they may be entrusted with a work which will be as enduring as eternity. In return for his great gifts he claims a due cultivation and exercise of their intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against his will and his providence. They are to use every faculty in advancing the knowledge of truth and holiness in the world. He claims their gratitude, their veneration, their love, for his continued kindness and infinite mercies. He justly requires obedience to his laws, which will guard them from Satan's devices, and

lead them in the paths of peace. [Cf: The Youth's Instructor 04-22-97 para. 01] p. 636, Para. 1, [1897MS].

The Lord desires the youth to consider the infinite sacrifice made in their behalf, that they may be workers together with God; but he is often made sad because many have such indistinct ideas as to what constitutes Christian life and character. They do not put their minds to task to consider what they may be and what they may do. Every one can do something in the Master's vineyard. Our eternal interests demand that we arouse from our lukewarmness. [Cf: The Youth's Instructor 04-22-97 para. 02] p. 636, Para. 2, [1897MS].

In the message to the Laodicean church, the True Witness lifts his voice in warning to all who are at ease and self-satisfied. This message means very much to us individually, and it is for our eternal interest that we make a practical application of it. Through his servant, God declares: "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: The Youth's Instructor 04-22-97 para. 03] p. 636, Para. 3, [1897MS].

However rich we may be in earthly treasure, all our wealth will not enable us to buy the precious remedies for the disease of the soul. Intellect and earthly riches were powerless to remove the defects of the Laodicean church, or to remedy their deplorable condition. They were blind, yet they felt that they were well off. The Spirit of God did not illumine their minds, and they did not perceive their sinfulness; therefore they did not feel the necessity of help. [Cf: The Youth's Instructor 04-22-97 para. 04] p. 636, Para. 4, [1897MS].

To be without the graces of the Spirit of God is sad indeed; but it is a more terrible condition to be destitute, and yet try to justify ourselves by telling those who are alarmed for us that we need not their fears and pity. The True Witness counsels us to buy of him gold tried in the fire, white raiment, and eyesalve. The gold here recommended as being tried in the fire, is faith and love. It makes the heart rich; for it has been purged until it is pure, and the more it is tested, the more brilliant is its luster. The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience. The eyesalve is that wisdom and grace which enable us to discern between evil and good, and to detect sin under any disguise. Christ is the depositary of all these graces. He says, "Buy of me." [Cf: The Youth's Instructor 04-22-97 para. 05]

p. 636, Para. 5, [1897MS].

There is a great amount of superficial piety in our world at the present time; but the Lord does not favor such. He despises the religion that consists merely of words, while the life testifies of a character destitute of the grace of Christ, destitute of moral strength. Instead of being a savor of life unto life, the possessor of such a religion is a savor of death unto death; his life practises cause his fellow beings to stumble into perdition. [Cf: The Youth's Instructor 04-22-97 para. 06] p. 637, Para. 1, [1897MS].

Spurious doctrines, spurious piety, spurious faith, much that is fair in appearance, abound all around us. Teachers will come clothed as angels of light; and if possible, they will deceive the very elect. The youth need to learn all they can of the truth if they would not be deceived by the issue of falsehood that Satan will invent. They need to live in the sunlight of Christ's righteousness. They need to be rooted and grounded in the truth, that they may impart to others the light they receive. [Cf: The Youth's Instructor 04-22-97 para. 07] p. 637, Para. 2, [1897MS].

Our Master has plainly revealed to us that if we would work for the salvation of perishing souls, we must wear every piece of the armor of God. He exhorts us to stand, "having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." [Cf: The Youth's Instructor 04-22-97 para. 08] p. 637, Para. 3, [1897MS].

God's children must wear the armor day and night. If we would cooperate with God in his work for the salvation of souls, we need to cultivate clear spiritual eyesight, a truth loving heart, and a mind open to understand the word of God. Those who are growing up to the full stature of men and women in Christ Jesus, will become more and more like him in character; it is impossible for them to do otherwise. [Cf: The Youth's Instructor 04-22-97 para. 09] p. 637, Para. 4, [1897MS].

There must be a faithful watching for souls; for every deceiving influence will be brought to bear to turn souls from the truth unto fables. The Lord's command to his disciples is: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear [in secret] that preach ye upon the housetops [in the public places, so that all the world may hear it]." God will be by the side of those who seek to advance his cause. He will speak to the hearts of those whom we seek to instruct. He will cause them to hunger and thirst after truth and righteousness. [Cf: The Youth's Instructor 04-22-97 para. 10] p. 637, Para. 5, [1897MS].

Every child of God needs to have a faith well grounded and settled. What say the Scriptures in regard to this? "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 may be filled with all the fulness of God." "Abide

in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Mrs. E. G. White. [Cf: The Youth's Instructor 04-22-97 para. 11] p. 637, Para. 6, [1897MS].

Christ was the greatest teacher the world has ever known. He, the Son of God, came to earth in the form of a man, clothed in the habiliments of humanity, in order that he might reach the comprehension of the young as well as of the middle-aged and the aged. Through his servant David he had declared, "I will open my mouth in a parable: I will utter dark sayings of old." In parables drawn from nature and from human life, Christ showed the harmony of the natural with the spiritual. He revealed the unknown by lessons derived from the known. The heavenly was symbolized by the earthly. Natural things were presented as a reflection of the law of his kingdom. [Cf: The Youth's Instructor 05-06-97 para. 01] p. 638, Para. 1, [1897MS].

The Lord does not require children to be anything but children; but his word is an interesting book for them. He desires that they shall learn the lessons contained therein, and become acquainted with its precious truths; for these will prove a safeguard against evil. In the plan of redemption there are mysteries that the human mind cannot fathom, things which human wisdom cannot explain, but nature can teach as much concerning the mystery of godliness. Then let the minds of the young, as far as possible, learn from nature's book. Every shrub, every tree bearing fruit, all vegetation, is given for our benefit. The mysteries of the kingdom of God are to be read in the growth of the seed. [Cf: The Youth's Instructor 05-06-97 para. 02] p. 638, Para. 2, [1897MS].

Through transgression, through his many inventions and the abuse of the laws of his being, man has partially destroyed the harmony of nature with God's purpose in creating the world. God designed that nature should be to man a lesson book to guide him from the path of disobedience back to God. There is need of a close study of nature, under the guidance of the Holy Spirit. The Lord is giving object lessons, he is making holy truths familiar to the human mind, through the most simple things in nature. [Cf: The Youth's Instructor 05-06-97 para. 03] p. 638, Para. 3, [1897MS].

God designs that our minds shall be impressed, awakened, and instructed by his sacred parables. He would have nature counteract the attempts made to divorce science from Bible Christianity. He desires that the things of nature that greet our senses shall hold the attention, and imprint heavenly truths upon the mind. [Cf: The Youth's Instructor 05-06-97 para. 04] p. 638, Para. 4, [1897MS].

The glory of God is displayed in his handiwork. In the simple leaf, the blades of grass covering the earth with their green velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless

riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurring seasons, in perfect order and harmony, controlled by infinite power, all these things are subjects which call for deep thought, for the stretch of the imagination. [Cf: The Youth's Instructor 05-06-97 para. 05] p. 638, Para. 5, [1897MS].

If the frivolous and pleasure seeking will allow their minds to dwell upon the real and the true, the heart cannot but be filled with reverence, and they will adore the God of nature. The study of God's character as revealed in his created works will open a field of thought that will draw the mind away from low, enervating pleasures. The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity. God has provided for man subjects of thought that will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and in the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in his marvelous works. [Cf: The Youth's Instructor 05-06-97 para. 06] p. 638, Para. 6, [1897MS].

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows us how he estimates true beauty. The ornament of a meek and quiet spirit is in his sight of great price. Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress, or pearls, or gold? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character, or make us less lovely here in this world. [Cf: The Youth's Instructor 05-06-97 para. 07] p. 639, Para. 1, [1897MS].

The Redeemer has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Here he shows that even though persons may toil with weariness to make themselves objects of admiration, that which they value so highly will not bear comparison with the flowers of the field. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon. "Even Solomon in all his glory was not arrayed like one of these." [Cf: The Youth's Instructor 05-06-97 para. 08] p. 639, Para. 2, [1897MS].

Here is an important lesson for every follower of Christ. The Redeemer of the world speaks to the youth. He presents before you themes for thought that will purify, refine, and ennoble the character, and strengthen the intellect. His voice is speaking to you: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: The Youth's Instructor 05-06-97 para. 09] p. 639, Para. 3, [1897MS].

There is a power in the symbols that Christ presents which the most elaborate reasoning does not possess. God does not want you to worship these symbols, but to listen to their voice as they speak to your senses, and utter words of wisdom, of eternal truth, of the sure

workings of God's infinite grace. In the growth and development of nature, learn the principles of Christ's kingdom. Thus the light of heaven will quicken the mind. Christ himself will be your teacher. Those who combine with their school education a knowledge of God's working through physical life, in the garden of nature, will receive lessons simple, yet full of instruction, in regard to his working through spiritual life, in the garden of the heart. Mrs. E. G. White. [Cf: The Youth's Instructor 05-06-97 para. 10] p. 639, Para. 4, [1897MS].

"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. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." [Cf: The Youth's Instructor 05-20-97 para. 01] p. 639, Para. 5, [1897MS].

The young man who came to Christ with this question was a ruler. He had great possessions, and occupied a position of responsibility. He saw the love that Christ manifested toward the children brought to him; he saw how lovingly he received them, and took them up in his arms; and his heart was kindled with love for Christ. He felt a desire to be his disciple. In the past he had endeavored to do his duty with strict integrity, and he desired the commendation of the Master. So deeply moved was he, that as Christ was going on his way, he ran to him, and kneeling at his feet, asked with sincerity and earnestness the question so important to his soul, and to the soul of every human being, "Good Master, what shall I do that I may inherit eternal life?" [Cf: The Youth's Instructor 05-20-97 para. 02] p. 640, Para. 1, [1897MS].

"Why callest thou me good?" said Christ, "there is none good but one, that is, God." Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded him as good. Did he realize that the One to whom he was speaking was the only begotten Son of God? What was the true sentiment of his soul? [Cf: The Youth's Instructor 05-20-97 para. 03] p. 640, Para. 2, [1897MS].

This ruler had a high estimate of his own righteousness. He did not really suppose that he was defective in anything. He thought that there was no defect in his character, and yet he was not altogether satisfied. He felt the want of something that he did not possess. Could not Christ bless him as he blessed the little children, and satisfy his soul-want? [Cf: The Youth's Instructor 05-20-97 para. 04] p. 640,

Para. 3, [1897MS].

In reply to his question, Christ told him that obedience to the commandments of God was necessary if he would obtain eternal life, and he quoted several of the commandments which show man's duty to his fellow man. The ruler's answer was positive: "All these things have I kept from my youth up: what lack I yet?" [Cf: The Youth's Instructor 05-20-97 para. 05] p. 640, Para. 4, [1897MS].

Christ's searching eye looked into the face of the young man, as if reading his life and measuring his character. He loved him, and longed to give him that peace and grace and joy that would materially change his character. "One thing thou lackest," he said; "go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." He told him that if he would have eternal life, he must obey God's requirements, lift the cross, and follow him. [Cf: The Youth's Instructor 05-20-97 para. 06] p. 640, Para. 5, [1897MS].

Christ was drawn to the young ruler by the purity of his life. He accepted his words; for he knew him to be sincere in his assertion, "All these things have I observed from my youth." O, what an earnest desire had the great Restorer to create in this young ruler that discernment that would enable him to see the necessity of loyal obedience, virtue, heart devotion, and Christian goodness, of a humble and contrite heart, conscious of the supreme love to be given to God, and hiding its lack in the perfection of Christ! [Cf: The Youth's Instructor 05-20-97 para. 07] p. 640, Para. 6, [1897MS].

Christ saw in this young man just the help he needed, if he would become a co-laborer with him in the work of salvation. He saw that if he would place himself under his guidance, he would be a power for good. In a marked degree the ruler could have represented Christ; for he possessed qualifications which, if he had been united with Christ, would have enabled him to become a divine force among men. Christ, seeing his character, loved him. If he had made his choice for Christ then, how different would have been his future! [Cf: The Youth's Instructor 05-20-97 para. 08] p. 640, Para. 7, [1897MS].

A love for Christ was awakening in the ruler's heart; for love begets love. How deeply Christ longed to see him a co-worker with him! He longed to make him equal with himself--a mirror in which Christ's likeness would be reflected. He longed to develop the excellency of his character, and sanctify it to the Master's use. If the ruler had then given himself to Christ, he would have grown in the atmosphere of his presence. He needed the love of Christ in his soul. When Christ controls the inner life of the soul, both the large and the small duties of life will be done by the inspiration of his divine Spirit. [Cf: The Youth's Instructor 05-20-97 para. 09] p. 641, Para. 1, [1897MS].

"One thing thou lackest." "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Christ read the ruler's heart. He traced from cause to effect, and he knew that the ruler's position and great possessions would have a demoralizing effect upon his whole nature, and would develop a character that would lead him to worship

himself and his riches; that his desire to lay up treasure in heaven would grow less and less; and that he would enter into engagements that would be a snare to him. [Cf: The Youth's Instructor 05-20-97 para. 10] p. 641, Para. 2, [1897MS].

Christ gave this young man a test. He allowed him all freedom in his choice. He presented the weak spot in his character. He was not to be forced to decide one way or the other. He was left free to choose heavenly treasure or worldly greatness. The heavenly treasure was assured him if he would follow Christ, yielding up everything to him. This was the only safe way for him to choose. There need have been no delay; the yielding could have been done at once. But if he accepted and believed in Christ, self must yield; his will must be given into Christ's control. [Cf: The Youth's Instructor 05-20-97 para. 11] p. 641, Para. 3, [1897MS].

Christ saw in the ruler one thirsting for knowledge; and his love for him was revealed when he told him of his true moral standing, and said to him, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Christ's love is matchless, and is exhibited in doing and enduring. It is not possible to trace this love back to the beginning. For ages his eye has been upon us. To all intents and purposes, he was slain for us. He had a kingdom prepared for us before the foundation of the world. His love has been of old, even from everlasting. Through the human heart of Christ, the very holiness of God was offered to the young ruler. Christ presented to him the privilege of becoming a son of God, and, with him, a co-heir of the heavenly treasure; but it was necessary that he should take up the cross, and follow Christ in the path of self-denial. [Cf: The Youth's Instructor 05-20-97 para. 12] p. 641, Para. 4, [1897MS].

Verily, Christ's words to the young ruler were the invitation, "Choose ye this day whom ye will serve." The choice was left with him. Jesus loved him, and was yearning for his conversion. He had shown him the plague spot in his character; and with what yearning he watched the issue as the young man weighed the question! If he decided to follow Christ, he must obey his words in everything. He must turn from his ambitious projects. With what earnest, anxious longing, with what soul hunger, did Christ look at the young man, hoping that he would yield to the invitation of the Spirit of God! [Cf: The Youth's Instructor 05-20-97 para. 13] p. 641, Para. 5, [1897MS].

"The righteous Lord loveth righteousness; his countenance doth behold the upright." Christ, who loved the young ruler, made the only terms which could place him where he would perfect a Christian character. His words were words of wisdom, though they appeared harsh and exacting. In accepting and obeying them was the ruler's only hope of salvation. His exalted position and his possessions were exerting a subtle influence for wrong upon his character. If cherished, they would supplant God in his affections. To keep back little or much from God was to keep back that which would weaken his moral strength and efficiency; for if the things of this earth are cherished, however uncertain and unworthy they may be, they will become all-absorbing. [Cf: The Youth's Instructor 05-20-97 para. 14] p. 642, Para. 1, [1897MS].

The ruler asked Christ a decided question, and the answer Christ gave was the only truthful answer. It was a deciding time with this young

man. Heaven's treasure could be obtained only by exchanging the earthly and temporal for the eternal. [Cf: The Youth's Instructor 05-20-97 para. 15] p. 642, Para. 2, [1897MS].

The ruler was quick to discern all that Christ's words involved, and he became sad. If he had realized the value of the offered gift, how quickly would he have enrolled himself as one of Christ's followers! But Satan was tempting him with the flattering prospects of the future. He was a member of the honored council of the Jews. He wanted the heavenly treasure, but he wanted, also, the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life, but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful; "for he had great possessions." He refused to return to God that which had been given him only in trust. Mrs. E. G. White. [Cf: The Youth's Instructor 05-20-97 para. 16] p. 642, Para. 3, [1897MS].

The experience of the young ruler who valued his riches above the heavenly treasure is presented to us as an object lesson. It contains a lesson for us all. The young man turned from Christ, saying, inwardly, "I will not have this man as my leader." Christ was not as much to him as his possessions or his name among men. He rejected the offer of eternal life, and went away, refusing to follow Jesus; and ever afterward, the world was to receive his worship. [Cf: The Youth's Instructor 05-27-97 para. 01] p. 642, Para. 4, [1897MS].

Thousands are passing through this experience, weighing Christ against the world, and many choose the world. Every invitation refused makes the heart harder. Seeds of resistance are sown that will bring a harvest of resistance. [Cf: The Youth's Instructor 05-27-97 para. 02] p. 642, Para. 5, [1897MS].

But what a price Christ paid do make it possible for this young man to obtain salvation! He stepped down from the throne of honor, laid off his royal robe and his royal crown, gave back into his Father's hand the scepter, and veiling divinity with humanity, humbled himself, and came to a world all seared and marred with the curse. "For your sakes he became poor, that ye through his poverty might be rich." Although he was the Majesty of heaven, he bore the cross of shame. [Cf: The Youth's Instructor 05-27-97 para. 03] p. 642, Para. 6, [1897MS].

"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." Notwithstanding his glory, his exalted character, and his position as commander in high heaven, where he was equal with God, in order to bring the precious gift of eternal life and immortality to the fallen race, he "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [Cf: The Youth's Instructor 05-27-97 para. 04] p. 642, Para. 7, [1897MS].

Think of the elevation, the glory, the majesty that Christ, the only begotten Son of God, possessed! Yet he condescended to leave all this. In behalf of man he descended, step by step in the path of humiliation. He knew, as no human being can know, the elevation from which he

descended to become a man among men. He was compassed about with poverty. Although rich, for our sake he became poor, that we, through his poverty, might enjoy eternal riches. [Cf: The Youth's Instructor 05-27-97 para. 05] p. 643, Para. 1, [1897MS].

"Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth!" Christ humbled himself. In him the infinite and the finite met in a close and mysterious union. Deity was veiled with humanity. The Creator stooped to the created. God was manifest in the flesh. [Cf: The Youth's Instructor 05-27-97 para. 06] p. 643, Para. 2, [1897MS].

Having become man's substitute and surety, Christ felt a longing of soul, a hunger, for the accomplishment of the salvation of the human race. To rescue them he came to this world, that by humbling himself, he might reach man in his fallen condition. And when man accepts the great salvation, and becomes a co-worker with God, Christ rejoices. Love returned makes glad the heart of Christ. Those who obey his words become sons and daughters of God. Blessings flow through Christ to them, and their influence draws others to him. [Cf: The Youth's Instructor 05-27-97 para. 07] p. 643, Para. 3, [1897MS].

God has given us the rule of conduct which every servant of Jesus Christ must follow. It is obedience to his law, not merely a legal obedience, but an obedience which enters into the entire life, and is exemplified in the character. God has set his own standard of character for all who would become subjects of his kingdom. Those who can and will say, "Lord, all I have, and all I am, is thine," will be given grace and fortitude to come out from the world and be separate. They will be acknowledged as sons and daughters of God, members of the royal family, children of the Heavenly King. The light of the Sun of Righteousness will shine upon their pathway. [Cf: The Youth's Instructor 05-27-97 para. 08] p. 643, Para. 4, [1897MS].

All should consider what it means to desire heaven, and yet to turn away from Christ because of the conditions laid down. Think of what it means to say "No" to Christ! The ruler said, "No, I cannot give you all." Is this what you say? Christ offers to share with you the work that God has given you to do. He offers to use the means that God has given you to carry forward his work in our world. Only in this way can he save you. [Cf: The Youth's Instructor 05-27-97 para. 09] p. 643, Para. 5, [1897MS].

The world's policy is to acquire money and advantages in any way that they can be obtained. An accumulation of this world's treasure is the ambition of worldlings. But the object of the followers of our Lord Jesus Christ is to become Christlike by self-denial and self-sacrifice. They keep their eyes on the eternal riches, which they can obtain by renouncing earthly treasure. They heed the words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." They keep Christ in view, following where he leads. [Cf: The Youth's Instructor 05-27-97 para. 10] p. 643, Para. 6, [1897MS].

Why cannot we learn the methods and results of Christ's life practise? We may never have opportunity to do great things, we may never be required to make sublime sacrifices; but the greatest victory we can gain is to follow Jesus. What does the great Teacher say? "If any man

will come after me, let him deny himself, and take up his cross daily, and follow me." Every day that Christ lived in our world was for him a day of self-denial. If we would follow him over the rugged path of self-denial, we must commence with the earliest years of our life to deny self, and this denial must be carried into the everyday occurrences and actions of life. [Cf: The Youth's Instructor 05-27-97 para. 11] p. 644, Para. 1, [1897MS].

In the name of Jesus I would entreat those who, because of their high position and their possessions, think themselves more favored of God than their fellow men are, to learn in the school of Christ the lesson given to the young ruler. Many thousands have followed his example, and, turning away from the heavenly treasure, have chosen earthly riches. But who can afford to do this? "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. 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: The Youth's Instructor 05-27-97 para. 12] p. 644, Para. 2, [1897MS].

"If any man come to me," Christ declared, "and hate not [love less than God] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Again Christ declares, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." [Cf: The Youth's Instructor 05-27-97 para. 13] p. 644, Para. 3, [1897MS].

This is God's claim. He will accept nothing less than this. He is God. He is our Creator. We are bought with a price, and what a price, even the precious blood of the only begotten Son of God! God owns us. By creation and by redemption we are his. He holds out the only terms upon which we can be saved. We are to love God with all our heart and mind and strength, and our neighbor as ourselves. Only wholehearted service will be accepted by God, and for this life service he gives us all heaven. "Therefore, glorify God in your body, and in your spirit, which are God's." [Cf: The Youth's Instructor 05-27-97 para. 14] p. 644, Para. 4, [1897MS].

In fulfilling God's claims, we are only giving back to him his own. All who would be saved must do this. It is essential for all who would possess heaven's treasure to understand and practise this principle. It may seem to those who, like the young man, are in high positions of trust and have great possessions, that it is too much to give up all and follow Christ. But this is the rule of conduct for all who would win heaven. To be a Christian is to become a disciple of Christ. This means obedience, and nothing short of this will be accepted. Self-surrender is the substance of the teachings of Christ. Often is it presented and enjoined in language that seems authoritative, because there is no other way to save man than to cut away those things which, if entertained, will demoralize the whole being. [Cf: The Youth's Instructor 05-27-97 para. 15] p. 644, Para. 5, [1897MS].

When Christ's followers return to the Lord his own, they receive a blessing; for they are accumulating treasure which will be given to them when they shall hear the words, "Well done, good and faithful

servant; . . . enter thou into the joy of thy Lord." "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed--souls eternally saved --is the privilege of those who overcome obstacles in order to put their feet in the footprints of him who said, "Follow me." [Cf: The Youth's Instructor 05-27-97 para. 16] p. 644, Para. 6, [1897MS].

By refusing to follow Christ, we lose our hope of eternal life. Christ's claims may be regarded indifferently, they may be neglected and ignored; but they are still binding. Our service is due to him who has bought us. Over and over again men act out their own will and way. They deny and reject Christ. They betray and crucify him afresh; but his claims remain just the same. The standard of character which men must reach is the same that it has been from the foundation of the world. Mrs. E. G. White. [Cf: The Youth's Instructor 05-27-97 para. 17] p. 645, Para. 1, [1897MS].

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." [Cf: The Youth's Instructor 06-10-97 para. 01] p. 645, Para. 2, [1897MS].

Without holiness no man can have an entrance into everlasting life, and the question of deepest interest to each one should be, Am I meeting the requirements of the law of God? That law is holy, just, and good, and God would have us daily compare our actions with this, his great standard of righteousness. Only by a close examination of self in the light of God's word can we discover our deviations from his holy rule of right. Through faith in Christ we may overcome these defects in our character; for he desires that we shall "cease to do evil," and "learn to do well." In him we may have pardon for past failures, and in his strength grow up to be perfect men and women in Christ Jesus. [Cf: The Youth's Instructor 06-10-97 para. 02] p. 645, Para. 3, [1897MS].

The more closely the Scriptures are studied, the more clearly shall we understand the true character of our thoughts and actions. But thousands put the Bible on one side for the same reason that Ahab hated Micaiah. Because it prophesies evil against the sinner, they claim that they find objections and contradictions in God's word. While professing to be open to conviction, they allow prejudice to hold sway, and refuse to see the truth which that word reveals. [Cf: The Youth's Instructor 06-10-97 para. 03] p. 645, Para. 4, [1897MS].

There is another class who profess to keep the commandments of God; but their course of action shows that they do not revere his law, or make it the rule of their lives. They prefer their own imaginations and

inclinations to God's holy truth and requirements. These persons deceive themselves. They robe themselves in the garments of their own righteousness, which God has declared are "as filthy rags." They think that they are rich and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked. It was to this class that Christ referred when he said: "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 unto 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: The Youth's Instructor 06-10-97 para. 04] p. 645, Para. 5, [1897MS].

It is impossible to deceive the Lord, or to hide anything from him. He is acquainted with all our ways; he is a witness to all our works; he understands the thoughts and intents of the heart. He keeps a record of the deeds done in the body, and in the day of final reckoning, each will be judged according to his works. [Cf: The Youth's Instructor 06-10-97 para. 05] p. 646, Para. 1, [1897MS].

In the probationary time granted us here, we are each building a structure that is to have the inspection of the Judge of all the earth. This work is the molding of our characters. Every act of our lives is a stone in that building, every faculty is a worker, every blow that is struck is for good or for evil. The words of inspiration warn us to take heed how we build, to see that our foundation is sure. If we build upon the solid rock, pure, noble, upright deeds, the structure will go up beautiful and symmetrical, a fit temple for the indwelling of the Holy Spirit. [Cf: The Youth's Instructor 06-10-97 para. 06] p. 646, Para. 2, [1897MS].

Love is the principle that underlies God's government in heaven and on earth, and this love must be interwoven in the life of the Christian. The love of Christ is not a fitful love; it is deep, and broad, and full. Its possessor will not say, "I will love only those who love me." The heart that is influenced by this holy principle will be carried above everything of a selfish nature. [Cf: The Youth's Instructor 06-10-97 para. 07] p. 646, Para. 3, [1897MS].

Even among professing Christians there are persons who are always on the watch for some thing at which to take offense. If their friends are absorbed in matters that require their attention, and have no time to devote to them, they feel slighted and injured. In the family they seize upon some unfortunate word that has been dropped, and take offense at it, as though it were designed to hurt and disparage them. If these continue to cherish such unlovely traits of character, they cannot expect to be loved. Their lives are like the gorgeous flowers which possess no fragrance. Much to be preferred is the simple, unpretending blossom that blesses with its sweet odor those who come in contact with it. [Cf: The Youth's Instructor 06-10-97 para. 08] p. 646, Para. 4, [1897MS].

Instead of finding fault with others, these persons should seek to become lovely by putting on Christ, and adding his graces to the character. Through the apostle Peter, Christ says: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to

knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Cf: The Youth's Instructor 06-10-97 para. 09] p. 646, Para. 5, [1897MS].

When we consider the light and blessings we have received from God, we wonder that any among us should be so far separated from him. God regards the sin of neglect, in our day of light and opportunities, as of even greater magnitude than the evils practised by heathen idolaters, who are ignorant of the living God and the wondrous plan of redemption. [Cf: The Youth's Instructor 06-10-97 para. 10] p. 646, Para. 6, [1897MS].

With many of Christ's professed followers, there is a desire to be thought first. But when the heart is one with Christ, this spirit will not be manifested. Christ was "meek and lowly in heart," and he invites us to learn of him. The Christian is daily to take advance steps on the ladder of progress, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Character is formed by patient industry, unwearied application. [Cf: The Youth's Instructor 06-10-97 para. 11] p. 646, Para. 7, [1897MS].

The character of Christ is the standard which the Christian is to keep before him. His aim should be to possess those graces that were exemplified in the life of Christ in humanity; for only in the possession of these can he honor his Redeemer, and render to him the oblation of a pure heart. [Cf: The Youth's Instructor 06-10-97 para. 12] p. 647, Para. 1, [1897MS].

The religion of Jesus Christ is not merely to prepare us for the future immortal life; it is to enable us to live the Christlife here on earth. Jesus is not only our Pattern; he is also our Friend and our Guide; and by taking hold of his strong arm, and partaking of his Spirit, we may walk "even as he walked." Mrs. E. G. White. [Cf: The Youth's Instructor 06-10-97 para. 13] p. 647, Para. 2, [1897MS].

The Lord's commission to his people is, "Go. . . . preach the gospel to every creature." As faithful watchmen, we are to sound the warning message of the peril that is soon coming. There must be no shirking of disagreeable duties, no selfish considerations. As soldiers of Christ, we must be true to our duties, and press into the ranks of workers. God's people must be standing girt with all the heavenly armor, that they may labor with all the capabilities he has given them to prepare a people to stand in the day of God. [Cf: The Youth's Instructor 06-17-97 para. 01] p. 647, Para. 3, [1897MS].

Preaching the gospel includes more than sermonizing; and the work is not confined to the ministry. Thousands are idle who should be working in various ways for the salvation of souls. Those who ought to be carrying the truth to others spend altogether too much time in gatherings for their own benefit. Fields of labor are left unoccupied while the churches have too much done for them. This has made church members weak. They know the truth, but carry no burden for their perishing neighbors. Many could do a good work by carrying the light to

the village and towns about them. This labor would make the church strong. Those who cannot go out into the field to work should remember that they must be imbued with the Spirit of God, that at home they may hold the fort. [Cf: The Youth's Instructor 06-17-97 para. 02] p. 647, Para. 4, [1897MS].

Self-denial, self-sacrifice, and self-control under difficulties are needed at every step. We must not expect to find ease and conveniences in our path. Christ has given us an example in this respect. He did not choose life's easiest places, as many of his professed followers have done. When educating his disciples, he did not gather for his audience those who knew the way, the truth, and the life. He seldom gathered his disciples alone to receive the words of eternal life. His voice was to reach the multitudes who were ignorant and in error. He placed himself in the thoroughfares of travel, where he could sow broadcast the seeds of truth, and where the lessons given would reach the darkened understanding. He was the Truth, standing with girded loins and dusty feet, with his hands ever outstretched to bless; and in words of warning, entreaty, and encouragement, seeking to uplift and save all who would believe on him. [Cf: The Youth's Instructor 06-17-97 para. 03] p. 647, Para. 5, [1897MS].

We are privileged in being workers for God in any capacity whatever. It is our duty to help where we can financially, although it may be but little that we can give. The masses must be reached. The gospel is to be preached to every creature. The message of entreaty must be borne to the poor as well as to those who have all their necessities supplied, who have plenty to eat and drink and wear, and who scarcely know what it means to hunger or thirst. This work we must do while pressing close to the great heart of infinite love. [Cf: The Youth's Instructor 06-17-97 para. 04] p. 647, Para. 6, [1897MS].

The sunshine of Christ's righteousness stamps his image upon the soul. His love was expressed without partiality and without hypocrisy. It was that healthful, hardy love which "beareth all things, believeth all things, hopeth all things, endureth all things." This love is a divine love which nothing can quench. Faith and love blended bring all the heavenly graces in their train. In the possession of these, patience, kindness, affection, and perfect trust in God will be seen in the daily life. We shall manifest the meekness and lowliness of Christ, in bearing his cross, in wearing his yoke, in lifting his burdens. [Cf: The Youth's Instructor 06-17-97 para. 05] p. 648, Para. 1, [1897MS].

It will not answer for you to take hold of this work halfheartedly, dwelling all the time upon its discouraging features, your own helplessness, and the uncertainty of success. This is the reason that so many have failed. It is your privilege to go from your hours of pleading with God, and open up the ways that seem closed. The Majesty of heaven spent much of his time in meditation by the seaside; long before daybreak, ere the engrossing cares of the day began, his voice was heard in the mountains and groves, raised in earnest prayer to his Father in heaven. [Cf: The Youth's Instructor 06-17-97 para. 06] p. 648, Para. 2, [1897MS].

The question will doubtless arise in your minds, "Who is sufficient for these things?" In your own strength you are not sufficient. You cannot go forth to engage in this work unless daily, yes, hourly, you

draw nourishment from the living Vine. Christ's words on this subject are clear and easily understood. He says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 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." Mrs. E. G. White. [Cf: The Youth's Instructor 06-17-97 para. 07] p. 648, Para. 3, [1897MS].

The great principle illustrated by the vine is the secret of Christian character and growth. The soul that abides in Christ can never be barren nor unfruitful. You must draw your supplies from him who is the source of all strength and sufficiency. If you will abide in Christ, he will be with you, and will bestow upon you every gift necessary for your success in this work. In your lack of confidence in yourself, look unto Jesus. Look and live; for in him are life and light. Lean on God. He will supply all your needs; he will be made unto you wisdom, and righteousness, and sanctification, and redemption. As the human agent contemplates the character of Christ, and abides in his love, the mind of Christ is transferred to him, and he bears the image of the divine. Thus it was with Moses and Stephen. Christ was in them, and was revealed in their daily life. [Cf: The Youth's Instructor 06-24-97 para. 01] p. 648, Para. 4, [1897MS].

We are nearing the close of this earth's history; soon we shall stand before the great white throne. Your opportunities for work will soon be past. Therefore work while it is called today. With the help of God, every true believer can see where there is work to be done. When the human will cooperates with the will of God, it becomes omnipotent, and the worker can make opportunities. Watch for the souls with whom you come in contact. Watch for opportunities to speak a word in season to them. Do not wait for an introduction, or until you become acquainted with them, before you seek to save the perishing souls around you. If you will go to work in earnest, ways will open before you for the accomplishment of this work. Lean upon the divine arm for wisdom, strength, and skill for the work that God has given you to do. This wisdom you will surely receive; for God has promised, "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." A thorough knowledge of your field of labor can be gained only by wise, earnest, faithful effort, as you seek help from Christ, the great source of all power and efficiency. No worker can be successful unless, like Daniel, he pleads with God for grace and wisdom. [Cf: The Youth's Instructor 06-24-97 para. 02] p. 648, Para. 5, [1897MS].

God has chosen his children as the instruments by which his work shall be accomplished, and he is not pleased when he sees them disregarding the laws of health. It is the duty of all to place themselves in the very best relation to life and health. Care should be taken for the preservation of the physical, mental, and moral powers. The need to be carefully cherished for the Master's use. Medical missionaries may do a work for time and for eternity if they will engage in the work imbued with the Spirit of God. [Cf: The Youth's Instructor 06-24-97 para. 03] p. 649, Para. 1, [1897MS].

The period of childhood and youth, how much is bound up in these years of probation! God desires that you shall improve this time, dear youth, by obtaining a fitness for the work. If you need an education, set

yourselves to work with a determination to get one. Do not wait for an opening; make one for yourselves. Take hold in any small way that opens before you. Be thorough and faithful in whatever you take in hand, however small it may be. Some of our youth are so vacillating that they accomplish nothing for themselves; their lifetime is often half spent before they decide what they shall do, and what they will be. They bury their talents beneath a mass of rubbish. To these I would say, Practise economy. Do not spend your means for the gratification of appetite or for pleasure seeking. Make your mark in the world. Have before you the object of becoming as useful and efficient as God calls you to be. As you improve the knowledge you gain, you will be able to gather increased knowledge. Application to your books and useful manual labor, combined with earnest Christian devotion and loyalty to God, will make you men and women in the highest sense. True devotion to God, combined with the study of the sciences, will give the youth an education that will make them gentle, humble lovers of God, full of mercy and good fruits, without partiality and without hypocrisy. Such souls, fragrant with love for God and for their fellow men, God can use as vessels unto honor. Mrs. E. G. White. [Cf: The Youth's Instructor 06-24-97 para. 04] p. 649, Para. 2, [1897MS].

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." We should make it the business of our lives to keep God in our remembrance, to call to mind the injunctions which he has given in his law, and respect them by humble obedience. All the sin and misery in the world came as the result of forgetting God. [Cf: The Youth's Instructor 07-01-97 para. 01] p. 649, Para. 3, [1897MS].

It is not safe, dear youth, to harbor temptation for one moment. If you stop to reason how you can evade God's commands, you will surely become entangled in unbelief, and be led to question the plainest utterances of God. Satan comes to the youth in disguise, as he came to Eve in Eden, and seeks to make them believe that God does not mean just what he says; and, like Eve, they venture to do those things which he has commanded them not to do. Eve lingered by the tempter, and entered into a controversy with him. By flattery he gained her attention, and then said, "Hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die." [Cf: The Youth's Instructor 07-01-97 para. 02] p. 649, Para. 4, [1897MS].

Satan gave a new version of the words of God when he said, "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." Eve was charmed with the pleasing delusion presented before her. The statement of Satan that by eating of the forbidden tree she would reap great advantage, led her to desire the fruit. Her appetite prevailed against principle; she ate, and wanted Adam to share in the blessings that she fancied she had obtained. Here is where our great danger lies, in accepting statements from others, contrary to the plain word of God. The men who make such statements may profess to be messengers from heaven, but if their words mutilate or misinterpret the plain, "Thus saith the Lord," they should have no weight with us. [Cf: The Youth's Instructor 07-01-97 para. 03] p. 649, Para. 5, [1897MS].

Many things that charm the eye it is not best for us to have. We can see where Eve made her mistake; she lost all practical remembrance of

God's prohibition when she accepted the pleasing lie of Satan. The sight of her eyes and the words of the tempter made her regardless of his command. Thus she proved disloyal to her best friend. Thousands today fall into the same error, and do as she did. The object of desire so engages the senses that the prohibition of God is forgotten; the result of Eve's disobedience has been the experience of every transgressor of God's law. [Cf: The Youth's Instructor 07-01-97 para. 04] p. 650, Para. 1, [1897MS].

"Your eyes," said Satan, pointing to the tree, "shall be opened, and ye shall be as gods," independent. This had been the aim of Satan; this was why he fell from his high and holy estate. Now he sought to instill the same principle into the mind of Eve. He told her that God had forbidden her to eat of the fruit, in order to show his arbitrary authority, and to keep the holy pair in a state of dependence and subjection. He told her that in the violation of this commandment, advanced light would be hers; that she would be independent, untrammelled by the will of a superior. But Satan knew, as Eve did not, the result of disobedience, for he had tried it. Whatever of misery there is in the world, whatever of physical suffering, of ingratitude, rebellion, robbery of God, and contempt and defiance of him, is the result of attempting to be independent, to secure that exaltation and homage which belong alone to God. [Cf: The Youth's Instructor 07-01-97 para. 05] p. 650, Para. 2, [1897MS].

This falsehood the adversary of man has successfully presented to the race ever since he gained the victory in the garden of Eden. Instead of a calamity overtaking you, he said, you shall be as gods, knowing good and evil. This was the first step in the deception in regard to the destiny of mortal beings, that instead of dying, they should be like gods. He tells us that death, instead of being a dread enemy, is the pathway to eternal life, enjoyment, and happiness. Is not this the doctrine which he has repeated down through the centuries to the present day? This lie of Satan is the foundation of Spiritualism. [Cf: The Youth's Instructor 07-01-97 para. 06] p. 650, Para. 3, [1897MS].

Satan has adapted his temptations to meet the case of every individual. He would have us believe that God does not mean what he says; that his law is a yoke of bondage, withholding good from us. It is not safe, dear youth, to enter upon any path that is not plain and distinct. We are to shun the first departure from the expressed will of God. We are to study what he has prohibited; and when he says, "Thou shalt not," let this be the end of all controversy. Do not listen to the tempter when he boasts of freedom found in transgressing the law of God; for God declares, "Of whom a man is overcome, of the same is he brought in bondage." Do not tamper with and pervert the statements of Scripture to justify any course of action; for this will open the door for doubt and questioning to creep into the mind, and these, if cherished in the heart, will cause you to be overcome. [Cf: The Youth's Instructor 07-01-97 para. 07] p. 650, Para. 4, [1897MS].

We shall do well to remember that transgressors are never satisfied to be sinners alone. They will, both by precept and example, seek to draw others away to do as they have done. Those whom Satan overcomes he employs as his mediums, even as he used Eve to allure her husband from his loyalty to God. [Cf: The Youth's Instructor 07-01-97 para. 08] p. 650, Para. 5, [1897MS].

Your only course of safety lies in devoting much of your time to the study of the Scriptures, and, on your knees before God, seeking for wisdom that, instead of venturing in the path of transgression, you may earnestly and with determination resist the first temptation to question the purpose of God in his restrictions and prohibitions. It is enough for us to know that he has said this. We belong to God; he made us, and has a right to claim our undivided service. If we give him this heartily, we shall have his approval, and he will lift up a standard for us against the enemy. Mrs. E. G. White. [Cf: The Youth's Instructor 07-01-97 para. 09] p. 651, Para. 1, [1897MS].

God's word is full of rich promises to the youth who will fight the good fight of faith. But those who enlist in this service must remember that it is a daily warfare; for our great enemy will put forth every effort, he will build up every barrier possible, to prevent us from trusting the "Thus saith the Lord." He would lead us to question God's word; but it is our privilege to gain the victory over him. Our work is to "resist the devil," not harbor his doubts; and if we do this, the promise is, "He shall flee from you." [Cf: The Youth's Instructor 07-08-97 para. 01] p. 651, Para. 2, [1897MS].

But the question is often asked, How can I resist Satan? There is only one way by which you can do this, and that is by faith, taking Christ as your helper, and pleading with him for strength. When Satan suggests doubt to your soul, when he tells you that you are too unworthy, too sinful, to realize the blessing of God, present Christ before him as your Advocate and Saviour. Tell him you know that you are a sinner, but that Jesus came to seek and save that which was lost. He came "not to call the righteous, but sinners to repentance." Repeat his promises: "Him that cometh to me I will in no wise cast out." "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." "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." "Whatsoever ye shall ask in prayer, believing, ye shall receive," Be simple hearted enough to believe these promises of God. When Satan comes to you, and tells you that because you are unhappy, perplexed, and troubled, you are not a child of God, do not become discouraged for one moment, but gird up the loins of your mind. Let your heart repose in God. He has promised that if you come to him, you shall find rest to your soul; and if you have done this, rest assured that he will fulfill his word in you. [Cf: The Youth's Instructor 07-08-97 para. 02] p. 651, Para. 3, [1897MS].

It is said of Abraham that he believed God, and his faith was counted to him for righteousness. At the call of God, he left his country and people, and went out, "not knowing whither he went." "He looked for a city which hath foundations, whose builder and maker is God." Moses, also, through faith, esteemed the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward. Job, in the midst of his great loss and bodily suffering, could say, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. . . . Whom I shall see for myself, and mine eyes shall behold, and not another." And the dying words of the apostle Paul were: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a

crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." [Cf: The Youth's Instructor 07-08-97 para. 03] p. 651, Para. 4, [1897MS].

Many pass long years in darkness and doubt because they do not feel as they desire. But feeling has nothing to do with faith. That faith which works by love and purifies the soul is not a matter of impulse. It ventures out upon the promises of God, firmly believing that what he has said, he is able also to perform. Our souls may be trained to believe, taught to rely upon the word of God. That word declares that "the just shall live by faith," not by feeling. The word of God nowhere gives the least encouragement to the ease loving, indolent, unbelieving soul. In the Scriptures the necessity of earnest effort is constantly kept before us; the battle must be fought before the victory is won. We must strive to enter in at the strait gate; we must run with patience the race set before us. Mrs. E. G. White. [Cf: The Youth's Instructor 07-08-97 para. 04] p. 652, Para. 1, [1897MS].

The struggle against sin is to go on day by day and hour by hour. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. God has provided the means whereby we may come off more than conquerors through him who has loved us. He says: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." [Cf: The Youth's Instructor 07-15-97 para. 01] p. 652, Para. 2, [1897MS].

As you engage in this warfare, dear youth, every step you take heavenward, every effort you put forth to exalt the Saviour on the earth, and lift him up before men as the chiefest among ten thousand, will be opposed by evil men and angels. For no member of the human family can serve God, and seek to advance his work in the earth, without drawing upon him the hatred and opposition of the powers of darkness. Evil men are stirred with anger by the example of Christ's followers, because it reproves their own course of wrongdoing; and they become Satan's agents, to work in every way to turn the obedient from the path of righteousness. But while we trust in God, these powers cannot harm us. We have his promise: "My grace is sufficient for thee: for my strength is made perfect in weakness." [Cf: The Youth's Instructor 07-15-97 para. 02] p. 652, Para. 3, [1897MS].

Is it not enough that God has promised to give his people strength sufficient for the trials and difficulties which they may have to encounter? Under the influence of the grace of Christ, we may be witnesses for him, reflecting the light of heaven amid the surrounding darkness. Could the veil be lifted, we would see that angels of God are around us to preserve us from unseen dangers. Thousands of times has their care been especially manifested for us in our warfare with the agencies of Satan. Then let us not forget the mercies of God, but let us preserve them as precious jewels. When the powers of darkness

surround us, and whisper doubts as to God's love and care for us, let us take confidence from the light that has been permitted to shine upon us in our life experience. [Cf: The Youth's Instructor 07-15-97 para. 03] p. 652, Para. 4, [1897MS].

It is Satan's design that we shall lose sight of the great sacrifice that has been made in our behalf, of the love that has been bestowed upon us. The cross of Calvary alone can measure the love which God has for every member of the human family. 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: The Youth's Instructor 07-15-97 para. 04] p. 652, Para. 5, [1897MS].

We must never allow ourselves to doubt the love of Jesus, he who for our sake bore the contradiction of sinners against himself. He was buffeted with temptations, convulsed with agony, lacerated with stripes, pierced by nails, crowned with thorns; and he consented to all this humiliation and suffering that he might gain for us the victory over Satan. He exposed himself to abuse and insult for our sake. Every arrow with which Satan pierced him, every pang of anguish that he endured, was in our behalf. His life was one dark series of afflictions, which weakened at every step Satan's hold upon humanity. Thus he paid the debt which man owed to God, and brought us out of the bondage of Satan into the marvelous light of the gospel. [Cf: The Youth's Instructor 07-15-97 para. 05] p. 653, Para. 1, [1897MS].

Jesus died, dear youth, not to save you in your sins, but from your sins. He wants you to follow the example which he has set before you, to deny self, take up your cross daily, and follow him. He claims your service, your heart's best and holiest affections. If you will walk in obedience to his will, learning cheerfully and diligently the lessons of his providence, by and by he will say, "Child, come up higher to the heavenly mansions which I have prepared for you." Mrs. E. G. White. [Cf: The Youth's Instructor 07-15-97 para. 06] p. 653, Para. 2, [1897MS].

The grace of Christ is not confined to a few. The message of mercy and forgiveness brought from heaven by Christ was to be heard by all. Our Saviour says, "I am the light of the world." His blessings are universal, reaching to all nations, kindreds, tongues, and peoples. Christ came to break down every wall of partition, to throw open every compartment of his temple that every soul, whether Jew or Gentile, might be a free worshiper, and have access to God. The Saviour thus unveiled the character of God, and revealed him as merciful, longsuffering, and abundant in goodness and truth. [Cf: The Youth's Instructor 07-29-97 para. 01] p. 653, Para. 3, [1897MS].

In the instruction of Christ to Moses, to be given to his people, restrictions were placed upon their association with idolatrous nations. [Cf: The Youth's Instructor 07-29-97 para. 02] p. 653, Para. 4, [1897MS].

But Israel misinterpreted the teachings of Christ, just as many in our time misinterpret the communications which the Lord makes to them. Those things that please them they receive and put great stress upon; but those things that should be taken home and put into practice in the daily life, the things that should make a deep impression upon the

character, are set aside as unessential. [Cf: The Youth's Instructor 07-29-97 para. 03] p. 653, Para. 5, [1897MS].

This had been increasing until the whole law had become burdensome, overlaid with traditions and commandments of men. The Jews did not realize their duty to let their light shine forth to the world in good works. Their sacrificial types, prefiguring redemption, were so indistinct that to many they were a stumblingblock. Ceremonies and traditional rites composed their temple worship. Jerusalem was their heaven, and they were actually jealous lest the Lord should show mercy to the Gentile world. Thus they revealed that they did not understand their true relation to God, that they did not discern the divine character. And after a time, God no longer revealed himself in their temple. All that was spiritual and divine was perverted, and finally removed. [Cf: The Youth's Instructor 07-29-97 para. 04] p. 653, Para. 6, [1897MS].

This was the condition of the nation when Christ made his first advent. He came to set things in order. His whole work was, by precept and example, to draw aside the veil which concealed God from man, and attract their attention to him, "high and lifted up," surrounded by ten thousand times ten thousand of his angels, all waiting to minister to the human family. [Cf: The Youth's Instructor 07-29-97 para. 05] p. 654, Para. 1, [1897MS].

Through varied channels the heavenly messengers are in active communication with every part of the world; and when man calls upon the Lord with a true and earnest heart, God is represented as bending from his throne above. He listens to every yearning cry, and answers, "Here am I." He raises up the distressed and oppressed. He bestows his blessings on the evil as well as on the good. [Cf: The Youth's Instructor 07-29-97 para. 06] p. 654, Para. 2, [1897MS].

In every precept that Christ taught, he was expounding his own life. God's holy law was magnified in this living representative. He was the revealer of the infinite mind. He uttered no uncertain sentiments or opinions, but pure and holy truth. "Every one that is of the truth," he said, "heareth my voice." He has built no walls so high that the nations of the earth cannot be benefited by his lightbearers, his representatives. He invites men to take a close view of God in himself, in the infinite love therein expressed. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He so loved the world that he could give nothing less. Having undertaken the work of man's redemption, the Father would spare nothing, however dear, which was essential for the completion of his work. He would make opportunities for men; he would pour upon them his blessings; he would heap favor upon favor, gift upon gift, until the whole treasury of heaven was open to those whom he came to save. Having collected all the riches of the universe, and laid open all the resources of his divine nature, God gave them all for the use of man. They were his free gift. What an ocean of love is circulating, like a divine atmosphere, around the world! What manner of love is this, that the eternal God should adopt human nature in the person of his Son, and carry the same into the highest heaven! [Cf: The Youth's Instructor 07-29-97 para. 07] p. 654, Para. 3, [1897MS].

All the heavenly intelligences were watching with intense interest the warfare that was going on upon the earth, the earth that Satan claimed as his dominion. Every moment was big with eternal realities. How would the conflict end? The angels looked for the justice of God to be revealed, his anger to be aroused against the prince of darkness and his sympathizers. But lo, mercy prevailed. When the Son of God might have come to the world to condemn, he came as righteousness and peace, to save not merely the descendants of Abraham, Isaac, and Jacob, but all the world, every son and daughter of Adam who would believe on him, the Way, the Truth, and the Life. What an exhibition of the love of Jehovah! This is love without a parallel. [Cf: The Youth's Instructor 07-29-97 para. 08] p. 654, Para. 4, [1897MS].

The angels saw the conditions to which the Son of God must submit. He must give his life for the life of the world. He must do a work which "Infinity alone is capable of accomplishing. He took humanity, uniting the offender with his divine nature, and made his own soul an offering for sin. With his long human arm the Son of God encircled the whole human family, while with his divine arm he grasped the throne of the Infinite. His own individual presence was necessary, that in seeing him we might see the Father. He placed his throne, his spiritual kingdom, upon the earth. He revealed his special grace, and opened to our view the wonders of heavenly things. He imparted his own divine Spirit to humanity, thus exalting humanity in the scale of moral worth with God. Mrs. E. G. White. [Cf: The Youth's Instructor 07-29-97 para. 09] p. 654, Para. 5, [1897MS].

The Son of God appeared among men to fulfil his mission, devised before the foundation of the world, the redemption of a fallen race. In the announcement to the shepherds of Bethlehem, he was declared King and Messiah. The angel said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." [Cf: The Youth's Instructor 08-05-97 para. 01] p. 655, Para. 1, [1897MS].

In the gift of his Son as a substitute and surety for fallen man, is an everlasting testimony to the world, to the heavenly universe, and to worlds unfallen, of the sacred regard which God has for the honor of his law and the eternal stability of his own moral government. It was also an expression of his love and mercy for the fallen human race. In the plan of redemption, this Saviour was to bring glory to God by making manifest his love for the world. [Cf: The Youth's Instructor 08-05-97 para. 02] p. 655, Para. 2, [1897MS].

The joy which this gift brought was not confined to the earth. Among the angels of God existed the deepest interest in this great event, the advent of Christ to our world, and it called forth from them demonstrations of joyful praise to God. All the angelic host united in glorifying God for the gift of his dear Son. [Cf: The Youth's Instructor 08-05-97 para. 03] p. 655, Para. 3, [1897MS].

The Prince of Peace had come to engage in the most severe conflict that was ever waged upon the earth, in order that he might bring light, and truth, and peace to the sons of men. He was to overcome the

apostate who had usurped authority over this world and its inhabitants; and the heavenly universe was to engage with Christ in this conflict. [Cf: The Youth's Instructor 08-05-97 para. 04] p. 655, Para. 4, [1897MS].

All who rank themselves under Satan's banner are at enmity with God, his kingdom, and his laws. Envy, hatred, jealousy, cruelty, fraud, theft, robbery, and murder result from the working of Satanic agencies. But Christ came to break the power of the enemy, to make an end of sin, to make atonement for man, and to reconcile him to God. He came to induce man to lay down the weapons of his rebellion, to return to his allegiance to God, and to secure that harmony, that oneness with him, which brings peace and joy passing understanding. The angels were also to engage in this work, which was to carry the message of salvation to the ends of the earth. [Cf: The Youth's Instructor 08-05-97 para. 05] p. 655, Para. 5, [1897MS].

The death of Christ forever ended all controversy in the unfallen worlds in regard to Satan's policy, his crooked, lying methods. Nevermore could Satan find the slightest sympathy among them. His power and rule, that had defied the law of Jehovah, would have an end, and peace would reign in heaven eternally. [Cf: The Youth's Instructor 08-05-97 para. 06] p. 655, Para. 6, [1897MS].

The wisdom of the divine purpose has shrouded in mystery the history of the early period of the life of Christ. Of the humble home at Nazareth, God has withheld all knowledge that would merely gratify a profitless curiosity. During the years of childhood, youth, and manhood, Jesus shared the common lot of humanity in all things except sin. For thirty years before he began his public ministry, he was unknown to the world. All this time he kept within his own heart the secret of his work and the character of his mission. His life was that of a servant, a toiler at the common duties of life; he was the least among the sons of men. [Cf: The Youth's Instructor 08-05-97 para. 07] p. 655, Para. 7, [1897MS].

Jesus did not become a student in the schools of the rabbis; for this channel was corrupted with error, with false doctrines, with the maxims and traditions of men. This cost the Son of God much pain and sorrow; but by this very means he was learning the hard lessons of silence and patient waiting. His life was not one of indolence; these early years were spent in preparation for the life upon which he was to enter. [Cf: The Youth's Instructor 08-05-97 para. 08] p. 656, Para. 1, [1897MS].

Words cannot express the greatness of the love of God for man; but Christ has revealed it in his life in humanity. Only by himself assuming human nature, and reaching down to the very depths of human misery, could he lift the race from its darkness and despair. The cross of Calvary, the offering of himself upon the altar of sacrifice, reveals the humiliation to which the Son of God submitted. Mrs. E. G. White. [Cf: The Youth's Instructor 08-05-97 para. 09] p. 656, Para. 2, [1897MS].

Those who claim to be descendants of Abraham have attempted to number Israel, as though the gift of eternal life belonged to a select few. They would have the benefits of salvation limited to their own nation. But God has placed every individual of our race under divine favor, and

all are called upon to contribute to God's glory and to the advancement of his kingdom. Individuals and nations will be held responsible for the grace of God given them through Jesus Christ. Christ came eating with publicans and sinners, giving them lessons day by day in his association with them. Leaving the ninety and nine in the fold, he went out into the wilderness after the one lost lamb. He said, "I am not come to call the righteous, but sinners to repentance." And his lesson to Simon was, To whom much is forgiven, the same loveth much. [Cf: The Youth's Instructor 08-05-97 para. 01] p. 656, Para. 3, [1897MS].

Human selfishness would make a monopoly of the salvation purchased at so great a cost. But Christ died to offer the gift of eternal life to all, and he sends his messengers that they may present the truth, the gift of God's grace, to all. God cannot display the knowledge of his will and the wonders of his grace unless he has his witnesses among men. It is his plan that those who are partakers of this great salvation through Jesus Christ should be his missionaries, bodies of light throughout the world, living epistles, known and read of all men. Their faith and works should testify that they have not received the grace of God in vain. Mrs. E. G. White. [Cf: The Youth's Instructor 08-05-97 para. 02] p. 656, Para. 4, [1897MS].

In their delineation of the plan of redemption, holy men of God "spake as they were moved by the Holy Ghost." Christ identified himself with the One revealed in these prophecies. He brought them to shine as a light upon his pathway from the manger to the cross. In his entire self-surrender, he left his dignity and his mission to the world to be discerned chiefly by his life. He set his own feet in the paths which the poor and neglected must tread. He opened his own heart to the woes which the afflicted must suffer. This was a work which the Pharisees would not do, and which brought upon Christ their hatred and scorn. And yet how easily might Christ have poured contempt upon the pride and position and wealth of the world, upon human assumptions of honor! [Cf: The Youth's Instructor 08-12-97 para. 01] p. 656, Para. 5, [1897MS].

The three years and a half of Christ's ministry was to begin a work so large, so important, that voice or pen are inadequate to express its greatness. Yet how humble was its beginning, and how unperceived its progress! Jesus did not, however, restrict his work by choosing an obscure position, nor did he surround himself with the glory that might have been his. He had come to restore human beings to the image of God, but he did not reveal himself to them in his divine majesty. By doing so he could not reach men. His glory would have consumed them. [Cf: The Youth's Instructor 08-12-97 para. 02] p. 656, Para. 6, [1897MS].

It was in accordance with his own arrangements and predictions, that his disciples should do greater works than he himself had done, that the success of their labors should be more fully developed. He was to go to his Father, but in his place he would send the Holy Spirit, who, with all power and efficiency, should lead them into all truth. He longed to impart to them greater knowledge; but his teachings were restrained, and his divine communications were not so full as he would have had them. To his disciples he said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." [Cf: The Youth's Instructor 08-

12-97 para. 03] p. 657, Para. 1, [1897MS].

In Christ provision was made, inclining men to love God. Just as surely as that love is genuine, it will in every case extend to love for their fellow men. This will be manifest in securing others' welfare before their own. Pride, envy, malice, selfishness, covetousness, and polluting passions will be banished from the soul; the righteousness of Christ will take possession of the heart. [Cf: The Youth's Instructor 08-12-97 para. 04] p. 657, Para. 2, [1897MS].

Christ would have the human agent left free to discern his character. He will not force men to accept him, but desires to draw them to himself, in order that they may find peace and rest by choosing to wear his yoke, to lift his burdens, and to come into partnership with him in this great and solemn and joyful work. [Cf: The Youth's Instructor 08-12-97 para. 05] p. 657, Para. 3, [1897MS].

"Glory to God in the highest, and on earth peace, good will toward men." The angel anthem that rang over the hills and plains of Bethlehem will never cease, but will swell into full and complete harmony. The Sun of Righteousness will arise with healing in his wings, and will shine forth in the splendor of his glory; then the voice of peace and good will to men will sound forth as the voice of many waters. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Mrs. E. G. White. [Cf: The Youth's Instructor 08-12-97 para. 06] p. 657, Para. 4, [1897MS].

Jesus has invited us to come to him with all our trials and perplexities. "Come unto me," he says, "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: The Youth's Instructor 08-19-97 para. 01] p. 657, Para. 5, [1897MS].

The year 1897 is fast passing into eternity, and what record have the angels made of it? Have you, dear readers of the Instructor, kept in your diary a faithful account of your neglect of duties? Have you made a record of your mistakes and errors? Have you recorded the victories gained over the inclination to gratify self? You may have traced your disappointments and trials; you may have been convicted of your impatience and fretfulness; you may, too, have recorded your successes in resisting temptation, in conquering some habits and practises that were deforming your character; but there are blank pages that ought to have been filled in counting up the favors and blessings you have received, and in returning the thanks that are due to your Heavenly Father. You have no time to stop and enumerate your difficulties. Jesus Christ is your attendant through every rough passage; therefore devote your mind and your time to reckoning up your mercies. [Cf: The Youth's Instructor 08-19-97 para. 02] p. 657, Para. 6, [1897MS].

The created works of God are a pictured history of ministry. The sun is doing its appointed work in ministering to all animate and inanimate nature. It causes the trees to grow, and yield their blessings in

fruit. It causes vegetation to flourish for the benefit of man. The moon also has its mission. It makes light in the nighttime for our happiness, and the stars also are marshaled in the heavens to minister to the enjoyment of the world. None of us can fully understand the appointment of these silent watchers, but they all have their work of ministry. [Cf: The Youth's Instructor 08-19-97 para. 03] p. 658, Para. 1, [1897MS].

The deep waters, too, have their place in God's great plan. The mountains and the rocks are subjects for meditation, and contain lessons for the student. Everything in nature--the humblest flower, and the grass that carpets the earth with its covering of green--proclaims the goodness and love of God to man. [Cf: The Youth's Instructor 08-19-97 para. 04] p. 658, Para. 2, [1897MS].

These things of God's creation have their foundation in the plans and methods of the Deity. His thoughts and works are so connected with one another that we can read in nature the great love of God for a fallen world. The universe contains one great masterpiece of infinite Wisdom in the innumerable diversities of his great works, which, in their matchless variety, form a perfect whole. [Cf: The Youth's Instructor 08-19-97 para. 05] p. 658, Para. 3, [1897MS].

By close investigations, God's innumerable providences in the natural world are found to have connection one with another; and in tracing these links in the chain of Providence, we are led to become better acquainted with the great Center. This is a truth worthy of our careful study. Jesus Christ is the one great Unity; he possesses the attributes that harmonize all diversities. And he, the Gift above all others, was given to our world to give expression to the mind and character of God, that every intelligent being, if he will, may see God in the revelation of his Son. [Cf: The Youth's Instructor 08-19-97 para. 06] p. 658, Para. 4, [1897MS].

All these things were given by God to the human family. Have you, young men and young women, considered these things? Have you looked upon God's created works as prepared by his hand to minister to the happiness of man? Out of his own fulness, God has ministered to you in providing you with food and clothing and with educational advantages. He has blessed you with a home, with kind friends, with father and mother to help you with their sympathy and kindness; he has given you all the blessings of life. [Cf: The Youth's Instructor 08-19-97 para. 07] p. 658, Para. 5, [1897MS].

Then what is traced in your diary this year? Does it record an experience gained by ministering to the suffering, the poor, and the needy? Those who are suffering for Christ's sake, who will not yield the truth for error, who, perhaps, are incarcerated within prison walls, these need comfort and encouragement. This is the kind of work that is deciding our destiny. There is a precious reward awaiting those who are faithful in their ministry. They will have a home in the mansions that Christ has gone to prepare for them that love him and wait for his appearing. Mrs. E. G. White. [Cf: The Youth's Instructor 08-19-97 para. 08] p. 658, Para. 6, [1897MS].

"How much owest thou unto my Lord?" Shall we receive every blessing from the hand of God, and yet make no returns to him, not even in

giving him our tithe, the portion which he has reserved unto himself? It has become customary to turn everything out of the true line of self-sacrifice into the path of self-pleasing. But shall we continually receive his favors with indifference, and make no response to his love? [Cf: The Youth's Instructor 08-26-97 para. 01] p. 658, Para. 7, [1897MS].

Will you not, dear youth, become missionaries for God? Will you, as you have never done before, learn the precious lesson of making gifts to the Lord by putting into the treasury of that which he has freely given you to enjoy? Whatever you have received, let a portion be returned to the Giver as a gratitude offering. A part should also be put into the treasury for the missionary work to be done both at home and abroad. [Cf: The Youth's Instructor 08-26-97 para. 02] p. 659, Para. 1, [1897MS].

The cause of God should lie very near our hearts. The light of truth which has been a blessing to one family, will, if communicated by parents and children, prove as great a blessing to other families also. But when God's bounties, so richly and abundantly given, are withheld from him, and selfishly bestowed upon ourselves, God's curse, in the place of his blessing, will surely be experienced; for this the Lord has declared. God's claim is to take the precedence of any other claim, and must be discharged first. Then the poor and the needy are to be cared for. These must not be neglected, at whatever cost or sacrifice to ourselves. [Cf: The Youth's Instructor 08-26-97 para. 03] p. 659, Para. 2, [1897MS].

"That there may be meat in mine house." It is our duty to be temperate in all things, in eating, in drinking, and in dressing. Our buildings and the furnishing of our homes should be carefully considered with the heart's desire to render to God his own, not only in tithes, but as far as possible in gifts and offerings also. Very many might be laying up for themselves treasures in heaven, by keeping the Lord's storehouse supplied with the portion he claims as his own, and with gifts and offerings. [Cf: The Youth's Instructor 08-26-97 para. 04] p. 659, Para. 3, [1897MS].

Those who are honestly inquiring what God requires of them in regard to the property they claim as their own, should search the Old Testament Scriptures, and see what Christ, the invisible leader of Israel in their long wilderness journey, directed his people to do in this respect. We should individually be willing to be put to any inconvenience, to be brought into any straits, rather than rob God of the portion that should come into his house. Those who are Bible readers and Bible believers will have an intelligent knowledge of "What saith the Lord" in this matter. [Cf: The Youth's Instructor 08-26-97 para. 05] p. 659, Para. 4, [1897MS].

In that day when every man shall be judged according to the deeds done in the body, every excuse that selfishness may now make for withholding the tithe, the gifts and offerings, from the Lord, will melt away as the dew before the sun. If it were not forever too late, how glad would many be to go back, and rebuild their characters! But it will be too late then to change the record of those who, weekly, monthly, and yearly, have robbed God. Their destiny will be fixed, unalterably fixed. On such a year, the name of one is mentioned, and his record

stands: The selfish heart considered self more than that which is due to his God, more than the souls for whom Christ has died. [Cf: The Youth's Instructor 08-26-97 para. 06] p. 659, Para. 5, [1897MS].

Selfishness is a deadly evil. Self-love and careless indifference to the specific terms of agreement between God and man, the refusal to act as his faithful stewards, have brought upon them his curse, just as he declared would be the case. These souls have separated themselves from God; by precept and example they have led others to disregard God's plain commandments, and he could not bestow his blessing upon them. [Cf: The Youth's Instructor 08-26-97 para. 07] p. 659, Para. 6, [1897MS].

The Lord has specified: The tenth of all your possessions is mine; your gifts and offerings are to be brought into the treasury, to be used to advance my cause, to send the living preacher to open the Scriptures to those who sit in darkness. [Cf: The Youth's Instructor 08-26-97 para. 08] p. 660, Para. 1, [1897MS].

Then will any one run the risk of withholding from God his own, doing as did the unfaithful servant who hid his Lord's money in the earth? Shall we, as did this man, seek to justify our unfaithfulness by complaining of God, saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine"? Shall we not rather present our gratitude offerings to God? Mrs. E. G. White. [Cf: The Youth's Instructor 08-26-97 para. 09] p. 660, Para. 2, [1897MS].

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." [Cf: The Youth's Instructor 09-02-97 para. 01] p. 660, Para. 3, [1897MS].

Nicodemus held a high position of trust in the Jewish nation. He was highly educated, and possessed talents of no ordinary character. With others, he had been stirred by the teaching of Jesus of Galilee. Though rich, learned, and honored, he had been strangely attracted by the humble Nazarene. The lessons, so new and strange, which had fallen from the lips of this teacher had greatly impressed him; and he resolved to seek Jesus, that he might learn more of these wonderful truths. [Cf: The Youth's Instructor 09-02-97 para. 02] p. 660, Para. 4, [1897MS].

But he did not visit Jesus by day; it would have been too humiliating for a ruler of the Jews to acknowledge himself in sympathy with a teacher as yet so little known. Learning by special inquiry where Jesus would be likely to retire for the night, he waited till the city was hushed in slumber, and then sought him. [Cf: The Youth's Instructor 09-02-97 para. 03] p. 660, Para. 5, [1897MS].

"Rabbi," he said, "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." By speaking of Christ's rare gifts as a teacher, and also of his wonderful power to perform miracles, he hoped to pave the way for his interview. But in his infinite wisdom, Christ saw before him a seeker after truth. He knew the real object of the visit, and with a desire to

deepen the conviction already resting upon his listener's mind, he came directly to the point, saying, solemnly yet kindly, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [Cf: The Youth's Instructor 09-02-97 para. 04] p. 660, Para. 6, [1897MS].

This was a very humiliating statement to Nicodemus, and with a feeling of irritation, he took up the words of Christ, saying, "How can a man be born when he is old?" But the Saviour did not meet argument with argument. Raising his hand with solemn, quiet dignity, he pressed the truth home 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." [Cf: The Youth's Instructor 09-02-97 para. 05] p. 660, Para. 7, [1897MS].

Some gleams of truth penetrated the ruler's mind. As he stood before Jesus, the softening, subduing influence of the words of the Saviour shone into his mind and impressed his heart. Yet he did not fully understand the message. Amazed at the thought of a kingdom so pure that he could have no part in it unless he became a new man, he said, wonderingly, "How can these things be?" "Art thou a master of Israel, and knowest not these things?" Jesus asked. Surely one entrusted with sacred responsibilities in connection with the people of God should not be ignorant of truths so important. His words conveyed the lesson that instead of feeling irritated over the plain words of truth, Nicodemus should have a very humble opinion of himself because of his spiritual ignorance. Yet Christ spoke with such solemn dignity, and both look and tone expressed such earnest love, that Nicodemus was not offended as he realized his humiliating position. [Cf: The Youth's Instructor 09-02-97 para. 06] p. 661, Para. 1, [1897MS].

In this memorable interview, Christ laid down principles of the greatest importance to every one. He defined the terms of salvation in clear terms, and emphasized the necessity for a new life. Christ showed that if a man would be a blessing in this world, and be counted worthy to take part in the joys of the future life, he must be born again, born by the divine Spirit, which changes our wicked hearts, giving us instead a pure heart, a virtuous character, and a willing obedience to the requirements of God. To every one who names the name of Christ, who has decided to follow the meek and lowly Jesus, just as truly as to the Jewish ruler, these words are addressed, "Ye must be born again." If they are received and heeded, they will be as a light shining in a dark place, guiding the inquiring soul into perfect day. Mrs. E. G. White. [Cf: The Youth's Instructor 09-02-97 para. 07] p. 661, Para. 2, [1897MS].

As God's purchased possession, we are under contract to work as Christ worked in his divine service, not in accordance with our natural inclinations, but in harmony with the Spirit of God. But the lives of men, as the gospel finds them, are full of sin. By yielding to temptation, they have weakened their power to obey. Their hearts are "deceitful above all things, and desperately wicked." They are dead in trespasses and sins, and in their own strength they can do no good. [Cf: The Youth's Instructor 09-09-97 para. 01] p. 661, Para. 3, [1897MS].

In order to serve God acceptably, we must be "born again." Our natural dispositions, which are in opposition to the Spirit of God, must be put away. We must be made new men and women in Christ Jesus. Our old, unrenewed lives must give place to a new life--a life full of love, of trust, of willing obedience. Think you that such a change is not necessary for entrance into the kingdom of God? Listen to the words of the Majesty of heaven: "Ye must be born again." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Unless the change takes place, we cannot serve God aright. Our work will be defective; earthly plans will be brought in; strange fire, dishonoring to God, will be offered. Our lives will be unholy and unhappy, full of unrest and trouble. [Cf: The Youth's Instructor 09-09-97 para. 02] p. 661, Para. 4, [1897MS].

The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. It alone can cleanse us from all impurity. If it is allowed to mold and fashion our hearts, we shall be able to discern the character of the kingdom of God, and realize the necessity of the change which must be made before we can obtain entrance to this kingdom. Pride and self-love resist 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. But if we would travel in the pathway to eternal life, we must not listen to the whispering of self. In humility and contrition we must beseech our Heavenly Father, "Create in me a clean heart, O God; and renew a right spirit within me." As we receive divine light, and cooperate with the heavenly intelligences, we are "born again," freed from the defilement of sin by the power of Christ. [Cf: The Youth's Instructor 09-09-97 para. 03] p. 661, Para. 5, [1897MS].

Christ came to our world because he saw that men had lost the image and nature of God. He saw that they had wandered far from the path of peace and purity, and that, if left to themselves, they would never find their way back. He came with a full and complete salvation, to change our stony hearts to hearts of flesh, to change our sinful natures into his similitude, that, by being partakers of the divine nature, we might be fitted for the heavenly courts. He is about to do for us "exceeding abundantly above all that we ask or think." Look only to him; for he is your righteousness, your all-sufficient sacrifice. As by faith you accept his mercy, you will be cleansed and purified. As you believe in him, the One who brings life to the soul, you will rise to a new life, a life which finds its highest joy in service for the Master. Self will be cast out, and Christ will be enthroned in your heart. [Cf: The Youth's Instructor 09-09-97 para. 04] p. 662, Para. 1, [1897MS].

To all who, anxious for the salvation of their souls, come to Christ for aid, he says, as he said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." He is knocking at the door of your heart, asking for admittance. He longs to renew your heart, filling it with a love for all that is pure and true. He longs to crucify self for you, raising you to newness of life in him. Nicodemus was converted as a result of his interview with Christ. How is it with you? Shall Christ knock at your heart in vain? Will you refuse him entrance? or will you welcome him as an honored guest? Do not refuse to admit him; for his love is of more value to you than the whole world. Its length, its

breadth, its depth, its height, cannot be estimated. It will purify your heart and renew your mind, giving you a new capacity for knowing and loving God. Do not let self hinder you from hearing the call, "Ye must be born again." Fear not to make a full surrender of yourself to Christ. Place yourself, without reserve, under his control. Learn what it means to cease from sin; what it means to have a new heart, to bear the divine similitude. As you behold Christ, self will sink into insignificance, and you will be changed into his image, "from glory to glory, even as by the Spirit of the Lord." Mrs. E. G. White. [Cf: The Youth's Instructor 09-09-97 para. 05] p. 662, Para. 2, [1897MS].

"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. For the law was given by Moses, but grace and truth came by Jesus Christ." "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 [Cf: The Youth's Instructor 09-16-97 para. 01] p. 662, Para. 3, [1897MS].

Jesus of Nazareth declared himself the Light of the world. What think ye of him? What position does he occupy among the world's religious teachers? Hundreds, yes thousands, of men are recognized as having been great thinkers, men who speculated, who published their theories, and charmed the minds of many with their intellectual and moral attainments. These so-called great men who have left to the world the productions of their life of thought, have been ranked as the wisest men the world has ever known. But these cannot compare with Christ. There was a revelation before man's productions were brought forth. His finite knowledge is but the result of beholding the wondrous things that have been shining in our world, contained in the teachings of Christ, the greatest of all teachers. Whatever great ideas man may have evolved, have come through Christ. Every precious gem of thought, every flash of the intellect, is revealed by the Light of the world. No human being, however learned, however gifted with talents, has precedence of the divine Teacher. [Cf: The Youth's Instructor 09-16-97 para. 02] p. 662, Para. 4, [1897MS].

Christ makes no apology when he declares, "I am the Light of the world." He was, in life and teaching, the gospel, the foundation of all pure doctrine. Just as the sun compares with the lesser lights in the heavens, so did Christ, the source of all light, compare with the teachers of his day. He was before them all; and shining with the brightness of the sun, he diffused his penetrating, gladdening rays throughout the world. [Cf: The Youth's Instructor 09-16-97 para. 03] p. 663, Para. 1, [1897MS].

There is much of worldly wisdom among men. "Higher education" is regarded as the fruit of human thought and effort. But this is an absurdity which He who rules in the heavens looks upon with contempt. Measured by finite minds, men are called learned and great; but with all their boasted wisdom, their science and learning, they cannot thus know God, and Jesus Christ whom he has sent. If they would turn from the teachings of men, and receive their illumination from the Light of the world, they would no longer walk in the sparks of the fire of their own kindling. They would know the laws that govern the kingdom of heaven, the laws that angels adore, and would be able to distinguish

between light and darkness, between truth and error. No man who has ever lived, or who ever will live, can claim to be the infallible guide, the supreme revealer of truth. Men may seek to reach the highest standard in learning, but there is One, "a teacher sent from God," who still stands higher than they. No human teacher can equal him. [Cf: The Youth's Instructor 09-16-97 para. 04] p. 663, Para. 2, [1897MS].

In his teachings, Christ drew his lessons from the objects of nature around him, those things with which his hearers were acquainted in their daily life. He was a perfect teacher. His speech was never hurried. His words were spoken with clear enunciation and appropriate emphasis. And this is the Pattern set before every one who would become a teacher of the truth. Rapid utterance is a defect that every speaker should make decided efforts to overcome. There is altogether too much jingling of words. They sound upon the ear, but are spoken in so hurried a manner that the hearers cannot get the sense of one word before another is spoken, and another, and the meaning is lost. Every word should be spoken plainly, so that it may have its full significance. Only in this way can God's truth, deep with meaning, come to human ears with such import as to impress the mind. [Cf: The Youth's Instructor 09-16-97 para. 05] p. 663, Para. 3, [1897MS].

John bore testimony of Christ that he was "the true Light, which lighteth every man that cometh into the world." How was he to lighten them? By precept and example. Men who accept the high calling of ambassadors for Christ, must in all things follow the example of Christ, who came to this world to seek and save that which was lost. [Cf: The Youth's Instructor 09-16-97 para. 06] p. 663, Para. 4, [1897MS].

To human eyes, Christ was only a man, yet he was a perfect man. In his humanity he was the impersonation of the divine character. God embodied his own attributes in his Son, his power, his wisdom, his goodness, his purity, his truthfulness, his spirituality, and his benevolence. In him, though human, all perfection of character, all divine excellence, dwelt. And to the request of his disciple, "Show us the Father, and it sufficeth us," he could reply, "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?" "I and my Father are one." [Cf: The Youth's Instructor 09-16-97 para. 07] p. 663, Para. 5, [1897MS].

John declared of Christ: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." And Christ says to his disciples: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." At noonday and in the night season the heavenly messengers walk among us, but their footsteps are not heard. [Cf: The Youth's Instructor 09-16-97 para. 08] p. 664, Para. 1, [1897MS].

The strong denunciation of the Pharisees against Jesus was, "Thou, being a man, makest thyself God;" and for this reason they sought to stone him. Christ did not apologize for this supposed assumption on his

part. [Cf: The Youth's Instructor 09-16-97 para. 09] p. 664, Para. 2, [1897MS].

He did not say to his accusers, "You misunderstand me; I am not God." He was manifesting God in humanity. Yet he was the humblest of all the prophets; and he exemplified in his life the truth that the more perfect the character of human beings, the more simple and humble they will be. He has given to men a pattern of what they may be in their humanity, through becoming partakers of the divine nature. [Cf: The Youth's Instructor 09-16-97 para. 10] p. 664, Para. 3, [1897MS].

Christ declares: "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." In this belief there is a fulness of peace and rest, a peace which, whatever may arise of difficulties, or persecution, or trial, man can neither give nor take away. [Cf: The Youth's Instructor 09-16-97 para. 11] p. 664, Para. 4, [1897MS].

The centuries that have passed since Christ was among men have not lessened the confidence of our testimony that Christ is all that he claimed to be. Today the question may be repeated, "What think ye of Christ?" and without a moment's hesitation the answer may be given, "He is the Light of the world, the greatest religious thinker and teacher the world has ever known." All who hear his voice today, all who study the principles set forth in his teaching, must say, in truthfulness, as did the Jews of his day, "Never man spake like this man." "Is not this the Christ?" Mrs. E. G. White. [Cf: The Youth's Instructor 09-16-97 para. 12] p. 664, Para. 5, [1897MS].

The Son of God came to the world as a restorer. He was the Way, the Truth, and the Life. Every word he uttered was spirit and life. He spoke with authority, conscious of his power to bless humanity, and deliver the captives bound by Satan; conscious also that by his presence he could bring to the world fulness of joy. He longed to help every oppressed and suffering member of the human family, and show that it was his prerogative to bless, not to condemn. [Cf: The Youth's Instructor 09-23-97 para. 01] p. 664, Para. 6, [1897MS].

It was no robbery for Christ to do the works of God; for this was the purpose he came from heaven to fulfil, and for this the treasures of eternity were at his command. In the disposal of his gifts he was to know no control. He passed by the self-exalted, the honored, and the rich, and mingled with the poor and oppressed, bringing into their lives a brightness, a hope, and an aspiration they had never before known. He pronounced a blessing on all who should suffer for his sake, declaring: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." [Cf: The Youth's Instructor 09-23-97 para. 02] p. 664, Para. 7, [1897MS].

Christ distinctly appropriated to himself the right to authority and allegiance. "Ye call me Master and Lord," he said, "and ye say well; for so I am." "One is your Master, even Christ." Thus he maintained the dignity that belonged to this name, and the authority and power he possessed in heaven. [Cf: The Youth's Instructor 09-23-97 para. 03] p.

665, Para. 1, [1897MS].

There were occasions when he spoke with the dignity of his own true greatness. "He that hath ears to hear," he said, "let him hear." In these words he was only repeating the command of God, when from his excellent glory the Infinite One had declared, "This is my beloved Son, in whom I am well pleased; hear ye him." Standing amid the frowning Pharisees, who sought to make their own importance felt, Christ did not hesitate to compare himself with the most distinguished representative men who had walked the earth, and to claim preeminence above them all. [Cf: The Youth's Instructor 09-23-97 para. 04] p. 665, Para. 2, [1897MS].

Jonah was one of these men, held in high estimation by the Jewish nation. His voice had been heard throughout Nineveh, and had made kings and the highest nobility tremble. His words of warning from God had humbled the mightiest in that wicked city, and had made them understand that there was a living God who was about to punish them for their iniquity. Because the Ninevites heard the message of mercy to some purpose, because they humbled their hearts and repented at the preaching of Jonah, the God of heaven was revered before the heathen world. As Christ recalled to the minds of his hearers, Jonah's message and his instrumentality in saving that people, 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." [Cf: The Youth's Instructor 09-23-97 para. 05] p. 665, Para. 3, [1897MS].

Christ knew that the Israelites regarded Solomon as the greatest king that ever wielded a scepter over an earthly kingdom. By special appointment of God, he had built their first magnificent temple, which was a marvel of beauty, richness, and glory, and gave influence and dignity to Israel as a nation. He was endowed with wisdom, and his name had been glorified by them. To be superior to him was, in their eyes, to be more than human, to possess the prerogatives of Deity. Yet Christ declared: "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." Mrs. E. G. White. [Cf: The Youth's Instructor 09-23-97 para. 06] p. 665, Para. 4, [1897MS].

Jesus had spoken of the most distinguished and brightest intellects, men who had longed to have the privilege of sitting at his feet and learning of him. Then turning to his disciples, he said, "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." [Cf: The Youth's Instructor 09-30-97 para. 01] p. 665, Para. 5, [1897MS].

There was a necessity for all these words, or the Son of God would never have spoken them. After his resurrection and ascension to heaven, his disciples were surprised and self-condemned that they had not better understood and appreciated them. And what remorse must have filled the hearts of his relatives as they reviewed their unbelief in Christ as the world's Redeemer, the Son of God! How must they have reproached themselves that they had laid any stumblingblock in the way,

and that they had so often grieved his soul by their unbelief and harsh reproaches. [Cf: The Youth's Instructor 09-30-97 para. 02] p. 665, Para. 6, [1897MS].

In the crowds that daily listened to the words of Jesus, many were ready to see in him the very Christ. Others who were convicted that he was the Son of God, and who had no disposition to persecute him, dared not acknowledge him; for the tide of prejudice ran high, and they themselves were leavened with this spirit. The claims of Jesus did not answer their proud expectations, and as though satisfied with the ground on which they stood, they said, "Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is." But Christ declared, "Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." The spiritual and eternal things they did not discern; for spiritual things are spiritually discerned. [Cf: The Youth's Instructor 09-30-97 para. 03] p. 666, Para. 1, [1897MS].

Christ's words, asserting his mission from the Father, and his claim to have a knowledge of God, presenting in strong contrast the ignorance of the Jewish leaders, so maddened the Pharisees and rulers that they determined to lay hold on him. But they could not accomplish their purpose, for his time to leave the world and go unto his Father had not yet come. There was a restraint upon these rulers. They did not dare to do the things they longed to do; for divinity flashed through humanity as he spoke to the people, giving to them the jewels of truth that had been hidden for ages. They were conscious of a fear, a reverence and awe, which they could not themselves define. "No man laid hands on him, because his hour was not yet come." [Cf: The Youth's Instructor 09-30-97 para. 04] p. 666, Para. 2, [1897MS].

Many in that crowd called to mind the miracles of Christ which they themselves had witnessed, and one or two had the courage to express the feelings of the multitude, saying, "When Christ cometh, will he do more miracles than these which this man hath done?" [Cf: The Youth's Instructor 09-30-97 para. 05] p. 666, Para. 3, [1897MS].

Jealousy and prejudice raged in the hearts of the Pharisees when they heard the people speak thus openly in his favor, and they commissioned officers to arrest him. But Jesus knew the errand of these men, and in words of deep solemnity he declared that his movements were not under the control of men. He pointed to his work that was still in the future: "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." [Cf: The Youth's Instructor 09-30-97 para. 06] p. 666, Para. 4, [1897MS].

As the officers listened to the words of Christ, they became intensely interested. In their eagerness to hear all he said, they pressed close within the circle that had gathered around him. They saw divinity flash through humanity, and their hearts were touched by the Spirit of God. They could not reach forth their hands and lay them upon such a man. The truths that Christ there uttered were as seed sown upon good ground, that brought forth an abundant harvest when he was no longer among them. Mrs. E. G. White. [Cf: The Youth's Instructor 09-30-97 para. 07] p. 666, Para. 5, [1897MS].

We are living in an age when the law of God is made void. The faith once delivered to the saints is lost sight of, and error is substituted for the word of God. The great sacrifice made by the world's Redeemer and the claims of God upon humanity are not appreciated. [Cf: The Youth's Instructor 10-07-97 para. 01] p. 666, Para. 6, [1897MS].

Christ is the Light of the world, the Sun of Righteousness. The world was made by him; but when he came unto his own, they knew him not. The darkness of their sinful hearts could not comprehend the blessedness of the light from above. But to his true followers, Christ says, "Ye are the light of the world." Through them light from him has shown to humanity. [Cf: The Youth's Instructor 10-07-97 para. 02] p. 667, Para. 1, [1897MS].

In all ages the Lord has had a people who, while holding communion with God, have by word and character called the attention of their fellow men to the grand themes that are of eternal interest to humanity. Saints and martyrs of former ages, and the disciples who were privileged to hear the lessons from the lips of Jesus, were holy and self-denying. They were beloved and honored of God above many who in our day profess to be disciples of Christ and teachers of the people, not because God is a respecter of persons, not because a clearer, brighter light shone upon them, but because they steadfastly believed the truth, and practised it in the daily life. These men faithfully improved their talents, and God registered them among his profitable servants. They were acknowledged and honored by God because they were faithful to the light which shone upon them. To those around them they reflected that light received from the Light of the world. By their close connection with heaven, and their pure and holy conversation, they became channels of light and blessing to the world. They walked humbly with their God, rejoicing, not in the favor and praise of men, but in the light of truth. They did not seek ways, nor fashion excuses, whereby they might evade obedience to the commandments of Jehovah. The chosen of God believed his word, rested on his promises; and their steadfast confidence and strong faith made them willing and able to suffer the loss of all things for his dear sake. [Cf: The Youth's Instructor 10-07-97 para. 03] p. 667, Para. 2, [1897MS].

For this time, light is shining from the throne of God upon his people, and he sends his messengers to give that light to the world. All the light given in different ages to the children of men, in promises, in prophecies, in threatenings, in testimony, and in example, all has been handed down to this generation by Him in whom are hid "all the treasures of wisdom and knowledge." But from this source, new light is constantly received by the Christian, showing yet more clearly the way to heaven. To those who will not see the light, who refuse to walk in the path it reveals, the light becomes darkness; but on the path of him who is willing to see, anxious to hear, and earnest in his search for the truth as it is in Jesus, it shines with increasing brightness. The Lord accepts those who are not only willing to hear, but who are ready also to obey. He has said, "To obey is better than sacrifice, and to hearken than the fat of rams." [Cf: The Youth's Instructor 10-07-97 para. 04] p. 667, Para. 3, [1897MS].

It is impossible for Christians of our day to occupy the position of our fathers, to do as they have done, and stop there. We cannot be

accepted and honored by God in rendering no better service, in reflecting no greater light, than they. In order for us to be blessed as were our fathers, we must improve our increased light as they improved theirs. We are required by God to act as our fathers would have done had they lived in our day, and been blessed with the privileges and opportunities granted to us. Mrs. E. G. White. [Cf: The Youth's Instructor 10-07-97 para. 05] p. 667, Para. 4, [1897MS].

Every soul is responsible for the talents entrusted to him; and in order for each to meet his individual responsibility, he must advance step by step, as Christ leads the way. He must stand on the high and holy ground which the progress of continually revealed truth has for ages and centuries been preparing for him. Accumulated light from Christ now shines amid the moral darkness of superstition and heresies that are flooding the world, and Christ's followers are to come behind in no good thing, but to possess and reveal to the world, in character and works, that light which is appropriate for the age in which we live. [Cf: The Youth's Instructor 10-14-97 para. 01] p. 667, Para. 5, [1897MS].

The path of holiness does not lie on a level with the world. It is "cast up;" and whosoever will look up from the sordid, unsatisfying things of this life, and seek diligently the Way, the Truth, and the Life, determined to follow Jesus, bearing his cross, will have the happiness of walking in this path, filled with the joy and rejoicing of the just. To those who follow this path, who walk in the way of God's commandments, it will be as a "shining light, that shineth more and more unto the perfect day." [Cf: The Youth's Instructor 10-14-97 para. 02] p. 668, Para. 1, [1897MS].

There are men professing Christ who are unconverted in heart. They are looking to the world, following the customs and practises of men, and they do not reflect the light of heaven. The things of the world interpose between God and their souls. "When thou art converted," said Christ to Peter, "strengthen thy brethren." Unless the converting power of God molds the life, everything within the sphere of our influence will become dwarfed, and die for want of the bright rays of the Sun of Righteousness. It is the design of God that his children shall become bright, shining lights to the world; but if that light is placed under a bushel, who is benefited by its rays? [Cf: The Youth's Instructor 10-14-97 para. 03] p. 668, Para. 2, [1897MS].

There is danger that God's commandment keeping people will be found, as were the Jews, weighed in the balance of the heavenly sanctuary, and found wanting. Christ rebuked the Jews because, while in small matters they were so exact, paying tithes of mint and anise and cummin, they neglected the weightier matters of the law, mercy, justice, and the love of God. [Cf: The Youth's Instructor 10-14-97 para. 04] p. 668, Para. 3, [1897MS].

Our first work must be personal. The heart must be cleansed from every defilement, and sanctified by the truth. The love of Christ must burn upon the altar of the soul. Then, and then only, can we commend to others the things which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. And when we have done all in our power to dispel the darkness of error and doubt, of unbelief and infidelity, in the world, we must

trust in God to do the rest. We must leave the issue in God's hands, and not allow our interest and love to grow cold because iniquity abounds. [Cf: The Youth's Instructor 10-14-97 para. 05] p. 668, Para. 4, [1897MS].

God calls for men who will bear a living testimony for him, men who realize that they have been purchased at an infinite price, that the world of which they form a part has cost the life of the Son of God. He wants his church to be composed of faithful witnesses, who will be a spectacle unto the world, to angels, and to men. Will you not, then, my brother, my sister, arouse, and search the Scriptures for yourselves, not only to make sure that your doctrines are correct, but to learn how you may live more fully to the glory of God, and how you may save souls for whom Christ has died? [Cf: The Youth's Instructor 10-14-97 para. 06] p. 668, Para. 5, [1897MS].

Christ's words to his followers are: "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." In our lives we must learn to show forth the praises of him who has called us out of darkness into his marvelous light. Mrs. E. G. White. [Cf: The Youth's Instructor 10-14-97 para. 07] p. 668, Para. 6, [1897MS].

The Lord Jesus has sent a most solemn message to the Laodicean church. He says: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: The Youth's Instructor 10-21-97 para. 01] p. 668, Para. 7, [1897MS].

In the counsel of the True Witness, he urges upon his people the necessity of being clothed in the white garment of his righteousness. Every guest accepted for the marriage supper of the Lamb will be arrayed in this spotless robe. But Satan is determined that those who have been sinners shall not wear this spotless garment, and he is seeking to obtain unlimited power over them. The controversy over those who have been purchased by the blood of Christ is pictured by the prophet. He says: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Joshua represents those who are making a penitent plea at the throne of grace, and Satan stands as their adversary to accuse them before Christ. The prophet continues: "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those who stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of

Hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." [Cf: The Youth's Instructor 10-21-97 para. 02] p. 669, Para. 1, [1897MS].

The wedding garment is the righteousness of Christ, and represents the character of those who will be accepted as guests for the marriage supper of the Lamb. Those who have transgressed the law, who have committed sin, can find no saving quality in the law which condemns them, but Christ has become the sin bearer for the whole world. John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Those who receive Christ as their personal Saviour, yield up their way to his will and his way. They cast their sins upon him, and receive and rejoice in the imputed righteousness of Christ. They know what it means to have a change of raiment. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. . . . And of his fulness have all we received, and grace for grace." "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." Mrs. E. G. White. [Cf: The Youth's Instructor 10-21-97 para. 03] p. 669, Para. 2, [1897MS].

It is by living faith in Christ as our personal Saviour that his righteousness is imputed to us. In the parable of the supper, when the king came in to examine the guests, he found a man who had not on the wedding garment. He had accepted the invitation to the marriage feast, but had cast contempt upon his host in not laying aside his own garment for the wedding robe provided for him. There are many who are represented by this man. They have accepted the invitation to the marriage supper, but have failed to comply with the conditions for entrance to the feast. They will not lay aside the garments of their own self-righteousness, and put on the robe prepared for them at an infinite price. They have accepted the theory of the truth, but they do not possess and cultivate the faith that works by love and purifies the soul. They do not appropriate the truth to their individual needs, and become partakers of the divine nature. They are not willing to have the earthliness removed from their character, in order that the heavenly graces may be imparted. They will be speechless before the King when he comes in to examine the guests, and asks them why they have not put on the righteousness of Christ. [Cf: The Youth's Instructor 10-28-97 para. 01] p. 669, Para. 3, [1897MS].

God has made every provision whereby our thoughts may become purified, elevated, refined, and ennobled. He has not only promised to cleanse us from all unrighteousness, but he has made an actual provision for the supply of the grace that will lift our thoughts toward him, and enable us to appreciate his holiness. We may realize that we are Christ's possession, and that we are to manifest his character to the world. Prepared by heavenly grace, we become clothed with the righteousness of Christ, in the wedding garment, and are fitted to sit down at the marriage supper. We become one with Christ, partakers of the divine nature, purified, refined, elevated, and acknowledged to be the children of God, heirs of God and joint heirs with Jesus Christ. [Cf:

The Youth's Instructor 10-28-97 para. 02] p. 670, Para. 1, [1897MS].

We are now in probationary time, and it is important for us to consider the fact that we are deciding our own eternal destiny. Many are called, but few chosen. Why is this? It is because so few consent to feed upon Christ as the Bread which cometh down from heaven. So few are willing to look not at the things which are seen, but at the things which are not seen. Many do not consider that the things which are unseen are eternal, while the things which are seen are temporary and transitory. Those who would become Christlike must keep before the mind in vivid imagery, Christ, the great center of attraction. The Lord Jesus prayed that those who believe on him should have glimpses of his glory, a knowledge of his office, and an understanding of his relation to God and to the children of men, for whom he has given his life. It is through this spiritual understanding that the soul becomes one with him, holy, pure, and undefiled. He says: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. . . . 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." [Cf: The Youth's Instructor 10-28-97 para. 03] p. 670, Para. 2, [1897MS].

As we view Christ by the eye of faith, we see the necessity of becoming pure in thought and holy in character. Christ invites us to draw near to him, and promises that he will draw nigh to us. Looking upon him, we behold the invisible God, who clothed his divinity with humanity in order that through humanity he might shed forth a subdued and softened glory, so that our eyes might be enabled to rest upon him, and our souls not be extinguished by his undimmed splendor. We behold God through Christ, our Creator and Redeemer. It is our privilege to contemplate Jesus by faith, and see him standing between humanity and the eternal throne. He is our Advocate, presenting our prayers and offerings as spiritual sacrifices to God. Jesus is the great, sinless propitiation, and through his merit, God and man may hold converse together. [Cf: The Youth's Instructor 10-28-97 para. 04] p. 670, Para. 3, [1897MS].

Christ has carried his humanity into eternity. He stands before God as the representative of our race. When we are clothed with the wedding garment of his righteousness, we become one with him, and he says of us, "They shall walk with me in white: for they are worthy." His saints will behold him in his glory, with no dimming veil between. Since such is the privilege of those who are clothed in the righteousness of Christ, shall we not each seriously consider the question, Have I on the wedding garment? Mrs. E. G. White. [Cf: The Youth's Instructor 10-28-97 para. 05] p. 670, Para. 4, [1897MS].

"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." [Cf: The Youth's Instructor 11-04-97 para. 01] p. 671, Para. 1, [1897MS].

We have here the promise of the richest gift which heaven, in all its fulness, can bestow upon fallen man. The Lord Jesus, who made man, knew his recurring wants, that he must eat and drink to sustain life, but he also knew the value of eternal life. In the miracle he had just performed, he had revealed his power to provide for man's physical necessities, even by methods outside of the ordinary course of nature. [Cf: The Youth's Instructor 11-04-97 para. 02] p. 671, Para. 2, [1897MS].

Jesus had gone with his disciples apart into a desert place. But "a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples." Jesus saw the people seeking him and listening to his words. "And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." [Cf: The Youth's Instructor 11-04-97 para. 03] p. 671, Para. 3, [1897MS].

So intent were the people in listening to the words of the Great Teacher, that they forgot their physical needs. By and by the day began to wear away. "Then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place." But Jesus saw the needs of the people. There were men and women who were faint and hungry, and mothers with babes in their arms and children clinging to their skirts. Nothing escaped the eye of the compassionate Saviour. He would not send them away fasting, but commanded, "Give ye them to eat." And at his word that great multitude --"five thousand men, besides women and children"--were fed from "five barley loaves, and two small fishes." [Cf: The Youth's Instructor 11-04-97 para. 04] p. 671, Para. 4, [1897MS].

But the Lord did not wish the people to follow him for worldly gain. It was his work, not to foster, but to correct, the prevailing evil of intense devotion to earthly things to the neglect of the heavenly. "Labor not," he said, "for the meat which perisheth." They were not to devote all their God given powers to securing the things of the world, which pass away with the using. Attention must also be given to that which "endureth unto everlasting life." "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?" What can compensate a man for the loss of eternal life in the kingdom of God? [Cf: The Youth's Instructor 11-04-97 para. 05] p. 671, Para. 5, [1897MS].

Jesus opened before the people the necessity of knowing what is truth. He called their attention to the Scriptures. He carried their minds to the world beyond, to the very threshold of heaven, flushed with the living glories of infinity. He taught them that, in view of the solemn realities of the eternal world, the claims of God should engage their most earnest attention; but this would not incapacitate them for any essential duty. Jesus knew the real value of all that concerned the well-being of men in the varied interests of this life; but he saw the things of time become all-engrossing, while those of eternity were neglected. He set them before his hearers in their relative importance, assigning each its appropriate place. [Cf: The Youth's Instructor 11-04-97 para. 06] p. 671, Para. 6, [1897MS].

God is continually at work to elevate the character, and to stamp it

with his own moral image. Our hands and minds must often be employed about the things of this life; for our faculties are given us for use; but our connection with God may be maintained. God, the living God, and Jesus Christ rejoice with singing over the souls that are molded and fashioned after the divine image; and heavenly angels look with admiration upon the work of uplifting fallen humanity. In his work for us, God calls upon us to cooperate with him by placing ourselves in the channel of light, that we may be renewed by the mighty working of his power. Life is a sacred trust committed to us, and it must be weeded of all worldliness, that by our words and actions we may give evidence that God is working in us, to refine and elevate. [Cf: The Youth's Instructor 11-04-97 para. 07] p. 672, Para. 1, [1897MS].

The enemy of God works also to keep under his own control the minds and wills of those whom Christ has purchased. He does not desire that man shall be uplifted, that his mind shall be taken from the things of this earth; and as an angel of light, he works to lead men in his own way. He knows that if the heart is engrossed with earthly things, if the time is taken up in laboring for the things that perish, the work of the Holy Spirit will not be discerned. He strives to magnify earthly cares and duties till they take the place of the things of God. [Cf: The Youth's Instructor 11-04-97 para. 08] p. 672, Para. 2, [1897MS].

If the human agent allows himself to be ruled by this power, he will also carry on a warfare against good. His worst passions will be stirred in rebellion against heavenly things. His mind will be so filled with the things that perish that Christ will find no room for entrance. God will be dethroned from his heart, which is given to the service of another power. The capabilities which God designed to be used in his service will be enslaved in chains of sin. Mrs. E. G. White. [Cf: The Youth's Instructor 11-04-97 para. 09] p. 672, Para. 3, [1897MS].

God looked with sorrow upon the disregard which those whom he had created showed to their eternal interests. He so desired that they might be partakers of life everlasting, that he sent his only begotten Son, that whosoever believeth in him should not perish. Christ is the Creator of the universe. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Of old he laid the foundation of the world; the heavens are the work of his hand. By the arm of his power he upholds his creation. [Cf: The Youth's Instructor 11-11-97 para. 01] p. 672, Para. 4, [1897MS].

Yet for our sakes, Christ came to the world, and suffered death upon the cross, that he might be, to all who would accept him, the bread of life. "I am the living bread," he declares, "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."

[Cf: The Youth's Instructor 11-11-97 para. 02] p. 672, Para. 5, [1897MS].

Those that eat the flesh of the Son of Man, and drink his blood, draw their life and strength from him, become consecrated agents through whom God can work; but only to the humble in heart can this bread of life be imparted. "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." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." The more humble our spirit, the less self is exalted, the deeper will be our interest in things of eternity, and the more effectually will God be able to use us as channels of blessing. [Cf: The Youth's Instructor 11-11-97 para. 03] p. 673, Para. 1, [1897MS].

Many are starved and strengthless because, instead of eating of the bread which came down from heaven, they fill their minds with things of minor importance. But if the sinner will partake of the bread of life, he will, regenerated and restored, become a living soul. The bread sent down from heaven will infuse new life into his weakened energies. The Holy Spirit will take of the things of God, and show them to him; and if he will receive them, his character will be cleansed from all selfishness, and refined and purified for heaven. [Cf: The Youth's Instructor 11-11-97 para. 04] p. 673, Para. 2, [1897MS].

To the careless, the indifferent, the unconcerned, those standing on the precipice of ruin, Christ says: Open the door of your heart; give me entrance, and I will make you a child of God. I will transform your weak, sinful nature into the divine image, giving it beauty and perfection. [Cf: The Youth's Instructor 11-11-97 para. 05] p. 673, Para. 3, [1897MS].

As we receive physical strength by partaking of earthly food, so we are made strong by eating the flesh and drinking the blood of Christ. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Not only does Christ give us the bread of life; but the water of life, which he gives, is as a well of water, springing up into everlasting life. It possesses lifegiving properties and purifying efficacy; for it proceeds from the throne of God. [Cf: The Youth's Instructor 11-11-97 para. 06] p. 673, Para. 4, [1897MS].

Those who will permit God to work in them will grow up unto the full stature of men and women in Christ Jesus. Every power of the mind and body will be used in the service of God. The soul will be renovated through divine truth. "Rejoice greatly, O daughter of Zion," and behold your Saviour, Jesus, "the bread of life." He has wonderful blessings to give to those who will receive him. He is mighty in strength and wonderful in counsel. By the ministration of the Holy Spirit, he seeks to impress his image upon our characters. If we will feed upon him, we shall become new creatures in Christ Jesus. The virtues of a true Christian character, the excellences that are revealed in the character

of Christ, will be seen in the life born of the Spirit. Man, with his human nature, will become a partaker of divinity. The power of Christ will work to sanctify every part of the being, diffusing life, activity, and soundness through the whole, and developing spiritual efficiency. Mrs. E. G. White. [Cf: The Youth's Instructor 11-11-97 para. 07] p. 673, Para. 5, [1897MS].

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." [Cf: The Youth's Instructor 11-18-97 para. 01] p. 674, Para. 1, [1897MS].

We have great reason to praise God that we have the inspired record that is given us in the Book of Acts, a narrative of the works of the apostles. We have the sure word of inspiration respecting the foundation of the Christian church. The Acts of the Apostles is full of instruction, and light, and knowledge. As Christ's disciples living down in the last days, in the very close of earth's history, we have the same work to do to prepare for Christ's second coming as they had in developing the Christian church. [Cf: The Youth's Instructor 11-18-97 para. 02] p. 674, Para. 2, [1897MS].

How grateful we should be for the record that the early disciples have given concerning the resurrection of a crucified Saviour! He was among them, and confirmed the words he had spoken to them before his great humiliation, suffering, and death. With what intense interest would they listen to his teachings, as he appeared among them--a Saviour risen from the dead! They knew of a certainty that he was the Messiah, their living Redeemer. The words he had spoken before his suffering, in regard to the scenes of his humiliation, his trial and death, were words whose meaning they had not comprehended. They could not credit the fact that Peter would deny him, that Judas would betray him, that he would be rejected, scourged, and crucified; but everything that he had told them had been fulfilled, and they looked upon their risen Saviour with intense love and gratitude. "And, being assembled together with them, [he] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." He had said to them, before his death: "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 11-18-97 para. 03] p. 674, Para. 3, [1897MS].

Christ remained with his disciples to reason with them, to explain to them prophecies concerning himself, to leave no chance for temptation to skepticism. When he had first revealed himself to them after his resurrection, they had been amazed, and could not believe that he was their risen Saviour. It seemed to them too good to be true. Their hopes and their faith they had buried in Joseph's new tomb with their dead Saviour; and what was their surprise, their astonishment, when he arose to meet with them as the Scripture had said. [Cf: The Youth's Instructor 11-18-97 para. 04] p. 674, Para. 4, [1897MS].

When Jesus arose from the dead, he brought with him from their graves a multitude of captives. Thus was shown his triumph over the prince of this world. The prince of this world had had no power to take his life from him; he had laid it down as a voluntary sacrifice in man's behalf. He had not been compelled to this course of action. He had said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." When he broke the fetters of the tomb, and came forth from the grave, he proclaimed his triumph above the rent sepulcher of Joseph, exclaiming, "I am the resurrection and the life." This was as a death-knell resounding through the regions of Satan. The Prince of Life passed from the tomb, leading forth a multitude of captives, triumphing over the powers of hell, and making manifest to the inhabitants of unfallen worlds that he had passed through the last act in the drama of suffering in the great controversy between him and the satanic agencies. He brought life and immortality to light, and made a bright, clear pathway from earth to heaven, that those who receive him should follow where he leads the way. [Cf: The Youth's Instructor 11-18-97 para. 05] p. 674, Para. 5, [1897MS].

Christ came to earth to be the sin bearer, to suffer for man's transgression; not to save men in their sins, but as the Lamb of God, to take away the sins of the world. Those that he led from the grave were as jewels gathered from the earth. Before they ascended to heaven, they went into Jerusalem and appeared unto many, and declared that Christ had risen from the dead, and that they were "risen with him." The sacred fact of the resurrection was attested by many infallible proofs. [Cf: The Youth's Instructor 11-18-97 para. 06] p. 675, Para. 1, [1897MS].

Before he ascended on high, he 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." God's message was not confined to any certain locality of the earth, nor was it to be given by a certain class of workers. As the Spirit of the Lord should move upon human agents, they were to respond, "Here am I; send me." The message was to be preached in all the world for a witness, and then the end should come. [Cf: The Youth's Instructor 11-18-97 para. 07] p. 675, Para. 2, [1897MS].

The Lord is coming with power and great glory, and what will he say of the church to which he has given great light and precious privileges, but who have hidden their talents in the earth? O that those who are crowding together in cities and towns would not be content simply to receive, but would give the bread of life to hungry souls! [Cf: The Youth's Instructor 11-18-97 para. 08] p. 675, Para. 3, [1897MS].

The people of God should carefully study the words of Christ concerning these last days. Why is it that the people of God do not read and understand the specifications concerning the dangers that will surely come? Why is it that they rush on blindfolded, receiving messages that are not true? With prophetic eye Christ looked down the stream of time to the very end of earth's history, and marked out with prophetic pencil the very things that would take place in these last days. He lifted the danger signal, and declared: "There shall arise

false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." [Cf: The Youth's Instructor 11-18-97 para. 09] p. 675, Para. 4, [1897MS].

"And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mrs. E. G. White. [Cf: The Youth's Instructor 11-18-97 para. 10] p. 675, Para. 5, [1897MS].

"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." God has spoken: shall we obey his voice, and cultivate in the soul love for those for whom Christ has given his life? If we would work ill to those for whom Christ has paid the infinite price of his life, we have no fruit of sanctification in our character. If Christ is abiding in the heart, he will be revealed in the character; and in our deportment we shall confess an indwelling Saviour. Let those who claim to be followers of Christ compare their character with God's holy standard. "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [Cf: The Youth's Instructor 12-02-97 para. 01] p. 675, Para. 6, [1897MS].

Only those have genuine sanctification who keep the commandments of God. They do not erect a standard of character for themselves; for they know that such a standard would fall short of God's requirement. They take the standard the Lord has given them, and through the imputed righteousness of Jesus Christ, obey the law of God. Jesus has drawn a distinct line between the sanctified and the unsanctified. He says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." Every one must bear the test of the law of God; for God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 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: The Youth's Instructor 12-02-97 para. 02] p. 676, Para. 1, [1897MS].

Let us take heed that while we confess Christ with our lips, we do not deny him in our actions, and thus lead souls in the way of rebellion. No man can truly confess Christ, unless the spirit of Christ is in him. A man cannot manifest meekness, gentleness, longsuffering, forbearance,

unless he possesses these qualities. If we have the mind of Christ, we shall have that love that "suffereth long, and is kind;" that "envieth not;" that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." [Cf: The Youth's Instructor 12-02-97 para. 03] p. 676, Para. 2, [1897MS].

Without love one for another we do not keep the commandments of God, and all our profession is mere pretension, and "as sounding brass, or a tinkling cymbal." Whatever is contrary to love, humility, and faith, denies Christ. Although the professor of religion may make professions of love for his brethren, still if love is not in his heart, he cannot diffuse it to those who are about him. "Therefore if any man be in Christ, he is a new creature;" he is "created in Christ Jesus unto good works." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Mrs. E. G. White. [Cf: The Youth's Instructor 12-02-97 para. 04] p. 676, Para. 3, [1897MS].

We are to manifest the love of Christ through the indwelling of his quickening Spirit. Those who differ with us in faith and doctrine should be treated kindly. They are the property of Christ, and we must meet them in the great day of final account. We shall have to face one another in the Judgment, and behold the record of our thoughts, words, and deeds, not as we have viewed them, but as they were in truth. God has enjoined upon us the duty of loving one another as Christ has loved us. He has exhorted us to be one, as Christ is one with the Father; and every true Christian should seek to answer the prayer of Christ. [Cf: The Youth's Instructor 12-09-97 para. 01] p. 676, Para. 4, [1897MS].

Those who have the love of Christ in their hearts will care for the needy and afflicted. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." The principles of the last six of God's commandments are summed up in the words, "Thou shalt love thy neighbor as thyself." [Cf: The Youth's Instructor 12-09-97 para. 02] p. 677, Para. 1, [1897MS].

All selfishness is condemned by the law of God, and we are made stewards of God, and should not be neglectful of, or indifferent to, our brethren. We cannot love God unless we love those about us. A man will reveal just what is in his heart. Words are of but little value. Love should be expressed in acts of sympathy, in kindness to those who are oppressed, or in poverty, or affliction, or temptation. God's deeds are the fruits of sanctification. If we are waiting and watching for opportunities to do good, to infuse light, to impart tangible blessings, we shall not feel that in doing so we have done any great things: yet Jesus will reckon every act of kindness done to others as

done to himself. [Cf: The Youth's Instructor 12-09-97 para. 03] p. 677, Para. 2, [1897MS].

He who seeks to walk by the rule of God's law, will care for the interests of his brethren as he would care for his own interests. Genuine piety manifested in this manner is of more value in the sight of God, who readeth the thoughts and intents of the heart, than all manner of boasting professions. Those who are genuine Christians can say, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." [Cf: The Youth's Instructor 12-09-97 para. 04] p. 677, Para. 3, [1897MS].

How carefully should we examine the motives which prompt us to actions! When we follow the inclination of the natural heart, we separate our souls from God, although the lips may declare that we are wholly the Lord's. With the Bible open before us, let us look into God's holy mirror, and see whether our practises and plans are holy. Let us ask the question, Is this the way of the Lord? If we do an injury to our brother or neighbor, we shall have to meet the injured one before the throne of God. No difference in belief will justify us in invading another's rights, in neglecting to do justice and judgment. Let the love of Christ reign in the heart, let his commandments be obeyed, and we shall exert no unhallowed influence. Has the truth been accepted in the soul? Is the mind of God, as revealed in the holy law, the guide of our life? If so, love, joy, peace, yes, heaven, is brought into our life here below. [Cf: The Youth's Instructor 12-09-97 para. 05] p. 677, Para. 4, [1897MS].

This is the will of God, even your sanctification; and the nearer we draw to God, the more clearly shall we discern his purity and loveliness, and the less we shall exalt ourselves. Shall we believe the testimony of those who boast of being sinless, and who yet violate the commandments of God? John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." If those who claim to be Christians draw away from the commandments of God, and slight, reject, and denounce them, we may know how to estimate their profession of holiness. They have not Christ abiding in their hearts at all; for Christ is not opposed to Christ. Christ gave every one of these commandments, and those who obey them have the promise that they shall receive whatsoever they ask. [Cf: The Youth's Instructor 12-09-97 para. 06] p. 677, Para. 5, [1897MS].

Those who are sincerely keeping the commandments of God, who walk in obedience to his law, should have greater faith; for to them apply the rich promises of God. Let not those who disregard God's commandments lay claim to his promises; for it is the willing and obedient who shall eat the good of the land. Mrs. E. G. White. [Cf: The Youth's Instructor 12-09-97 para. 07] p. 678, Para. 1, [1897MS].

Looking upon his disciples with divine love and the tenderest sympathy, Christ said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Christ was striving to gain the confidence of his disciples; for he had important

disclosures to make to them. Addressing them by the endearing term "little children," he said, "Yet a little while am I with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [Cf: The Youth's Instructor 12-16-97 para. 01] p. 678, Para. 2, [1897MS].

In one sense this commandment is not new, and in another sense it is. The same principle is seen in the first four and the last six commandments. But to the disciples it was new; for they had not loved one another as Christ had loved them. Christ saw that new ideas and new impulses must control them, that new principles must be practised by them. [Cf: The Youth's Instructor 12-16-97 para. 02] p. 678, Para. 3, [1897MS].

What a love it is that appeals to fallen men! "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 showed his love for us by adopting our nature, in the person of his Son. God himself inhabited humanity, making us partakers of the divine nature, that by the incarnation and death of his only begotten Son, our adoption as heirs of God and joint heirs with Christ might be fully accomplished. The origin of this wonderful achievement was his own spontaneous love. [Cf: The Youth's Instructor 12-16-97 para. 03] p. 678, Para. 4, [1897MS].

The nature which Christ had taken upon himself he was now almost ready to carry on high, even to the throne of God. In so doing, he conferred on the human race an honor which we fail to estimate. Even the heavenly angels are not so honored. [Cf: The Youth's Instructor 12-16-97 para. 04] p. 678, Para. 5, [1897MS].

The love of God was Christ's theme when speaking of his mission and his work. "Therefore doth my Father love me," he says, "because I lay down my life, that I might take it again." My Father loves you with a love so unbounded that he loves me the more because I have given my life to redeem you. He loves you, and he loves me more because I love you, and give my life for you. "A new commandment I give unto you, That ye love one another; as I have loved you." Well did the disciples understand this love as they saw their Saviour enduring shame, reproach, doubt, and betrayal, as they saw his agony in the garden, and his death on Calvary's cross. This is a love the depth of which no sounding can ever fathom. As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that there is a sense in which the sufferings of the Son were the sufferings of the Father. From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character. [Cf: The Youth's Instructor 12-16-97 para. 05] p. 678, Para. 6, [1897MS].

When our Redeemer consented to take the cup of suffering, in order to save sinners, his capacity for suffering was the only limitation to his suffering. But his humiliation as a man did not in the slightest degree take from his honored identity with the Father. While walking the earth in the form of a servant, he could still affirm, "I and my Father are

one." [Cf: The Youth's Instructor 12-16-97 para. 06] p. 679, Para. 1, [1897MS].

The Saviour's humanity elevates all humanity in the scale of moral value with God. It brings God and man very nigh together. "As many as received him, to them gave he power to become the sons of God." By giving his life to save fallen men, Christ gives all heaven to those that believe on him. By dying in our behalf, he gave an equivalent for our debt. Thus he removed from God all charge of lessening the guilt of sin. By virtue of my oneness with the Father, he says, my suffering and death enable me to pay the penalty of sin. By my death a restraint is removed from his love. His grace can act with unbounded efficiency. [Cf: The Youth's Instructor 12-16-97 para. 07] p. 679, Para. 2, [1897MS].

For all who receive Christ as their personal Saviour, there is opened an ample channel, in which human and divine instrumentalities can cooperate to communicate to the world the tide of God's love. All glory is of God and belongs to God. Yet in Christ also there is all power. In him divine power is combined with humanity. Faith in Christ holds the reins of eternal obligation. It settles upon the soul with a love that is the unfolding of divine mercy, and wins us back to God. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Salvation through Christ is an infinite gift. There is no possibility of our receiving it by any merit of our own. Mrs. E. G. White. [Cf: The Youth's Instructor 12-16-97 para. 08] p. 679, Para. 3, [1897MS].

Christ has set an exalted standard, to which men may attain by overcoming as he overcame. He desires us to be partakers of his divine nature, that he may present to the Father those whom he has given him, as more than conquerors through him that loved us. This view of the matter places us under an accountability to minister for our fellow men, even as Christ ministers. He shows his love by ministry. The word of God is surrounded by an atmosphere of inspired love. But this word is dimly comprehended and feebly appreciated. During every hour of the Saviour's sojourn upon earth, the love of God was flowing from him, repeating its gift in irrepressible streams. Every hindrance he received in his work of revealing God's love, every obstruction placed in his way, every talent that was not used to advance the work of God, inflicted a wound on Christ, and strengthened Satan's kingdom. Even so, by cherishing malice and hatred in our hearts toward those who have been bought with an infinite price, we may crucify the Son of God afresh, and put him to an open shame. [Cf: The Youth's Instructor 12-23-97 para. 01] p. 679, Para. 4, [1897MS].

As his disciples, 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." These are the credentials that Christ's followers bear, showing to the world that they are true disciples. By their unity and love for one another, they reveal to the world the love wherewith Christ has loved them. God would have us cherish love for one another, that he may be glorified in us. Love like Christ's will bear the stress of circumstances. It will never abate nor change. As he loved us, even so are we to love one another. [Cf: The Youth's Instructor 12-23-97 para. 02] p. 679, Para. 5, [1897MS].

Religion is founded upon love to God, which also leads us to love one another. It is full of gratitude, humility, longsuffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and extends its influence over others. Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates the affections. This love is not contracted, so as merely to include "me and mine," but is as broad as the world and as high as heaven. It is in harmony with that of the angel workers. This love, cherished in the soul, sweetens the entire life, and sheds a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown. And if we love God with all the heart, we must love his children also. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our life to that of the Master. [Cf: The Youth's Instructor 12-23-97 para. 03] p. 680, Para. 1, [1897MS].

The value of the cross of Calvary can only be seen and estimated by men and women who love God supremely and their neighbor as themselves. Just as far as we enter into the spirit of Christ's ministry, so far shall we be able to fathom the depths of his love. If we are imbued with his Spirit, we shall find greater and still greater incentives to love as he loved. We shall no longer live for selfish purposes. The words of Paul will be true in us. "I live," he writes, "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." The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And when Christ lives in us, we shall minister to others for his sake. Mrs. E. G. White. [Cf: The Youth's Instructor 12-23-97 para. 04] p. 680, Para. 2, [1897MS].

"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? . . . Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Cf: The Youth's Instructor 12-30-97 para. 01] p. 680, Para. 3, [1897MS].

These words should make those who are witnessing for God feel that they will not fail nor be discouraged in their efforts to win souls to Jesus Christ. They should say: "I believe in God, who has made every provision that the lost may be restored, that the wanderer from the fold may be brought back." As they go forth to seek and to save the lost, those who are laborers together with God have the assurance that Jesus is with them always, even to the end of the world. [Cf: The Youth's Instructor 12-30-97 para. 02] p. 680, Para. 4, [1897MS].

The parable of the lost sheep presents to the world a lesson of the greatest importance. O, that every soul understood the mercy, the goodness, the love, of the character of God! His willingness to forgive

sin and transgression is a subject that may be dwelt upon through time and eternity. Every true follower of Christ will love souls for whom Christ died. He will leave his pleasant fireside, and the case of the wandering and lost sheep will engage his attention. The lost sheep never returns to the fold unless he is sought for and brought back; and frequently when the lost one hears the call of the anxious searcher, he runs from the one who is trying to rescue him and bring him into a safe refuge. When the shepherd finds the straying sheep, he does not beat it as it frantically struggles to get free; but he pulls it from the mire, or draws it from the thicket, and, with a heart filled with love and pity, gladness places it on his shoulder, and takes it back to the fold. [Cf: The Youth's Instructor 12-30-97 para. 03] p. 680, Para. 5, [1897MS].

Jesus is the Good Shepherd who has given his life for the sheep. Every soul that will submit to be ransomed, Jesus will bear from the pit of corruption or from the briars of sin. He bore our sins, he carried our sorrows. Jesus takes the soul, sinful and polluted, upon his shoulders, and joyfully bears it to the haven of safety. Not a solitary soul would have entered the fold of Christ if the divine Shepherd had not made a personal effort to save that which was lost. He came to save that which was lost. He tasted death for every man. One sheep lost was enough to start Jesus out on the search to bring it back to the fold. Now will not those who have been borne on the shoulders of Christ to the fold, work for others as does the shepherd seeking for the lost sheep? Jesus expects nothing less than this of his co-laborers. At the same time he opens before his disciples the danger of their falling into temptation, and desiring to be first in the kingdom of heaven. Many give no heed to this precious lesson. He plainly states that the principle to control the life of a Christian is love toward God and love toward his fellow men. [Cf: The Youth's Instructor 12-30-97 para. 04] p. 681, Para. 1, [1897MS].

Many tremble as they think of God in his greatness; for there is no covenant of peace between them and God, and they realize that they are sinners before him. But the promise is on record, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If the degradation to which man has sunk through sin could be presented before him as it appears before God, the sight would be intolerable to the guilty transgressor. The consequence of sin, as seen on the cross of Calvary, would break a heart of stone, did the sinner but contemplate the scene. It is in this contemplation that a hatred of sin is born in the heart, and the Holy Spirit works at the same time to inspire hope through the plan of salvation. How much easier would it seem to the human mind for God to have destroyed out of the world the creatures he had made, and so put an end to sin! But the Lord chose the costlier plan. He gave his Son for the sins of the world; for though he hates sin, he loves 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." The gift of Christ to the world shows the exalted character of the plan of salvation. Christ drew aside the veil that hid God's glory from our view, and revealed the holy One who inhabiteth eternity, surrounded with ten thousand times ten thousand and thousands of thousands of angels, every one waiting for his commission to communicate with the human family, and to work through human agents. [Cf: The Youth's Instructor 12-30-97 para. 05] p. 681, Para. 2, [1897MS].

The God of heaven is not regardless of the world and its concerns. He listens to every sigh of pain. He beholds the movements of every being, approving or condemning every action. He approves of those who are working in co-partnership with him in seeking to save the sheep that are lost, in seeking to bring the wanderers back to the fold. There is but one world that has apostatized, but one flock of lost sheep. The inhabitants of other worlds are loyal and true to God. But shall he permit the one lost sheep to perish? Jesus says: "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." This parable shows the merciful goodness of God toward fallen man. Mrs. E. G. White. [Cf: The Youth's Instructor 12-30-97 para. 06] p. 681, Para. 3, [1897MS].

The following is quoted from a manuscript written Aug. 25, 1897, No. 86. It was written at "Sunnyside," Cooranbong; [Cf: Paulson Collection p. 14 para. 04] p. 682, Para. 1, [1897MS].

Your letter to me, under date of February 12, is received. Your question is, "Is it advisable to employ a good, Christian physician, who treats his patients on hygiene principles? In urgent cases, should we call in a worldly physician, because the Sanitarium doctors are all so busy that they have no time to devote to outside practice? Some say that when the Sanitarium doctors do use drugs, they give larger doses than ordinary doctors." [Cf: Paulson Collection p. 14 para. 05] p. 682, Para. 2, [1897MS].

If the physicians are so busy that they cannot treat the sick outside of the institution, would it not be wiser for all to educate themselves in the use of simple remedies, than to venture to use drugs, that are given a long name to hide their real qualities? Why need any one be ignorant of God's remedies,--hot water fomentations and cold and hot compresses? It is important to become familiar with the benefit of dieting in case of sickness. All should understand what to do themselves. They may call upon some one who understands nursing, but every one should have an intelligent knowledge of the house he lives in. All should understand what to do in case of sickness. [Cf: Paulson Collection p. 14 para. 06] p. 682, Para. 3, [1897MS].

Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. I would not touch their nostrums, to which they give Latin names. I am determined to know, in straight English, the name of everything that I introduce into my system. [Cf: Paulson Collection p. 14 para. 07] p. 682, Para. 4, [1897MS].

Those who make a practice of taking drugs sin against their intelligence and endanger their whole after life. There are herbs that are harmless, the use of which will tide over many apparently serious difficulties. But if all would seek to become intelligent in regard to their bodily necessities, sickness would be rare instead of common. An ounce of prevention is worth a pound of cure. [Cf: Paulson Collection p. 15 para. 01] p. 682, Para. 5, [1897MS].

You say, "The reason why I advise with you is because there are some who have never heard of the principles of health reform. Converts of the S.D.A. faith, whom one would naturally suppose would be easily led to see the beauty of hygienic remedies for the sick, are being taught to take the Lord for their Healer, without even using simple means and heaven-blessed agencies for the recovery and preservation of health. These agencies are excluded by close rooms and a neglect to procure pure water." [Cf: Paulson Collection p. 15 para. 02] p. 682, Para. 6, [1897MS].

"Sunnyside," Cooranbong, N.S.W., May 19, '97 "When thou saidst, seek ye my face; my heart said unto thee, Thy face, Lord will I seek." "He that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek him." [Cf: The Kress Collection p. 44 para. 06] p. 682, Para. 7, [1897MS].

A Christian! What does the term comprehend? Our Saviour says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." "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." "But ye know him, for he dwelleth with you, and shall be in you." [Cf: The Kress Collection p. 44 para. 07] p. 682, Para. 8, [1897MS].

Thus the contrast between the two classes is presented. The world are those who receive not the drawing and invitation of Christ. Truth is that which they do not desire. They cannot desire Christ because they follow their own way and their own will. They do not see anything in Christ that they should desire Him. "Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." [Cf: The Kress Collection p. 45 para. 01] p. 683, Para. 1, [1897MS].

The natural growth cannot develop a symmetrical character. There must be a new birth. "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 was born, not of blood, nor of the will of the flesh, but 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 say unto thee, Ye must be born again." The believing soul is here represented in the words of Christ: "Ye know him, for he dwelleth with you, and shall be in you," and His promise to His followers is: "I will never leave you comfortless." [Cf: The Kress Collection p. 45 para. 02] p. 683, Para. 2, [1897MS].

I would say to students in our schools, Know thyself. The obligation we owe to God, in presenting to Him clean, pure healthful bodies, are

not comprehended. We have special duties resting upon us. We should become acquainted with our physical structure and the laws controlling natural life. While Greek and Latin, which is seldom of any advantage, is made a study by many, Physiology and Hygiene is barely touched upon. The study to which we should give thought is that which concerns the natural life, a knowledge of one's self. [Cf: The Kress Collection p. 45 para. 03] p. 683, Para. 3, [1897MS].

There is not one in a thousand married or unmarried, who realize the importance of purity of habits, in preserving cleanliness of the body and purity of thought. Sickness and disease is the sure consequence of disobedience to nature's laws, and neglect of the laws of life and health. It is the house in which we live that we need to preserve, that it may do honor to God who has redeemed us. We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to His service. As rational beings we are deplorably ignorant of the body and its requirements. While the schools we have established have taken up the study of physiology, they have not taken hold of the matter with that decided energy which they should. They have not practiced intelligently that which they have received in knowledge. And they do not realize that unless it is practiced, the body will decay. [Cf: The Kress Collection p. 45 para. 04] p. 683, Para. 4, [1897MS].

Notwithstanding all the light shining forth from the Scriptures on this subject: notwithstanding the lessons given in the history of Daniel, Shadrach, Meshach and Abednego: notwithstanding the result of plain healthful diet, there is little regard for the lessons penned by men inspired of God. The dietetic habits of the people generally are neglected; there is an increase of tobacco using, liquor drinking, and subsisting on flesh meats. I see young boys here in this locality, bright-looking, intelligent youth, from ten to twelve years of age, following the example of their fathers. His habits and practices are educating his children to do as he does. When going to Cooranbong a few days since, two lads were sitting in a tram before me. They were about ten or eleven years of age. One was smoking a cigarette. He would use the vile, poisonous little roll of paper, then the other would take the same in his mouth and enjoy the luxury. Physical and moral ruin is seen everywhere. The question is asked, Have I not a right to do as I please with my own body?-- No; you have no moral right, because you are violating the laws of life and health which God has given you. You are the Lord's property--His by creation and His by redemption. "Thou shalt love thy neighbor as thyself." The law of self-respect, for the property of the Lord is here brought to view. And this will lead to respect for the obligations which every human being is under to preserve the living machinery that is so fearfully and wonderfully made. This living machinery is to be understood. Every part of its wonderful mechanism is to be carefully studied. Self-preservation is to be practiced. [Cf: The Kress Collection p. 46 para. 01] p. 683, Para. 5, [1897MS].

The human agent has been granted a second probation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life." As you look upon your body, you should remember, that you are every moment sustained by the Creator of all things, the preserver of life, the Giver of happiness and peace and grace in obeying His requirements. Any action

in eating, drinking, or dressing that is unhealthful, injures the fine works of the human machinery, and interferes with God's order. There are obstructions created in bone, brain, and muscle, which are destroying this wonderful machinery that God has organized to be kept in order. Any misuse of the delicate workmanship results in suffering. [Cf: The Kress Collection p. 46 para. 02] p. 684, Para. 1, [1897MS].

The transgression of the physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the Author of our being. He has created the human structure. He is the Author of physical laws as He is the Author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health sins against God. [Cf: The Kress Collection p. 46 para. 03] p. 684, Para. 2, [1897MS].

Many who profess to love Jesus Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not revered or respected or recognized. This is shown by the injury done to their own bodies in violation to the laws of their being. Whoever in any way disregards the laws of their being, will suffer the sure consequence of their own course of action. And in their pain and suffering, they will under the suggestions of Satan, find fault with God for causing them to be afflicted. Should the Lord work a miracle to restore the wonderful fine machinery which human beings (have damaged) through their own carelessness and inattention, and their indulgence of appetite and passions, in doing the very things that the Lord has told them that they should not do? Should He do so, the Lord would be administering to sin, which is the transgression of His own law. The moral sense of the human agent in our world is exceedingly low upon the subject of their own bodies and their own lives. But the Lord has placed before the human family the right way in His word. Will they keep the way of the Lord? [Cf: The Kress Collection p. 46 para. 04] p. 684, Para. 3, [1897MS].

But with the world there is a sacrifice made that is amazing to the heavenly intelligences. Satan is master of their appetites and inclinations, and he leads them to gratify and indulge perverted, unnatural appetites. He leads them to suppose that this is the very sum and substance of their happiness. A created appetite is the only law that controls the tobacco devotee, and it will continue to be thus to the close of this earth's history. Men and women and children are corrupting their ways before the Lord. They are fast reaching the boundary line when the Lord will speak, and His words, going forth from His exalted throne, will not return unto Him void. [Cf: The Kress Collection p. 47 para. 01] p. 684, Para. 4, [1897MS].

Read carefully Gen. 6:5-14. Matt. 24:37;51. 2 Cor. 10:4,5. 2 Pet. 1:1-6. [Cf: The Kress Collection p. 47 para. 02] p. 684, Para. 5, [1897MS].

The Lord has inspired men to write the very things that are essential for this time in regard to the special attention we must give to the care of the body. We are the Lord's property. Christ has paid a sum for the ransom of man that in no way can be computed. He gave Himself a living offering unto God. He bore the sins of the transgressor that God might be just, and yet be the justifier of the repenting, believing sinner. In the wilderness of temptation He overcame every temptation on

the point of appetite. He fasted forty days and forty nights, and in His weak condition Satan assailed Him. But he answered not with His own words; for Satan was ready to enter into controversy if He had done this. And yet His answer was His own words, traced by human pen under the inspiration of the Spirit of God. He met Satan with "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The insinuating temptation was presented, "If thou be the Son of God, command that this stone, (in appearance exactly like bread) be made bread." But the "If" of unbelief was not accepted, and there was no ground left for controversy. [Cf: The Kress Collection p. 47 para. 03] p. 684, Para. 6, [1897MS].

When the temptation was presented to Christ that the whole world should be given to Him if He should fall down and worship Satan, divinity flashed through humanity, and with a voice that Satan understood perfectly, He said, "get thee hence, Satan; for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." Thus Christ resisted every temptation. [Cf: The Kress Collection p. 47 para. 04] p. 685, Para. 1, [1897MS].

Then the whole universe of heaven rejoiced. Christ had passed over the ground of test and trial that Adam had failed to endure. In His human nature He had redeemed Adam's disgraceful failure and fall. This meant everything to the human family. By overcoming in man's behalf, He was placing fallen man on the vantage ground with God. In His human nature, Jesus gave evidence that in every temptation wherewith Satan shall assail fallen man, there is help for him in God, if he will take hold of His strength, and through obedience make peace with Him. [Cf: The Kress Collection p. 47 para. 05] p. 685, Para. 2, [1897MS].

Jesus stood forth in human nature a conqueror in behalf of the fallen race. He was an overcomer in behalf of every human being, and as a pledge that all who shall receive His name may resist the temptations of Satan, and overcome in their own behalf as Christ has overcome in theirs. There is not one of the feeblest of humanity but can be a conqueror by being a partaker of the divine nature. As the branch is united to the vine and becomes partaker of the nourishment of the vine, so he who is one with Christ absorbs the elements of the life of Christ, and are branches of the living vine. Every member of the human family is honored by the achievements of His wonderful victory, making it possible for every soul to become a partaker of the divine nature if he will connect with Christ. [Cf: The Kress Collection p. 47 para. 06] p. 685, Para. 3, [1897MS].

All heaven was watching the working of the enemy against Christ when tempted in behalf of man. And all heaven is watching the striving of every individual soul under every temptation by which man shall be beset. If he will resist the temptation, if he will not yield on any point Satan cannot have the victory. And in the books of heaven will stand registered against your name that on such a day Satan sought to overthrow and ensnare one of my redeemed ones, but the tempted one looked to me, the conqueror, and I gave him angels to press back the powerful foe. [Cf: The Kress Collection p. 48 para. 01] p. 685, Para. 4, [1897MS].

Read Matt. 4:11; Heb. 1:14; John 1:12. [Cf: The Kress Collection p. 48 para. 02] p. 685, Para. 5, [1897MS].

In that day when all cases are decided, when sentences are passed upon those who are rejectors of His mercy and His great love provided for them by the sacrifice of the Son of the infinite God, who bore the sins of every son and daughter of Adam, each will be called to account for the talents in intellect, in earthly treasures to bestow upon the needy. And what will those answer that have turned away from light and from knowledge, and lived a careless, self-indulgent life? The amount of evidence a man has had presented before him, the number of talents which he has received, the returns made to the Master - those will determine his destiny for eternity. [Cf: The Kress Collection p. 48 para. 03] p. 685, Para. 6, [1897MS].

Those who have had privileges and opportunities and light upon light will find themselves brought into comparison with those whose religious advantages have been limited, and who have made diligent, persevering effort to lay hold of eternal life. Over such the Lord rejoiceth with singing. The whole heathen world will rise up in judgment against those whom heaven has favored the most, but have placed themselves on Satan's side, and worked in his lines to bring their soul destroying narcotics to foreign lands, to pollute and destroy the heathen nations with their defiling and health-destroying drugs. For the sake of revenue, a professedly Christian nation have forced their traffic upon heathen nations at the point of the sword, and thus compel them to accept their merchandise, which would in using degrade the people below the level of the brute creation. [Cf: The Kress Collection p. 48 para. 04] p. 686, Para. 1, [1897MS].

"Shall I not judge for these things," saith God. [Cf: The Kress Collection p. 48 para. 05] p. 686, Para. 2, [1897MS].

Christ came to our world to restore the moral image of God in men; but the men who have had great light have given themselves over to Satan. They have worked out his plans in introducing tobacco, liquor and opium into foreign, heathen lands. And these things have been recognized by the intelligent heathen as a deadly evil that leads to all kinds of violence and crime, and stirs up the savage elements to delight in war. Thus ungovernable propensities are perpetuated, making it almost hopeless to send missionaries among them. And the heathen hate the white man for this kind of work. [Cf: The Kress Collection p. 48 para. 06] p. 686, Para. 3, [1897MS].

Although the so-called Christian has heard of the message of warning, the message of mercy, he has misappropriated his talents and used them to advance the work of the first great apostate. His heart has become hardened to all the mercies received of God. He has abused His goodness, and done despite to the Holy Spirit by his persistent refusal to follow Christ. [Cf: The Kress Collection p. 48 para. 07] p. 686, Para. 4, [1897MS].

The Lord has made it part of His plan that man's reaping shall be according to his sowing. And this is the explanation of the misery and suffering in our world, which is charged back on God. The man who serves himself, and makes a God of his stomach, will reap that which is a sure result of the violation of nature's laws. Those who abuse any organ of the body to gratify lustful appetite and debased passions, in the married or unmarried life, will bear testimony of the same in his

countenance. He has sown to fleshly lusts, and he will just as surely realize the consequence. [Cf: The Kress Collection p. 49 para. 01] p. 686, Para. 5, [1897MS].

The licentiate and profligate is attended by an ever weary fiend. He is like a haunted being. He is a slave to passion, the chains of which he is unwilling to break. And at last he is left of God without conviction, without mercy, without hope, to destroy himself. He is left to the natural process of corrupting practices which degrade him below the brute creation. His sinfulness has ruined his mechanism of the living machinery, and nature's laws transgressed become his tormentor. [Cf: The Kress Collection p. 49 para. 02] p. 686, Para. 6, [1897MS].

Read Prov. 4:11-18. [Cf: The Kress Collection p. 49 para. 03] p. 686, Para. 7, [1897MS].

The Lord sees every human being: He denotes every phase of character. In the great day of judgment He will execute the sentence against the sinner. It will then be seen that the sinner's conduct has never stopped with himself. Every departure from righteousness has a vital relation to His divine laws. Had we eyes as the eyes of God we would be able to see in the tiny seed the flower or shrub or tree therein enclosed. God made it thus. He searches the heart. He will look into our motives as He looks into the seed and He will reveal what we are and what we should have been. [Cf: The Kress Collection p. 49 para. 04] p. 687, Para. 1, [1897MS].

The last great day will be a triumph of law. The Lord is preparing for His last great work, and He will rise out of His place to punish the world for her iniquity. Then the earth will disclose her blood, and shall no more cover her slain. Who will prepare to hold up a light amid the moral darkness that exists in our world. The wretchedness that has been accumulating for ages and that is degrading humanity, is not sensed as it should be. "Thou shalt have no other gods before me" is the command of God. Idolatry exists in the church-goers today as verily as in the days of Noah. But when His commands are obeyed, the human family will be elevated, ennobled, and exalted. (Signed) E. G. White [Cf: The Kress Collection p. 49 para. 05] p. 687, Para. 2, [1897MS].

The Physician's Work a Cure of Souls. Every medical practitioner may through faith in Christ have in his possession a cure of the highest value - a remedy for the sin-sick soul. The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of Jesus Christ. Through the sanctification of the truth, God gives to physicians and nurses wisdom and skill in treating the sick, and this work is opening the fast closed door to many hearts. Men and women are led to understand the truth which is needed to save the soul as well as the body. [Cf: The Kress Collection p. 49 para. 06] p. 687, Para. 3, [1897MS].

This is an element that gives character to the work for this time. The Medical Missionary work is as the right arm to the third angel's message which must be proclaimed to a fallen world; and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message. From them the sound of the truth will go forth to every kindred, tongue and people. In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts

of those who have been freed from suffering, and thanksgiving to God arises from the lips of many who have received the precious truth. [Cf: The Kress Collection p. 50 para. 01] p. 687, Para. 4, [1897MS].

Every physician in our ranks should be a Christian. Only those physicians who are genuine Bible Christians can discharge aright the high duties of their profession. [Cf: The Kress Collection p. 50 para. 02] p. 687, Para. 5, [1897MS].

The physician who understands the responsibilities and accountability of his position will feel the necessity of Christ's presence with him in his work for those for whom such a sacrifice has been made. He will subordinate everything to the higher interests which concern the life that may be saved unto life eternal. He will do all in his power to save both the body and the soul. He will try to do the work that Christ would do were He in his place. The physician who loves the souls for whom Christ died will seek earnestly to bring into the sickroom a leaf from the tree of life. He will try to break the to be met, this is the solemn, sacred work of the medical profession. [Cf: The Kress Collection p. 50 para. 03] p. 687, Para. 6, [1897MS].

True missionary work is that which the Saviour's work is best represented, His methods most closely copied, His glory best promoted. Missionary work that falls short of this standard is recorded in heaven as defective. It is weighed in the balances of the sanctuary and found wanting. [Cf: The Kress Collection p. 50 para. 04] p. 688, Para. 1, [1897MS].

Physicians should seek to direct the minds of their patients to Christ, the great Physician of soul and body. That which physicians can only attempt to do, Christ accomplishes. The human agent strives to prolong life. Christ is life itself. He who passed through death to destroy him that had the power of death is the source of all vitality. There is a balm in Gilead, and a physician there. Christ endured an agonizing death under the most humiliating circumstances that we might have life. He gave up His precious life that He might vanquish death. But He rose from the tomb, and the myriads of angels who came to behold Him take up the life He had laid down heard His words of triumphant joy as He stood above the rent sepulcher of Joseph proclaiming, "I am the resurrection and the Life." [Cf: The Kress Collection p. 50 para. 05] p. 688, Para. 2, [1897MS].

The question, "If a man die, shall he live again"? Job 14:14 has been answered. By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light through the gospel. In dying He condemned the originator of sin and disloyalty to suffer the penalty of sin-- eternal death. [Cf: The Kress Collection p. 50 para. 06] p. 688, Para. 3, [1897MS].

The possessor and giver of eternal life, Christ was the only one who could conquer death. He is our Redeemer: and blessed is every physician who is in a true sense of the word a missionary, a saviour of the souls for whom Christ gave His life. Such a physician learns day by day from the great Physician how to watch and work for the saving of the souls and bodies of men and women. The Saviour is present in the sickroom, in the operating room: and His power for His name's glory accomplishes

great things. [Cf: The Kress Collection p. 50 para. 07] p. 688, Para. 4, [1897MS].

The Physician can do a noble work if he is connected with the great Physician. To the relatives of the sick, whose hearts are full of sympathy for the sufferer, he may find opportunity to speak the words of life. And he can soothe and uplift the mind of the sufferer, by leading him to look to the One who can save to the uttermost all who come to him for salvation. [Cf: The Kress Collection p. 51 para. 01] p. 688, Para. 5, [1897MS].

When the Spirit of God works on the mind of the afflicted one, leading him to inquire for truth, let the physician work for the precious soul as Christ would work for it. *Do not urge upon him any special doctrine, but point him to Christ as the sin-pardoning Saviour*. Angels of God will impress the mind. Some will refuse to be illuminated by the light which God would let shine into the chambers of the mind and into the soul temple: but many will respond to the light, and from these minds deception and error in its various forms will be swept away. [Cf: The Kress Collection p. 51 para. 02] p. 688, Para. 6, [1897MS].

Every opportunity of working as Christ worked should be carefully improved. The physician should talk of the words of healing wrought by Christ, of His tenderness and love. He should believe that Jesus is his companion, close by his side. "We are laborers together with God." 1 Cor. 3:9. Never should the physician neglect to direct the minds of his patients to Christ. If he has the Saviour abiding in his own heart, his thoughts will ever be directed to the great Healer of soul and body. He will lead the minds of sufferers to Him who can restore, who when on earth restored the sick to health, and healed the soul as well as the body, saying, "Son, thy sins be forgiven thee." Mark 2:5. [Cf: The Kress Collection p. 51 para. 03] p. 688, Para. 7, [1897MS].

Never should familiarity with suffering cause the physician to become careless or unsympathetic. In cases of dangerous illness, the afflicted one feels that he is at the mercy of the physician. He looks to that physician as his only hope, and that physician should ever point the trembling soul to One who is greater than himself, even the Son of God, who gave His life to save him from death, who pities the sufferer, and who by His divine power will give skill and wisdom to all who ask Him. [Cf: The Kress Collection p. 51 para. 04] p. 689, Para. 1, [1897MS].

When the patient knows not how his case will turn is the time for the physician to impress the mind. He should not do this with a desire to distinguish himself, but that he may point the soul to Christ as a personal Saviour. If the life is spared, there is a soul for that physician to watch for. The patient feels that the physician is the very life of his life. And to what purpose should all this weight of confidence be employed? Always to win a soul to Christ and magnify the power of God. [Cf: The Kress Collection p. 51 para. 05] p. 689, Para. 2, [1897MS].

When the crisis has passed, and success is apparent, be the patient a believer or an unbeliever, let a few moments be spent with him in prayer. Give expression to your thankfulness for the life that has been spared. The physician who follows such a course carries his patient to the One upon whom he is dependent for life. Words of gratitude may flow

from the patient to the physician: for through God he has bound his life up with his own: but let the praise and thankfulness be given to God, as to One who is present, though invisible. [Cf: The Kress Collection p. 51 para. 06] p. 689, Para. 3, [1897MS].

On the sickbed Christ is often accepted and confessed, and this will be done oftener in the future than it has been in the past, for a quick work will the Lord do in the world. Words of wisdom are to be on the lips of the physician, and Christ will water the seed sown causing it to bring forth fruit unto eternal life. [Cf: The Kress Collection p. 52 para. 01] p. 689, Para. 4, [1897MS].

Our Sanitariums are to be a blessing to high and low, rich and poor. Men and women are brought together in these institutions, and they become acquainted with one another. They learn to sympathize with their fellow-sufferers, and thus the partition wall between man and his fellowmen is broken down. Those who visit the sanitarium are to be taught the power of God in the restoration of the sick. This will make an impression on the mind that God is in the place. [Cf: The Kress Collection p. 52 para. 02] p. 689, Para. 5, [1897MS].

It is God's purpose that those who visit our health institution shall become acquainted with the third angel's message. Though doctrinal subjects are not to be urged upon the sick, yet if these truths are lived out, the Spirit of God will bring conviction to hearts, and the faithful guardian of souls will understand when the opportunity has come to present the special truth for this time. [Cf: The Kress Collection p. 52 para. 03] p. 689, Para. 6, [1897MS].

We lose the most precious opportunities by neglecting to speak a word in season. Too often a precious talent that ought to produce a thousand fold is left unused. If the golden privilege is not watched for, it will pass. Something was allowed to prevent the physician from doing his appointed work as a minister of righteousness. [Cf: The Kress Collection p. 52 para. 04] p. 689, Para. 7, [1897MS].

There are none too many godly physicians to minister in their profession. There is much work to be done, and ministers and doctors are to work in perfect union. Luke, the writer of the Gospel that bears his name, is called the beloved physician, and those who do a work similar to that which he did are living out the gospel. [Cf: The Kress Collection p. 52 para. 05] p. 690, Para. 1, [1897MS].

Our camp meetings should have the labors of medical men. These should be men of wisdom and sound judgment, men who respect the ministry of the word, and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel in perfect harmony with power to condemn sin and exalt righteousness. [Cf: The Kress Collection p. 52 para. 06] p. 690, Para. 2, [1897MS].

Countless are the opportunities of the physician for warning the impenitent, cheering the disconsolate and hopeless and wisely prescribing for the health of mind and body. As he thus instructs the

people in the principles of true temperance, and as a guardian of souls gives advice to those who are mentally and physically diseased, the physician is acting his part in the great work of making ready a people prepared for the Lord. This is what medical missionary work is to accomplish in its relation to the third angel's message. [Cf: The Kress Collection p. 52 para. 07] p. 690, Para. 3, [1897MS].

At our camp meeting practical physicians can give instructions line upon line, precept upon precept, here a little and there a little. These ministers or doctors who do not open their lips to make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them. [Cf: The Kress Collection p. 52 para. 08] p. 690, Para. 4, [1897MS].

Ministers and physicians are to work harmoniously with earnestness to save souls that are becoming entangled in Satan's snare. They are to point men and women to Jesus, their righteousness, their strength, and the health of their countenance, - continually they are to watch for souls. There are those who are struggling with strong temptations, in danger of being overcome in the fight with Satanic agencies. Will you pass these by without offering them assistance? If you see a soul in need of help, engage in conversation with him, even though you do not know him. Pray with him, point him to Jesus. [Cf: The Kress Collection p. 53 para. 01] p. 690, Para. 5, [1897MS].

This work belongs just as surely to the doctor as to the minister. By public and private effort the physician should seek to win souls to Christ. [Cf: The Kress Collection p. 53 para. 02] p. 690, Para. 6, [1897MS].

In all our enterprises and in all our institutions God is to be acknowledged as the great Master Worker. The physicians are to stand as his representatives. The medical fraternity have made many reforms, and they should rise still higher. Those who hold the lives of human beings in their hands should be educated, refined, sanctified. Then will the Lord work through them in mighty power to glorify his name. He will reveal Himself as the Healer of the body and the soul. [Cf: The Kress Collection p. 53 para. 03] p. 690, Para. 7, [1897MS].

Dangers and Duties of the Physicians and the Medical Missionary The fourth chapter of the Epistle to the Ephesians contains lessons given us by God. In this chapter one speaks under the inspiration of God, one to whom in holy vision God had given instruction. He describes the distribution of God's gifts to his workers, as saying: [Cf: The Kress Collection p. 53 para. 04] p. 691, Para. 1, [1897MS].

"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 fulness of Christ:" Eph. 4:11-13. Here we are shown that God gives to every man his work, and in doing this work man is fulfilling his part of God's great plan. [Cf: The Kress Collection p. 53 para. 05] p. 691, Para. 2, [1897MS].

This lesson should be carefully considered by our physicians and

medical missionaries,- God establishes his instrumentalities among a people who recognize the laws of the divine government. The sick are to be healed through the combined effort of the human and divine. Every gift, every power, that Christ promised his disciples, he bestows upon those who will serve him faithfully. And he who gives mental capabilities, and who entrusts talents to the men and women who are his by creation and by redemption, expects that these talents and these capabilities shall be increased by use. Every talent must be employed in blessing others, and thus bringing honor to God. But physicians have been led to suppose that their capabilities were their own individual property: the powers given them for God's work they have used in branching out into lines of work to which God has not appointed them. [Cf: The Kress Collection p. 53 para. 06] p. 691, Para. 3, [1897MS].

Satan works every moment to find an opportunity for stealing in. He tells the physician that his talents are too valuable to be bound up among Seventh-day Adventists, that if he were free, he could do a large work. The physician is tempted to feel that he has methods which he can carry independent of the people for whom God has wrought that he might place them above every other people on the face of the earth. But let not the physician feel that his influence would increase if he should separate himself from this work: Should he attempt to carry out his plans, he would not meet with success. [Cf: The Kress Collection p. 53 para. 07] p. 691, Para. 4, [1897MS].

Selfishness introduced in any degree into ministerial or medical work is an infraction of the law of God. When men glory in their capabilities, and cause the praise of men to flow to finite beings, they dishonor God, and he will remove that in which they glory. The physician connected with our Sanitariums and medical missionary work have by God's providence been bound to this people, whom he has commanded to be a light to the world. Their work is to give all that the Lord has given them -- to give, not as one influence among many, but as the influence through God to make effective the truth for this time. [Cf: The Kress Collection p. 54 para. 01] p. 691, Para. 5, [1897MS].

God has committed to us a special work, a work that no other people can do. He has promised us the aid of the Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us: but this heavenly current is turned aside by our many diversions from the straightforward path marked out by Christ. Man's disregard of the Lord's instruction robs us of the strength he longs to impart. [Cf: The Kress Collection p. 54 para. 02] p. 691, Para. 6, [1897MS].

Physicians are not to suppose that they can compass the world by their plans and efforts. God has not set them to embrace so much with their own labors merely. The man who invests his powers in many lines of work cannot take in hand the management of a Sanitarium and do it justice. [Cf: The Kress Collection p. 54 para. 03] p. 692, Para. 1, [1897MS].

If the Lord's workers take up lines of work which crowd out that which should be done by them in communicating light to the world, God does not receive through their labors the glory that should accrue to His holy name. When God calls a man to do a certain work in His cause He does not also lay upon him burdens that other men can and should bear.

The Lord does not want the minds of His responsible men strained to the utmost point of endurance by taking up many lines of work. All these lines may be essential: but God apportions to every man his duty according to his wisdom. If the worker does not take up his appointed work, that which the Lord sees is the very thing he is fitted to do, he is neglecting duties which, if properly executed, would result in the promulgation of the truth, and would prepare men for the great crisis before us. [Cf: The Kress Collection p. 54 para. 04] p. 692, Para. 2, [1897MS].

God cannot give in greatest measure either physical or mental power to those who gather to themselves burdens which He has not appointed. When men take upon themselves such responsibilities, however good the work may be, their physical strength is overtaxed, their minds become confused, and they cannot attain the highest success. [Cf: The Kress Collection p. 54 para. 05] p. 692, Para. 3, [1897MS].

Physicians in our institutions should not engage in numerous enterprises, and thus allow the work which should stand upon right principles and exert a world-wide influence, to flag. God has not set his co-laborers to embrace so many things, to make such large plans that they fail in their allotted place of accomplishing the great good He expects them to do in diffusing light to the world, in drawing men and women to where He is leading by His supreme wisdom. [Cf: The Kress Collection p. 54 para. 06] p. 692, Para. 4, [1897MS].

The enemy has determined to counterwork the designs of God to benefit humanity in revealing to them what constitutes true medical missionary work. So many interests have been brought in that the workers cannot do all things according to the pattern shown in the mount. I have been instructed that the work appointed to physicians is enough for them to do, and what the Lord required of them was to link up closely with the gospel missionaries and do their work with faithfulness. He has not asked our physicians to embrace so large and varied a work as some have undertaken. He has not made it the special work of our physicians to go into the worst dens of iniquity in our large cities. The Lord does not require impossibilities of men. The work which He gave to our physicians was to symbolize to the world the ministry of the gospel in medical missionary work. The Lord does not lay upon His people all the burden of laboring for a class so hardened by sin that many of them will neither be benefited themselves nor benefit others. If there are men who can take up the work of laboring for the most degraded, if God lays upon them a burden to labor for the masses in various ways, let these go forth and gather from the world the means required for doing this work. Let them not depend on the means which God intends shall sustain the work of the third angel's message. [Cf: The Kress Collection p. 55 para. 01] p. 692, Para. 5, [1897MS].

Our sanitariums need the power of brain and heart of which they are being robbed by another line of work. Everything that Satan can do he will do to multiply the responsibilities of our physicians, for he knows that this means weakness instead of strength to the institutions with which they are connected. [Cf: The Kress Collection p. 55 para. 02] p. 693, Para. 1, [1897MS].

Great consideration must be exercised in the work which we undertake. We are not to take large burdens in the care of infant children. This

work is being done by others. We have a special work in caring for and educating the children more advanced in years. Let families who can do so, adopt the little ones, and they will receive a blessing in so doing. But there is a higher and more important work to engage the attention of our physicians in educating those who have grown up with deformed characters. The principles of health reform must be brought before parents. They must be converted, that they may work as missionaries in their own homes. This work our physicians have done and can still do if they will not sacrifice themselves by carrying such large responsibilities. [Cf: The Kress Collection p. 55 para. 03] p. 693, Para. 2, [1897MS].

The head physician in any institution holds a difficult position and he should keep himself free from minor responsibilities: for these will give him no time to rest. He should have sufficient help: for he has trying work to perform. He must bow in prayer with the suffering ones, and lead his patients to the great Physician. If as a humble suppliant he seeks God for wisdom to deal with each case, his strength and influence will be greatly increased. [Cf: The Kress Collection p. 55 para. 04] p. 693, Para. 3, [1897MS].

Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says, "Without me ye can do nothing." John 15:5. He came to our world to show men how to do the work given them by God, and He says 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 the heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Why is Christ's yoke easy and His burden light? Because He bore the weight of it upon the cross of Calvary. [Cf: The Kress Collection p. 55 para. 05] p. 693, Para. 4, [1897MS].

Personal religion is essential for every physician if he would be successful in his work for the sick. He needs a power greater than his own intuition and skill. God desires physicians to link up with Him, and know that every soul is precious in His sight. He who depends upon God, realizing that He alone who made man knows how to direct, will not fail in his appointed work, as a healer of bodily infirmities, or as physician of the souls for whom Christ gave His life. [Cf: The Kress Collection p. 55 para. 06] p. 693, Para. 5, [1897MS].

One who bears the heavy responsibilities of the physician needs the prayers of the gospel minister, and he should be linked, soul, body and mind, with the truth of God. Then he can speak a word in season to the afflicted. He can watch for souls as one who must give an account. He can present Christ as the Way, the Truth, and the Life. The Scriptures come clearly to his mind, and he speaks as one who knows the value of the souls with whom he is dealing. [Cf: The Kress Collection p. 56 para. 01] p. 693, Para. 6, [1897MS].

Conforming to the World The Lord Jesus 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. Christ's words made an impression on the minds of His hearers. Many of them, though not clearly comprehending His instruction, were moved by deep conviction to say decidedly, "Never man spake like this man." John 7:46. The disciples did not always understand the lessons which Christ wished to convey by parables, and

when the multitude had gone away, they would ask Him to explain His words. He was ever ready to lead them to a perfect understanding of His word and His will; for from them, in clear, distinct lines, truth was to go forth to the world. [Cf: The Kress Collection p. 56 para. 02] p. 694, Para. 1, [1897MS].

At times Christ reproached His disciples with the slowness of their comprehension. He placed in their possession truths of which they little suspected the value. He had been with them a long time, giving them lessons in clear lines, but their previous religious education, the erroneous interpretations which they had heard the Jewish teachers place on the Scriptures, kept their minds clouded. Christ promised them that He would send them His Spirit, who would recall His words to their minds as forgotten truths. "He shall teach you all things," Christ said, "and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. [Cf: The Kress Collection p. 56 para. 03] p. 694, Para. 2, [1897MS].

The way in which the Jewish teachers explained the Scriptures, their endless repetition of maxims and fiction, called forth from Christ the words, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." They performed in the temple courts their round of duties. They offered sacrifices typifying the great Sacrifice, saying by their ceremonies, "Come, my Saviour," yet Christ, the One whom all these ceremonies represented, was among them, and they would not recognize or receive Him. The Saviour declared, "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9. [Cf: The Kress Collection p. 56 para. 04] p. 694, Para. 3, [1897MS].

Christ is saying to His servants today as He said to His disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." But men are as slow now to learn the lesson as in Christ's day. God has given His people warning after warning, but the customs, habits, and practises of the world have had so great power on the minds of His professed people that His warnings have been disregarded. [Cf: The Kress Collection p. 56 para. 05] p. 694, Para. 4, [1897MS].

Those who act a part in God's great cause are not to follow the example of worldlings. The voice of God is to be heeded. He who depends upon men for strength and influence leans upon a broken reed. [Cf: The Kress Collection p. 57 para. 01] p. 694, Para. 5, [1897MS].

Depending upon men has been the great weakness of the church. Men have dishonored God by failing to appreciate His sufficiency, by coveting the influence of men. Thus Israel became weak. The people wanted to be like the other nations of the world, and they asked for a king. They desired to be guided by human power which they could see, rather than by the divine, invisible power that till then had led and guided them, and had given them victory in battle. They made their own choice, and the result was seen in the destruction of Jerusalem and the dispersion of the nation. [Cf: The Kress Collection p. 57 para. 02] p. 694, Para. 6, [1897MS].

We cannot put confidence in any man, however learned, however elevated he may be, unless he holds the beginning of his confidence in God firm

unto the end. What must have been the power of the enemy upon Solomon, a man whom Inspiration has thrice called the beloved of God, and to whom was committed the great work of building the temple. In that very work Solomon made an alliance with idolatrous nations. And through his marriages he bound himself up with heathen women. Through their influence he in his later years forsook the temple of God to prepare groves for their idols. [Cf: The Kress Collection p. 57 para. 03] p. 695, Para. 1, [1897MS].

So now, men set aside God as not sufficient for them. They resort to worldly men for recognition, and think that by means of the influence gained from the world they can do some great thing. But they mistake. By leaning on the arm of the world instead of the arm of God, they turn aside the work which God desires to accomplish through His chosen people. [Cf: The Kress Collection p. 57 para. 04] p. 695, Para. 2, [1897MS].

When brought in contact with the higher classes of society, let not the physician feel that he must conceal the peculiar characteristics which sanctification through the truth gives him. The physicians who unite with the work of God are to cooperate with God as His appointed instrumentalities: they are to give all their power and efficiency to magnifying the work of God's command-keeping people. These who in their human wisdom try to conceal the peculiar characteristics that distinguish God's people from the world will lose their spiritual life, and will no longer be upheld by His power. [Cf: The Kress Collection p. 57 para. 05] p. 695, Para. 3, [1897MS].

Never let the idea be entertained that it is essential to make an appearance of being wealthy. There will be a strong temptation to do this, with the thought that it will give influence. But I am instructed to say that it will have just the opposite effect. [Cf: The Kress Collection p. 57 para. 06] p. 695, Para. 4, [1897MS].

All who seek to uplift themselves by conforming to the world set an example that is misleading. God recognizes as His those only who are to understand that their power lies in their meekness and lowliness of heart. God will honor those who make Him their dependence. [Cf: The Kress Collection p. 57 para. 07] p. 695, Para. 5, [1897MS].

The style of a physician's dress, his equipage, his furniture, weigh not one jot with God. He cannot work by His Holy Spirit with those who try to compete with the world in dress and display. He who follows Christ must deny himself and take up his cross. [Cf: The Kress Collection p. 57 para. 08] p. 695, Para. 6, [1897MS].

The Physician who loves and fears God will need to make no outward display in order to distinguish himself: for the Sun of Righteousness is shining in his heart and is revealed in his life, and this distinguishes him. When men work in Christ's lines, they will be living epistles, known and read of all men. Through their example and influence men of wealth and talent will be turned from the cheapness of material things and lay hold on eternal realities. The greatest respect will ever be shown to the physician who reveals that he receives his directions from God. Nothing will work so powerfully for the advancement of God's instrumentality as for those connected with it to stand steadfast as His faithful servants. [Cf: The Kress Collection p.

57 para. 09] p. 695, Para. 7, [1897MS].

It is God's plan that even worldly people who come to our sanitariums shall have a sense of security while there, because they are in a place where prayer is offered to God. They are to see that here is in the world a people who possess talent and knowledge, yet who are not vain and self-exalted. [Cf: The Kress Collection p. 58 para. 01] p. 696, Para. 1, [1897MS].

The physician will find that it is for his present and eternal good to follow the Lord's way of working for suffering humanity. The mind that God has made He can mould without the power of man, but He honors men by asking them to co-operate with Him in this great work. [Cf: The Kress Collection p. 58 para. 02] p. 696, Para. 2, [1897MS].

Many regard their own wisdom as sufficient, and they arrange things according to their own judgment, thinking to bring about wonderful results. But if they would depend on God and not on themselves, they would receive heavenly wisdom. Those who are so engrossed with their work that they cannot find time to press their way to the throne of grace and obtain counsel from God, will surely turn the work into wrong channels. Our strength lies in our union with God through His only begotten Son, and in our union with one another. [Cf: The Kress Collection p. 58 para. 03] p. 696, Para. 3, [1897MS].

The surgeon most truly successful is he who loves God, who sees God in His created work, and worships Him as he traces His wise arrangement in the human organism. The most successful physician is he who fears God from his youth, as did Timothy, who feels that Christ is his constant companion, a friend with whom he can always commune. Such a physician would not change his position for the highest office the world can give. He is more anxious to honor God and secure His approval than to secure patronage and honor from the great men of the world. [Cf: The Kress Collection p. 58 para. 04] p. 696, Para. 4, [1897MS].

Prayer Every sanitarium established among Seventh-day Adventists should be made a Bethel. All who are connected with this branch of the work should be consecrated to God. Those who minister to the sick, who perform delicate, grave operations, should remember that one slip of the knife, one nervous tremor, and a soul may be launched into eternity. They should not be allowed to take so many responsibilities that they have no time for special seasons of prayer. By earnest prayer they should acknowledge their dependence upon God. Only through a sense of God's pure truth in the mind and heart, only through the calmness and strength, which He alone can impart, are they qualified to perform those critical operations which mean life or death to the afflicted ones. [Cf: The Kress Collection p. 58 para. 05] p. 696, Para. 5, [1897MS].

The physician who is truly converted will not gather to himself responsibilities that interfere with his work for souls. Since without Christ we can do nothing, how can a physician or a medical missionary engage successfully in his important work without earnestly seeking the Lord in prayer? Prayer and a study of the Word brings life and health to the soul. [Cf: The Kress Collection p. 58 para. 06] p. 696, Para. 6, [1897MS].

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. But He requires that the people who engage in His service shall keep their minds ever directed to Him. Every day they should have time for reading the word of God and for prayer. Every officer and every soldier under the command of the God of Israel needs time in which to consult with God and seek His blessing. If the worker allows himself to be drawn away from this, he will lose his spiritual power. Individually we are to walk and talk with God: then the sacred influence of the gospel of Christ will appear in all its preciousness. [Cf: The Kress Collection p. 59 para. 01] p. 696, Para. 7, [1897MS].

A work of reformation is to be carried on in our institutions. Physicians, workers, nurses, are to realize that they are on probation, on trial for their present life, and for that life which measures with the life of God. We are to put the stretch every faculty, every nerve and muscle, in order to bring saving truth to the attention of suffering humanity. This work must be carried on in connection with the work of saving the sick. Then the work will stand forth before the world in the strength which God designs it shall have. Through the influence of sanctified workers the truth will be magnified. It will go forth as a lamp that burneth. [Cf: The Kress Collection p. 59 para. 02] p. 697, Para. 1, [1897MS].

Exorbitant Fees Honesty, integrity, justice, mercy, love, compassion, and sympathy are embraced in medical missionary work. In all this work the religion of the Bible is to be practised. The Lord does not want anyone to labor as His representative who follows the wrong customs and practice of worldly physicians in treating suffering humanity. Our physicians need to reform in the matter of making high charges for critical operations. And the reform should extend farther than this. Often an exorbitant fee is charged for even small services, because physicians are supposed to be governed in their charges by the practices of worldly physicians. There are those who follow worldly policy in order to accumulate means, as they say, for God's service. But God does not accept such offerings. He says, "I hate robbery for burnt offering." Isa. 61:8. Those who deal unjustly with their fellow-men while professing to believe My word, I will judge for thus misrepresenting Me. [Cf: The Kress Collection p. 59 para. 03] p. 697, Para. 2, [1897MS].

As those things were presented before me, my Teacher said, "The institutions that depend upon God and receive His co-operation must ever work according to the principles of the law of God." To charge a large sum for a few moments work is not just and right. Physicians who are under the discipline of the greatest Physician the world ever knew must let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received. [Cf: The Kress Collection p. 59 para. 04] p. 697, Para. 3, [1897MS].

When our sanitariums are conducted as they should be, a large medical missionary work will be done. Every worker will do his work in such a way and with such a spirit that he will shine as a light in the world. [Cf: The Kress Collection p. 59 para. 05] p. 697, Para. 4, [1897MS].

God calls for the doing of practical, Christ-like work. The patients who come to our sanitariums are to see carried out the principles laid down in the fifty-eighth chapter of Isaiah. Those who have accepted the

truth are to practise it because it is the truth. In the work of God in our institutions the truth is to be preserved in all its sacred influence. [Cf: The Kress Collection p. 59 para. 06] p. 697, Para. 5, [1897MS].

The medical practitioner should in all places keep his religious principles clear and untarnished. Truth should be paramount in his practice. He is to use his influence as a means of cleansing the soul by the healing beams of the Sun of Righteousness. When a time comes that physicians cannot do this, the Lord would have no more medical institutions established among Seventh-day Adventists. [Cf: The Kress Collection p. 60 para. 01] p. 697, Para. 6, [1897MS].

The Tithe The men connected with the institutions of God's appointment should be careful to acknowledge God in all their ways. They are to show that to Him they owe their intellect and all their capabilities. As did Abraham, they are to pay tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it, is to rob God. Everyone should freely, willingly, and gladly bring tithes and offerings into the storehouse of the Lord. In so doing he will receive a blessing. There is no safety in withholding from God His own portion. [Cf: The Kress Collection p. 60 para. 02] p. 698, Para. 1, [1897MS].

The Lord 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. 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." Mal. 3:8-12. [Cf: The Kress Collection p. 60 para. 03] p. 698, Para. 2, [1897MS].

Observance of the Sabbath Let no man, because he is a physician, feel at liberty to do those things which God has forbidden. He should not travel on the Sabbath unless this is a necessity in order to relieve suffering humanity. He should plan his work so as to obey God's requirements. The Lord says, "Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations." Ex. 31:13. When there is real suffering to be alleviated, it is not a desecration of the Sabbath for physicians to travel upon it: but unimportant cases should be deferred. God sanctified and blessed the seventh day, and it is to be kept as His sacred memorial. [Cf: The Kress Collection p. 60 para. 04] p. 698, Para. 3, [1897MS].

God created the world in six days, and rested upon the seventh. Therefore, He declares, "the children of Israel shall keep the Sabbath throughout their generations, for a perpetual covenant." Ex. 31:16. Those who keep God's commandments may claim the promises contained in Isa. 58:11-14. [Cf: The Kress Collection p. 60 para. 05] p. 698, Para. 4, [1897MS].

The instruction given in this chapter is full and decided. Those who

refrain from labor on the Sabbath may claim divine comfort and consolation. Shall we not believe God? Shall we not call holy the day which He calls holy? Man should not be ashamed to acknowledge as sacred that which God calls sacred. He should not be ashamed to do that which God has commanded. Obedience will bring him a knowledge of what constitutes true sanctification. [Cf: The Kress Collection p. 60 para. 06] p. 698, Para. 5, [1897MS].

Let there be no robber of God in tithes and offerings, no desecration of God's holy time. Man is not to do his own pleasure on God's day. He has six days in which to work at secular business, and God claims the seventh as His own. "In it," He says, "thou shalt not do any work." Ex. 20:10. The servant of God will call sacred that which the Lord calls sacred. Thus he will show that he has chosen the Lord as his leader. The Sabbath was made for man in Eden when the morning stars sang together, and all the sons of God shouted for joy. God has placed it in our charge. Let us keep it pure and holy. [Cf: The Kress Collection p. 61 para. 01] p. 698, Para. 6, [1897MS].

The Importance of Obedience Subtle, dangerous temptations will come to the physicians who believe the truth for these last days. That which would be condemned in a worker of another class is supposed to be admissible in a physician. Thus a multitude of sins are covered up, sins which are registered in the books of heaven as a departure from Bible principles. These temptations the physician may resist if he understands his peril and stands fast by his Saviour. If true to the word of God, we are on the side of Christ, on the side of the loyal, holy angels: we stand under the shield of Omnipotence. Of whom, then, should we be afraid? [Cf: The Kress Collection p. 61 para. 02] p. 699, Para. 1, [1897MS].

There are those who cannot appreciate the gospel of Christ sufficiently to practice it in every line of their work. These will criticize. Those who are superficial and selfish do not know God or Jesus Christ by an experimental knowledge, and they are always faithless. In their eyes small obstructions appear as mountains. There is always a lion in the way. [Cf: The Kress Collection p. 61 para. 03] p. 699, Para. 2, [1897MS].

The Lord requires truth in the inward parts. He will give the Holy Spirit to all who ask Him in faith. He calls for men to act as gospel ministers, to act as physicians, whom no flattery can cause to swerve from the truth. Ministers and doctors are to be under the rule of God. He in whose heart the Spirit of God bears rule, will follow the example of Christ. The life, the character, will be so Christ-like that it will roll back the unjust reproach from the pure truth of Christ. [Cf: The Kress Collection p. 61 para. 04] p. 699, Para. 3, [1897MS].

There must be no failure in God's work. Every thought, every plan, must be in harmony with God's expressed will. He is our Creator, our Redeemer, our Counsellor; He is to be the first, and last and best in everything. [Cf: The Kress Collection p. 61 para. 05] p. 699, Para. 4, [1897MS].

In obedience to the commandments of God the soul will receive the best of everything. Every blessing may be enjoyed with the favor of God when heart, mind, and life are consecrated to His service. If men would

accept Christ, and see the binding claims of the law of God, they would not take a neutral position, but would stand out in full confidence, and say, The Lord is my helper. He is the only true God, and Jesus Christ whom He has sent is the supreme and everlasting Good. Thus they would secure for themselves the grand promises of God. [Cf: The Kress Collection p. 61 para. 06] p. 699, Para. 5, [1897MS].

This is an individual work. Every worker in God's cause should strive to become more and more efficient. There must be no careless disregard of God's expressed will. The laborer together with God must live by every word that proceedeth out of the mouth of God. Let us individually draw nigh to the mount that we may understand what the Lord commands, and then obey. [Cf: The Kress Collection p. 61 para. 07] p. 699, Para. 6, [1897MS].

Correct School Discipline We had in the school in Melcourne unruly students, who were disposed to disregard the instructions given from the word of God, and by their course of action betrayed sacred trusts. The Lord looked down from heaven on them, and beheld their deceptive practices, and their false denial of their actions. They were labored for faithfully; but they were altogether too near the city, and temptations were constantly arising. They forgot to be true and loyal to God's holy law. They transgressed His commandments; they were infatuated, and revealed as students that they had not moral integrity to be true. There seemed to be a Satanic agency at work to discourage the teachers and demoralize the school. Some acting as teachers did not exert a correct influence. When every jot of influence should have been placed on the side of discipline and order, these teachers, though knowing all the trials that disorderly students were bringing on the principal and his co-workers, who were burdened and oppressed, and who were seeking the Lord most earnestly, showed sympathy for the ones who were serving the enemy most earnestly. The students - the wrong-doers, knew this. A few took courage to brave out their wrong course of action, until it was brought home so strongly to them that they acknowledged that they had disobeyed the rules of the school, and had then tried to hide behind falsehood. [Cf: The Kress Collection p. 62 para. 01] p. 699, Para. 7, [1897MS].

The school faculty held private consultations to consider what was best to be done. There was a voice in these councils that tried to counter-work the plans introduced to keep discipline and order. By this sympathizing voice indiscrete words were dropped to the students in reference to the matters under consideration in the council. This was and will be oft repeated, a betrayal of sacred trust. These things were caught up by the students. They thought that such a teacher was all right; that she was a clever teacher. She would have sympathy for the wrongdoer. Thus the hands of these carrying a heavy load were not strengthened, but weakened. The efforts made to repress evil were looked upon as harsh and uncharitable. "Young folks must have their jolly times" was repeated, with other insipid speeches. A word dropped here and a word there left its baleful impression, and the wrongdoers knew that there were those in the school who did not think that their course of deception and falsehood was a great sin. But to continually take up the cause of the wrongdoer, making of no account his departure from righteousness and truth and steadfast integrity, is a grievous sin against God. [Cf: The Kress Collection p. 62 para. 02] p. 700, Para. 1, [1897MS].

There were those in the school who were carried through the terms of study because they had no means themselves. These should have made every effort to obtain all the advantages possible and thus show their gratitude to God, for the kindness of the friends who had helped them. [Cf: The Kress Collection p. 62 para. 03] p. 700, Para. 2, [1897MS].

When young men and young women are in deed and truth converted, a decided change will be seen by all who have any connection with them. Their frivolity will leave them; the continual desire for amusement and selfish pleasure, the longing for some kind of change, to be in parties and excursions will be no longer seen. [Cf: The Kress Collection p. 62 para. 04] p. 700, Para. 3, [1897MS].

Hear the words of the great Teacher: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." There is no need to be dull and indolent, to live only for common earthly excitement. Light is given to every believer, as well as comfort and sobriety. All may have joy, because of the satisfaction of having Christ as an abiding guest in the soul. [Cf: The Kress Collection p. 62 para. 05] p. 700, Para. 4, [1897MS].

When Christ said to the multitude, 'The bread of God is he which cometh down from heaven, and giveth life unto the world,' some in the multitude said, "Lord, give us more of this bread." The bread of heaven was in their midst, but they did not recognize Him as the bread of life. Jesus then stated plainly, "I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." [Cf: The Kress Collection p. 63 para. 01] p. 700, Para. 5, [1897MS].

This sixth chapter of John contains the most precious and important lessons for all who are being educated in our schools. If they want that education that will endure through time and through eternity, let them bring the wonderful truths of this chapter into their practical lives. The whole chapter is very instructive, and is only faintly understood. We urge students to take in these words of Christ, that they may understand their privileges. The Lord Jesus teaches us what He is to us, and what advantage it will be to us individually to eat His word, realizing that He Himself is the great center of our life. "The words that I speak unto you," He said, "They are spirit, and they are life." [Cf: The Kress Collection p. 63 para. 02] p. 700, Para. 6, [1897MS].

Having Christ in the heart, we have an eye single to the glory of God. We should strive to comprehend what it means to be in complete union with Christ, who is the propitiation for our sins, and for the sins of the whole world, our substitute and surety for the sins before the Lord God of heaven. Our life should be bound up in the life of Christ; we should draw constantly from Him, partaking of Him, the living bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its abundant treasures. When this is in truth the experience of the Christian, there is seen in his life freshness, a simplicity, humility, meekness, and lowliness of heart, that show all with whom he associates that he has been with Jesus, and learned of Him. [Cf: The Kress Collection p. 63 para. 03] p. 701, Para. 1, [1897MS].

This experience gives every teacher the very qualifications that will make him a representative of Christ Jesus. The methods of Christ's teachings will, if followed, give a force and directness to his communication and to his prayers. His witness for Christ will not be a narrow, tame, lifeless testimony, but will be like plowing up the field, quickening the conscience, opening the heart and preparing it for the seeds of truth. [Cf: The Kress Collection p. 63 para. 04] p. 701, Para. 2, [1897MS].

None who deal with the youth should be iron-hearted, but affectionate, tender, pitiful, courteous, winning, and compassionate; yet they should know that reproof must be given, and that even rebuke must be spoken to cut off some evildoing. Encourage the youth to glorify God by giving expression to their gratitude to the Lord for all His mercies. Let their thanks be spoken often in the heart and with the voice, and let self-denial and self-sacrifice be shown, if those who claim to be Christ's disciples will have eternal life. "I will raise him up at the last day," Christ says, "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." [Cf: The Kress Collection p. 63 para. 05] p. 701, Para. 3, [1897MS].

"As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." How many have experienced this? How many realize the true meaning of these words? Will we individually seek to understand the word of God, and practice it? This word, believed, is to every truly converted soul, the free gift of grace. It cannot be bought with money. We should continually realize that we do not deserve grace because of our merit; for all that we have is God's gift. He says to us, "Freely ye have received, freely give." [Cf: The Kress Collection p. 63 para. 06] p. 701, Para. 4, [1897MS].

The atmosphere of unbelief is heavy and oppressive. The giddy laugh, the jesting, and joking, sickens the soul that is feeding on Christ. Cheap, foolish talk is painful to Him. With a humble heart read carefully 1 Peter 1:13-18. Those who enjoy talking should see that their words are select and well chosen. Be careful how you speak. Be careful how you represent the religion you have accepted. You may feel it no sin to gossip and talk nonsense, but this grieves your Saviour, and saddens the heavenly angels. [Cf: The Kress Collection p. 64 para. 01] p. 701, Para. 5, [1897MS].

What testimony does Peter bear? "Wherefore laying aside all malice, and all guile, and hyprocrisies, 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 ye have tasted that the Lord is gracious." Here again the same principle is brought out distinctly. No one need make a mistake. If as new born babes you desire the sincere milk of the word, that you may grow thereby, you will have no appetite to partake of a dish of evil speaking, that all such food will be at once rejected, because those who have tasted that the Lord is gracious cannot partake of a dish of nonsense, and folly, and backbiting. They will say decidedly, "Take this dish away. I do not want to eat such food." It is not the bread from heaven. It is eating and drinking the very spirit of the devil; for it is his business to be an accuser of the brethren. [Cf: The Kress Collection p. 64 para. 02] p. 701, Para. 6, [1897MS].

It is best for every soul to closely investigate what mental food is served up for them to eat. When those come to you who live to talk and who are all armed and equipped to say, "Report, and we will report it," stop and think if the conversation will give spiritual help, spiritual efficiency, that in spiritual communication you may eat the flesh and drink the blood of the Son of God, "to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." These words express much. We are not to be tattlers, or gossipers or tale bearers; we are not to bear false witness. We are forbidden by God to engage in trifling, foolish conversation, in jesting, in joking, or speaking any idle words. We must give an account of what we say to God. We will be brought into judgment for our hasty words, that do no good to the speaker or the hearer. Then let us all speak words that will tend to edification. Remember that you are of value with God. Allow no cheap, foolish talk, or wrong principles to compose your Christian experience. [Cf: The Kress Collection p. 64 para. 03] p. 702, Para. 1, [1897MS].

"Chosen of God and precious." Consider, every one who names the name of Christ, have you tasted that the Lord is gracious? Has this been an actual part of your experience, represented in John 6 as eating the flesh and drinking the blood of the Son of God? As new born babes are you learning to desire the sincere milk of the word that you may grow thereby? Have you at any time in your life been truly converted? Have you been born again? If you have not, then it is time for you to obtain the experience that Christ told one of the chief rulers that he must have. "Ye must be born again," He said, "Except a man be born again he cannot see the kingdom of God." That is, he cannot discern the requirements essential to having a part in that spiritual kingdom. "Marvel not that I say unto thee, ye must be born again." If you open your minds to the entrance of God's word, with a determination to practice that word, light will come; for the word gives understanding to the simple. [Cf: The Kress Collection p. 64 para. 04] p. 702, Para. 2, [1897MS].

This is the very education that every student needs. When this is obtained, if they are converted, the frivolous life they have heretofore lived will change. The universe and heaven will look upon characters that have been transformed. The frivolous, common level will be forsaken and their feet will be placed upon the first round of the ladder, which is Christ Jesus. They will mount step by step, one round after another, heavenward. Christ will be revealed in their spirit, their words, and in their actions. [Cf: The Kress Collection p. 65 para. 01] p. 702, Para. 3, [1897MS].

"Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Will teachers and students study this representation, and see if they are in that class who, through the abundant grace given, are obtaining an experience which is in harmony with the real, genuine experience that every child of God must have if he enters the higher grade. [Cf: The Kress Collection p. 65 para. 02] p. 702, Para. 4, [1897MS].

When Nicodemus came to Jesus, Christ laid before him the conditions of divine life, teaching him the very alphabet of conversion. Nicodemus

asked, "How can these things be? Art thou a master in Israel?" Christ answered, 'And knowest not these things?' This question might be addressed to many who are holding positions of responsibility as teachers, but who have neglected the work essential for them to do, before they are qualified to be teachers. If Christ's words were received into the soul, there would be a much higher intelligence, and much deeper spiritual knowledge of what constitutes one a disciple and a sincere follower of Christ. When the test and trial comes to every soul, there will be apostasies, traitors, heady, highminded, and self-sufficient men, who will turn away from the truth, making shipwreck of the faith. Why? - because they did not dig deep and make their foundation sure. They were not riveted to the eternal book. When the words of the Lord, through His chosen messengers, are brought to them, they murmur, and think that the way is made too strait. Like those who were thought to be the disciples of Christ, but who were displeased with His words, and walked no more with Him, they will turn away from Christ. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." What is the drawing? - "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." There are men that hear, and not learn the lessons as diligent students. They have a form of godliness, but are not believers. They know not the truth by practice. They receive not the engrafted word. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." He did not perceive the impression made upon his mind when comparing his course of action with the great moral looking-glass. He did not see his defects of character. He did not reform, and forgetting all about the impression made, he went not God's way, but, "His way," continuing to be unreformed. [Cf: The Kress Collection p. 65 para. 03] p. 702, Para. 5, [1897MS].

Here is the only correct way for each human being to do if he would have a safe all-round experience: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, (For there is a work to be done that is neglected at the peril of the soul) this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 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." Carry this out, as a test of pure and undefiled religion and the blessing of the Lord will surely follow. [Cf: The Kress Collection p. 65 para. 04] p. 703, Para. 1, [1897MS].

"Wherefore it is contained in the Scripture, behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." Mark the figure represented in verse five: "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Then these lively stones are exerting a tangible, practical influence in the Lord's spiritual house. There they are a holy priesthood performing pure, sacred service. They offer up spiritual sacrifices acceptable to

God. [Cf: The Kress Collection p. 66 para. 01] p. 703, Para. 2, [1897MS].

The Lord will not accept a heartless service, a round of ceremonies that are really Christless. His children must be lively stones in God's building. If all would give themselves unreservedly to God, if they would cease to study and plan for their amusements, for excursions and pleasure loving associations, and would study the words, '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,' they would never hunger and thirst for excitement or change. If it is for our true interest to be spiritual, if the salvation of our soul depends on being riveted on the eternal book, had we not better be engaged in seeking for that which will hold the whole building to the chief corner stone, that we may not be confused and confounded in our faith? [Cf: The Kress Collection p. 66 para. 02] p. 703, Para. 3, [1897MS].

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." All men and youth are appointed to do a separate work. But some stumble at the word of truth. It does not harmonize with their inclinations, and therefore they refuse to be doers of the word. They will not wear Christ's yoke of perfect obedience to the law of God. They look upon this yoke as a burden, and Satan tells them that if they will break away from it they will become as gods, no one shall rule or dictate to them; they will be able to do as they please, and have all the liberty they desire. True, they feel that they have been oppressed and cramped in every way in their religious life, but that religious life was farce. They were appointed to be co-laborers with Jesus Christ and yoking up with Christ was their only chance for perfect rest and freedom. Had they done this, they would never have been confounded. [Cf: The Kress Collection p. 66 para. 03] p. 703, Para. 4, [1897MS].

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth (your own efficiency, and attract attention to yourself, and seek your own glory? No, No.) the praises of him who hath called you (to a distasteful, hard life of bondage?) out of darkness into his marvelous light." [Cf: The Kress Collection p. 66 para. 04] p. 703, Para. 5, [1897MS].

Many who profess to believe in Christ do not wear His yoke. They think that they do, but if they were not deluded and deceived by Satan, they would have thoughts corresponding with their faith, and with the great truths which they profess to believe. They would realize that the words of Christ mean something to them. "If any man will come after me, let him deny himself, and take up his cross, and follow me." If you follow Jesus, you are His disciple: if you follow your own impulses, your own unsanctified heart, you plainly say, I want not thy way, O Lord, but my own way. [Cf: The Kress Collection p. 66 para. 05] p. 704, Para. 1, [1897MS].

We are to take in the situation and decide what is our purpose. I have a deep interest in young men and young women who have enlisted in the army of the Lord. My love for Jesus Christ imbues me with a love for

the soul of all for whom Christ died. The words, "Ye are laborers together with God," mean much. No one can make conditions with God. We are servants of the living God, and all who shall be educated in our schools, are to be trained to be workers. They labor to acquire correct principle. They are to connect with Christ by faith. Thus they can give great satisfaction to the heavenly universe. If each volunteer in the army of the Lord will do his best, God will do the rest. They are to call nothing their own. When striving for the victory they are to strive lawfully. The word is to be their teacher. Unholy ambition will not advance them, for God only can give true wisdom and understanding; but He will not work with Satan. If envy and unholy ambition are cherished, if they wrestle for the victory to obtain human glory, the mind will be filled with confusion. Do your best advance as fast as possible to reach a high standard in spiritual knowledge. Sink self in Jesus Christ, and aim ever to glorify His name. Bear in mind that talent, learning, position, wealth, and influence, are the gifts from God; therefore they should be consecrated to Him. Seek to obtain an education that will qualify you to be wise stewards of the manifold grace of Christ Jesus, servants under Christ to do His bidding. [Cf: The Kress Collection p. 67 para. 01] p. 704, Para. 2, [1897MS].

Let all students seek to take as broad a view as possible of their obligations to God. They are not to look forward to a time after the school term closes, when they will do some large, noted work. But they are to study earnestly how they can commence practicing working their student life by yoking up with Christ. Let every impulse be on the Lord's side. Do not pull down or discourage those who are your teachers. Do not burden their souls by manifesting a spirit of levity and a careless disregard for rules. [Cf: The Kress Collection p. 67 para. 02] p. 704, Para. 3, [1897MS].

Students, you can make this school first class in success by being laborers together with your teachers to help other students, and by zealously uplifting yourself from a cheap, common low standard. Let each see what improvement he can make in conforming his conduct to Bible rules. Those who will seek to be themselves elevated and ennobled are co-operating with Jesus Christ by becoming refined in speech and in temper, under the control of the Holy Spirit. They are yoked up with Jesus Christ. They will not flounce about, and become unruly, and self-caring, studying their own selfish pleasures and satisfaction. They bound all their efforts with Jesus Christ as the messengers of His mercy and to be ministering to others of His grace. [Cf: The Kress Collection p. 67 para. 03] p. 704, Para. 4, [1897MS].

Their hearts throb in unison with Christ's heart. They are one with Christ in spirit, one with Christ in action. They seek to store the mind with the precious treasure of the word of God, that each may do the work appointed him by God, to gather in the bright rays of the Sun of Righteousness, that they may shine unto others. [Cf: The Kress Collection p. 67 para. 04] p. 705, Para. 1, [1897MS].

If you will watch and pray, and make earnest efforts in the right direction, you will be thoroughly imbued with the spirit of Jesus Christ. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Be determined that you will make this school a success; and if you will heed the instruction given in the word of God, you may go forth with a development of

intellectual and moral power that will cause even the angels to rejoice, and God will rejoice over you with singing. If you are under God's discipline, you will secure the harmony and the co-operation of the physical, mental and moral powers, and the fullest development of your God-given faculties. Let not the buoyancy and the lust of youth through manifold temptations make your opportunities and privileges a failure. Day by day put on Christ, and in the brief season of your test and your trial here below, maintain your dignity in the strength of God, as co-workers with the highest agencies during your scholastic life. [Cf: The Kress Collection p. 67 para. 05] p. 705, Para. 2, [1897MS].

All you say, I will not fail. I will not through my influence derive myself or my companions into the hands of the enemy. I will heed the words of the Lord. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Ever remember that you have one by your side who says to you, "Be not afraid. I have overcome the world." Bear in mind that Christ came as the Prince of heaven, and engaged in the warfare against the principles of sin. All who will unite with Christ will be workers together with God in this warfare. [Cf: The Kress Collection p. 68 para. 01] p. 705, Para. 3, [1897MS].

"For their sakes I sanctify myself," Christ said, "That they also might be sanctified through the truth." The Lord Jesus is the way, the truth and the life; and those who unite with Him, putting Him on, will work as co-laborers with Him, by conforming to the principles of truth. Thus to those in error and sin to show the force and power of truth. By beholding, they become imbued with truth, and unite with Christ to transform the living temple given to idols, that human beings may become cleansed, refined, sanctified temples for the indwelling of the Holy Spirit. [Cf: The Kress Collection p. 68 para. 02] p. 705, Para. 4, [1897MS].

"I have declared unto them thy name," Christ said, "And will declare it; that the love wherewith thou hast loved me may be in them and I in them." The Lord has made abundant provision that His love may be given us as His free abundant grace, as our inheritance in this life, to enable us to diffuse the same by being yoked up with Christ. Jesus conveys the circulating vitality of a pure and sanctified Christlike love through every part of our nature. When this love is expressed in the character it reveals to all those with whom we associate that it is possible for God to be formed within, the hope of glory. It shows that God loves the obedient one as He loved Jesus Christ; and nothing less than this satisfies His desires in our behalf. As soon as the human agent comes united with Christ in heart, soul, and spirit, the Father loves that soul as a part of Christ, as a member of the body of Christ, He Himself being the glorious head. [Cf: The Kress Collection p. 68 para. 03] p. 705, Para. 5, [1897MS].

"Sunnyside, Cooranbong, N.S.W. July 18, 1897 We have felt deeply over the condition of the young men who seem to have little sense of propriety in their association with one another. To be useful, companionable, and cheerful, is your privilege. But this hilarity and wicked nonsense is degrading to young men who have been given the talent of reason. Day after day you listen to the most solemn appeals from the word of God, and you reveal that you care nothing for truth or righteousness. But God lives and reigns, and from this time I bear a

message to you from Him: Your course of action is an offense to Him. Even if there were a greater number associated together, this is no excuse for your low, cheap, common conversation and heedless frivolity. The atmosphere surrounding your soul is malarious. You grieve away from the school the Holy Spirit. [Cf: The Kress Collection p. 95 para. 05] p. 706, Para. 1, [1897MS].

The whole school, Principal and teachers, are regarded as guilty before God of your misdemeanors, which are apparent. You show that you have no respect for the word of God, no respect for your teachers or for the Principal of the school. This school was not established at great expense, and the rates of tuition placed at a very low figure, to accommodate a class of students who ought to know how to behave like gentlemen, if not for the credit of the school, for their own sakes, but who dishonor themselves and their Maker. This matter has been presented to me, and I cannot keep silent. If the teachers have not given decided commands, it is time that they did, that the respectability and credit of the school may be maintained. The Lord makes principal and teachers responsible for their students. But who is sufficient to assume the office of guide to a company of youth who are here, it is understood, to be instructed, and to behave like gentlemen and Christians, but who do not do this; they cannot; for they do not know what the name of Christian comprehends. They do not know what it means to love God, and to wear the yoke that restrains them from evil practices. [Cf: The Kress Collection p. 96 para. 01] p. 706, Para. 2, [1897MS].

You each have capabilities. These have been entrusted to you by God. You are to wisely improve the talents lent you to serve and glorify Him. God knows you all by name; and your every transaction, your every word, is written in His books. This record you must meet in the day of judgment. A burden of responsibility rests upon you to help with all your God-given ability in making this school such as will meet the approval of God. But we have not established the school to be a place where students are permitted to give loose reign to their own ways and objectionable traits of character. If you do not and will not consent to be under control and behave yourselves as gentlemen, you have the privilege of returning to your homes. After we find that the school is of no benefit to you, we will arrange for you to leave by writing to your parents and friends, and those who have arranged for you to come, telling them the reason why you are sent home. [Cf: The Kress Collection p. 96 para. 02] p. 706, Para. 3, [1897MS].

We want students to come to this school who will not disappoint their parents and friends, so that at the close of the term the humiliating fact will not have to be made known that a few who were heady, high-minded, lovers of pleasure more than lovers of God, took the lead, and the leaven of their spirit so influenced others that many were leavened. We established this school that this disorderly, insubordinate element should be placed under discipline and under obedience to the word of God, that the students might know how to value and respect themselves and realize that they did not come to school to do as they pleased, but to place themselves under the yoke of restraint and obedience. [Cf: The Kress Collection p. 96 para. 03] p. 706, Para. 4, [1897MS].

No disorder should have been allowed without a decided rebuke and

command to cease. It would not be allowed even in the common schools. The principal and teachers of the school have not authority and government sufficient to set things in order. Someone should take the management who will require obedience. It has been one desire that these young men should respect themselves, that they should seek to make the most of the opportunity given them to receive an all-round education, that they might be thoroughly equipped for the life-work before them. [Cf: The Kress Collection p. 96 para. 04] p. 707, Para. 1, [1897MS].

The truth of God is to give shape to each distinct branch of education; but shall the truth of God be of no account because its influence is not recognized by a few who lead, and who are rioters and tempters? Satan works his will through them, so that the truth is made a common thing. But should this be? There are those who prize these privileges of hearing the truth from the word of God, but are counteracted by the influence of those who have not cared and who do not care to be on the Lord's side. We desire that every youth shall realize the importance of the truth. We cannot countenance any frivolity. Those who give way to this are being educated under Satan's dictation, and this we cannot allow in the school. [Cf: The Kress Collection p. 97 para. 01] p. 707, Para. 2, [1897MS].

Opportunity is here given for all to make valuable acquisition to their stock of knowledge by improving their talents. Now is the time for you to make your decision. What are you here for? Did you think that when you came, you would be allowed to act independently of all restraint? What are you here for? Are you here to improve, to become more retentive, that your mental, moral, and physical powers may become more susceptible of improvement? Every movement made by the teachers leaves its impression on the youth. The countenances upon which the students look, the voices they hear, the words they speak, the company they keep, the books they peruse, leave their impress on the mind, either preparing it to be useful in this world, with a prospect of being exalted to the higher school, or marring its chance of eternal life. [Cf: The Kress Collection p. 97 para. 02] p. 707, Para. 3, [1897MS].

If one who is heedless and unappreciative of truth is associated with those who profess to be followers of Jesus Christ, he is to behave himself as a gentleman, remembering that it is inappropriate and unfair for him to jest and joke and make remarks that are calculated to divert the mind from pure and holy meditation. Thus one sinner can do much harm, even though he claims, and is thought, to be a saint. Profession is nothing. Faith without works is dead, being alone. [Cf: The Kress Collection p. 97 para. 03] p. 707, Para. 4, [1897MS].

In the name of Jesus Christ of Nazareth, I ask, Who in this school is on the Lord's side? Who will stand as faithful soldiers of Jesus Christ, refusing to allow Jesus to be denied and lightly regarded in their company? Because you are in the company of some who do not cultivate the superior qualities of character that constitute Christian gentlemen, but jest and joke, do not follow their example. Some use strange words, that are unbecoming for any who attend the school. Who will maintain their Christian principles? Who will frown down this lawless, riotous, godless spirit, which has been tolerated, but which has greatly displeased God, and which has effaced the impression made

upon human hearts by the Spirit of God? [Cf: The Kress Collection p. 97 para. 04] p. 707, Para. 5, [1897MS].

Daily there is opened before you the divinely-inspired word of God. The truth of God is precious. Let no irreverent, careless, heedless spirit be imbibed. Just as soon as we understand from the Spirit of God that harm is being done to the minds of those who wish to preserve sobriety and to receive good in the place of evil, an effort should be made to counteract the wrong. Our duty is plain. That class who will not take heed how they hear and how they speak, who allow the enemy to lead them whichever way he chooses, that he may use them as his agents, should be allowed to leave the school, and associate with the society they choose. They are not inclined to be pure, uncorrupted, refined, and elevated. They will not get good themselves if their minds are set not to be benefited by the light; and to keep among the students one who is not getting good himself, but who is an agent for evil, would be very unwise. [Cf: The Kress Collection p. 97 para. 05] p. 708, Para. 1, [1897MS].

We would feel sad should anyone choose to pursue such a course, but it is the duty of the principal and teachers to demand perfect order and perfect discipline. Teachers are to blend in harmony in this matter. Those teachers who do not see the necessity of maintaining the rules that it is deemed essential to make, have simply made a mistake in thinking they were prepared to teach, and accepting the situation. One imprudent word or action from a teacher would counter-work the object or purpose of the school, and would also be injurious to their own present and eternal good; and the sooner such teachers resign the position of teacher and become learners, the better it will be for the future of the school. No experiments should be made in this matter, for it is too dangerous a business. He who attempts to teach should be connected with Christ, wearing His yoke of restraint himself, that he may be an example to the students. [Cf: The Kress Collection p. 98 para. 01] p. 708, Para. 2, [1897MS].

The Lord has signified that the atmosphere surrounding the souls of the students must change. The truths of the word of God demand the most serious attention. This truth is not to be lightly regarded or trifled with. Our duties and privileges are not to be measured by the lightness or frivolity of anyone. The Bible is to be followed as God's word, inspired by heaven. Its revealed facts, which are of the most awful importance to teachers and students, are not to be lightly regarded. Its requirements are not to be tramped upon; for they impose the most weighty obligations. In the rich promises, the consolation of God is presented to those who wear the yoke of restraint and obedience; but those who refuse to wear this yoke will find their course of action bring its own punishment. [Cf: The Kress Collection p. 98 para. 02] p. 708, Para. 3, [1897MS].

Trivial characters must be changed. They must be converted, and receive the new heart that God has promised. In this work they must go to the word of God for guidance. "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." Teachers, as well as students, need to learn each day from the word of God, which is the man of our counsel. It never makes a mistake. Its teaching will perfect in

each individual a character that God can approve. It is the voice of God speaking to the soul. [Cf: The Kress Collection p. 98 para. 03] p. 708, Para. 4, [1897MS].

The youth may all be workers together with God in the school if they will cherish every amiable trait of character. The darkened understanding may be enlightened by the bright beams of the Sun of Righteousness. All who will heed the instruction given in the word of God may perfect a character after the similitude of the character of Christ. [Cf: The Kress Collection p. 98 para. 04] p. 708, Para. 5, [1897MS].

If some continue, as they have been doing, to speak idle, foolish, and -- I am sorry to say -- profane words, they will block the way to their advancement. "Obey them that have the rule over you, and submit yourselves for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Teachers have a responsibility that they do not sense as they should. As they see the spirit that is working in the children of disobedience, they have perplexity and heartache. They do not want to appear harsh and severe; but unless they watch for souls as they that must give account, unless they are faithful and true to their trust, they will prove themselves to be unfaithful stewards. Students, you can make it hard for them. By your conduct you can cause them sadness of heart as they carry the terrible load of responsibility, while you go on, heedless and careless; or you can help your teachers to help you to advance in a knowledge of Christian obligations. Thus you can make this school one of the best that has ever been held. It rests with you to decide whether you will be thought unworthy and unfit to remain in the school, or whether you will be an ornament to it. One thing cannot be allowed. The rooms that have been dedicated to God must not be defiled by your improper conversation and lawless course of action. Let all heed the words spoken to the Hebrews: "Wherefore 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. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled." [Cf: The Kress Collection p. 98 para. 05] p. 709, Para. 1, [1897MS].

The charge given to Timothy, is given to each of you: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for

that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. [Cf: The Kress Collection p. 99 para. 01] p. 709, Para. 2, [1897MS].

The Medical Missionary Work and Gospel Ministry As the Medical Missionary work becomes more extended, there will be a temptation to make it independent of our conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center. [Cf: The Kress Collection p. 99 para. 02] p. 709, Para. 3, [1897MS].

In Colossians we read, "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:17-19. Our work in all its lines is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way. It is not to operate at random. The plan that provided the influence of the cross provided also the methods of its diffusion. This method is simple in its principles and comprehensive in its plain distinct lines. Part is connected with part in perfect order and relation. [Cf: The Kress Collection p. 99 para. 03] p. 710, Para. 1, [1897MS].

God has brought His people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. God knew what plans to outline for the efficiency and success of His people. Adherence to these plans will enable them to testify of the divine authorship of God's great plan for the restoration of the world. [Cf: The Kress Collection p. 100 para. 01] p. 710, Para. 2, [1897MS].

Those who take part in God's work are to be led and guided by God. Every human ambition is to be submerged in Jesus Christ, who is head over all the institutions that God has established. He knows how to set in operation His own agencies. He knows that the cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of the divine government. The Lord Jesus, who has been through all the history of our world, understands the methods that should be invested with power over human minds. He knows the importance of every agency, and understands how the varied agencies should be related to one another. [Cf: The Kress Collection p. 100 para. 02] p. 710, Para. 3, [1897MS].

"None of us liveth to himself." Rom. 14:7. This is a law of God in heaven and on earth. God is the great center. From Him all life proceeds. To Him all service, homage and allegiance belong. For all created beings there is the same great principle of life - dependence upon and co-operation with God. The relationship existing in the pure family of God in heaven was to exist in the family of God on earth. Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none liveth to himself Satan was determined to oppose, He desired to live for self. He sought to make

himself a center of influence. It was this that brought rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan had placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy. [Cf: The Kress Collection p. 100 para. 03] p. 710, Para. 4, [1897MS].

Who could bring in the principles ordained by God in His rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? God said, I will send My Son. "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. This is the remedy for sin. Christ says, Where Satan has set his thron there shall stand My cross. Satan shall be cast out, and I will be lifted up to draw all men unto Me. I will become the center of the redeemed world. The Lord shall be exalted. Those who are now controlled by human ambition, human passions, shall become workers for Me. Evil influences have conspired to counterwork all good. They have confederated to make men think it righteous to oppose the law of Jehovah. But My army shall meet in conflict with the Satanic force. My Spirit shall combine with every heavenly agency to oppose them. I will engage every sanctified human agency in the universe. None of My agencies are to be absent. I work for all who love Me. I have employment for every soul who will work under my direction. The activity of Satan's army, the danger that surrounds the human soul, call for the energies of every worker. But no compulsion shall be exercised. Man's depravity is to be met by the love, the patience, the long-suffering of God. My work shall be to save those who are under Satan's rule. [Cf: The Kress Collection p. 100 para. 04] p. 710, Para. 5, [1897MS].

Through Christ, God works to bring man back to his first relation to his Creator, and to correct the disorganizing influences brought in by Satan. Christ alone stood unpolluted in a world of selfishness, where men would destroy a friend or brother in order to accomplish a scheme put into their minds by Satan. Christ came to our world, clothing His divinity with humanity, that humanity might touch humanity, and divinity grasp divinity. Amid the din of selfishness He could say to men, Return to your center, God. He Himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity He lived the law of God. To men in every nation, every country, every clime, He will impart heaven's choicest gifts if they will accept God as their Creator and Christ as their Redeemer. [Cf: The Kress Collection p. 100 para. 05] p. 711, Para. 1, [1897MS].

Christ alone can do this. His gospel, in the hearts and hands of His followers, is the power which is to accomplish His great work. "O the depth of the riches both of the wisdom and knowledge of God!" Rom. 11:33. Christ made it possible for the work of redemption to be accomplished by Himself becoming subject to Satan's misrepresentations. Thus was Satan to show himself to be the cause of disloyalty in God's universe. Thus was to be forever settled the great controversy between Christ and Satan. [Cf: The Kress Collection p. 101 para. 01] p. 711, Para. 2, [1897MS].

Satan strengthens the destructive tendencies of man's nature. He brings in envy, jealousy, selfishness, covetousness, emulation, and

strife for the highest place. Evil agencies act their part through the devising of Satan. Thus the enemy's plans, with their destructive tendencies, have been brought into the church. Christ comes with His own redeeming influence proposing through the agency of His Spirit to impart His Spirit to impart His efficiency to men, and to employ them as His instrumentalities, laborers together with Him in seeking to draw the world back to its loyalty. [Cf: The Kress Collection p. 101 para. 02] p. 711, Para. 3, [1897MS].

Men are bound in fellowship, independence, to one another. By the golden links of the chain of love they are to be found fast to the throne of God. This can be done only by Christ's imparting to finite man the attributes which man would have ever possessed had he remained loyal and true to God. [Cf: The Kress Collection p. 101 para. 03] p. 711, Para. 4, [1897MS].

Those who, through an intelligent understanding of the Scriptures, view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections. [Cf: The Kress Collection p. 101 para. 04] p. 711, Para. 5, [1897MS].

God has united believers in church capacity in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and one faith. It is those who are not worked by the Holy Spirit that mar God's plan. Another spirit takes possession of them and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counter-working the great plan which God Himself has devised. They will not bring human depravity into things small or great. They will not do anything to perpetuate division in the church. [Cf: The Kress Collection p. 101 para. 05] p. 711, Para. 6, [1897MS].

It is true there are tares among the wheat; in the body of Sabbathkeepers evils are seen; but because of this shall we disparage the church? Shall not the managers of every institution, the leaders of every church take up the work of purification in such a way that the transformation in the church shall make it a bright light in a dark place? [Cf: The Kress Collection p. 101 para. 06] p. 712, Para. 1, [1897MS].

What may not even one believer be in the exercise of pure, heavenly principles if he refuses to be contaminated, if he will stand as firm as a rock to a "Thus saith the Lord?" Angels of God will come to his help, preparing the way before him. [Cf: The Kress Collection p. 102 para. 01] p. 712, Para. 2, [1897MS].

Paul wrote to the Romans, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:1, 2. This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study. [Cf: The Kress Collection p. 102 para. 02] p. 712, Para. 3, [1897MS].

Again, Paul writes, "If the first fruits be holy, the lump is also holy; and if the fruit be holy so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partaketh of the root and fatness of the olive tree, boast not against the branches, but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell, severity, but toward thee, goodness, if thou continue in His goodness; otherwise thou also shall be cut off." Rom. 11:16-22. Very plainly these words show that there is to be no disparaging of the agencies which God has placed in the church. [Cf: The Kress Collection p. 102 para. 03] p. 712, Para. 4, [1897MS].

Sanctified ministry calls for self-denial. The cross must be uplifted, and its place in the gospel work shown. Human influence is to draw its efficacy from the One who is able to save and to keep saved all who recognize their dependence upon him. By the union of church members with Christ and with one another, the transforming power of the gospel is to be diffused throughout the world. [Cf: The Kress Collection p. 102 para. 04] p. 712, Para. 5, [1897MS].

In the work of the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. Never should a Sanitarium be established as an enterprise independent of the church. Our physicians are to unite with the work of the ministry of the gospel. Through their labors, souls are to be saved, that the name of God may be magnified. [Cf: The Kress Collection p. 102 para. 05] p. 712, Para. 6, [1897MS].

Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is connected with the body. Without this union, neither part of the work is complete. The medical missionary work is the gospel in illustration. [Cf: The Kress Collection p. 102 para. 06] p. 712, Para. 7, [1897MS].

But God did not design that the medical missionary work should eclipse the work of the third angels message. The arm is not to become the body. The third angel's message is the Gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear as an unessential consideration. When in our institutions anything is placed above the third angel's message, the gospel is not there, the great leading power. [Cf: The Kress Collection p. 102 para. 07] p. 713, Para. 1, [1897MS].

The cross is the center of all religious institutions. These institutions are to be under the control of the spirit of God; in no institution is any one man to be the soul head. The divine mind has men for every place. [Cf: The Kress Collection p. 103 para. 01] p. 713, Para. 2, [1897MS].

Through the power of the holy spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. Man

must place himself under the control of the eternal mind, whose dictates he is to obey in every particular. [Cf: The Kress Collection p. 103 para. 02] p. 713, Para. 3, [1897MS].

Let us seek to understand our privilege of walking and working with God. The gospel, though it contains God's expressed will, is of no value to men, high or low, rich or poor, unless they place themselves in subjection to God. He who bears to his fellowmen the remedy for sin, must first be worked himself with the spirit of God. He must not ply the oars unless he is under divine direction. He cannot work effectually, he cannot carry out the will of God in harmony with the divine mind, unless he finds out, not from human sources, but from infinite wisdom, that God is pleased with his plans. [Cf: The Kress Collection p. 103 para. 03] p. 713, Para. 4, [1897MS].

God's benevolent design embraces every branch of his work. The law of reciprocal dependence and influence is to be recognized and obeyed. None of us liveth to himself." The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man. To counter work the gospel by perverting its principles. They are represented in God's word as being bound up in bundles to be burned. Satan is uniting his forces for perdition. The unity of God's chosen people has been terribly shaken. God presents a remedy. This remedy is not one influence among many influences, and on the same level with them: it is an influence above all influences upon the face of the earth, corrective, uplifting and ennobling. Those who work in the Gospel should be elevated and sanctified; they are dealing with God's great principles. Yoked up with Christ, they are laborers together with God. Thus the Lord will bind His followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principles of dependence on the Great Head. [Cf: The Kress Collection p. 103 para. 04] p. 713, Para. 5, [1897MS].

Received September 17, 1897 Extracts from a Recent Communication on Schools By Mrs. E. G. White -- We have labored hard to keep in check everything in the school like favoritism, attachments, and courting. We have told the students that we would not allow the first thread of this to be interwoven with their school work. On this point we were as firm as a rock. I told them that they must dismiss all idea of forming attachments while at school. The young ladies must keep themselves to themselves, and the young gentlemen must do the same. The school was established at a great expense, both of time and labor, to enable students to obtain an all-round education, that they might gain knowledge of agriculture, a knowledge of the common branches of education, and above all, a knowledge of the word of God. [Cf: Paulson Collection p. 88 para. 01] p. 713, Para. 6, [1897MS].

Those whom the Lord has presented to me as not being properly trained in the home life, who have not thought it necessary to use the powers of their mind and their physical strength and ingenuity as members of the home firm, will always look upon order and discipline as needless restraint and severity. Again and again the Lord has presented this matter before me in clear lines. The teachers must be carefully picked. No haphazard work must be done in the appointment of teachers. Those who have devoted years to study, and yet have not gained the education essential to fit them to teach others, in the lines the Lord has marked out, should not be connected with our schools as educators. They need

to be taught the first principles of true, all-around education. [Cf: Paulson Collection p. 88 para. 02] p. 714, Para. 1, [1897MS].

We are living in solemn times, and the reason why there are so many failures in our schools is because teachers neglect to keep the way of the Lord. Some teachers feel the burden and carry the load of responsibility. Others do surface work. They fail to see that the woeful influence of this deficiency is seen in the words and deportment of their students. This influence counter-works the influence that God-fearing teachers, who aim to meet the high standard of Christian education, seek. [Cf: Paulson Collection p. 88 para. 03] p. 714, Para. 2, [1897MS].

I would that the teachers in our schools could be of God's selection and appointment. Souls will be lost because of the careless work of professedly Christian teachers, who need to be taught of God day by day, else they are unfit for the position of trust. Teachers are needed who will strive to weed out their inherited and cultivated tendencies to wrong, who will come into line, wearing themselves the yoke of obedience, and thus giving an example to the students. The sense of duty to their God, and to their fellow-beings, with whom they associate, will lead such teachers to become doers of the word, and to heed counsel as to how they should conduct themselves. [Cf: Paulson Collection p. 88 para. 04] p. 714, Para. 3, [1897MS].

God holds every one responsible for the influence that surrounds his soul, on his own account, and on the account of others. He calls upon young men and young women to be strictly temperate and conscientious in the use of their faculties of mind and body. Their capabilities can be developed only by the diligent use and wise appropriation of their powers to the glory of God and the benefit of their fellow-men. 89. p. 714, Para. 4, [1897MS].

To know what constitutes purity of mind, soul, and body is the highest class of education. Paul the apostle sums up in his letter to Timothy the attainments possible for him, by saying, "Keep thyself pure." Impurity of thought or action will never be seen in the child of God. The body is represented as the temple of the Holy Spirit. Every encouragement and the richest blessings are held up before the overcomers of evil practices, but the most fearful penalties are laid upon those who profane the body and defile the soul. [Cf: Paulson Collection p. 89 para. 01] p. 714, Para. 5, [1897MS].

Students and teachers, Blessed are the pure in heart - now; not, Blessed will be the pure in heart. "Blessed are the pure in heart: for they shall see God." Yes, as did Moses, they shall endure the seeing of Him who is invisible. They have the assurance of the richest blessings, both in this life and in the life that is to come. [Cf: Paulson Collection p. 89 para. 02] p. 715, Para. 1, [1897MS].

Avoid exciting the brain. Too much study stimulates the brain and increases the flow of blood to it. The sure result of this is depravity. The brain cannot be unduly excited without producing impure thoughts and actions. The whole nervous system is affected, and this leads to impurity. The physical and mental powers are depraved, and the temple of the Holy Spirit is defiled. The evil practices are communicated, and the consequences cannot be estimated. I am compelled

to speak plainly on this subject. [Cf: Paulson Collection p. 89 para. 03] p. 715, Para. 2, [1897MS].

The proportionate taxation of the powers of mind and body will prevent the tendency to impure thoughts and actions. Teachers should understand this. They should teach students that pure thoughts and actions are dependent on the way in which they conduct their studies. Conscientious actions are dependent on conscientious thinking. Exercise in agricultural pursuits, and in the various branches of labor is a wonderful safeguard against undue brain taxation. No man, woman, or child who fails to use all the powers God has given him can retain his health. He cannot conscientiously keep the commandments of God. He cannot love God supremely and his neighbor as himself. [Cf: Paulson Collection p. 89 para. 04] p. 715, Para. 3, [1897MS].

Many whom God has qualified to do excellent work by giving them powers to use to his glory, accomplish little because they attempt little. Thousands who come into the world pass through life as though they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works. Health and a clear conscience will attend those who work faithfully keeping the glory of God in view. There are many who are mere fragments of men. In Christ is seen the perfection of Christian character. He is our Pattern. His life was not a life of indolence or ease. He lived not to please Himself. He was the Son of the infinite God, yet He worked at the carpenter's trade with His father. As a member of the home firm, He faithfully acted His part in helping to support the family. [Cf: Paulson Collection p. 89 para. 05] p. 715, Para. 4, [1897MS].

All are capable of using their talents in God's service. God asks them only to do their best. Those who study the life of Christ and yoke up with Him, will not use the brain only, but will reason from cause to effect, and will use every part of the human machinery. The Lord designs that useful labor shall compose a part of every man's life. [Cf: Paulson Collection p. 89 para. 06] p. 715, Para. 5, [1897MS].

The flood of corruption that is sweeping over our world is the result of the misuse and abuse of the human machinery. Men, women, and children should be educated to labor with their hands. Then the brain will not be overtaxed, to the detriment of the whole organism. Time is a talent, to be wisely employed. The voice is a talent, to be used in communicating knowledge that will make men pure, holy, and refined. The tongue should be educated to speak in such a manner that God will be magnified. "Lord, increase my faith," will be the prayer of the true child of God. "Deliver me from evil thoughts and perverse actions." Thus he is enabled to say with boldness, "Behold, God is my salvation: I will trust and not be afraid. For the Lord Jehovah is my strength and my song; he also is become my salvation." Completeness of Christian character is possible. How? - "We are complete in Him." [Cf: Paulson Collection p. 90 para. 01] p. 715, Para. 6, [1897MS].

Ms-3- '97 Health Reform "Sunnyside," Cooranbong, N. S. W. January 11, 1897 I was awakened at 11:30 last night, and commenced writing. We were in a meeting where important instruction in many lines was being given. Among those assembled were physicians, editors, publishers, ministers, and a large number of other persons. We were considering many things in regard to health reform. The matters of exercise and reformatory

methods in regard to the foods we eat were under discussion. Some were advocating a flesh meat diet. Speaking in support of this diet they said that without it they were weak in physical strength. [Cf: Paulson Collection p. 160 para. 01] p. 716, Para. 1, [1897MS].

But the words of our Teacher to us were, "As a man thinketh, so is he." The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood the human race has been shortening its period of existence. Physical, mental and moral degeneracy is rapidly increasing in these latter days. [Cf: Paulson Collection p. 160 para. 02] p. 716, Para. 2, [1897MS].

The educational work in the medical missionary line is a great advance step toward awakening man to his moral responsibilities. Had the ministers taken hold of this work in accordance with the light that God has given them in various lines, there would have been a most decided reformation in eating, in drinking, and in dressing. But there are those who have stood directly in the way of the advance of Health Reform. They have held the people back by their indifferent or depreciatory remarks, and their supposed pleasantries and jokes. They themselves and a large number of others have been sufferers, even unto death, but all have not yet learned wisdom. [Cf: Paulson Collection p. 160 para. 03] p. 716, Para. 3, [1897MS].

The Lord would vindicate the word He has given to His servants. Had all united to walk in the light, from the time the light was first given on this subject, there would have been an army of sensible arguments employed to vindicate the work of God. But it has been by most aggressive warfare that any advancement has been made. The souls and bodies of the people have been the case, if those who claimed to believe the truth had lived out its sacred principles in their lives. But these were unwilling to deny self, unwilling to yield their mind and will to the will of God; they were determined to have their own way, and they have realized in their own sufferings the sure results of such a course. [Cf: Paulson Collection p. 160 para. 04] p. 716, Para. 4, [1897MS].

God has claims upon all who are engaged in his service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to him, body and soul, with all the faculties appreciated as God's entrusted gifts, to be employed in his service. All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time. [Cf: Paulson Collection p. 160 para. 05] p. 716, Para. 5, [1897MS].

But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for his habitation. They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." And when God has given us such a habitation, why should not every apartment be

critically examined. The chambers of the mind and the heart apartment are the most important. Why should men and women continue in ignorance, and live in the basement of the house, enjoying sensual and debasing pleasures? [Cf: Paulson Collection p. 161 para. 01] p. 717, Para. 1, [1897MS].

Great care should be taken when the change is made from a flesh meat to a vegetarian diet to supply the table with wisely prepared, well-cooked articles of food. So much porridge eating is a mistake. The dry food, that requires mastication is far preferable. The health food preparations are a blessing in this respect. Good brown bread and rolls, prepared in a simple manner yet with painstaking effort will be healthful. Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided. [Cf: Paulson Collection p. 161 para. 02] p. 717, Para. 2, [1897MS].

For those who can use them, good vegetables, prepared in a healthful manner are better than soft mushes or porridge. Fruits used with thoroughly cooked bread two or three days old will be more healthful than fresh bread. This with slow and thorough mastication, will furnish all that the system requires. [Cf: Paulson Collection p. 161 para. 03] p. 717, Para. 3, [1897MS].

"As a man thinketh so is he." If the appetite is allowed to rule, then the mind will be brought under its control. When the stomach is educated to discard that which will prove only an injury to it, the simplest kinds of food will satisfy its hunger. [Cf: Paulson Collection p. 161 para. 04] p. 717, Para. 4, [1897MS].

It is not well to take a great variety of foods at one meal. When fruit and bread, together with a variety of other foods that do not agree, are crowded into the stomach at one meal, what can we expect but that a disturbance will be created? [Cf: Paulson Collection p. 161 para. 05] p. 717, Para. 5, [1897MS].

The mixing largely of white or brown flour bread with milk in the place of water is not a healthful preparation. If the bread thus cooked is allowed to stand over, and is then broken open, there will frequently be seen long strings like cobwebs, and this, in warm weather, soon causes fermentation to take place in the stomach. Milk should not be used in place of water in breadmaking. All this is extra expense, and is not wholesome. The taste may be educated so that it will prefer bread prepared in this way; but the more simply it is made, the better it will satisfy hunger, and the more natural will be the appetite to enjoy the plainest diet. [Cf: Paulson Collection p. 161 para. 06] p. 717, Para. 6, [1897MS].

We had a large family to cook for, and the ten quarts of milk which our cow gave each day was not sufficient for our family use. At times three extra quarts had to be purchased to give us enough to mix the bread with milk. This was a most extravagant business, and wholly unnecessary. I had this order of things changed, and the testimony of nearly all was that the bread was more appetizing than when mixed with milk. [Cf: Paulson Collection p. 161 para. 07] p. 718, Para. 1, [1897MS].

Every housekeeper should feel it her duty to educate herself to make good sweet bread, and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour; for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour, and is not healthful for the stomach. In every line of cooking the questions that should be considered is, "How shall the food be should be careful study that the *fragments of food* left over from the table be not wasted. STUDY how, that in some way these fragments of food shall not be lost. This skill, economy, and tact is a fortune. In the warmer part of the season, prepare less food. Use more dry substance. There are many poor families, who, although they have scarcely enough to eat, can often be enlightened as to why they are poor, there are so many jots and tittles wasted. [Cf: Paulson Collection p. 162 para. 01] p. 718, Para. 2, [1897MS].

The *meat diet* is the serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given is, No; decidedly no. Health Reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is that very few animals are free from disease, and that the practice of eating largely of meat is contracting diseases of all kinds, - cancers, tumors, scrofula, tuberculosis, and numbers of other like affections. If men will subsist on the food that God has so abundantly provided without having it first pass into the animal organism and become sinew and muscle, and then take it second hand by eating of the corpse, his health would be much better insured. [Cf: Paulson Collection p. 162 para. 02] p. 718, Para. 3, [1897MS].

The ministers in our land should become intelligent upon Health Reform. They need to become acquainted with the science of physiology. They will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul. Then they will be able to speak correctly upon this subject. In their obedience to physical laws that are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform. "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." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest amongst 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 visitation. All who claim to be teachers should urge, both by precept and example the necessity of abstaining from fleshly lusts, which war against the soul. [Cf: Paulson Collection p. 162 para. 03] p. 718, Para. 4, [1897MS].

What shall arouse those who claim to be walking in the light that is shining upon the people of God in these last days? A lethargy of unconscious sensualism through indulgence of perverted appetite, a constant submitting of soul and body and spirit to moral defilement is upon the people. Under the marriage vow, which our Creator has instituted, appetite has been perverted and indulged. And these lustful appetites, with their destroying power, have been transmitted from

parents to children, and so intensified that their names are recorded in the books of heaven as transgressors of God's law. Upon their very countenances is imprinted the sin of Sodom. And continuance in these sins will bring the sure and terrible results. They will suddenly be destroyed, and that without remedy. They will receive the sentence, "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, behold, I come quickly; and my reward is with me, to give every man according, as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." [Cf: Paulson Collection p. 163 para. 01] p. 719, Para. 1, [1897MS].

This is the final judgment. Let the senses of all be aroused; for many whose names now appear on the church books are not the children of God. In the books of heaven it is recorded of them, "Thou art weighed in the balances, and found wanting." Let every church in our land arouse to the importance of studying the word of God, and with much earnest prayer, not stand afar off, but "draw nigh unto God." The promise is, "He will draw nigh unto you." Then you may keep life in your souls, and obtain a sound experience. Then you will not be of that class of whom it is written, "And because iniquity shall abound, the love of many shall wax cold." [Cf: Paulson Collection p. 163 para. 02] p. 719, Para. 2, [1897MS].

Let the Lord Jesus come into your houses and into your hearts. Every talent entrusted to us is to be used and improved in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our own individual salvation, and promoting the well-being of others by our unselfish life. Thus may we build up the kingdom of Christ, and make manifest the glory of God. [Cf: Paulson Collection p. 163 para. 03] p. 719, Para. 3, [1897MS].

Human exertion, physical and intellectual ability, will be taxed to the utmost to keep the feet of the youth in the path where we can trace the footprints of Jesus. The young men have not had all the attention that they should have had in order to develop their talents. The arrangements made in the missionary line of work are far in the rear. Councils have been corrupted, and board meetings been conducted by inefficient members who felt not the necessity of having the constraining power of the Holy Spirit upon the youth, to help them to choose the illumination from above. The youth need sanctified example, an acknowledgment of Omnipotence in the grand work of becoming home and foreign missionaries. They need to behold in the cross of Christ the only true power to sustain the human agent in his continuous struggle against temptations, amid disappointments and reverses. How many of the General Conference have said to the workers "Go," but have left many to make brick without straw, have given them no facilities or help. [Cf: Paulson Collection p. 163 para. 04] p. 719, Para. 4, [1897MS].

The malarious, poisonous atmosphere, which surrounds the souls of those who are dead in trespasses and sins, is causing them to become like the inhabitants of the Noatic world, who, because they chose to

follow the imaginations of their own corrupt minds, and dishonor God by their wicked inventions, they became corrupt in body and soul, and hated the God who made them. God sent them a message that they should not live, but should be destroyed because of their wicked works. And whole families today are in need of being terribly alarmed. They have been, and still are, corrupting their way before God. They are so steeped in licentiousness that they do not discern the difference between the pure affections given them of God, the attributes of human nature, and the destructive lusts which by indulgence and wicked inventions make them as sinful as were those before the flood and the inhabitants of Sodom. [Cf: Paulson Collection p. 164 para. 01] p. 720, Para. 1, [1897MS].

In assuming human nature that He might reach to the very depths of human woe and misery, and lift man up, Christ has shown what estimate He places upon the human race. In this work everything was at stake. Satan claimed to be the lawful owner of the fallen race; and with what persistent efforts did he seek to overthrow Christ through his subtlety! It was only by most desperate conflict with the powers of Satan that Christ could accomplish his purpose of restoring the almost obliterated image of God in man, and place his own signature upon his forehead. It was a desperate battle; for Satan had so long worked in league with human intelligences as to about completely intercept every ray of light shining from the throne of God upon the human mind. The cross of Calvary alone could destroy the works of the devil. In that wondrous sacrifice all eyes were called to "behold the Lamb of God, that taketh away the sin of the world." The love of Christ kindles in the heart of all who continue to behold him. [Cf: Paulson Collection p. 164 para. 02] p. 720, Para. 2, [1897MS].

Satan's ear caught the words spoken by John the Baptist, "Behold the Lamb of God, that taketh away the sin of the world," and he determined to unite all the power of his army and of human beings with himself to accomplish the ruin of the race. He would commence with the appetite. He could bring his temptations to bear upon this point, and by a perverted appetite destroy the mental and physical force, and make man appear a revolting, polluted being before his Maker. And Satan has carried out his purpose. [Cf: Paulson Collection p. 164 para. 03] p. 720, Para. 3, [1897MS].

All nature makes manifest the work of God. Man is fearfully and wonderfully made, and if man had obeyed the laws of Jehovah in his natural laws, the image of God would have been revealed in him. But by sinning against his own body, by indulging his unnatural appetite and disturbing the action of the human machinery; by the use of alcoholic drinks, narcotics, and the flesh of diseased animals, man has disordered and crippled the Lord's divine arrangements. Nature does her best to expel the poisonous drug tobacco, but frequently she is overborne. She gives up the struggles to expel the intruder, and the life is sacrificed in the conflict. Every pernicious drug placed in the human stomach, whether by prescription of physicians, or by man himself doing violence to the human organism, injures the whole machinery. Every intemperate indulgence of lustful appetite is at war with natural instinct and the healthful condition of every nerve and muscle and organ of the wonderful human machinery which through the Creator's powers possesses organic life. [Cf: Paulson Collection p. 164 para. 04] p. 720, Para. 4, [1897MS].

Nature would do her work wisely and well if the human agent would, in his treatment of the body, co-operate with the divine purpose. But how Satan and his whole confederacy rejoice to see how easily his powers of deception and art can persuade men to form an appetite for most unpleasant *stimulants* and *narcotics*. And then when nature has been overborne, enfeebled in all her working force, there is the drug medication to come from the physicians, to kill the remaining vital force and leave men miserable wrecks of suffering, of imbecility, of insanity, and of loathsome disease. God is hidden from the human observation by the hellish shadow of Satan. [Cf: Paulson Collection p. 165 para. 01] p. 721, Para. 1, [1897MS].

In Luke 4:16-19, Christ announces his mission and work for the world: "And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus himself became man's ransom, his liberator from the oppressive power of Satan. "Ye are not your own," he says, "for ye are bought with a price." We are bought from a power whose slaves we were. And the price our ransom cost was the only begotten Son of God. His blood alone could ransom guilty man. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." [Cf: Paulson Collection p. 165 para. 02] p. 721, Para. 2, [1897MS].

O, if every one could discern these matters as they have been presented to me those who are now so careless, so indifferent in regard to their character building; those who plead for indulgence in a *flesh meat* diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a diet contaminates the blood of their veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought to the understanding of God and the truth, and a knowledge of themselves. [Cf: Paulson Collection p. 165 para. 03] p. 721, Para. 3, [1897MS].

Christ gave his life a ransom for many. Christ was to come under the cruel power of Satan. Satan hoped if he could once gain the supremacy he would overcome Christ. He had obtained mastery over the human family, and through disobedience to God's holy law, had brought them under his jurisdiction. He unjustly claimed them as his own subjects. But Christ takes the prey from the enemy. Satan was to be overcome by the Son of man. [Cf: Paulson Collection p. 165 para. 04] p. 721, Para. 4, [1897MS].

Christ removed every obstruction that man might return to his allegiance to God. Christ became subject to suffering in behalf of man. And yet man by his selfish indulgence, is willing to place himself in slippery places, and through unnatural appetite obliterate the image of God. Man, who has been endowed with physical, mental, and moral power, has placed himself where he is a weakling. Satan knows that he cannot

overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature in eating and drinking, which is transgression of the law of God. [Cf: Paulson Collection p. 166 para. 01] p. 721, Para. 5, [1897MS].

Here is where the subject on intemperance grows into importance. Here is where Satan works to so confuse minds by a perverted appetite that man cannot discern sacred things from common. Cheap things are placed on a level with the sacred. Animalism is strengthened, the higher powers weakened. [Cf: Paulson Collection p. 166 para. 02] p. 722, Para. 1, [1897MS].

The physical and mental condition of the parents is perpetuated in their offspring. This is a matter that is not duly considered. Wherever the habits of the parents are contrary to physical law, the injury to themselves will be repeated in the future generations. Satan knows this very well, and he is perpetuating his work through transmission. Let the husband and wife in their married life prove a help and a blessing to one another. Let them consider the cost of every indulgence in intemperance and sensualism. These indulgences do not increase love, not ennoble and elevate. Those who will indulge the animal passions and gratify lust will surely stamp upon their offspring the debasing practices, and grossness of their own physical and moral defilement. By physical, mental, and moral culture all may become co-workers with Christ. Very much depends upon the parents. It lies with them whether they shall bring into the world children who will prove a blessing or curse. [Cf: Paulson Collection p. 166 para. 03] p. 722, Para. 2, [1897MS].

There is a much higher standard to be reached in every family. All can rise. By drawing nigh to God, they may receive power to resist the devil; for the Spirit of God lifts up a standard for them against the enemy. The father and the mother who know no higher rule of life than selfish indulgence of lustful passions are not Christians. They are lowering the standard of intellectual and moral character, and are descending down toward the brute creation, rather than upward to work in harmony with Jesus Christ to restore the moral image of God in man. Appetites are cherished that are low and debasing, and entirely unnatural. [Cf: Paulson Collection p. 166 para. 04] p. 722, Para. 3, [1897MS].

God calls for reform in our churches. Satan is playing the game of life for every soul. He is seeking to brutify humanity whom God values. But when the appetite is held under the control of an intelligent, God-fearing mind, there will be a cultivation of pure, spiritual attributes. There will be a refusal to be led into a slavery that kills both physical, mental, and moral worth, and leaves the human agent, for whom Christ has paid so high a price, crippled, worthless, and tossed about with temptation. [Cf: Paulson Collection p. 166 para. 05] p. 722, Para. 4, [1897MS].

Benumb not by intemperate habits, the faculties that God has given for wise improvement. Touch not, taste not, handle not, spiritous liquors in any form. But *intemperance* does not stop here. There are manufactured appetites which the author of our being has never created, and every departure from the simple natural laws which he has

established in our being, is a departure from the law of God. This law embraces the treatment of the entire being. Every nerve and fiber and muscle of the body has been constructed by God, and so arranged as to minister happiness to the human agent. But man has sought out many inventions. He has treated his body as if its laws had no such thing as penalty, and in this sin against his body he has dishonored his Maker. [Cf: Paulson Collection p. 166 para. 06] p. 722, Para. 5, [1897MS].

Satan has carried out his plans in this respect. Man's appetite has become perverted, his organs and powers enfeebled, crippled, and diseased. And these results which he has through his spacious temptations brought about he uses to taunt God with. He presents before God the appearance of the human being whom Christ has purchased as his property. And what an unsightly representation he is of his Maker! God is dishonored, because man has corrupted his ways before the Lord. [Cf: Paulson Collection p. 167 para. 01] p. 723, Para. 1, [1897MS].

The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God pledged himself to keep this human machinery in healthful action if the human agent will obey his laws and co-operate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character and in importance as the Word of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding his specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. [Cf: Paulson Collection p. 167 para. 02] p. 723, Para. 2, [1897MS].

From the first dawn of reason, the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of himself for man was made in the image of God. It is Satan's determined work to destroy the moral image of God in man. He would make the intelligence of man, his highest, noblest gift, the most destructive agent, to pollute with sin everything he touches. [Cf: Paulson Collection p. 167 para. 03] p. 723, Para. 3, [1897MS].

Not only the human, but the brute creation are made to suffer through Satan's attributes wrought out through the human agent. One human being becomes Satan's co-partner to tempt, allure, and deceive his fellow-men by vicious practices. And the sure result is diseased bodies, because of the violation of moral law; "Because iniquity shall abound the love of many shall wax cold." It is Satan's determined purpose to deceive the human family to such an extent that he can bring them as a mass on his side to work with him in making man believe that the law of God is no longer obligatory upon the human race. Then he will find agencies which will multiply his efficiency in leading man to ignore the law of God. When they do this, then he rules them with a rod of iron. [Cf: Paulson Collection p. 167 para. 04] p. 723, Para. 4, [1897MS].

The only definition of sin given in God's Word is transgression of the law. It is not excusable, and has no defence or justification. It will be the final and eternal condemnation of the originator of sin and all the angels who united with him in the heavenly courts, who joined the confederacy of evil, identifying themselves with the great apostate. When the question comes, "Why have ye done thus?" every tongue will be silent; the rebellious world will stand speechless before God. Of Satan

God had said, "Thou was perfect in all thy ways from the day that thou wast created, until iniquity was found in thee." [Cf: Paulson Collection p. 167 para. 05] p. 723, Para. 5, [1897MS].

Sin entered the world by the defection of one who stood at the head of the holy angels. What was it that wrought so great a change, transforming a loyal, honored subject into an apostate? The answer is given, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." Had not the Lord made the covering cherub so beautiful, so closely resembling his own image; had not God awarded him special honor; had anything been left undone in the gifts of beauty and power and honor, then Satan might have had some excuse. But God declares, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . .Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in all thy ways from the day that thou wast created until iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuary by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." [Cf: Paulson Collection p. 168 para. 01] p. 724, Para. 1, [1897MS].

Why O why cannot the world see where they are drifting, and the sure result. The Lord has wrought in sending the living preacher with the word of life. It is the word of God to a people who through Satan's devices know him not. When the Lord's ministers in sincerity hold forth the word of life, there should be those connected with him to help him in the work. [Cf: Paulson Collection p. 168 para. 02] p. 724, Para. 2, [1897MS].

The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, the Holy Spirit came upon the praying apostles, and the testimony of their enemies was, "Ye have filled all Jerusalem with your doctrine." [Cf: Paulson Collection p. 168 para. 03] p. 724, Para. 3, [1897MS].

The teacher himself must be the living embodiment of truth. His self denial and charity is his witness that he bears the message of heaven. He has himself eaten of the flesh and drank of the blood of the Son of God, and this is eternal life. Taught by the Spirit, he will not be satisfied with less than the salvation of souls. [Cf: Paulson Collection p. 168 para. 04] M. V. H. January 11, '07 p. 724, Para. 4, [1897MS].

Our School Work.--Economy in regard to the outlay of means should be

practiced in our school in Cooranbong, This must be done, or the same mistake will be made here that has been made in our schools in America. Those who stand at the head of the schools here need to guard carefully every point and bind about every needless expense, that the burden of debt may not fall upon the school. As colaborers with Christ, every student who loves God supremely will help to bear responsibility in this matter. . . . [Cf: Spaulding-Magan Collection p. 53 para. 01] p. 725, Para. 1, [1897MS].

Light has been given you in clear lines in regard to the mistakes made in the education of teachers. The education which teachers might gain may regard as nonessential. They do not gain a knowledge of practical life, a knowledge of how to work as well as of how to study. This mistake must not be allowed to influence the youth who attend the school we are trying to establish. [Cf: Spaulding-Magan Collection p. 53 para. 02] p. 725, Para. 2, [1897MS].

Many look upon a study of books as the principal purpose of their scholastic life. They know very little of practical business management, and are therefore one-sided. Their faculties have not been developed proportionately. They have not plowed deep, to understand the weak points in their character-building, and they do not realize their own deficiency. They start wrong. They feel too unconcerned in regard to becoming involved in debt. They do not look critically at the outcome of this. What is faith? True faith takes in the whole man. It enables the soul to rise out of an imperfect, undeveloped state, and to understand what wisdom is. See Prov. 8. [Cf: Spaulding-Magan Collection p. 53 para. 03] p. 725, Para. 3, [1897MS].

If education had been carried on in accordance with the mind and will of God, the dark shadow of heavy debt would not today be hanging over our institutions. If the students had developed brain, bone, and muscle harmoniously, they could have studied better. But many students have followed their own idea as to what constitutes education, and therefore they have not placed themselves where their determination was to be self-made men and women. Many have failed because they have not reasoned from cause to effect. They are contented to be carried rather than to work their own way. And many follow their example. [Cf: Spaulding-Magan Collection p. 53 para. 04] p. 725, Para. 4, [1897MS].

When students are carried through years of study on the means of others, they lose that experience of practical life that it will be difficult for them to recover. One who has so often appeared as my instructor, placed His hand on the shoulder of a young man, and said, "You have yet to sink the shaft deeper if you obtain the heavenly treasure. You must learn to cling to the truth by faith in Jesus Christ. Associate with men of experience, who have been taught by God, and who have experimental knowledge of saving faith. [Cf: Spaulding-Magan Collection p. 53 para. 05] p. 725, Para. 5, [1897MS].

Notwithstanding all that has been written in regard to God's plan for the education of our schools, this subject has not been fully taken in. It is today as it was in the days of Christ. The sayings of the priests and rabbis were then frequently brought forward as if they were truth and light. Their words were repeated with assurance, because they had been handed down from rabbi to rabbi. Men departed from the Word of God. False theories, which were received as truth because they came

from the lips of rabbis, were exalted above the words of God. Christ said to these teachers: "Ye are both ignorant of the Scriptures and of the power of God." [Cf: Spaulding-Magan Collection p. 53 para. 06] p. 725, Para. 6, [1897MS].

Thus it is in our day. Darkness hath covered the earth, and gross darkness the people. Students have left our schools with a deficient education. Some think that they know all that is worth knowing, and that they are qualified to manage institutions. But they have much to unlearn and much to learn. They must know more of God. They must realize their deficiency. They must know what constitutes Christianity. [Cf: Spaulding-Magan Collection p. 54 para. 01] p. 726, Para. 1, [1897MS].

Nothing can elevate man, nothing can make him pure, and keep him pure, but believing in and practicing the truth. He must eat the flesh and drink the blood of the Son of God. This is the lesson all should learn. They should see that to be sanctified means more than to have a theoretical knowledge of the truth. They must have living faith. They must do more than denounce wrongs in others; they must fight it in themselves. They must be whole-souled Christians, possessing the earnestness and living energy derived from Christ. [Cf: Spaulding-Magan Collection p. 54 para. 02] p. 726, Para. 2, [1897MS].

The youth should be taught to look upon physiology as one of the essential studies. They should not be satisfied with mere theory; they should practice the knowledge obtained from books on this subject. This matter has not yet been patiently and perseveringly worked out. Those who neglect this branch of study, which comprehends so much, will make haphazard work in attempting to teach the youth. They are not qualified to direct in our schools, because the way of the Lord must be learned in order to be practiced. [Cf: Spaulding-Magan Collection p. 54 para. 03] p. 726, Para. 3, [1897MS].

Many go from our schools with some knowledge, but without that all-round harmonious character that would enable them to be teachers of principle. [Cf: Spaulding-Magan Collection p. 54 para. 04] p. 726, Para. 4, [1897MS].

The principles of true education, that will fit students to be practical business men, have been very poorly carried out. This class of education is needed in all our missionary enterprises: and if the teachers in our schools did their duty, according to the "It is written," they would send forth from school men of moral worth men who would know how to take hold of the work in a new field, and use their brain, bone, and muscle in making it a harmonious whole. [Cf: Spaulding-Magan Collection p. 54 para. 05] p. 726, Para. 5, [1897MS].

Many who have been educated in our schools are headless. They do a little somewhere else, but they show they have not been educated for practical work. Students should remember that the first thing they must do is to make themselves practical, all-round useful men and women, who in an emergency can do the work necessary to be done. When students are given this kind of education, it will not be necessary to spend money to transport men thousands of miles to plan schools, meeting-houses, and colleges. Students should be encouraged to combine mental and physical labor. The physical powers should be developed in proportion

to the mental faculties. This is essential to form an all-round education. They will then be at home in any place. They should be prepared to teach others how to build, how to cultivate the soil. A man may have a brilliant mind, he may be quick to catch ideas: but this is of little value to him and to others if he has no knowledge of practical work, if he does not know how to put his ideas into execution. Such a one is only half educated. [Cf: Spaulding-Magan Collection p. 54 para. 06] p. 726, Para. 6, [1897MS].

A teacher who has an intelligent knowledge of the best methods and who can not only teach the theory, but can show by example how things should be done, will never be a drug on the market. Young men should not always be as servants, who must be told what to do, and who when one job is done have no perception to look around and see what more needs to be done. They should look the situation squarely in the face, saying this will not do. Unless I learn how to work, how to manage difficult problems, how to wrestle with difficult problems, I will be of no practical value. I must and will rise. I will mount from the lowest to the highest round of the ladder. He who manifests this determination will make a trustworthy worker; for his aim is to advance in knowledge and increase in understanding. He can be depended on as a thoughtful caretaker. [Cf: Spaulding-Magan Collection p. 55 para. 01] p. 727, Para. 1, [1897MS].

There are those who are quick to see and grasp ideas in advance, but who do not weigh every point and apply their ideas in a way that produces the best results. They are heedless; they do not work in opinions, lest they should be obliged to retrace their steps. If they are not careful, their course will be uneven and uncertain. They will fail to make straight paths for their feet, lest the lame be turned out of the way. They will surely lead away those who admire their flashes and brilliancy, unless they determine to know why they know the things they claim to know. They should be careful how they order their steps. They should pray much, fearing to make mistakes. Unless they walk guardedly, they will be losers. [Cf: Spaulding-Magan Collection p. 55 para. 02] p. 727, Para. 2, [1897MS].

God's holy Word gives us the principles that form the standard of correct management in temporal as well as spiritual things. God's will is to be made the will of the human agent, and this will is to be kept prominent. Men are not to act as though there were one rule for the master and another for the servant. Christ was a servant. He lived not to please Himself, and by His life of service He has exalted all service. (Signed) E. G. White. [Cf: Spaulding-Magan Collection p. 55 para. 03] p. 727, Para. 3, [1897MS].

True Education.--Education, as it is conducted in the schools of today, is one-sided, and therefore a mistake. As the purchase of the Son of God, we are His property, and every one should have an education in the schools of Christ. Wise teachers should be chosen for our schools. Teachers have to deal with human minds, and they are responsible to God to impress upon those minds the necessity of knowing Christ as a personal Saviour. But no one can truly educate God's purchased possession unless he himself has learned in the school of Christ how to teach. [Cf: Spaulding-Magan Collection p. 56 para. 01] p. 727, Para. 4, [1897MS].

I must tell you from the light given me by God, I know that much time and money are spent by students in acquiring a knowledge that is as chaff to them; for it does not enable them to help their fellow-men to form characters that will fit them to unite with saints and angels in the higher school. In the place of crowding youthful minds with a mass of things that are distasteful, and that in many cases will never be of any use to them, a practical education should be given. Time and money is spent in gaining useless knowledge. The mind should be carefully and wisely taught to dwell upon Bible truth. The main object of education should be to gain a knowledge of how we can glorify God, whose we are by creation and by redemption. [Cf: Spaulding-Magan Collection p. 56 para. 02] p. 727, Para. 5, [1897MS].

The earth is corrupt and dark and idolatrous; but amid the darkness and corruption a pure, divine light, the Word of God, is shining. But although we have known the truth for many years, little advancement has been made by those who have been given light. Whose plan was it to produce that class of books that have been patronized in our schools? It was the plan largely of men who had not the experience of Moses and Joshua and Daniel, and the other prophets and apostle, who endured the seeing of Him who is invisible. Seeing God by faith given a conception of the divine character, the perfection of heaven. But to place in our schools the books that have been placed there as standard books, is an offense to God. In this age, as never before, when the two great forces of the Prince of Heaven and the prince of hell have met in decided conflict, our youth need instruction in Bible principles. Like the branches of the True Vine, the Word of God presents unity in diversity. There is in it a perfect, superhuman, mysterious unity. It contains divine wisdom that is the foundation of all true education; but this book has been treated indifferently. [Cf: Spaulding-Magan Collection p. 56 para. 03] p. 728, Para. 1, [1897MS].

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." If this is the price of heaven, shall not our education be given on these lines? Christ must be everything to us. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of peace.' What foundation is here laid for the faith of those who shall live in all ages! When Christ ascended to heaven, he ascended as our Advocate. We always have a Friend at court. And from on high Christ sends his representative to every nation, kindred, tongue, and people. The Holy Spirit gives the divine anointing to all who receive Christ. [Cf: Spaulding-Magan Collection p. 56 para. 04] p. 728, Para. 2, [1897MS].

This is the great subject that underlies all true, sanctified education. When this is made the theme of our conversation, no idle common talk will fall from our lips. Jestings and joking are heard because the soul-temple is unsanctified and unholy. [Cf: Spaulding-Magan Collection p. 57 para. 01] p. 728, Para. 3, [1897MS].

God, the everlasting Father, gave His only begotten Son to the world, that all who come to him might have everlasting life. And in this gift he opened to us a channel of the richest and most inexhaustible

treasures. This sacred theme should be the food of our minds. With this bread of life we should satisfy our soul-hunger. If we do this, we can not hunger for worldly excitement or grandeur. Our religious experience is of exactly the same quality as the food we give our minds. [Cf: Spaulding-Magan Collection p. 57 para. 02] p. 728, Para. 4, [1897MS].

The Lord's anointing was upon Christ. "The Spirit of the Lord God is upon me," he declared, "because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to 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 [Cf: Spaulding-Magan Collection p. 57 para. 03] p. 728, Para. 5, [1897MS].

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." This work is given to all who return to their loyalty by keeping God's commandments. "For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their works in truth; and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offering among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." [Cf: Spaulding-Magan Collection p. 57 para. 04] p. 729, Para. 1, [1897MS].

These words of Inspiration present before those who claim to believe present truth the work that should now be done in educational lines. This work should be of the same character as Christ's work: for "we are laborers together with God." Christ worked in a way altogether different from that of any other teacher. [Cf: Spaulding-Magan Collection p. 57 para. 05] p. 729, Para. 2, [1897MS].

The truths contained in the Scriptures are grand, elevating, uplifting, ennobling. If the lost image of God is restored in this world, these truths must be cherished. They are graced with such simplicity that they could not possibly have originated in any human mind. A sower from a higher world went forth to sow in the world with seed. This higher phase of education only is able to prepare students for the higher school, where Christ and God will be the teachers, and where throughout eternity, we shall learn how best to magnify and glorify God's name. [Cf: Spaulding-Magan Collection p. 58 para. 01] p. 729, Para. 3, [1897MS].

Men that are not burdened to learn Greek and Latin may yet possess a most earnest zeal to prepare in this life to receive life eternal, and enter the higher school, taking with them the result of their studies in this world. When they reach the heavenly school their education will

have advanced just in proportion as in this world they strove to obtain a knowledge of God and the world's Redeemer. And just in proportion to the advancement they have made in seeking God and His righteousness will they be rewarded in the future immortal life. [Cf: Spaulding-Magan Collection p. 58 para. 02] p. 729, Para. 4, [1897MS].

The scheme of redemption is not a common study. Had it been, so many souls would not have been disloyal to God. Commencing with the apostasy and the gospel presented to Adam and Eve in Eden, and tracing down prophetic history, the Word of God unfolds the plan of redemption, gathering fresh and increased evidence, until the fulness of time came, and then Christ made His advent into the world. In Christ the Deity was represented. He was the great instructor in divine philosophy. He came without display, having no outward glory to stimulate mere admiration, and possessing no earthly riches. [Cf: Spaulding-Magan Collection p. 58 para. 03] p. 729, Para. 5, [1897MS].

When Christ came to this earth, the traditions that had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of tradition. The spiritual import of the sacred volumes was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth. [Cf: Spaulding-Magan Collection p. 58 para. 04] p. 730, Para. 1, [1897MS].

But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for knowledge, the sure word of prophecy, and when it came, it was as a light shining in a dark place. [Cf: Spaulding-Magan Collection p. 58 para. 05] p. 730, Para. 2, [1897MS].

As a golden treasure, truth was entrusted to the Jewish Nation. The Jewish economy, bearing the signature of heaven, was instituted by the great teacher, Jesus Christ. In types and shadows important truths and mysteries that needed an interpreter, were veiled. The shadow pointed to the substance; and when Jesus came to our world, it was to let spiritual light shine forth. Hear, O heavens! and be astonished O earth! The appointed Instructor was no less a personage than the only begotten Son of God. God was revealed in Christ. He made plain the treasures of truth. He displaced the rubbish that had been piled on the Sabbath of the fourth commandment, declaring himself the Lord of the Sabbath. He who made the world and made man made also the Sabbath, and gave it to man to keep holy. [Cf: Spaulding-Magan Collection p. 58 para. 06] p. 730, Para. 3, [1897MS].

"The Lord spake unto Moses. saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you? Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall

surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever does any work on the Sabbath Day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Cf: Spaulding-Magan Collection p. 59 para. 01] p. 730, Para. 4, [1897MS].

God's standard of character is his law. Satan said, I will tear down this standard, and will plant my own standard in its place. This he has tried and is still trying to do, that God's standard may be eclipsed or seen through a glass darkly. The Jews did not see it, and that is why they crucified Christ. The Christian world do not see it; and that is why they refuse to acknowledge the law of God. In so doing they make themselves accountable for the sins that destroyed the inhabitants of the old world by a flood, that brought fire and brimstone upon Sodom, and that destroyed the Jewish nation. Shall those to whom God has given wonderful opportunities and great light follow in the tread of those who rejected light, to their ruin? Shall those to whom God has entrusted wonderful truth remain on the low level of the teachers of this generation? (Signed) Mrs. E. G. White. Copied July 8, 1897. [Cf: Spaulding-Magan Collection p. 59 para. 02] p. 730, Para. 5, [1897MS].

Controlling Brethren, "Sunnyside," Cooranbong, N. W. W., Mar. 12, 1897. Dear Brethren Daniells, Palmer, and Colcord:--I have been deeply moved. In the night season, as we were in a meeting where several were assembled, we were setting forth the present situation, and how few there were to do the work so important and essential to be done. One of commanding appearance, who had been listening to the description of the condition of things, arose, and said, "Will you please to look carefully, and see if you are accepting the men that are waiting to do service for the Master? Have you not mistaken your callings, and what it comprehends, in the positions you occupy toward one who has moved to another field of labor? What if this move was not according to your ideas of order, or according to your human wisdom? Have you, in your experience, been faultless? Have you not made mismoves and blunders? He has his strong traits of character, and you have yours. All these imperfections God sees. He sees that some have made independent moves, even without the counsel of God. [Cf: Spaulding-Magan Collection p. 60 para. 01] p. 731, Para. 1, [1897MS].

"All ye are brethren." To no one has the Lord given permission to rule over a brother. All need their hearts refined, and cleansed from weakness, from natural and hereditary traits of character. All are amenable to God. If a brother errs in his ministerial work, remember that you have all erred, and shown great want of faith in the Lord. Yet, God has not discarded you, and given you no place to work. Had he done this, his action would have been just as sensible as your action in this case. [Cf: Spaulding-Magan Collection p. 60 para. 02] p. 731, Para. 2, [1897MS].

Be careful what power you take into your finite hands. Be careful how you denounce those whom you should only pity, and comfort, and help. The Lord does not see the works of men with the same vision that men

see them. He has many kinds of men to deal with, and he knows just how to deal with all. But let every man, whatever his position, remember that he is not to rule any man's conscience, or sit on the judgment seat against any man. The Lord does not pronounce as just the judgment you have formed. [Cf: Spaulding-Magan Collection p. 60 para. 03] p. 731, Para. 3, [1897MS].

Satan is a masterly worker, and he will lose no opportunity to make the most of his chances to work for those who are left in a very disagreeable situation. There are those who make grave mistakes, but they seldom see the aggravated character of their own faults, or their more disagreeable results. But if another passes over the ground, and does no worse, and perhaps not nearly as bad, how easy for the brother who first sinned to tear down his brother with an unsparing hand. There are men who are severely tempted and tried who meet their temptations, at times feeling desperately, because they know not what to do in an emergency. Jesus pities them. He sees them meeting their temptations with a noble purpose, and wrestling with the devil foot to foot, breast to breast, and he says to them, as he said to Peter, "Get thee behind me, Satan. Let me come close to my tempted one. Satan hath desired thee, that he might sift thee as wheat, but *I have prayed for thee that thy faith fail not.*" [Cf: Spaulding-Magan Collection p. 60 para. 04] p. 731, Para. 4, [1897MS].

Speak gently to ministers who are seeking, fully as earnestly as your own self, to do their duty under difficulties. They are but men, with all the clamoring of Satan to discourage them. "Wherefore lift up the hands which hang down, and the feeble knees." Be careful to make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed. "Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [Cf: Spaulding-Magan Collection p. 61 para. 01] p. 732, Para. 1, [1897MS].

The Lord has accepted men, and borne with them, when their brethren have treated them indifferently. They have allowed their masterly spirit to come in, to rule, and in thus doing, they have counterworked the work of God. You have managed this case, from first to last, in evidently a faithless manner. He is in God's service. He is God's property. You have no right to handicap him, as you have done. You should deal with him just as you would choose to be dealt with under like circumstances. By going to another field to work, without consulting his brethren do not understand just how God will bring about the accomplishment of the work he would have done. This very moving to another part of the field may be wholly in the Lord's order. Let men be delicate, and exercise their caution when it will tell for God's glory in the end. [Cf: Spaulding-Magan Collection p. 61 para. 02] p. 732, Para. 2, [1897MS].

But this brother was not so much to be censured in his action; for your own course of action revealed movements that did not encourage confidence in your faith or in your judgment. He was willing to submit to the judgment of others, altogether too much so. The Lord is not pleased when men go to men, and yield up their own will and judgment to follow their counsel. When the one giving it has not more wisdom and faith than themselves, it is all a mistake. Erratic movements will be

made, according to present appearance, and not according to the mind and will of God. All must stand in God. If there was not another person on the globe but ourselves, we should be Christians, for our own individual present and eternal good. Life can be pure only when it is under God's control. No man is to rule his fellow men. [Cf: Spaulding-Magan Collection p. 61 para. 03] p. 732, Para. 3, [1897MS].

The brethren in the portion of the field to which this brother has gone should not have looked to Elder Daniells to know their duty, but to God. They should have set him at work, because he is in service, under bonds to God. He is not to be a canvasser, only as it shall be connected with his ministerial work. He is to present the Word. He has many things to learn, as well as have all who have given themselves to the ministry. Many rush into matters in a hurry, and make mistakes. Some forget that they are only human, with the deficiencies of humanity upon them and they give expression to principles that are not Christian. Thus they set an example that leads others astray. [Cf: Spaulding-Magan Collection p. 61 para. 04] p. 732, Para. 4, [1897MS].

Ignoble, egotistic, weak criticizing has become a false science, which must be cut out of the life experience. It is no marvel that many, having sensitive natures, who thought Christian work the noblest, and longing for some word of direction, or some counsel of encouragement, have been driven aside by wrong management, and turned church foes. [Cf: Spaulding-Magan Collection p. 62 para. 01] p. 733, Para. 1, [1897MS].

The Lord's workers need the melting love of Jesus in their hearts. Let every minister live a man among men. Let him in well-regulated methods go from house to house, bearing ever the censer of heaven's fragrant atmosphere of love. Anticipate the sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor. [Cf: Spaulding-Magan Collection p. 62 para. 02] p. 733, Para. 2, [1897MS].

Let not the shepherds of God's pasture treat coolly their fellow-laborers. "All ye are brethren." The Lord Jesus died to save sinners, and he longs to see men with hearts tender and full of compassion, not full of self-dignity. This must be laid in the dust. Ministers must touch lovingly and tenderly their brother minister who is battling with difficulties that appear stubborn and unyielding. But in your decision in regard to this case, you have shown much more of self and earthliness than of kindness, meekness, gentleness, or love. [Cf: Spaulding-Magan Collection p. 62 para. 03] p. 733, Para. 3, [1897MS].

All are to gather the precious treasures of love, not merely for but for every soul who has his hand and heart in the work of the ministry; for all who do this work are the Lord's. Through them he works. Learn lessons of love from the life of Jesus. Let men be careful how they speak to their fellow-men. There is to be no egotism no lording it over God's heritage. A bitter answer should not rise in any mind or heart. No tinge of scorn be heard in the voice. Speak a word of your own, take an indifferent attitude, show suspicion, prejudice, jealousy -- and by mismanagement the work may be done for a soul. [Cf: Spaulding-Magan Collection p. 62 para. 04] p. 733, Para. 4, [1897MS].

Ministers are but men; and God has said that one man's mind and

judgment is not to control another man's mind. Let the graces of our Elder Brother be copied. With heart and spirit, and all the power that piety and art can bestow, do true, faithful work. Show thyself an example by working earnestly for the Master, drawing all men to Christ. Thy work is but to proclaim; God's work is to convert the barren hearts of men. [Cf: Spaulding-Magan Collection p. 62 para. 05] p. 733, Para. 5, [1897MS].

When the work seems to go hard, dip the words and spirit into the oil of God's love; and then, under the working of the Holy Spirit, thou canst pray with all earnestness, and preach with all power. And God giveth the increase. [Cf: Spaulding-Magan Collection p. 62 para. 06] p. 733, Para. 6, [1897MS].

Allow not your hearts to grow cool and unimpressible. Your religious life may be praiseworthy as is represented by the church at Ephesus, but deficient in love to God and to your neighbors. Suffer not a Pharisaical harshness to come in and hurt your brother. "Unto the angel of the church at Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, I know thy works, and thy labor, and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent." [Cf: Spaulding-Magan Collection p. 62 para. 07] p. 733, Para. 7, [1897MS].

"And unto the angel of the church of Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come on thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." [Cf: Spaulding-Magan Collection p. 63 para. 01] p. 734, Para. 1, [1897MS].

Cry unto God the Lord, Pardon our infirmities, and their infirmities: but give not up one hour of service. Keep all at work in their own line, and handicap none of God's servants because they did not come to you for counsel, and do according to your bidding. You have bidden and directed too much. God's ministers should look to him for their directions. Your plans were not God's plans. Had your brother come to you for instruction, you would have discouraged or misdirected him. No man whom God has chosen to do his work is to be under the control of any other man's mind. Men may converse as equal men, but when it comes to laying down the rules and commands, leave that for the Lord to do. This is not the line in which you are called to work. [Cf: Spaulding-Magan Collection p. 63 para. 02] p. 734, Para. 2, [1897MS].

The Lord has been working to bring certain things around for his own name's glory. Had your brother done just as you think he should have

done, he would have become discouraged by the way you would have handled his care. God would have you work with your fellow men with this idea in view, that they are human like yourself, subject to temptations; and you are to meet them on equal ground. Treat them respectfully as men who are chosen of God. They may not always have been wise or perfect in their judgment; but humanity must meet humanity just where it is, remembering that all are of value with God. Your brethren are as precious in God's sight as your individual selves. Under stress of circumstances, because you did not exercise faith, and reveal trust in God, you have made grave blunders. If men err in the same lines in which you have erred, if they move hastily by looking at appearances, do not do with them as you have done in the case of the one who has been laboring for the Master. You can not bind him to your heart or influence for good by the course of action you have pursued. Come into union and agreement without delay. Act your part nobly; for you have erred. You have dealt with him as no minister should deal with a fellow-laborer. The Lord will not sanction any such example for your fellow workers to follow. [Cf: Spaulding-Magan Collection p. 63 para. 03] p. 734, Para. 3, [1897MS].

A man who could have been at work in New Zealand; has not been permitted to work. His fellow-laborers in New Zealand have echoed your sentiments, which they thought they must carry out. They have made themselves, in connection with you, answerable to God for all that man could have done and did not do. The Lord could have used him to speak and to pray, to help souls that are in suffering need of help. [Cf: Spaulding-Magan Collection p. 63 para. 04] p. 734, Para. 4, [1897MS].

Men have become feeble by looking to men; and trusting in men. They go when men say go. They ought to look to God, and trust to him for wisdom. . . . [Cf: Spaulding-Magan Collection p. 64 para. 01] p. 735, Para. 1, [1897MS].

I ask you, my brethren in Melbourne, who have allowed your impressions and circumstances to quench your love for your brother, to consider the circumstances connected with his labor. He has shifted from place to place, and was sent into the canvassing field because there did not seem to be any place for him, or money to sustain him. If he felt urged by duty to go to New Zealand, the right way would have been for him to go to you, my brethren, tell his difficulties and ask for counsel. But he was in debt, mortified and strengthless. His heart-courage was gone. [Cf: Spaulding-Magan Collection p. 64 para. 02] p. 735, Para. 2, [1897MS].

When he went to New Zealand, because Brother Daniells expressed the opinion that his course had been wrong, he was left with nothing to do. But ought men's opinions to be regarded as infallible? Must men follow the expressed opinion of a fellow-laborer who has shown devotions to the work? Did his brethren kneel down and seek the Lord in his behalf, making his case their own? There are souls to be saved everywhere, but he did not have courage to work, because he had fallen into debt. He needed a brother, with the Elder Brother's heart of sympathy and humanity, to touch his heart of humanity. Were you afraid, Brother Crowthers, Brother Farnsworth, and Brother Steed, to take this brother by the hand, and say "We all have our trials, Brother Hickox, and we will help you all we can by our sympathy and prayers. If you have made a mistake, it is what we all do. Brace up like a man, and go to work.

Do not feel that you are outside the ring. Be true to principle, and we will help you. The Lord needs one hundred laborers where there is one now. It may be that the Lord has sent you here, to engage with us in the work." [Cf: Spaulding-Magan Collection p. 64 para. 03] p. 735, Para. 3, [1897MS].

Never say it is time to make an example of this brother, even though he may have erred. Wait till you can say, "It is time to make an example of me by the withdrawal of your confidence and favor, because I have not moved wisely." But there are so many who, though willing to make out a recipe, that others may take the bitter medicine, would not be pleased to take it themselves. With many it makes every difference whether it is I or my brother. Well did the apostle say, "You have many teachers, but few fathers." It is spiritual fathers that we need in our gospel work. [Cf: Spaulding-Magan Collection p. 64 para. 04] p. 735, Para. 4, [1897MS].

I have not received a line from Brother Hickox or from his wife. All that I have heard is from these whom I know are not moving in the counsel of God. I think that it would be best for us to humble our hearts before God, and obtain bowels of mercy, and the incense of sanctified love, and see if this will not change the recipe given to Brother Hickox. I do not speak of him as a perfect man; for he is the same as his brethren. He has the same liability to err, and the same need of a teachable spirit. But if you think that the course pursued toward him will enable you to obtain his confidence, and lead him to rely on his brethren, believing that if he makes a mistake, they will have wisdom to help him, you have made a wrong calculation. [Cf: Spaulding-Magan Collection p. 64 para. 05] p. 735, Para. 5, [1897MS].

We all need to sow a crop of patience, compassion, and love. We shall reap the harvest we are sowing, Our characters are now being formed for eternity. Here on earth we are being trained for heaven. We owe everything to grace., free grace, sovereign grace. Grace in the covenant ordained our adoption as sons of God. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others. [Cf: Spaulding-Magan Collection p. 65 para. 01] p. 736, Para. 1, [1897MS].

From the light which has been given me in the past and at the present, I do not see the spirit which Christ possessed in his life, revealed in your dealings with Brother Hickox. If I were where I could see him, I should urge him to respect all in positions of trust and not to make flesh his arm, but always in everything to make Christ his strength and efficiency. I would converse with him as one who, if he had sinned, had not sinned willfully. If he has sinned, there is a God of pity, who is forbearing and tender and longsuffering, ready to pardon and forgive. [Cf: Spaulding-Magan Collection p. 65 para. 02] p. 736, Para. 2, [1897MS].

I am so wearied and tired out with the heartless manner in which human, erring man treats his brother, who may be just as much beloved of God as he himself is. Little love is expressed in attitudes and words when one is supposed to have moved not in accordance with the will of men. How do you know but that the Lord has brought this about in order to set Brother Hickox and his wife where they could be laborers together with God where he could stand in earnest labor,

presenting the truth to those in darkness? Who is responsible for all the good that might have been done by these two workers in opening the Scriptures to others, in union with their brethren? There is no excuse for this manner of dealing, and in the name of the Lord I protest against it. [Cf: Spaulding-Magan Collection p. 65 para. 03] p. 736, Para. 3, [1897MS].

I wish that occasionally the curtain could be rolled back and all could see the manner of the Lord's working, and the wonderful activity in the courts above. The Lord often works in a manner which is not in accordance with the ideas of the men who are in responsible positions. The speculations and calculations of human minds are not always in wisdom of God. Some move altogether too slowly, and their caution is a defective spoke in the wheel, keeping it from rolling. Again, others may devise and plan how this one and that one shall work, when the Lord has other work for these men to do, other places where he wants them to till in as his agents. His plans are not built on any foundation that is laid by man, but as the high and lofty one that inhabiteth eternity, he lays the foundation, and erects the structure, in lofty independence through those who will be worked by him. The Lord Jesus takes those that he finds will be molded and uses them for his own name's glory, to meet his own spiritual conception. He sees material that others would pass by, and works all who will be worked. Through very simple means a door is opened in heaven, and the simplicity of the human agent is used by God to reveal God to man. [Cf: Spaulding-Magan Collection p. 65 para. 04] p. 736, Para. 4, [1897MS].

The Lord Jesus never attempts to prove his teachings or vindicate himself. He speaks as one having authority, as the Source from which all wisdom flows. His word is spoken out, and the Holy Spirit's work is to find a place for that word. He is the light of the world. His own ideas are light. He simply shines, and men are to be enlightened. His work upon human hearts is not to be interfered with by men. All men must keep their place, and let God work upon hearts and minds, and enlighten the understanding. He does not want men to walk in darkness. He has given ability and talents to men, in order that they may use them and improve them. [Cf: Spaulding-Magan Collection p. 66 para. 01] p. 737, Para. 1, [1897MS].

Men are not left in absolute darkness. As the light of the world, Christ addresses the world. His light is not at all mingled with darkness. It is clearer, brighter, and far more penetrating than any other light. His light shineth in darkness, but the darkness comprehendeth it not. "But as many as received him, to them gave he power to become the sons of God, even to them that believeth on his name." He is waiting and watching, taking the imperfect ideas of men, not extinguishing them but correcting their errors, supplying their defective ideas with correct ideas, and putting his own truth in the place of their erroneous principles. [Cf: Spaulding-Magan Collection p. 66 para. 02] p. 737, Para. 2, [1897MS].

Christ is the light of the world. O how condescendingly he takes out of the mind the traditions, the false theories, and the maxims, authority, and commandments of men, which are working counter to the commandments of God. But the enemy strives to hinder God's working in human minds. [Cf: Spaulding-Magan Collection p. 66 para. 03] p. 737, Para. 3, [1897MS].

I am pained to see the little value placed upon men whom the Lord has used, and whom he will use. God forbid that men's minds shall follow in the channel of another man's mind. One man's mind may be by some, exalted as being in every degree superior but every mind has its own peculiar weakness, and its peculiar strength. One man's mind will supply another man's deficiency. But if all work in the one harness, and are given encouragement to look, not to men to know their duty, but to God, they will develop under the Holy Spirit's guidance, and will work in unity with their brethren. One will supply another's lack. [Cf: Spaulding-Magan Collection p. 66 para. 04] p. 737, Para. 4, [1897MS].

We need young, strong workers, such as Brother Hickox and his wife. The Lord will use both of them if they will walk humbly with God. The time they have spent doing little has not been so spent because the Lord refused to use them, but because of the Pharisaism manifested by the men who need the converting power of Christ, the light of the world, to shine into their confused human minds, teaching them that they are not gods, and that they must leave God to deal with his workmen. There is only one true method by which any man can work. He must learn of Him who is meek and lowly in heart. We must go more earnestly and humbly, with more contrition of soul, and ask of God wisdom, as he has appointed. For the same reasons that Brother Hickox is not received and supported by his brethren in his work, other ministers might be regarded as unfit for labor. I want to put this matter before you in the light in which it has been placed before me. The Lord has high claims upon Brother and Sister Hickox. They have much to learn, as have all who are connected with the great work of the Master; but I entreat the men who should be helpers of those who in an emergency need help, not to prove hindrances and stumbling blocks in their way. [Cf: Spaulding-Magan Collection p. 66 para. 05] p. 737, Para. 5, [1897MS].

It is a desirable thing to do God service; but it is not always an easy thing. The world is against us. At times, the way seems to be hedged up, and Satan seems to get hold of the mind. And, too often, when the brethren of the tempted one should be wise, the human side of their characters is manifested instead of the godly side, It is lamentable. If these tempted ones had not, by a course of teaching, been educated to look to men, they would turn their face toward God, and trust in God. They need greater strength than human power, greater strength than their own. [Cf: Spaulding-Magan Collection p. 67 para. 01] p. 738, Para. 1, [1897MS].

When men have to swim against the stream, there is a weight of waves driving them back. Let a hand then be held out, as was the Elder Brother's hand to a sinking Peter and let hopeful advice be given that will establish confidence and awaken love. You can not tell how such a work is registered in the heavenly books. Let the one who is supposed to have moved wrong be given no occasion by his brother to become discouraged, but let him feel the strong clasp of a sympathizing hand; let him hear the whisper, "Let us pray." The Holy Spirit will give a rich experience to both. It is prayer that unites hearts. It is prayer to the Great Physician to heal the soul that will bring the blessing of God. Prayer unites us with one another and with God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul to overcome the world, the flesh and the

devil. Prayer turns aside the attacks of Satan. [Cf: Spaulding-Magan Collection p. 67 para. 02] p. 738, Para. 2, [1897MS].

O remember that we are his offspring, children of one family, "All ye are brethren." His tender mercies are over all his works. Ever bear in mind that money is of little value compared with souls. Many, if left to impulse, represent God as stern, watching to denounce and condemn, who would not receive the soul in error as long as he had a legal excuse of not helping him. This is not God who is thus represented; for he is full of goodness and mercy and truth. Christ came to remove all such feelings, and thoughts of God. He wants every erring soul to "look and live." He would have them feel that God's yearning, fatherly love is toward them. He has revealed that which is not apprehended. If men would eat of Christ's flesh and drink his blood, which means to be doers of his word, they would manifest the attributes of Christ. He was a man of sorrows and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. Wherein is our self-denial, and self-sacrifice, and patience, and mercy, and long-suffering, and love exercised to bring back the erring to repentance and to fellowship with God? If this were done, what a reformation would be wrought in individual souls, and in families, and in the church, under the transforming grace of the Holy Spirit! Why do we not act as Christians, as shown in the lessons Christ has given? [Cf: Spaulding-Magan Collection p. 67 para. 03] p. 738, Para. 3, [1897MS].

God is the one who orders all things. Have you not had any idea that this movement made by Brother Hickox was under the ordering of God? Did not the Lord see that you might not deal with his servant wisely? Did he not see that he needed to do service in some other part of his vineyard, just where he is? He who is the orderer of all things, he who numbers the hairs of our head, worked through his Spirit to transfer him to a field where he could do greater good, just as the careful, tender, earthly father would do in the interests of his children; only our God is infinitely more watchful over the interests of his sons and his daughters. He is too wise to err, and too good to do them harm. He has a wise love, a great and unbounded love. "Are ye not of more value than many sparrows? and yet your heavenly Father feedeth them." [Cf: Spaulding-Magan Collection p. 68 para. 01] p. 738, Para. 4, [1897MS].

The Lord will by his own methods, break up this indifference of man toward his fellow-man. He will educate and train and discipline his children, O how kindly and lovingly, for their greater consecration and usefulness is his work, and fit them for a higher life. It is by his Word that he instructs, and by experience that he develops virtues and powers, making those in his service meet for the inheritance of the saints in light. If they will surrender to God, and not look to man, or depend on the finite in the place of the Infinite, he will work out for them a far more exceeding and eternal weight of glory. Darkness and mysteries compass the path of some who have (not) permitted the Lord to carry forward his work in their hearts, who have not brought their thoughts into captivity to him. If these poor souls who now rise before my mind, had only learned of Jesus, and had not taken counsel of their own unconverted, unsubdued souls, they would now be in the path of obedience, co-workers with Jesus Christ. But they put themselves in their own hands, and did not trust the Lord; and they are not enjoying his blessing, or the faith that works by love and purifies the soul.

[Cf: Spaulding-Magan Collection p. 68 para. 02] p. 739, Para. 1, [1897MS].

O that everyone would realize the great love, the self-sacrifice, the benevolence, and the kindness of our heavenly Father, in giving his Son to die for us that we might, if we believe and do his commandments, have a sweet peace, the Father's joy, the Father's love, and unite with him, heart, soul, mind, and strength, to maintain righteousness and to draw in even lines with Christ. It is not the sacrifice of Christ only; it is the Father's sacrifice also. The Father, in union and loving sympathy, with his Son, subjected himself to suffer with his Son. He spared not his only begotten Son but freely delivered him up for us all. This gift of Christ is the crowning truth of God's love, and this Fatherhood, through all time and through eternity. Here is the love of God in his Fatherhood. Let us drink in this love, that we may know by experience what a real, tender, joyful, experience there is in a realization of the Fatherhood of God. Let brotherly love continue. By bearing one another's burdens, we are fulfilling the law of Christ. "All the paths of the Lord are mercy and truth unto such as keep his testimonies." "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those who remember his commandments to do them." (Signed) E. G. White. [Cf: Spaulding-Magan Collection p. 68 para. 03] p. 739, Para. 2, [1897MS].

Exercise Versus Amusement.--To the Teachers and Students of our College in Battle Creek, and in all our Educational Institutions:--Many prayers have been offered for the outpouring of the Holy Spirit, and recently there have been demonstrations of gladness of heart in those who have looked intently and undividedly to Jesus Christ, the Lamb slain from the foundation of the world. There has been in your midst repentance and confession of sin, with true remorse of soul. There was a sense of the all-sufficient sacrifice, and the realizing of the fulfillment of the promise in the pardon, in transferring the live coal from the altar of atonement and touching the lips, which was the pledge of forgiveness. Lips defiled with sin were expressing the loftiest praise. Hosannah! Blessed be he that cometh in the name of the Lord! Hosannah in the highest!. [Cf: Spaulding-Magan Collection p. 69 para. 01] p. 739, Para. 3, [1897MS].

But what returns have our young people made to the Lord? Has it been as it was with the people of Israel on that most solemn occasion described in Exodus? Moses had gone up into the Mount to receive instruction from the Lord, and the whole congregation should have been in humble attitude before God; but instead of that, they ate and drank and rose up to play. Has there been a similar experience in Battle Creek? Have not many lost their hold on God? Did the exercise in games of football bring the participants into more close relation to God? [Cf: Spaulding-Magan Collection p. 69 para. 02] p. 740, Para. 1, [1897MS].

In the night seasons messages have been given to me to give to you in Battle Creek, and to all our schools. While it is in the order of God that physical powers shall be trained as well as the mental, yet the physical exercises should in character be in complete harmony with the lessons given to the world and should be seen in the lives of Christians, so that in education and self-training the heavenly

intelligences should not record in the books that students and the teachers in our schools are "Lovers of pleasure more than lovers of God." This is the record now being made of a large number, -- "Lovers of pleasure more than lovers of God." Thus Satan and his angels are laying their snares for your souls, and he is working in a certain way upon teachers and pupils to induce them to engage in certain exercises and amusements which become intensely absorbing, but which are of a character to strengthen the lower powers, and create appetites and passions that will take the lead and counteract most decidedly the operations and working of the Holy Spirit of God upon the human heart. [Cf: Spaulding-Magan Collection p. 69 para. 03] p. 740, Para. 2, [1897MS].

What saith the Holy Spirit to you? What was its power and influence upon your hearts during the General Conference and the conference in other states? Have you taken special heed to yourself? Have the teachers in the school felt that they must take heed? If God has appointed them as educators of the youth, they are also "overseers of the flock." They are not in the school work to invent plan for exercises and games to educate pupils; not there to bring down sacred things on a level with the common. [Cf: Spaulding-Magan Collection p. 70 para. 01] p. 740, Para. 3, [1897MS].

I was speaking to teachers in messages of reproof. All the teachers need exercise, a change of employment. God has pointed out what this should be -- useful, practical work; but you have turned away from God's plan to follow human inventions, and that to the detriment of the spiritual. Not a jot or a tittle of the after influence of an education in that line will fit you to meet the severe conflicts in the last days. What kind of education are our teachers and students receiving? Has God devised and planned this kind of exercise for you, or is it brought in by human inventions and human imaginations? How is the mind prepared for contemplation and meditation, and serious thoughts, and the earnest, contrite prayer, coming from hearts subdued by the Holy Spirit of God; "As it was in the days of Noah, so shall it be when the Son of Man is revealed." "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." [Cf: Spaulding-Magan Collection p. 70 para. 02] p. 740, Para. 4, [1897MS].

The Lord opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence. We were to have teachers who would keep their souls in the love and fear of God. Teachers were to educate in spiritual things, to prepare a people to stand in the trying crisis before us; but there has been a departure from God's plan in many ways. The amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved. . . . [Cf: Spaulding-Magan Collection p. 70 para. 03] p. 741, Para. 1, [1897MS].

I am alarmed for you at Battle Creek. Teachers are very exact in visiting with denunciations and punishments those students who violate the slightest rules, not from any vicious purpose, but heedlessly; or circumstances occur which make it no sin for them to deviate from rules which have been made, and which should not be held with inflexibility if transgressed, and yet the person in fault is treated as if he had grievously sinned. Now I want you to consider, teachers, where you

stand, and deal with yourselves, and pronounce judgment against yourselves; for you have not only infringed the rules, you have been so sharp, so severe upon students; but more than this, there is a controversy between you and God. You have not made straight paths for your feet lest the lame be turned out of the way. You have departed from safe paths. I say, Teachers -- I do not specify names. The Lord God of Israel has wrought in your midst again and again. You have had great evidences of the stately steppings of the Most High. But a period of great light, of the wonderful revealing of the Spirit and power of God is a period of great peril, lest the light shall not be improved. Will you consider Jer. 17: 5-10; 18: 12-15: for you are most surely coming under the rebuke of God. Light has been shining in clear and steady rays upon you. What has this light done for you? Christ, the chief Shepherd, is looking upon you with displeasure, and is inquiring, "Where is the flock that was given thee, thy beautiful flock?" "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 counsels of God. Take heed therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." Acts 20: 26-30. "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." [Cf: Spaulding-Magan Collection p. 70 para. 04] p. 741, Para. 2, [1897MS].

These teachers who have not a progressive religious experience, who are not learning daily lessons in the school of Christ that they may be ensamples to the flock but who accept their wages as the main thing, are not fit for the solemn, awfully solemn position they occupy. For this Scripture is appropriate to all our schools established as God designs they should be, after the order of example of the schools of the prophets, imparting a higher class of knowledge, mingling not dross with the silver, and wine with water, which is a representation of precious principles. False ideas and unsound practices are leavening the pure and corrupting that which should be ever kept pure and looked upon by the world, by angels, and by men as the Lord's institution, schools where the education to love and fear God is made first. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "Neither be ye lords over God's heritage, but be ye ensamples to the flock." [Cf: Spaulding-Magan Collection p. 71 para. 01] p. 741, Para. 3, [1897MS].

Let the teachers who claim to be Christians be learning daily in the school of Christ his lessons. "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." I ask you, Is every educator in the school wearing the yoke of Christ, or manufacturing yokes of his own to place upon the necks of others, yokes which they themselves will not wear, sharp, severe, exacting; and this, too, while they are carrying themselves very loosely toward God, offending every day in little and larger matters, and making it evident in words, in spirit, and in actions, that they are not a proper example for the students, and are not having a sense that they are under discipline to the greatest Teacher the world ever knew. There needs to be a higher, holier mold on the school in Battle Creek, and in other schools which have taken their mold from it. The customs and practices of the Battle Creek school go forth to all the churches, and the pulse heart-beats of that school are felt throughout

the body of believers. [Cf: Spaulding-Magan Collection p. 71 para. 02] p. 742, Para. 1, [1897MS].

It is not in God's order that thousands of dollars shall be expended in enlargements and additions in institutions in Battle Creek. There is altogether too much there now. Take that extra means and establish the work in suffering portions of other fields to give character to the work. I have spoken the word of which I have no liberty to open before you now; but I tell you in the name of the Lord you will make a mistake in your adding building to building; for there are being entered in Battle Creek responsibilities that are altogether too much for one location. [Cf: Spaulding-Magan Collection p. 71 para. 03] p. 742, Para. 2, [1897MS].

(Note: Private by order of Sister White) In some respects students would come out with better education, and full as true to principle, in some schools that are not of our faith. [Cf: Spaulding-Magan Collection p. 72 para. 01] p. 742, Para. 3, [1897MS].

There are too many lords in the school who love to rule over God's heritage. There is altogether too little of Christ and too much of self. But those who are under the dictation of the Spirit of God, who are under rule to Christ, are examples to the flock; and when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away. [Cf: Spaulding-Magan Collection p. 72 para. 02] p. 742, Para. 4, [1897MS].

"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." All your self-uplifting works out the natural result, and makes you in character such as God will not for a moment approve. "Without me," says Christ, "ye can do nothing." Work and teach, work in Christ's lines, and then you will never work in your own weak ability, but will have the cooperation of the divine combined with the God-given human ability. "Casting all your care upon Him; for he careth for you. Be sober, be vigilant." (Not in kicking football, and in educating in the objectionable games which ought to make every Christian blush with mortification at the after-thoughts) be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." [Cf: Spaulding-Magan Collection p. 72 para. 03] p. 742, Para. 5, [1897MS].

Yes, he is on your playground watching your amusements, catching every soul that he finds off his guard, sowing his seeds in human minds and controlling the human intellect. For Christ's sake call a halt at the Battle Creek College and consider the after-workings upon the heart and character and principles, of these amusements copied after the fashion of other schools. You have been steadily progressing in the the ways of the Gentiles, and not after the example of Jesus Christ. Satan is on the school ground, he is present in every exercise in the school-rooms. The students that have had their minds deeply excited in their games are not in the best condition to receive the instruction, the counsel, the reproof most essential for them in this life, and in the future immortal life. [Cf: Spaulding-Magan Collection p. 72 para. 04] p. 743, Para. 1, [1897MS].

Of Daniel and his fellows the Scripture states: "As for these four children, God gave them knowledge and skill in learning and wisdom, and Daniel had understanding in all visions and dreams." In what manner are you fitting yourselves to cooperate with God. "Draw nigh to God, and he will draw nigh to you; resist the devil, and he will flee from you." Let the diet be carefully studied; it is not healthful. The various little dishes connected for desserts are injurious instead of helpful and healthful, and from the light given me there should be a decided change in the preparation of food. There should be a skillful, thorough cook, that will give ample supplies to the hungry students of substantial dishes. The education in this line of table supplies is not correct or healthful and satisfying, and there is a decided reform essential. These students are God's inheritance, and the most sound and healthful principles are to be brought into the boarding school in regard to diet. The dishes of soft foods, the soups and liquid foods, or the free use of meat, are not the best to give healthful muscles, sound digestive organs, or clean brains. Oh, how slow we are to learn! And of all institutions in our world the school is the most important. Here the diet question is to be studied; no one person's appetite, or tastes, or fancy, or notion is to be followed, but there is need of great reform: for life-long injury will surely be the result of the present manner of cooking. Of all the positions of importance in that college is the one who is employed to direct the dishes to be prepared to place before the hungry students; for if this be neglected, the mind will not be prepared to do its work, because the stomach has been treated unwisely and can not do its work properly. Strong minds are needed. The human intellect must gain expansion and vigor and acuteness and activity. It must be taxed to do hard work, or it will become weak and inefficient. The brain power is required to think most earnestly: it must be put to the stretch to solve hard problems and master them, else the mind decreases in power and aptitude to think. The mind must invent work, and wrestle, in order to give hardness and vigor to the intellect; and, if the physical organs are not kept in the most healthful condition by substantial, nourishing food, the brain does not receive its portion of nutrition to work. Daniel understood this, and he brought himself to a plain, simple, nutritious diet, and refused the luxuries of the king's table. The desserts which take so much time to prepare are, many of them, detrimental to health. Solid foods requiring mastication will be far better than mush or liquid foods. I dwell upon this as essential. I send my warning to the College at Battle Creek, to go from there to all our institutions of learning. Study up on these subjects, and let the students obtain a proper education in the preparation of wholesome, appetizing, solid foods that nourish the system. They do not and have not had the right kind of training and education as to the most healthful food to make healthful sinews and muscle and give nourishment to the brain and nerve powers. [Cf: Spaulding-Magan Collection p. 72 para. 05] p. 743, Para. 2, [1897MS].

The intellect is to be kept thoroughly awake with new, earnest, whole-hearted work. How is it to be done? The power of the Holy Spirit must purify the thoughts and cleanse the soul of its moral defilement. Defiling habits not only abase the soul, but debase the intellect. Memory suffers, laid on the altar of base, hurtful practices, "He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting." When teachers and learners shall consecrate soul, body, and spirit to God, purify

their thought by obedience to the laws of God, they will continually receive a new endowment of physical and mental power. Then will there be heart yearnings after God, and earnest prayer for clear perceptions to discern. The office and work of the Holy Spirit is not for them to use it, as many suppose, but for the Holy Spirit to use them, molding fashioning, and sanctifying every power. The giving of the faculties to lustful practices disorders the brain and nerve power, and though professing religion they are not and never will be agents whom God can use; for He despises the practices of impurity in lessening physical vigor and mental capabilities, so that everything like mental taxation will after a short time become irksome. Memory is fitful, and oh, what a loathsome offering is thus presented to God. [Cf: Spaulding-Magan Collection p. 73 para. 01] p. 744, Para. 1, [1897MS].

Then when I look upon the scenes presented before me, when I consider the schools established in different places, and see them falling so far below anything like the schools of the prophets, I am distressed beyond measure. The physical exercise marked out by the God of Wisdom, (is that) some hours each day should be devoted to useful education in lines of work that would help students in learning duties in practical life, which are essential for all our youth. But this has been dropped out, and amusements introduced, which simply give exercise without being any special blessing in doing good and righteous actions, which is the education and training essential. [Cf: Spaulding-Magan Collection p. 74 para. 01] p. 744, Para. 2, [1897MS].

The students every one need a most thorough education in practical duties. The time employed in physical exercise which step by step leads on to excess, to intensity in the games and the exercise of the facilities, ought to be used in Christ's lines, and the blessings of God would rest upon them in so doing. Everyone should go forth from the schools with educated efficiency so that when thrown upon their own resources they would have a knowledge they could use which is essential to practical life. The seeking out of many inventions to employ the God-given faculties most earnestly in doing nothing good, nothing you can take with you to future life, no record of good deeds, or merciful actions, stands registered in the books of heaven, "Weighed in the balance and found wanting." [Cf: Spaulding-Magan Collection p. 74 para. 02] p. 744, Para. 3, [1897MS].

Diligent study is essential, and diligent hard work. Play is not essential. The influence has been growing in their devotion to amusements to a fascinating, bewitching power, to the counteracting of the influence of the truth upon the human mind and character. A well balanced mind is not usually obtained in the devotion of the physical powers to amusements. Physical discipline in practical life, sweetened always by the reflection that it is qualifying and educating the mind and body better to perform the work God designs men shall do in various lines. The more perfectly youth understand how to perform the duties of practical life, the more keen, the more useful and the more helpful will be their enjoyment day by day in being of use to others. [Cf: Spaulding-Magan Collection p. 74 para. 03] p. 744, Para. 4, [1897MS].

The mind thus educated to enjoy physical taxation in practical life becomes enlarged, and through culture and training well disciplined and richly furnished for usefulness; and a knowledge essential to be a help and blessing to themselves and to others. Let every student consider,

and be able to say, I study, I work, for eternity. They can learn to be patiently industrious and persevering in their combined efforts of physical and mental labor. What force of powers are put into your games of football and your other inventions after the way of the Gentiles, exercises that bless no one. Just put the same powers into exercise in doing useful labor, and would not your record be more pleasing to meet in the great day of God? [Cf: Spaulding-Magan Collection p. 74 para. 04] p. 745, Para. 1, [1897MS].

Whatever is done under the sanctified stimulus of Christian obligation, because you are stewards in trust of talents to use to be a blessing to yourself and to others, gives you substantial satisfaction, for all is done to the glory of God. I can not find an instance in the life of Christ where he devoted time to play and amusement. He was the great Educator for the present and future life. I have not been able to find one instance where he educated his disciples to engage in amusement of football or pugilistic games to obtain physical exercise, or in theatrical performances; and yet, Christ was our pattern in all things. Christ, the world's Redeemer, gave to every man his work, and bade them, "Occupy till I come." And doing his work, the heart warms to such an enterprise, and all the powers of the soul are enlisted in a work assigned of the Lord and Master. It is a high and important work. The Christian teacher and student is enabled to become steward of the grace of Christ and be always in earnest. [Cf: Spaulding-Magan Collection p. 74 para. 05] p. 745, Para. 2, [1897MS].

All they can do for Jesus is to be in earnest, having a burning desire to show their gratitude to God in the most diligent discharge of every obligation that is laid upon them, that by their fidelity to God they may respond to the great and wonderful gift of the only begotten Son of God, that through faith in Him they should not perish, but have everlasting life. [Cf: Spaulding-Magan Collection p. 75 para. 01] p. 745, Para. 3, [1897MS].

There is need of each one in every school and in every institution to be as was Daniel -- in such close connection with the Source of all wisdom that his powers will enable him to reach the highest standard of his duties in every line, that he may be able to fulfill his scholastic requirements, not only under able teachers, but also under the supervision of heavenly intelligences, knowing that the all-seeing, the ever sleepless Eye is upon him. The four Hebrew children would not allow selfish motives and love of amusements to occupy the golden moments of this life. They worked with willing heart and ready mind. This is no higher standard than every Christian may attain. God requires of every Christian scholar more than they have given him. "Ye are a spectacle to the world, to angels, and to men." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 75 para. 02] p. 745, Para. 4, [1897MS].

Behavior of Students, "Sunnyside," Cooranbong, N. S. W., July 7, 1897. I have a burden that I must communicate to the teachers and students in our school. The Lord has presented your case before me. . . . The principal and teachers of our school have withheld reproof. They have felt very anxious that every student should feel his own responsibility to God, and overcome the sin of foolish talking and foolish acting. . . . [Cf: Spaulding-Magan Collection p. 75 para. 03] p. 745, Para. 5, [1897MS].

In their rooms, students are apt to speak words that are frivolous. A great deal of this is done. Foolish talking, jesting, and joking are indulged in. Cheap remarks are made, which create a spirit of careless disregard for order. This cheap nonsense shows that the heart contains no treasure that is good. Thus minds are turned from the important subjects that have been presented before them. This cheap stuff, wood, hay, stubble, some choose to put into their character building. The Lord Jesus gave his life to save these precious souls, and he has given them ability to learn, and power to obey his requirements. Students are not given the privilege of making wise improvement of their time. The truth is able to make them wise unto salvation. [Cf: Spaulding-Magan Collection p. 75 para. 04] p. 746, Para. 1, [1897MS].

While special pains may be taken to make the school what it should be, two or three students, who act like larrikins, may make it very hard for those who are trying to maintain order. The students who want to do right, who want to think soberly, are greatly hindered by the association of those who are doing cheap miserable work. "In the multitude of word there wanteth not sin." A few may be able to separate from such company, and retire to some place where they can ask the Lord Jesus to guard them from all defilement by keeping their minds stayed upon him. But the trial to which they are subjected by their associates is not at all necessary. [Cf: Spaulding-Magan Collection p. 76 para. 01] p. 746, Para. 2, [1897MS].

Nothing is to be tolerated in the school that will counterwork the very object for which the school was established. In believing and receiving the truth, we may be doers of the words of Christ. Thus day by day we receive grace sufficient for the duties and trials of the day. But no students should be allowed to remain connected with the school who allow their own mischievous, cheap, common practices to control their whole minds. They themselves receive no good, and others are hindered from receiving good. Satan takes possession of them, and works through them to bring not only their own souls into captivity, but the souls of other youth who have not moral power sufficient to say, We have had enough of this malarious atmosphere which poisons our thought. By their words, students can confess or deny Christ. [Cf: Spaulding-Magan Collection p. 76 para. 02] p. 746, Para. 3, [1897MS].

The older students must remember that they have the power of educating the younger ones in their habits and practices. Do not watch to find something at which to grumble, but make the best of the situation. Improve your opportunities for grasping all you can, and then fasten it in your memory. Listen to nothing it is not right for you to know. [Cf: Spaulding-Magan Collection p. 76 para. 03] p. 746, Para. 4, [1897MS].

Those who have been in the habit of telling everything they see and hear need to be converted on this point. If those connected with the home see any change made, they are not required to think that the Lord has made them daily bulletins. Do not think it your duty to carry everything you see and hear to others. They will take it to their homes, and comment upon it, and then pass the dish to someone else. If, after consultation with the other teachers, the matron makes some changes in the home plans, these changes are told by those who feel it no harm to pour forth everything that they think they know. Children that are educated to relate everything they see, which takes place at

the table and in the classes, will forfeit the confidence of their teachers, by communicating to others their parcel of nonsense. [Cf: Spaulding-Magan Collection p. 76 para. 04] p. 746, Para. 5, [1897MS].

In these matters silence is eloquence. You are at the school to keep your observations to yourself, unless they are of such a character that they should be immortalized by being communicated. Let fathers and mothers realize that this class of education should not be perpetuated. Let them decide that they have had enough of this: -- "Report. . . and we will report it." Let students and teachers keep their own counsel. Already I meet here and there little incidents and transactions that have taken place at the school. [Cf: Spaulding-Magan Collection p. 77 para. 01] p. 747, Para. 1, [1897MS].

Students, understand that you have not been appointed by the Lord to be an informer. Your work is to study your Bible and the other branches of education, as for your life. Do not make it your business to be a talebearer. As matters are reported, each one makes the report a little more pronounced or varied, and thus painful discrepancies cause many to form wrong conclusions. Therefore guard well your words; put a bridle on your tongue. If you allow yourself to become a talebearer, you will not be welcome in any family, because of your propensity to report every transaction that may occur. I have decided that it is unsafe for me to visit, not because I am guilty of any known wrong, but because something will be said or inferred that will be misrepresented; and therefore I prefer to remain at home. (Signed) Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 77 para. 02] p. 747, Para. 2, [1897MS].

Words to the Young.--Shall we see persons pursuing a wrong course to their own detriment and to the injury of others, and yet have nothing to say? Do we love souls, and still let them pass on in evil, flattering themselves that they are all right, and never tell them that the work they are doing will never stand the test of the judgment? [Cf: Spaulding-Magan Collection p. 77 para. 03] p. 747, Para. 3, [1897MS].

Shall the faithful servant of God keep silent when there is under his notice those who make it evident by the way they perform their daily duties, that unless their evil habits are changed, he will work at a great disadvantage? There are some young men and women who have no method of doing their work. Though they are always busy, they can present but little results. They have erroneous ideas of work, and think they are working hard, when if they had practiced method in their work, and applied themselves much more in a shorter time. By dallying over the less important matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential. They are always doing, and they think, working very hard; and yet there is little to show for their efforts. Under circumstances like these, where young men and women are making such mistakes in their life discipline, it would be sinful not to speak words of advice and counsel. [Cf: Spaulding-Magan Collection p. 77 para. 04] p. 747, Para. 4, [1897MS].

It is an extremely delicate thing to tell people of their faults. The reprover is likely to find in those reprov'd, pride and stubbornness to assert themselves, and the will is arrayed in defiance and opposition. But for all this, advice should be given, and faults should be laid bare. Let the young cultivate a teachable spirit that they may be

benefitted by the efforts of those who seek to help them. You may feel that you are doing your best, and that you have been reproofed for very trifling matters, and you may be impatient that any one should feel that it is his duty to reprove you for such small matters; but this is the injunction given by the Apostle: "Obey them that have rule over you, and submit yourselves; for they watch for our souls, as they that must give account, that they may do it with joy, and not with grief; for this is unprofitable for you." These specific directions would not have been given, unless there were those who needed reproof and counsel. [Cf: Spaulding-Magan Collection p. 78 para. 01] p. 747, Para. 5, [1897MS].

There are persons who will never receive reproof, who build themselves up in their own way, and insist on clinging to their own evil habits and practices. When reproofed they say, "Why do you tell me these things? I can not be any different." But they deceive themselves in saying this. They could make changes if they would; but they prefer to have their own way, rather than to make a determined effort to seek a better and more perfect way, by which their usefulness might be greatly increased, and their ability developed to fill positions of trust. [Cf: Spaulding-Magan Collection p. 78 para. 02] p. 748, Para. 1, [1897MS].

Those who will never admit that they are wrong, feel injured when reproofed, and bring forth reasons as numerous as vain, to justify themselves. They always think that they are right, and so continue to practice their wrong habits, thus making it more and more improbable that they will reform. They are too indolent to put forth a determined effort to make reformation. Cautions, counsels, prayers, entreaties, result in making little change in their course of action. They do not see that they are defective, and are satisfied with their own erroneous way of doing, and think that every one else should be a satisfied with them as they are with themselves. They see no necessity for reproof and counsel. The Word of God describes such cases in this language: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." [Cf: Spaulding-Magan Collection p. 78 para. 03] p. 748, Para. 2, [1897MS].

There are young men and young women who are very much opposed to order and discipline. Let them purpose in their hearts that they will bring themselves under discipline, and practice orderly rules. God is a God of order, and it is the duty of the youth to observe strict rules; for such practices will work to their advantage. [Cf: Spaulding-Magan Collection p. 78 para. 04] p. 748, Para. 3, [1897MS].

As far as possible, it is well to consider what is to be accomplished through the day. Make a memorandum of the different duties that await your attention, and set apart a certain time for the doing of each duty. Let everything be done with thoroughness, neatness, and dispatch. If it falls to your lot to do chamber work, then see that the rooms are well aired, and that the bed clothing is exposed to the sunlight. Give yourself a number of minutes to do the work, and do not stop to read papers and books that take your eye, but say to yourself, "No, I have just so many minutes in which to do my work, and I must accomplish my task in a given time." If the room is decorated with little ornaments, and you would have an eye single to the glory of God, let these little idols be stored away; but if this can not be done and these ornaments must be exposed to your admiration, then handle them expeditiously. Do

not take them up, one after another, as you dust them, dream over each one, and hesitate and admire, keeping it in your hand as though you were loath to replace it. Let those who are naturally slow of movement, seek to become active, quick energetic, remembering the words of the Apostle, "Not slothful in business; fervent in spirit; serving the Lord." [Cf: Spaulding-Magan Collection p. 78 para. 05] p. 748, Para. 4, [1897MS].

If it falls your lot to prepare the meals, make careful calculations, and give yourself all the time necessary to prepare the food, and set it on the table in good order, and on exact time. To have the meal ready five minutes earlier than the time you have set is more commendable than to have it five minutes later. But if you are under the control of slow, dilatory movements, if your habits are of a lazy order, you will make a long job out of a short one; and it is the duty of those who are slow, to reform, and become more expeditious. If they will, they can overcome their fussy, lingering habits. In washing dishes, they may be careful, and at the same time do quick work. Exercise the will to this end, and the hands will move with dispatch. [Cf: Spaulding-Magan Collection p. 79 para. 01] p. 748, Para. 5, [1897MS].

Another defect which has caused me much uneasiness and trouble, is the habit some girls have of letting their tongues run, wasting precious time in talking of worthless things. While girls give their attention to talk, their work drags behind. These matters have been looked upon as little things, unworthy of notice. Many are deceived as to what constitutes a little thing. Little things have an important relation to the great world. God does not disregard the infinitely little things that have to do with the welfare of the human family. He is the owner of the whole man. Soul, body, and spirit are his. God gave his only begotten Son for the body as well as the soul, and our entire life belongs to God, to be consecrated to his service, that through the exercise of every faculty he has given, we may glorify him. [Cf: Spaulding-Magan Collection p. 79 para. 02] p. 749, Para. 1, [1897MS].

Let no one say, "I can not overcome my defects of character;" for if this is your decision, then you can not have eternal life. The impossibility is all in your will. If you *will* not, that constitutes the *can* not. The real difficulty is the corruption of an unsanctified heart, and an unwillingness to submit to the will of God. When there is a determined purpose born in your heart to overcome, you will have a disposition to overcome, and will cultivate those traits of character that are desirable, and will engage in conflict with steady, persevering effort. You will exercise a ceaseless watchfulness over defects of character, and will cultivate right practices in little things. The difficulty of overcoming will be lessened in proportion as the heart is sanctified by the grace of Christ. Earnest, persevering effort will place you on the vantage-ground of victory: for he who strives to overcome, in and through the grace of Christ, will have divine enlightenment, and will understand how great truths can be brought into little things, and religion can be carried in the little, as well as in the large concerns of life. Ellen G. White. [Cf: Spaulding-Magan Collection p. 79 para. 03] p. 749, Para. 2, [1897MS].

Dress Reform, "Sunnyside", Cooranbong, N. S. W., July 4, 1897. My Brother:--Your letter has been received and read, and this is the first

mail that could bear an answer to you. [Cf: Spaulding-Magan Collection p. 90 para. 02] p. 749, Para. 3, [1897MS].

The subject that has been placed before me for counsel is one to be carefully considered. Our sisters whose minds are agitated upon the subject of again resuming the reform dress should go prayerfully cautious in every move they make. We have now the most solemn, important test given to us from the Word of God for this special period of time. His test is for the whole world. The Lord does not require that any tests of human invention shall be brought in to divert the minds of the people or create controversy in some line. It may be that some are thirsting for distinction in some way. If they are thirsting for a battle with satanic agencies, let them be sure that they first have on every piece of the armor of God. If they have not, they will surely be worsted, and make for themselves grievous trials and disappointments which they are not prepared to meet. Let all seek the Lord most earnestly for the deep and rich experience that is to be found in the subject of heart preparedness to follow Christ where he will lead the way. "If any man will come after me," he says, "let him deny himself and take up his cross, and follow me." These words are to be weighed well. The man who wishes to follow Christ, who chooses to walk in his footsteps, shall find self-denial and the cross in that path. All who follow Christ will understand what this involves. [Cf: Spaulding-Magan Collection p. 90 para. 03] p. 749, Para. 4, [1897MS].

God's tests are now to stand out plain and unmistakable. There are storms before us, conflicts of which few dream. There is no need now for any special alteration in our dress. The plain, simple style of dress now worn, made in the most healthful way, demands no hoops and no long trails, and is presentable anywhere; and these things should not come in to divert our minds from the grand test which is to decide the eternal destiny of the world,--the commandments of God and the faith of Jesus. [Cf: Spaulding-Magan Collection p. 90 para. 04] p. 750, Para. 1, [1897MS].

We are nearing the close of this world's history. A plain, direct testimony is now needed, as given in the Word of God, in regard to the plainness of dress. This should be our burden. But it is too late to become enthusiastic in making a test of this matter. The desire to follow Christ in all humility of mind, preparing the heart, purifying the character, is by no means an easy work. Our ministers may be assured that the Lord has not inspired them to make a test of that which was once given as a blessing, but which by many was hated and despised as a curse. [Cf: Spaulding-Magan Collection p. 90 para. 05] p. 750, Para. 2, [1897MS].

The reform dress which was once advocated, proved a battle at every step. Members of the church, refusing to adopt this healthful style of dress, caused dissension and discord. With some there was no uniformity and taste in the preparation of the dress as it had been plainly set before them. This was food for talk. The result was that the objectionable feature, the pants, was left off. The burden of advocating the reform dress was removed because that which was given as a blessing was turned into a curse. There were some things which made the reform dress a decided blessing. With it the ridiculous hoops which were then the fashion could not possibly be worn. The long dress skirts trailing on the ground and sweeping up the filth of the streets, could

not be patronized. But the more sensible style of dress now being adopted does not embrace the objectionable features. The fashionable part may be discarded, and should be by all who will read the Word of God. The time spent in advocating the dress reform should be devoted to the study of the Word of God. [Cf: Spaulding-Magan Collection p. 91 para. 01] p. 750, Para. 3, [1897MS].

The dress of our people should be made most simple. The skirt and sack I have mentioned may be used. -- not that just that pattern and nothing else should be established, but a simple style as was represented in that dress. Some have supposed that the very pattern given was the pattern that all should adopt. This is not so. But something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as the exact rule to guide in their dress. But this I know, that the very same objections, only much stronger, exist today as when the short dress was discarded. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. Simple dresses should be worn. Try your talents, my sister, in this essential reform. [Cf: Spaulding-Magan Collection p. 91 para. 02] p. 750, Para. 4, [1897MS].

The people of God will have all the test that they can bear. The Sabbath question is a test that will come to the whole world. We need nothing to come in now to make a test for God's people that shall make more severe for them the test than they already have. The enemy would be pleased to get up issues to divert the minds of the people, and to get them into a controversy over this subject of dress. Let our sisters dress plainly, as many do, in having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind. [Cf: Spaulding-Magan Collection p. 91 para. 03] p. 750, Para. 5, [1897MS].

The Lord has not moved upon any of our sisters to adopt the reform dress. The difficulties that we once had to meet are not to be brought in again. There was so much resistance among our people that it was removed from them. It would then have proved a blessing. But there must be no new branching out into singular forms of dress. [Cf: Spaulding-Magan Collection p. 91 para. 04] p. 751, Para. 1, [1897MS].

There have been plenty of strange doings in Battle Creek with the bicycle craze, which has greatly displeased the Lord and greatly dishonored the cause of present truth. God holds those responsible who have expended money in this direction. They have greatly injured the influence of the work and cause of God. Let there be no tests manufactured now to absorb time and minds, to bring in new reforms. We have now to face tremendous issues, and all the time and power of our thought are to be called to the living issues before us. I know that the voice raised to create something new in the matter of dress now should be quenched. Put all there is of you into working to get as close as possible to perishing souls. See if you can not by consistent, harmonious, all-round character, by the presentation of truth to individuals who are out of Christ, save some souls from ruin. [Cf: Spaulding-Magan Collection p. 92 para. 01] p. 751, Para. 2, [1897MS].

I beg of our people to walk carefully and circumspectly before God. Follow the custom of dress in health reform, but do not again introduce the short dress and pants unless you have the Word of the Lord for it.

Each of my brethren and sisters has a safer guide than any human agent. Let them understand that there is an individual duty for them to perform. This is but feebly understood by a large number of the members of the churches. There is far greater need in this day of deception and false claims of heeding the proclamation of John "Behold the Lamb of God, that taketh away the sin of the world." [Cf: Spaulding-Magan Collection p. 92 para. 02] p. 751, Para. 3, [1897MS].

There are those who with all the light of the Word of God will not obey his directions. They follow their own tastes and do as they please. These give the wrong example to the youth, and to those who have newly come to the truth, who have made it a practice to copy every new style of dress in trimmings that take time and money, and there is little difference between their apparel and that of the worldling. Let our sisters conscientiously heed the Word of God for themselves. Do not begin the work of reform for others until you do; for you will have no success; you can not possibly change the heart. The working of the spirit of God inwardly will show a change of dress outwardly. Those who venture to disobey the plainest statements of inspiration will not hear and receive, and no human efforts made will avail to bring these idolaters to a plain, unadorned, simple, neat proper dress, that does not in any way make them odd or singular. They will continue to expose themselves by hanging out their colors to the world. [Cf: Spaulding-Magan Collection p. 92 para. 03] p. 751, Para. 4, [1897MS].

To get up a different style of dress will not change the heart. The difficulty is that the church needs converting daily. There are many things that will come to try and test these poor, deluded, world-loving souls; they will have deep trials. Let there be no human-made test; for God has prepared to prove them and to try them. (Signed) E. G. White. [Cf: Spaulding-Magan Collection p. 92 para. 04] p. 751, Para. 5, [1897MS].

Study for Time and Eternity.--The school located in Avondale is to be conducted in accordance with the mind and will of God. Every student should work from principle, his motto being, I study for time and for eternity. I use my muscles to do the very things that some one must do. Students should perform physical labor in the early morning and in the cool of the day, using the hours during the heat of the day for study. The limbs and muscles are God's gift just as verily as are riches and intellect. Every part of the human machinery must be used proportionately, or else some parts will be clogged and enfeebled. . . [Cf: Spaulding-Magan Collection p. 93 para. 01] p. 752, Para. 1, [1897MS].

It is just as essential to do the will of God when erecting a building as when bearing a testimony in meeting. In every building raised, if the workers have brought the right principles into their character-building, if they work with an eye single to the glory of God, striving in all ways to do their best, they will grow in grace and knowledge. This will require true diligence; it may often be hard work; but it will pay. In everything you do, do your best. . . [Cf: Spaulding-Magan Collection p. 93 para. 02] p. 752, Para. 2, [1897MS].

Negligent, slothful work is not so great an offense against men as against God. By doing it, you are forming your character for unfaithfulness. The only right way to do is to do all to the glory of

God. Take no human being as your criterion. Let no human voice lay down the limit of your duty. One human being may have a lawful authority over another, and may rightly inspect his work. But every worker is to look beyond to the divine, to Him who rules in the heavens, whose eyes behold all the works of our hands. The Lord has called us to be his servants in all things, and no unfaithful work will bear the signature of "Well done." [Cf: Spaulding-Magan Collection p. 93 para. 03] p. 752, Para. 3, [1897MS].

While we are in this world, we must secure by the sweat of our brow the bread that we eat. Many are inclined to divorce temporal business from spiritual service. Many think that the time devoted to temporal things is lost. They think that if they could devote their time wholly to religious duties, they would be much more fervent and earnest in religious things. But Christ has left us no such example. He was a true worker, in temporal as well as spiritual things; and into all he did, he brought a determination to do his Father's will. It is not God's intention that the business of life shall stand still, that all duties shall be regarded as unimportant but the ministry, and the lines of work embraced by the ministry. To every man God has given his work, according to his several ability. [Cf: Spaulding-Magan Collection p. 93 para. 04] p. 752, Para. 4, [1897MS].

As wise teachers, parents should labor earnestly for their children, leading them to cooperate with God. They should study carefully and prayerfully how to manifest kindness, courtesy, and love, but not blind affection. True Christian parents are teachers in the home. Said Christ, "I sanctify myself, that they also might be sanctified through the word." God-fearing parents will pray with unfeigned lips that they may be more deeply impressed by the exceeding great and precious promises of God's word, and through Christ perfect holiness in his fear. [Cf: Spaulding-Magan Collection p. 93 para. 05] p. 752, Para. 5, [1897MS].

Parents, as teachers of your loved ones, the truth should have a controlling power over your conscience and your understanding, presiding over word and deed. Be as faithful in your home life as you are in the worship of God. Give a right character to all within the home. Angels of God are present, noting how younger members of the Lord's family are treated. The religion of the home will surely be brought into the church. [Cf: Spaulding-Magan Collection p. 94 para. 01] p. 753, Para. 1, [1897MS].

The greatest and most responsible of all work is to mold and fashion children to proper habits of speech. The education of children should begin in the home; but parents can not properly fulfill their responsibilities unless they take the Word of God as the rule of their life, unless they realize that they are to so educate and fashion the character of each dear human treasure that it may at last lay hold of eternal life. [Cf: Spaulding-Magan Collection p. 94 para. 02] p. 753, Para. 2, [1897MS].

It is a parent's duty to speak right words. Children should be taught to speak respectfully and lovingly to their parents. Day by day parents should learn in the school of Christ lessons from One that loves them. Then the story of God's everlasting love will be repeated in the home school of the tender flock. Thus, before reason is fully developed,

children may catch a right spirit from their parents. [Cf: Spaulding-Magan Collection p. 94 para. 03] p. 753, Para. 3, [1897MS].

Parents must learn the lesson of implicit obedience to God's voice, which speaks to them in his Word; and as they learn this lesson, they can teach their children respect and obedience in word and action. This is the work that should be carried on in the home. Those who do it will reach upward themselves, realizing that they must elevate their children. This education means much more than mere instruction. [Cf: Spaulding-Magan Collection p. 94 para. 04] p. 753, Para. 4, [1897MS].

How startling is the proverb, "As the twig is bent, the tree is inclined." This is to be applied to the training of our children. Parents, will you remember that the education of your children from their earliest years is committed to you as a sacred trust? These young trees are to be tenderly trained, that they may be transplanted to the garden of the Lord. Home education is not by any means to be neglected. Those who neglect it neglect a religious duty. (Signed) Mrs. E. G. White. (Copied July 30, 1897.) [Cf: Spaulding-Magan Collection p. 94 para. 05] p. 753, Para. 5, [1897MS].

Short Work in School.--Dear Brother George A. Irwin:-- Your letter written from the campground, Oakland, Calif., June 6, 1897, was received July 20, 1897. . . . [Cf: Spaulding-Magan Collection p. 95 para. 01] p. 753, Para. 6, [1897MS].

You mentioned the school. I pray the Lord that he will stand at the head of the school as principal, and that all may work under His divine guidance. If the Lord's will is done, students will not be encouraged to remain in the school for years. This is the devising of man, not the plan of God. Those who come to this school, if they put their minds into studying the Book of all books, will, through prayer and close, deep research, obtain in a much shorter period of time a knowledge of Bible education. They will learn of Jesus in the school of Christ. The years of study of those books which should not be made study books, unfits students for the work to be done in this important period of this earth's history. One young man, after five years' study, has come from the school unfitted to teach or preach. He has to unlearn and unload a mass of rubbish which will disqualify him for efficiency in any line of the work to be done for this time. [Cf: Spaulding-Magan Collection p. 95 para. 02] p. 753, Para. 7, [1897MS].

It makes my heart ache when I consider how many would be glad of the privileges of a short period in the school, where they can be brought up on some points of study. There are those who would consider it an inestimable privilege to have the Scriptures opened to them in its pure, unadulterated simplicity, to be taught how they can keep out of the argumentative, debating methods, and come close to hearts, how in simple, direct, straightforward lines they might learn how to teach the truth so that it shall be clearly discerned. These years of study are cultivating many habits and methods in the students that will cripple their usefulness. They need to go through another process of education, and unlearn many things that they have acquired. The proper methods have been presented to me. Let students with their mental studies call into exercise the physical and moral powers. Let them work the living machinery proportionately. The constant working of the brain is a mistake. I wish I could express in words just that which would express

the matter. The constant working of the brain causes a diseased imagination. It leads to dissipation. The education of five years in this one line is not of much value as an all-round education of one year. [Cf: Spaulding-Magan Collection p. 95 para. 03] p. 754, Para. 1, [1897MS].

Let the students take up the work of using the knowledge they have obtained. Let them impart to others the benefits they have received. The Bible studies are to be diligently kept up. If the students will humbly seek him, the Lord of heaven will open their understanding. They will take time to review their studies in book knowledge: they will critically examine the advancement they have made in the school-room, and will combine with their studies physical exercise, which is the most important in obtaining an all-round education. If your men and women would grow up into the full stature of Jesus Christ, they must treat themselves intelligently. Conscientiousness in methods of education is just as essential as in the consideration of the doctrines of our faith. [Cf: Spaulding-Magan Collection p. 95 para. 04] p. 754, Para. 2, [1897MS].

The student should place himself in school, if he can through his own exertions pay his way as he goes. He should study one year, and then work for himself the problem of what constitutes true education. There is no dividing line. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." The learning heaped up by years of continued study is deleterious to the spiritual interests. Let teachers be prepared to give good counsel to the students who shall enter the schools. Let them not advise students to give years of study to books. Let them learn, and then give to others that which they have received and appreciated. Let the student set himself to work at manual labor, thus acquiring an education that will enable him to come out with solid principles, an all-round man. (Signed) E. G. White. "Sunnyside", Cooranbong, N. S. W., July 22, 1897. [Cf: Spaulding-Magan Collection p. 96 para. 01] p. 754, Para. 3, [1897MS].

Rational Education, "Sunnyside", Cooranbong, N. S. W., July 23, 1897. Prof. E. A. Sutherland, Battle Creek. Dear Brother:-- I am more and more burdened as I see young men coming from the school at Battle Creek deficient in the education they should have. It pains me as I realize how many who should be instructed have not the privilege. From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake. Those who encourage this close application to books, working the brain, and neglecting the education they should gain by using the muscles proportionately with the brain, are simply incapable of retaining the lessons they endeavor to learn. If one-third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question, placing it where idleness would be regarded as a departure from the word and plans of God. The right use of one's self, includes the whole circle of human obligations to one's self, to the world, and to God. Then use the physical power proportionately with the mental powers. [Cf: Spaulding-Magan Collection p. 96 para. 02] p. 754, Para. 4, [1897MS].

While studying authors and lesson books part of the time, students would study with the same application the human machinery and at the

same time demonstrate the fact by using physical organs in manual labor. Thus they answer the purpose of their Creator. They become self-made men and women. [Cf: Spaulding-Magan Collection p. 97 para. 01] p. 755, Para. 1, [1897MS].

Had teachers been learning the lessons the Lord would have them learn, there would be a class of students whose bills must be settled by some one, or else they leave the college with a heavy debt hanging over them. Educators are not doing half their work when they know a young man to be devoting years of close application to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated; every youth kindly and interestedly inquired after, and his financial situation ascertained. One of the studies put before him as most valuable should be the exercise of his God-given reason in harmony with his physical powers, head, body, hand, and feet. The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertions and stop there; but we are to make the very best use of the various parts composing the human machinery, brain, bone and muscle; body, head and heart. No man is fit for the ministry who does not understand how to do this. [Cf: Spaulding-Magan Collection p. 97 para. 02] p. 755, Para. 2, [1897MS].

The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil's workshop. Never can that life that is ignorant of the house we live in be an all-round life. [Cf: Spaulding-Magan Collection p. 97 para. 03] p. 755, Para. 3, [1897MS].

The schools are not half awake. The neglect of some parts of the living machinery, while other parts are put to the tax, and wearied and overworked, makes many youth too weak to resist evil practices. They have little power of self-control. The blood is called too liberally to the brain, and the nervous system is overworked. Exercise should be taken, not in play and amusement merely to please self, but exercise in the science of doing good. There is a science in the use of the hand. In the cultivation of the soil, in building houses, in studying and planning various methods of labor, the brain must be exercised; and students can apply themselves to study to much better purpose when a portion of their time is adopted to physical taxation, wearying the muscles. Nature will then give repose and sweet rest. [Cf: Spaulding-Magan Collection p. 97 para. 04] p. 755, Para. 4, [1897MS].

The hand was made to do all kinds of work, and students who think that education consists only in book study never make a right use of the fingers and hands. Students should be thoroughly taught to do this very work that thousands of hands are never educated to do. The powers thus developed and cultivated can be most usefully employed. [Cf: Spaulding-Magan Collection p. 97 para. 05] p. 755, Para. 5, [1897MS].

Students who apply themselves wholly to brain labor in the school-room injure the whole living machinery by confinement. The brain is wearied, and Satan brings in a whole list of temptations, enticing them to

engage in forbidden indulgences to have a change, to let off steam. Yielding to these temptations, they do wrong things which injure themselves and do mischief to others. This may be done in sport. The brain is active and they desire to play some pranks. [Cf: Spaulding-Magan Collection p. 97 para. 06] p. 756, Para. 1, [1897MS].

Teach the students that their life is a talent to be highly appreciated, and to be dedicated to the Lord. Teach them that they are to work in Christ's lines. Students, your life is God's property. He has entrusted it to you that you may carefully study how you can best honor and glorify him. You are really the Lord's; for he created you. You are his by redemption; for he gave his life for you. Who was it that paid the price of the ransom for your deliverance from Satan? It was the only begotten Son of God. He was the Majesty of heaven, and for His sake you should appreciate every power, every organ, every sinew and muscle. Preserve every portion of the living machinery, that you may use it for God. Preserve it for Him. [Cf: Spaulding-Magan Collection p. 98 para. 01] p. 756, Para. 2, [1897MS].

Your health depends upon the right use of your physical organism. Do not misuse or abuse any portion of your God-given powers, physical, mental, or moral. All your habits are to be brought under the control of a mind that is itself under the control of God. Unhealthful habits of every order, late habits of night, late hours in bed in the morning rapid eating, are to be overcome. The digestion begins in the mouth. Masticate your food thoroughly. Let there be no hurried eating. Have your room well ventilated, and perform useful physical labor. To young ladies I would say, tightlacing is a sin, and will bring its sure results. The lungs, the liver, the heart, need all the room the Lord has provided for them. Your Creator understood how much room the heart and liver require in order to set their vital parts in the human organism. Let not Satan tempt you to crowd the delicate organs, so that they shall be trammelled in their work. Do not, because the fashions of this degenerate world are taken up as desirable, so crowd the life forces that they have no freedom. Satan suggested all such fashions, that the human family might suffer the sure results of abusing God's handiwork. [Cf: Spaulding-Magan Collection p. 98 para. 02] p. 756, Para. 3, [1897MS].

The giving way to violent emotions endangers life. Many die under a burst of rage and passions. Many educate themselves to have spasms. These they can prevent if they will; but it requires will power to overcome a wrong course of action. All this must be a part of the education received in the school; for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein. [Cf: Spaulding-Magan Collection p. 98 para. 03] p. 756, Para. 4, [1897MS].

We need to guard faithfully the Lord's property; for any abuse of our powers shortens the time that our lives can be used for the glory of God. Bear in mind that we must consecrate all, soul, body, and spirit to God. It is His purchased possession, and must be used intelligently, to the end that we may prolong and preserve the talent of life itself. By properly using our powers and talents to the fullest extent in the most useful employment by keeping every organ in health to do the best and most useful service to God, by preserving every organ that body and mind, sinew and muscles, may work harmoniously, we may do the best and

most precious service for God. There are invalids in our world born with feeble constitutions. They suffer from no fault of their own. Let these study patient endurance. In so doing they can glorify God. [Cf: Spaulding-Magan Collection p. 98 para. 04] p. 756, Para. 5, [1897MS].

Students, study for time and for eternity. Bring good, hard, earnest labor into your scholastic life. Do not feel that you must take a classical course before you enter the ministry. The Lord has given light that the largest number who have done this have, through the protracted study of books, disqualified themselves for the labor which was essential for them to do. What is Paul's charge to Timothy? "Therefore, I endure all things for the elect's sakes, that they also may obtain the salvation which is in Jesus Christ with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him he also will deny us; if we believe not, yet he abideth faithful: he can not deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (Signed) Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 99 para. 01] p. 757, Para. 1, [1897MS].

Training an Army of Missionaries, "Sunnyside", Cooranbong, N. S. W., December 15, 1897.--Prof. E. A. Sutherland, Dear Brother:-- In your letter you ask me serious questions, and lay out propositions which are sensible and right. There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers. This would close the door to a large number who are drifting into Battle Creek,--the very place where the Lord has warned them not to go. In the light that has been given me, I have been pointed to the churches that are scattered in different localities, and I have been shown that the strength of these churches depends upon their growth in usefulness and efficiency. [Cf: Spaulding-Magan Collection p. 99 para. 02] p. 757, Para. 2, [1897MS].

A large amount of the responsibility piled up in Battle Creek is not in accordance with the principles that the Lord has set before us. There should be fewer buildings erected in Battle Creek to call the crowds of people there. All these large buildings should not be crowded together as they are. They should have been placed in different localities, and not in the very midst of one city. The various cities should have representative of the truth in their midst. I can not go contrary to the will of God, and say, erect more buildings in Battle Creek; but I would say, build in other localities. There should be fewer interests centered at Battle Creek, and far more in other places where there is nothing to give character to the work of God. [Cf: Spaulding-Magan Collection p. 99 para. 03] p. 757, Para. 3, [1897MS].

In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that teachers be educated to act their important part in educating the children of Sabbath-keepers, not only in the sciences, but in the Scriptures, These schools established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. [Cf: Spaulding-Magan Collection p. 100 para. 01] p. 757, Para. 4, [1897MS].

Special talent should be given to the education of the youth. The children are to be trained to become missionaries: and but a few understand distinctly what they must do to be saved. Few have the instruction in religious lines that is essential. If the instructors have a religious experience themselves, they will be able to communicate to their students the knowledge of the love of God they have received. These lessons can only be given from those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake. [Cf: Spaulding-Magan Collection p. 100 para. 02] p. 758, Para. 1, [1897MS].

Children should be educated to read, to write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge. But before everything else they should be taught that the fear of the Lord is the beginning of wisdom. They may be educated line upon line, precept upon precept, here a little, and there a little; but the one aim ever before the teacher should be to educate the children to know God, and Jesus Christ whom he has sent. [Cf: Spaulding-Magan Collection p. 100 para. 03] p. 758, Para. 2, [1897MS].

Teach the youth that sin in any line is defined in the Scriptures as "transgression of the law." Sin originated with the first great apostate. He was a disobedient subject. He led the family of heaven into disobedience, and he and all who were united with him were cast out of the paradise of God. Teach the children in simple language that they must be obedient to their parents, and give their hearts to God. Jesus Christ is waiting to accept them and bless them, if they will only come to him and ask him to pardon all their transgressions and take away their sins. And when they ask him to pardon all their transgressions they must believe that he will do it. [Cf: Spaulding-Magan Collection p. 100 para. 04] p. 758, Para. 3, [1897MS].

God wants every child of tender age to be his child, to be adopted into his family. Young though they may be, the youth may be members of the household of faith, and have a most precious experience. They may have hearts that are tender and ready to receive impressions that will be lasting. They may have their hearts drawn out in confidence and love of Jesus, and live for the Saviour. Christ will make them little missionaries. The whole current of their thought may be changed, so that sin will not appear a thing to be enjoyed, but to be hated and shunned. [Cf: Spaulding-Magan Collection p. 100 para. 05] p. 758, Para. 4, [1897MS].

Small as well as older children will be benefitted by this instruction; and in this simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give an experience to these children in missionary lines; He will suggest to them lines of thought which the teachers themselves did not have. [Cf: Spaulding-Magan Collection p. 100 para. 06] p. 758, Para. 5, [1897MS].

The children who are properly instructed will be witnesses for the truth. Teachers who are nervous and easily irritated should not be

placed over the youth. They must love the children because they are the younger members of the Lord's family. The Lord will inquire of them as of the parents. "What have you done with my flock, my beautiful flock?" [Cf: Spaulding-Magan Collection p. 101 para. 01] p. 758, Para. 6, [1897MS].

It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realized their responsibilities to their children, they would not under any circumstances scold and fret at them. This is not the kind of education any child should have. Many, many children have learned to be fault-finding, fretful, scolding passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle, and repress every wrong thought. [Cf: Spaulding-Magan Collection p. 101 para. 02] p. 759, Para. 1, [1897MS].

If in their own homes children are allowed to be disrespectful, disobedient, unthankful, and peevish, their sins lie at the door of the parents. It is the special work of fathers and mothers to teach their children with kindness and affection. They are to show that as parents they are the ones to hold the lines, to govern, and not to be governed by their children. They are to teach that obedience is required of them, and thus they educate them to submit to the authority of God. [Cf: Spaulding-Magan Collection p. 101 para. 03] p. 759, Para. 2, [1897MS].

In educating children and youth, teachers should never allow one passionate word or gesture to mar their works for in so doing they imbue the students with the same spirit that they themselves possess. The Lord would have our primary as well as our more advanced schools, of that character that angels of God can walk through the room, and behold in the order and principles of government, the order and government of heaven. This is thought by many to be impossible; but every school should begin with this, and should work most earnestly to preserve the spirit of Christ in temper, in communications, in instruction, the teachers placing themselves in the channel of light where the Lord can use them as his agents, to reflect his own likeness of character upon the students. They may know that as God-fearing instructors they have helpers every hour to impress upon the hearts of the children the valuable lessons given. [Cf: Spaulding-Magan Collection p. 101 para. 04] p. 759, Para. 3, [1897MS].

The Lord works with every consecrated teacher; and it is for his own interest to realize this. Instructors who are under the discipline of God do not manufacture anything themselves. They receive grace and truth and light through the Holy Spirit to communicate to the children. They are under the greatest Teacher the world has ever known, and how unbecoming it would be for them to have an unkind spirit, a sharp harsh voice, full of irritation. In this they would perpetuate their own defects in their children. [Cf: Spaulding-Magan Collection p. 101 para. 05] p. 759, Para. 4, [1897MS].

Offer a clear perception of what we might accomplish if we would learn of Jesus. The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty

river of influence, to bless all who connect with him. Do not think that the Bible will become a tiresome book to the children. Under a wise instructor the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and a beauty that attract and charm the children and youth. It is like the sun shining upon the earth, giving its brightness and warmth, yet never exhausted. By lessons from Bible history and doctrine, the children and youth can learn that all other books are inferior to this. They can find here a fountain of mercy and of love. [Cf: Spaulding-Magan Collection p. 102 para. 01] p. 759, Para. 5, [1897MS].

God's holy, educating spirit is in his Word. A light, new and precious light, shines forth upon every page. Truth is there revealed and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to them. [Cf: Spaulding-Magan Collection p. 102 para. 02] p. 760, Para. 1, [1897MS].

We need to recognize the Holy Spirit as our enlightener. That spirit loves to address the children, and discover to them the treasures and beauties of the Word of God. The promises spoken by the great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is divine. There will grow in the fruitful mind a familiarity with divine things which will be as a barricade against the temptations of the enemy. [Cf: Spaulding-Magan Collection p. 102 para. 03] p. 760, Para. 2, [1897MS].

The work of teachers is an important one. They should make the Words of God their meditation. God will communicate by his own Spirit to the soul. Pray as you study, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law." When the teacher will rely upon God in prayer, the Spirit fills the mind and heart with pure thoughts, and God will work through him by the Holy Spirit upon the mind of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the students. The words of truth will grow in importance and assume a breadth and fullness of meaning of which you never dreamed. The beauty and riches of the Word of God have a transforming influence upon mind and character; the sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them. [Cf: Spaulding-Magan Collection p. 102 para. 04] p. 760, Para. 3, [1897MS].

Let all to whom these words may come be melted and subdued, Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, establish schools for the children where there are churches, let there be schools. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life. [Cf: Spaulding-Magan Collection p. 102 para. 05] p. 760, Para. 4, [1897MS].

Too much is centered in Battle Creek. I need not advise that the sound of ax and hammer be heard in Battle Creek in erecting new buildings. There are places where our schools should have been in operation years ago. Let these now be started under wise directors. The youth should be educated in their own churches. In America you can build three school

houses cheaper than we can build one in this country. It is a grievous offense to God that there has been so great neglect to make provision for the improvement of the children and youth when Providence has so abundantly supplied us with facilities with which to work. [Cf: Spaulding-Magan Collection p. 102 para. 06] p. 760, Para. 5, [1897MS].

Can we wonder that children and youth drift into temptation, and become educated in wrong lines by their association with other neglected children. These children are not wisely educated to use their active minds and limbs to do helpful work. Our schools should teach the children all kinds of simple labor. Can we wonder, neglected as they have been, that their energies become devoted to amusements that do them no good, that their religious aspirations are chilled and their spiritual life darkened? "It is so much trouble," says the mother, "I would rather do these things myself, it is such a trouble; you bother me." [Cf: Spaulding-Magan Collection p. 103 para. 01] p. 760, Para. 6, [1897MS].

Does not mother remember that she herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do, and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break, do not blame. Their whole future life depends upon their educations you give them in their childhood years. Teach them all their faculties of body and mind were given them to use, and that all are the Lord's, pledged to his service. To some of these children the Lord gives an early intimation of his will. Parents and teachers, begin early to teach the children to cultivate their God-given faculties. [Cf: Spaulding-Magan Collection p. 103 para. 02] p. 761, Para. 1, [1897MS].

My brother, I feel deeply over the mistake of locating so many important interests at Battle Creek. There is a world to receive the light of truth. Had interests been located in cities where nothing is being done, the warning message would be given to other cities. You have asked me in regard to the schools being opened in our churches. I have tried to answer you. That light which has centered in Battle Creek should have been shining in other localities. Schools should have been opened in places where they are so much needed. This will provide for the children and youth who are drifting in to Battle Creek. Let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God. (Signed) E. G. White. [Cf: Spaulding-Magan Collection p. 103 para. 03] p. 761, Para. 2, [1897MS].

To Teachers.--I was a few nights since in my dreams in conversation with the teachers in the school or chapel room. I was speaking to the teachers and said, "I have a message for you." and in substance I presented that which I now write. I was speaking to the teachers in regard to their responsibility of being at all times under the control of the Spirit of God. I repeated these words, "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: Spaulding-Magan Collection p. 104 para. 01] p. 761, Para. 3, [1897MS].

The Lord Jesus is our example in all things. There are those who are acting in the capacity of teachers at____ who will do lasting harm to the children who are brought into connection with them because they are not learning daily in the school of Christ. They indeed need that one to teach them, that unless the love of Christ is an abiding principle in the soul temple, it will be defiled with impatience, with fitful, impulsive actions, just because the feelings which control them tend to those results. But every one who has to do with educating the younger class of students should consider that these children are affected by, and feel the impressions of, the atmosphere, whether it be pleasant or unpleasant. [Cf: Spaulding-Magan Collection p. 104 para. 02] p. 761, Para. 4, [1897MS].

If the teacher is connected with God, if he has Christ abiding in his heart, the spirit that is cherished by him is felt by the children. When a teacher manifests impatience or fretfulness toward a child, the fault may be not in the child one-half as much as it is in the teacher, who himself needs to be disciplined and trained, and observe a heavier punishment than he puts upon the child, for he is old enough to know better. Teachers become tired with their work, then something the children say or do does not accord with their feelings; but will they let Satan's spirit enter into them and lead them to create feelings in the children very unpleasant and disagreeable, through their own lack of tact and wisdom from God? There should not be a teacher employed, unless you have evidence by test and trial, that he loves and fears to offend God. If teachers are taught of God, if their lessons are daily learned in the school of Christ, they will work in Christ's lines. They will win and draw with Christ, for every child and youth is precious. [Cf: Spaulding-Magan Collection p. 104 para. 03] p. 762, Para. 1, [1897MS].

Every teacher needs Christ abiding in his heart by faith; he needs to possess a true, self-denying, self-sacrificing spirit for Christ's sake. One may have sufficient education and knowledge in science to instruct but has it been ascertained that he has tact and wisdom to deal with human minds? If instructors have not the love of Christ abiding in the heart, they are not fit to be brought into connection with children, and to bear the grave responsibilities placed upon them, of educating these children and youth. They lack the higher education and training in themselves, and they know not how to deal with human minds. There is the spirit of their own insubordinate, natural hearts that is striving for the control; and to subject the plastic minds and characters of children under such a discipline is to leave scars and bruises upon the mind that will never be effaced. This matter has been presented to me in such a variety of ways, tracing from cause to effect, and while the matter is again brought before me and urged upon me by the Spirit of the Lord, I dare not forbear to trace with my pen the evils. [Cf: Spaulding-Magan Collection p. 104 para. 04] p. 762, Para. 2, [1897MS].

If a teacher can not be made to feel the responsibility and the carefulness he should ever reveal in dealing with human minds, his education has in some cases been very defective, in the home life the training has been harmful to the character, and it is a sad thing to

reproduce this defective character and management in the children brought under his control. We are standing before God on test and trial to see if we can individually be trusted to be of the number of the family who shall compose the redeemed in heaven. "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: Spaulding-Magan Collection p. 105 para. 01] p. 762, Para. 3, [1897MS].

Here are represented the great white throne and he that sat on it, from whose face the earth and heaven fled away. Let every teacher consider that he is doing his work in the sight of the universe of heaven. Every child with whom the teacher is brought in contact has been purchased by the blood of God's only begotten Son, and he who has died for these children would have them treated as his property. Be sure that your contact, teachers, with every one of these children shall be of that character that will not make you ashamed when you meet them in that great day when every word and action are brought in review before God, and with its burden of results laid open before you individually. "Bought with a price." O what a price eternity alone will reveal! The Lord Jesus Christ hath infinite tenderness for those whom he has purchased at the cost of his own suffering in the flesh, that they should not perish with the devil and his angels, but that he can claim them as his chosen ones. They are the claim of his love, his own property, and he looks upon them with unutterable affection; and the fragrance of his own righteousness he gives to his loved ones who believe in him. It requires tact and wisdom and human love, and sanctified affection for the precious lambs of the flock, to lead them to see and appreciate their privilege in yielding themselves up to the tender guidance of the faithful shepherds. The children of God will exercise the gentleness of Jesus Christ. [Cf: Spaulding-Magan Collection p. 105 para. 02] p. 762, Para. 4, [1897MS].

Teachers, Jesus is in your school every day. His great heart of infinite love is drawn out not only for the best behaved children, who have the most favorable surroundings, but for children who have by inheritance objectionable traits of character. Even parents have not understood how much they are responsible for the traits of character developed in their children, and have not had the tenderness and wisdom to deal with these poor children, whom they have made what they are. They fail to trace back the cause of these discouraging developments, which are a trial to them. But Jesus looks upon these children with pity and with love, for he sees, he understands from cause to effect. [Cf: Spaulding-Magan Collection p. 105 para. 03] p. 763, Para. 1, [1897MS].

The teacher may bind these children to his or her heart by the love of Christ abiding in the soul temple as a sweet fragrance, a savor of life unto life. The teachers may, through the grace of Christ imparted to them, be the living human agency to be laborers together with God to enlighten, lift up, and encourage, and help to purify the soul from its moral defilement, and the image of God shall be revealed in the soul of the child, and the character become transformed by the grace of Christ. [Cf: Spaulding-Magan Collection p. 106 para. 01] p. 763, Para. 2, [1897MS].

The gospel is the power and wisdom of God, if it is correctly represented by those who claim to be Christians. Christ crucified for our sins should humble every soul before God in his own estimation. Christ risen from the dead, ascended on high, our living intercessor in the presence of God, is the science of salvation which we need to learn and teach to children and youth. Said Christ, "I sanctify myself, that they also may be sanctified." This is the work that ever devolves upon every teacher. There must not be any haphazard work in this matter, for even the work of educating the children in the day schools requires very much of the grace of Christ and the subduing of self. Those who naturally are fretful, easily provoked, and who have cherished the habit of criticism, of thinking evil, should find some other kind of work that will not reproduce any of their unlovely traits of character in the children and youth; for they have cost too much. Heaven sees in the child the undeveloped man or woman, with capabilities and powers that, if correctly guided and with heavenly wisdom developed, will become the human agencies through whom the divine influences can cooperate to be laborers together with God. Sharp words, and continual censure bewilder the child, but never reform him. Keep back that pettish word. Keep under discipline to Jesus Christ your own spirit; then will you learn how to pity and sympathize with those brought under your influence. Do not exhibit impatience and harshness, for, if these children did not need educating, they would not need the advantages of the school. They are to be patiently, kindly, and in love brought up the ladder of progress, climbing step by step in obtaining knowledge. [Cf: Spaulding-Magan Collection p. 106 para. 02] p. 763, Para. 3, [1897MS].

It is a daily working agency that is to be brought into exercise, a faith that works by love, and purifies the soul of the educator. Is the revealed will of God placed as your highest authority? If Christ is formed within, the hope of glory, then the truth of God will so act upon your natural temperament that its transforming agency will be revealed in a changed character, and you will not by your influence through the revealings of an unsanctified heart and temper, turn the truth of God before any of your pupils into a lie, nor in your presentation of a selfish, impatient, unchristlike temper in dealing with any human mind, reveal that the grace of Christ is not sufficient for you at all times and in all places. Thus you will show that the authority of God over you is not merely in name but in reality and truth. There must be a separation from all that is objectionable or unchristlike, however difficult it may be to the true believer. [Cf: Spaulding-Magan Collection p. 106 para. 03] p. 763, Para. 4, [1897MS].

Inquire, teachers, you who are doing your work not only for time but eternity. Does the love of Christ constrain your heart and your soul, in dealing with the precious souls for whom Jesus has given his own life? Under his constraining discipline do old traits of character, that are not in conformity to the will of God, pass away and the opposite take their place? "A new heart will I give thee." Have all things become new through your conversion to the Lord Jesus Christ? In words and by painstaking effort are you sowing such seed in these young hearts that you can ask the Lord to water it, that it shall, with his imputed righteousness, ripen into a rich harvest? Ask yourself, Am I by my own unsanctified words and impatience and want of that wisdom that is from above, confirming these youth in their perverse spirit because they see that their teacher has a spirit unlike Christ? If they should

die in their sins, shall I not be accountable for their souls? The soul who loves Jesus, who appreciates the saving power of his grace will feel such a drawing near to Christ, that he will desire to work in his lines. He can not, dare not, let Satan control his spirit and a poisonous miasma surround his soul. Everything will be placed one side that will corrupt his influence, because it opposes the will of God and endangers the souls of the precious sheep and lambs, and he is required to watch for souls as they that must give an account. Wherever God has, in providence, placed us, he will keep us; as our day, our strength shall be. [Cf: Spaulding-Magan Collection p. 106 para. 04] p. 764, Para. 1, [1897MS].

Whoever shall give way to his natural feelings and impulses makes himself weak and untrustworthy, for he is a channel through which Satan can communicate, to taint and corrupt many souls, and these unholy fits that control the person swerve his (principle) aside, and shame and confusion are the sure results. The Spirit of Jesus Christ ever has a renewing, restoring power upon the soul that has felt its own weakness and fled to the unchanging One who can give grace and power to resist evil. Our Redeemer had a broad, comprehensive humanity. His heart was ever touched with the known helplessness of the little child that is subject to rough usage, and he loved children. The feeblest cry of human suffering never reaches his ear in vain. And every one who assumes the responsibility of instructing the youth will meet obdurate hearts, perverse dispositions, and his work is to cooperate with God in restoring the moral image of God in every child. Jesus, precious Jesus, a whole fountain of love was in his soul. Those who instruct the children should be men and women of principle. The religious life of a large number who profess to be Christians is such as to show that they are not Christians. They are constantly misrepresenting Christ, falsifying his character. They do not feel the importance of this transformation of character, and that they must be conformed to his divine likeness, and at times they will exhibit a false phase of Christianity to the world which will work ruin to the souls of those who are brought into association with them, for the very reason that they are, while professing to be Christians, not under the control of Jesus Christ. Their own hereditary and cultivated traits of character are indulged as precious qualifications, when they are death-leading in their influence over other minds. In plain, simple words, they walk in the sparks of their own kindling. They have a religion subject to, and controlled by, circumstances. If everything happens to move in a way that pleases them, and there are no irritating circumstances that call to the surface their unsubdued, unchristlike natures, they are condescending and pleasant, and will be very attractive. If when things occur in the family or in their association with others which ruffles their peace and provokes their tempers, they lay every circumstance before God, and continue their request, supplicating his grace before they shall engage in their daily work as teachers, and know for themselves the power and grace and love of Christ abiding in their own hearts before entering upon their labors, angels of God brought with them into the schoolroom. But if they go in a provoked, irritated spirit to the schoolroom, the moral atmosphere surrounding their souls is leaving its impression upon the children who are under their care, and in the place of being fitted to instruct the children, they need one to teach them the lessons of Jesus Christ. They need to learn in the day's work that on such a day they were destitute of the abiding presence of Christ, and that they should have been corrected and

punished in place of the children for their perversity, for they merely caught the spirit of the teacher -- the Satanic spirit surrounding their own souls works upon the children, and the children reflect back these influences. [Cf: Spaulding-Magan Collection p. 107 para. 01] p. 764, Para. 2, [1897MS].

Let every teacher who accepts the responsibility to educate the children and youth examine himself, and study critically from cause to effect. Has the truth of God taken possession of my soul? Has the wisdom which cometh from Jesus Christ, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without hypocrisy and without partiality" been brought into my character? While I stand in the responsible position of an educator do I cherish the principle that "the fruit of righteousness is sown in peace of them that make peace?" The truth is not to be kept to be practiced when we feel just like it, but at all times and in all places. [Cf: Spaulding-Magan Collection p. 108 para. 01] p. 765, Para. 1, [1897MS].

Well balanced minds and symmetrical characters are required of teachers in every line. Give not this work into the hands of young women and young men who know not how to deal with human minds. This has been a mistake, and it has brought evil upon the children and youth under their charge. They know so little of the controlling power of grace upon their own hearts and characters that they have to unlearn, and learn entirely new lessons in Christian experience. They have never learned to keep their own soul and character under discipline to Jesus Christ, and bring even the thoughts into captivity to Jesus Christ. Oh if you all who have any voice and influence in these important decisions of selecting teachers, would be more God-fearing, and would be more certain that you are making wise choices for the good of the children and the glory of God, there would be an improved condition of things in every way. There are all kinds of characters to deal with in the children and youth. Their minds are impressible. Anything like a hasty, passionate exhibition on the part of the teacher may cut off her influence for good over the students whom she is having the name of educating. And will this education be for the present and future eternal good of the children and youth? There is the correct influence to be exerted upon them for their spiritual good. Instruction is to be constantly given to encourage the children in the formation of correct habits in speech, in voice, in deportment. [Cf: Spaulding-Magan Collection p. 108 para. 02] p. 765, Para. 2, [1897MS].

Many of these children have not had proper training at home. They have been sadly neglected. Some have been left to do as they pleased; others have been found fault with and discouraged. But little pleasantness and cheerfulness have been shown toward them, and but few words of approval have been spoken to them. The defective characters of the parents have been inherited, and the discipline given by these defective characters have been objectionable in the formation of characters. Solid timbers have not been brought into the character-building. There is no more important work that can be done than the educating and training of these youth and children. The teachers who work in this part of the Lord's vineyard need to learn first how to be self-possessed, keeping their own temper and feelings under control, in subjection to the Holy Spirit of God. They should give evidence of having not a one-sided experience, but a well balanced mind, a symmetrical character, so that

they can be trusted because they are conscientious Christians themselves, under the chief Teacher, who has said, "Learn of me, for I am meek and lowly of heart and ye shall find rest unto your souls." Then learning in Christ's school daily, they can educate children and youth. [Cf: Spaulding-Magan Collection p. 108 para. 03] p. 765, Para. 3, [1897MS].

Self-cultured, self-controlled, under discipline in the school of Christ, having a living connection with the great Teacher, they will have an intelligent knowledge of practical religion, and keeping their own souls in the love of God, they will know how to exercise the grace of patience and Christlike forbearance. The patience, love, long forbearance, and tender sympathies are called into activity. They will discern that they have a most important field in the Lord's vineyard to cultivate. They must lift up their hearts unto God in sincere prayer. Be thou my pattern, and then by beholding Jesus they will do the works of Jesus Christ. Jesus said, the Son can do nothing of himself, but what he seeth the Father do. So with the sons and daughters of God: they steadfastly and teachably look to Jesus, doing nothing in their own way, and after their own will and pleasure; but that which they have in the lessons of Christ seen in him, their pattern, they do also. Thus they represent to the students under their instruction at all times and upon all occasions the character of Jesus Christ. They catch the bright rays of the Sun of righteousness and reflect these precious beams upon the children and youth whom they are educating. The formation of correct habits is to leave its impress upon the mind and characters of the children, that they may practice the right way. It means much to bring these children under the direct influence of the Spirit of God, training and disciplining them in the nurture and admonition of the Lord. The formation of correct habits, the exhibition of a right spirit, will call for earnest efforts in the name and strength of Jesus. The instructor must persevere, giving line upon line, precept upon precept, here a little and there a little, in all longsuffering and patience, sympathy and love, binding these children to his heart by the love of Christ revealed in himself. [Cf: Spaulding-Magan Collection p. 109 para. 01] p. 766, Para. 1, [1897MS].

This truth can in the highest sense be acted, and exemplified before the children. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins." Heb. 5:2-3. Let teachers bear this in mind, and never lose sight of it when they are inclined to have their feelings stirred against the children and youth for misbehaviour. Let them remember that the angels of God are looking upon them sorrowfully; for if the children do err and misbehave, then it is all the more essential that those who are placed over them as teachers should be able to teach them by precept and example. In no case are they to lose self-control, to manifest impatience, and harshness and want of sympathy and love, for these children are the property of Jesus Christ, and teachers must be very careful and God-fearing in regard to the spirit they cherish and the words they utter, for the children will catch the spirit manifest, be it good or evil. It is a heavy and a sacred responsibility. [Cf: Spaulding-Magan Collection p. 109 para. 02] p. 766, Para. 2, [1897MS].

There need to be teachers who are thoughtful, considerate of their own

weakness and infirmities and sins, and who will not be oppressive and discourage the children and youth. There needs to be much praying, much faith, much forbearance and courage which the Lord is ready to bestow. For God sees every trial, and a wonderful influence can be exerted by teachers, if they will practice the lessons which Christ has given them. But will these teachers consider their own wayward course, that they make very feeble efforts to learn in the school of Christ and practice Christ-like meekness and lowliness of heart? The teachers should be themselves in obedience to Jesus Christ, and ever practicing his words, that they may exemplify the character of Jesus Christ to the students. Let your light shine in good works, in faithful watching and caring for the lambs of the flock, with patience, with tenderness, and the love of Jesus in your own hearts. Never, never educate them to speak impatiently and passionately, because their teacher does these things. Never educate them by giving publicity to the errors and misdoings of any scholar, for they will consider it a virtue in them to expose the wrongs of another. Never humiliate a scholar by presenting his grievances, and mistakes, and sins before the school. You can not do a work more effectual to harden their hearts and confirm them in evil than in doing this. Talk and pray with them alone, and show the same tenderness Christ has evidenced to you who are teachers. Never encourage any one student to criticise and talk of the faults of others; hide a multitude of sins in every way possible by pursuing Christ's way to cure them. This kind of educating will be a blessing, made to tell in this life and stretching into the future immortal life. [Cf: Spaulding-Magan Collection p. 110 para. 01] p. 766, Para. 3, [1897MS].

To place young men and young women in such a field who have not developed a deep, earnest, love for God and the souls for whom Christ has died, is making a mistake which will result in the loss of many precious souls. The teacher needs to be susceptible to the influences of the Spirit of God. Not one who will become impatient and irritated, should be an educator. Teachers must consider that they are dealing with children, not men and women. They are children who have everything to learn, and it is much more difficult for some to learn than others. The dull scholar needs much more encouragement than he receives. If teachers are placed over these varied minds who naturally love to order and dictate and magnify themselves in their authority, who will deal with partiality, having favorites to whom they will show preferences, while others are treated with exactitude and severity, it will create a state of confusion and insubordination. Teachers who have not been blessed with a pleasant and well balanced experience may be placed to take charge of children and youth, but a great wrong is done to those whom they instruct. Those who accept such persons as teachers are responsible for the evil resulting from their course of teaching, and in giving a wrong mold to young human minds. It may be compared to a field untilled, and when tares are sowed with the wheat, a crop of thistles and weeds and briars is the result of this defective education. [Cf: Spaulding-Magan Collection p. 110 para. 02] p. 767, Para. 1, [1897MS].

A neglected field represents the neglected mind. Parents must come to view this matter in a different light. They must feel it their duty to cooperate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. You will not help the children by fretting, nor by censuring and discouraging them; neither

will you act a good part to help them to rebel and to be disobedient and unkind and unlovable, because of the spirit you develop. If you are Christians indeed, you will have an abiding Christ and the spirit of him who gave life for sinners, and the wisdom of God will teach you in every emergency the course to pursue. Christ identifies his interests with every class and phase of humanity who are wrestling with temptations. You are not to countenance wrongdoing in any case, and you are not to make statements of wrongdoing which shall expel even the perverse doer. Never chastise in a way that increases stubbornness (unless you wish to bring upon your soul the same treatment from Jesus), and confirms the student in his evil course. Children are in need of having a steady, firm, living principle of righteousness exercised over them and enacted before them. Be sure to let the true light shine before your pupils. It is heaven's light that is wanted. Never let the world have the impression that your spirit and taste and longings are of no higher and purer an order than the worldling's. If you in your action leave this impression upon them, you let a false, deceptive light lead them to ruin. The trumpet must give a certain sound. There is a broad, clear, and deep line drawn by the eternal God between the righteous and unrighteous, the godly and ungodly; between those who are obedient to God's commandments and those who are disobedient. [Cf: Spaulding-Magan Collection p. 111 para. 01] p. 767, Para. 2, [1897MS].

The ladder which Jacob saw in the night vision, the base of it resting upon the earth, and the topmost round reaching unto the highest heavens, God himself above the ladder, and his glory shining upon every round, angels ascending and descending upon this ladder of shining brightness, is a symbol of constant communication kept up between this world and heavenly places. God accomplishes his will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important channel of communication with the inhabitants of this earth. The ladder represented to Jacob was the world's Redeemer who links earth and heaven together. Every one who has seen the evidence and light of truth and accepts the truth, professing his faith in Jesus Christ, is a missionary in the highest sense of the word. He is the receiver of heavenly treasures, and it is his duty to impart them, to diffuse that which he has received. [Cf: Spaulding-Magan Collection p. 111 para. 02] p. 767, Para. 3, [1897MS].

Then to those who are accepted as teachers in our schools is opened a field for labor and cultivation, for the sowing of the seed and for the harvesting of the ripening grain. What can give greater satisfaction than to be laborers together with God in educating and training the children and youth to love God and keep his commandments? Lead the children whom you are instructing in the day school and the Sabbath school to Jesus. What can give you greater joy than to see children and youth following Christ, the great Shepherd, who calls and the sheep and lambs hear his voice and follow him? What can spread more sunshine through the soul of the interested, devoted worker, than to show that his persevering, patient labor is not in vain in the Lord, and to see his pupils have the sunshine of joy in their souls because Christ has forgiven their sins. What can be more satisfying to the worker together with God than to see children and youth receiving the impressions of the spirit of God in true nobility of character and in the restoration of the moral image of God? The children seeking the peace coming from

the Prince of Peace! The truth a bondage? Yes, in one sense it binds the willing souls in captivity to Jesus Christ, bowing their hearts to the gentleness of Jesus Christ. Oh, it means so much more than finite minds can comprehend to present in every missionary effort Jesus Christ and him crucified. 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. For he made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. This is to be the burden of our work. If any one thinks he is capable of teaching in the Sabbath school or in the day school the science of education, needs first to learn the fear of the Lord which is the beginning wisdom, that he may teach this the highest of all sciences--- . [Cf: Spaulding-Magan Collection p. 111 para. 03] p. 768, Para. 1, [1897MS].

Oh, I so much wish that the Lord of heaven would open many eyes that are now blind, that they might see themselves as God sees them, and give to them a sense of the work to be done in the fields of labor. But I have no hope that all the appeals I make will avail, unless the Lord speaks to the soul and writes his requirements upon the tablets of the heart. Can not every living human agent have a high and elevated sense of what it means to have a large and important field of home missionary work appointed to him, without the necessity of going to far-off lands? And while some must proclaim the message to them that are far off, there are many who have to proclaim the message to those who are nigh. Our schools are to be educating schools to qualify youth to become missionaries both by precept and example. Let the one who is acting in the capacity of teacher every bear in mind that these children and youth are the purchase of the blood of the Son of God. They must be led to believe in God as their personal Saviour. The name of each separate believer is graven on the palms of his hands. The Chief Shepherd is looking down from the heavenly sanctuary upon the sheep of his pasture. He calleth his own sheep by name and leadeth them out. "If any man sin, we have an advocate with the Father, even Jesus Christ, the righteous." O precious, blessed; truth! He does not treat one case with indifference. [Cf: Spaulding-Magan Collection p. 112 para. 01] p. 768, Para. 2, [1897MS].

His impressive parable of the good shepherd represents the responsibility of every minister and of every Christian who has accepted the position as teacher of children and youth and the teacher of old and young in opening to them the Scriptures. If one strays from the fold, he is not allowed with harsh words and with a whip, but with winning invitations to return. The ninety-and-nine that have not strayed do not call for the sympathy and tender pitying love of the shepherd. But the shepherd follows the sheep and lambs that have caused him the greatest anxiety and have engrossed his sympathies. The disinterested, faithful shepherd leaves all the rest of the sheep, and his whole heart and soul and energy are taxed to seek the one that is lost. And then the figure--praise God!--the shepherd returns with the sheep, carrying him in his arms, rejoicing at every step. He says, "Rejoice with me, I have found my sheep that was lost." I am so thankful we have in the parable the sheep found. And this is the very lesson the shepherd is to learn - success in bringing the sheep and lambs back. [Cf: Spaulding-Magan Collection p. 112 para. 02] p. 768, Para. 3, [1897MS].

There is no picture presented before our imagination of a sorrowful shepherd returning without the sheep. And the Lord Jesus declares the pleasure of the shepherd, and his joy in finding the sheep causes pleasure and rejoicing in heaven among the angels. Then when the children and youth stray from the fold, do not give them up, do not expel them from school. Do not show that you want to humiliate them; but with tender voice and yearning love seek them, knowing that all heaven is enlisted with you in the work of bringing them back to the fold. The Lord has presented these lessons for you who are educators. He has such a living interest for each separate child of his redeemed that he has not left them to be exposed and perish in the wilderness of temptation, because you drove them there for Satan to work his cruel will upon them. The wisdom of God, his power and his love, are without a parallel. It is the divine guarantee that not one even of the straying sheep and lambs is overlooked, and not one left unsuccored. A golden chain, the mercy and compassion of divine power, is passed around every one of these imperiled souls. Then shall not the human agent cooperate with God. Shall he be sinful, failing, defective in character himself, regardless of the soul ready to perish? Christ has linked him to his eternal throne by offering his own life. [Cf: Spaulding-Magan Collection p. 113 para. 01] p. 769, Para. 1, [1897MS].

Bear in mind, every teacher who takes the responsibility of dealing with human minds, that every soul who is inclined to err and is easily tempted, is the special object for whom Christ is solicitor. They that are whole need not a physician, but those that are sick. The compassionate intercessor is pleading, and will sinful, finite men and women repulse a single soul? [Cf: Spaulding-Magan Collection p. 113 para. 02] p. 769, Para. 2, [1897MS].

Shall any man or woman be indifferent to the very souls for whom Christ is pleading in the courts of heaven? Shall you in your course of action imitate the Pharisees, who were merciless, and Satan, who would accuse and destroy? Oh, will you individually humble your own souls before God, and let that stern nerve and iron will be subdued and broken? [Cf: Spaulding-Magan Collection p. 113 para. 03] p. 769, Para. 3, [1897MS].

Step away from the sound of Satan's voice and from acting his will, and stand by the side of Jesus, possessing his attributes, the possessor of keen tender sensibilities, who can make the cause of the afflicted suffering one his own. The man who has had much forgiven will love much. Jesus is a compassionate Intercessor, a merciful and faithful high priest. He, the Majesty of Heaven! The King of glory can look upon finite man, subject to the temptations of Satan, knowing that he has felt the power of Satan's wiles. "Wherefore in all things it behoved him to be made like unto his brethren (clothing his divinity with humanity), that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. [Cf: Spaulding-Magan Collection p. 113 para. 04] p. 769, Para. 4, [1897MS].

Then I call upon you, my brethren, to practice working in the lines that Christ worked. You must never put on the cloak of severity and condemn and denounce and drive away from the fold the poor tempted mortals. But as laborers together with God, heal the spiritually

diseased. This you will do if you have the mind of Christ. "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." Hebrews 4:15. E. G. White. [Cf: Spaulding-Magan Collection p. 113 para. 05] p. 769, Para. 5, [1897MS].

Adopting Infant Children.--From time to time persons have asked my counsel in regard to the advisability of adopting infant children. Among these several wives of ministers. Before answering these questions, I have tried, as far as possible, to learn all the circumstances of the case. And I have not dared to give counsel unless I knew that the Lord was leading me. [Cf: Spaulding-Magan Collection p. 114 para. 01] p. 770, Para. 1, [1897MS].

There are some 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 our first consideration. There are among Sabbath-keepers 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 the proper training. And there are among us many children whom death has deprived of a parent's care. There are those who might take some of these children and seek to mold and fashion their characters according to Bible principles. [Cf: Spaulding-Magan Collection p. 114 para. 02] p. 770, Para. 2, [1897MS].

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 the children and 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. The husband and wife are to unite in the work of bringing up the children in the love and fear of God. A well ordered and 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. When the Lord bids you take an infant to bring up, then the duty is too plain to be misunderstood. But, as a rule, it is not God's will for a minister's wife to encumber herself with such a responsibility. [Cf: Spaulding-Magan Collection p. 114 para. 03] p. 770, Para. 3, [1897MS].

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 their 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 to 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: Spaulding-Magan Collection p.

114 para. 04] p. 770, Para. 4, [1897MS].

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 the meetings and labor successfully in the visiting and personal effort. Even if she accompanies her husband, the child is too often the burden of thought and conversation, and the visits are made of no effect. Those whom God has called to be colaborers with him, are to have no idols to absorb their thought and affection which he would have directed in other lines. . . . [Cf: Spaulding-Magan Collection p. 115 para. 01] p. 771, Para. 1, [1897MS].

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 praiseworthy act. The reason that many urge for desiring to adopt a child - the longing for something on which to center our affections - reveals the fact that the heart is not centered upon Christ: it is not absorbed in his work. When I have heard a wife mourning that her husband did not show her all the affection that she thought he should, I have sent a silent petition to God, that this soul might be refreshed with the Word. From the light that God has given me, I knew that she needed to drink the deep, cool waters of Lebanon, instead of the turbid streams of the valley. When women will feed upon the Water of Life, they will have far less sentimentalism, and far greater spirituality. They will purify their souls by obeying the truth. If a woman's life is connected with one whom God has chosen, to be a laborer together with God, let her consider that she can make his heart tired, and his soul sad, by her unconsecrated course of action. If self clamors for attention, and unless great devotion is shown her, she becomes unhappy, and 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: Spaulding-Magan Collection p. 115 para. 02] p. 771, Para. 2, [1897MS].

If the wife is a co-laborer with Christ in the work of saving souls, she will keep abreast with 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 of His requirements. She will keep her own soul refreshed by eating the Word and drinking the waters from the wellspring 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 her husband's solicitude, and to demand a large share of his attention, the wife may strengthen her husband to do the highest service for God. [Cf: Spaulding-Magan Collection p. 115 para. 03] p. 771, Para. 3, [1897MS].

The light which God has given me in regard to ministers' wives is, if their lives are 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 for your souls." 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: Spaulding-Magan Collection p. 115 para. 04] p. 771, Para. 4, [1897MS].

The question of adopting a child, especially an infant, involves a most serious responsibility. 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 me? Is this His way, or the 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 may fancy. Inquire, what would the Lord have me do with the entrusted talents? Shall I labor for the salvation of souls? Shall I follow the directions of Isaiah 58:6-11? [Cf: Spaulding-Magan Collection p. 116 para. 01] p. 772, Para. 1, [1897MS].

There are deep, earnest lessons for us to learn, else self will be our center, the controlling power of our lives. The duty is of the present, vigilant, working, and earnest, solemn waiting in view of the solemn event of our Lord's appearing. Workings, watchings, praying,--these constitute the ideal 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 always be open to Jesus, that we may always hear his voice and invitation, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him, and will sup with him, and he with me." We are to be "not slothful in business, fervent in spirit; serving the Lord." There is always a danger of taking upon ourselves a work 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 be the very thing the Lord has not placed in our hands. Then let us individually consider the many branches of the work. There are various kinds of work to do. Consider prayerfully what would best tell for the cause of God. If there is a humble, unselfish heart, and a 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: Spaulding-Magan Collection p. 116 para. 02] p. 772, Para. 2, [1897MS].

Let no one feel condemned because she does not take a child to care for. The Lord may have a greater work for you to do in teaching those who know not God to do his will. Thus saith the Lord: "Neither let the son of the stranger, that hath joined himself unto the Lord, speak saying, The Lord hath utterly separated me from his people; neither let the eunuch say, I am a dry tree. For thus saith the Lord to 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 a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off." [Cf: Spaulding-Magan Collection p. 116 para. 03] p. 772, Para. 3, [1897MS].

I have written these things that Satan may not allure any of my brother ministers or their companions into positions where they would be prevented from doing the very work that the Lord has assigned them. We must watch, we must pray, and when the Lord says, Whom shall I send to do this errand for me, we should be ready to say, "Here am I, send

me." Serious work is to be done. It has been waiting for unselfish, consecrated workers. Brethren and sisters, open your hearts to the Spirit of God, and devote your God-given abilities to working as for your lives to pull some soul 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: Spaulding-Magan Collection p. 116 para. 04] p. 772, Para. 4, [1897MS].

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 brought with a price: therefore glorify God in your body, and in your spirit, which are God's. Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 117 para. 01] p. 773, Para. 1, [1897MS].

The Passive Graces--The Lord permits circumstances to come that call for the exercise of the passive graces, which increase in purity and efficiency as we endeavor to give back to the Lord His own in tithes and offerings. You know something of what it means to pass through trials. These have given you the opportunity of trusting in God, of seeking Him in earnest prayer, that you may believe in Him, and rely upon Him with simple faith. It is by suffering that our virtues are tested, and our faith tried. It is in the day of trouble that we feel the preciousness of Jesus. You will be given opportunity to say, "Though He slay me, yet will I trust in Him." O, it is so precious to think that opportunities are afforded us to confess our faith in the face of danger, and amid sorrow, sickness, pain, and death. . . . [Cf: Notebook Leaflets, Volume 1 p. 47 para. 04] p. 773, Para. 2, [1897MS].

With us, everything depends on how we accept the Lord's terms. As is our spirit, so will be the moral result upon our future life and character. Each individual soul has victories to gain, but he must realize that he cannot have things just as he wants them. We are to observe carefully every lesson Christ has given throughout His life and teaching. He does not destroy; He improves whatever He touches.--*Letter 135, 1897.* [Cf: Notebook Leaflets, Volume 1 p. 47 para. 05] p. 773, Para. 3, [1897MS].

Dangers of the Last Days--We are living in the last days of this earth's history, and we may be surprised at nothing in the line of apostasies and denials of the truth. Unbelief has now come to be a fine art which men work at to the destruction of their souls. There is constant danger of there being shams in pulpit preachers, whose lives contradict the words they speak; but the voice of warning and of admonition will be heard as long as time shall last; and those who are guilty of transactions that should never be entered into, when reproved or counseled through the Lord's appointed agencies, will resist the message and refuse to be corrected. They will go on as did Pharaoh and Nebuchadnezzar, until the Lord takes away their reason, and their hearts become unimpressible. The Lord's word will come to them; but if they choose not to hear it, the Lord will make them responsible for their own ruin. [Cf: Notebook Leaflets, Volume 1 p. 101 para. 01] p. 773, Para. 4, [1897MS].

An Unflinching Testimony--In John the Baptist the Lord raised up for Himself a messenger to prepare the way of the Lord. He was to bear to

the world an unflinching testimony in reproving and denouncing sin. Luke, in announcing his mission and work, says, 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." [Cf: Notebook Leaflets, Volume 1 p. 101 para. 02] p. 773, Para. 5, [1897MS].

Many of the Pharisees and Sadducees came to the baptism of John, and addressing these, he said, "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. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." [Cf: Notebook Leaflets, Volume 1 p. 101 para. 03] p. 773, Para. 6, [1897MS].

The voice of John was lifted up like a trumpet. His commission was, "Show My people their transgression, and the house of Jacob their sins." He had obtained no human scholarship. God and nature had been his teachers. But one was needed to prepare the way before Christ who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance. [Cf: Notebook Leaflets, Volume 1 p. 101 para. 04] p. 774, Para. 1, [1897MS].

Heard by All Classes--And all went forth into the wilderness to hear him. Unlearned fishermen and peasants came from the surrounding countries and from regions nigh and afar off. The Roman soldiers from the barracks of Herod came to hear. Chieftains came with their swords girded by their sides, to put down anything that savored of riot or rebellion. The avaricious taxgatherers came from the regions round about; and from the Sanhedrin came forth the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressionable scoffer of the age, with the sneer gone, and cut to the heart with a sense of their sin. There were no long arguments, no finely cut theories, elaborately delivered in their "firstly," "secondly," and "thirdly." But pure native eloquence was revealed in the short sentences, every word carrying with it the certainty and truth of the weighty warnings given. [Cf: Notebook Leaflets, Volume 1 p. 101 para. 05] p. 774, Para. 2, [1897MS].

Nineveh an Example--The warning message of John was in the same lines as the warning to Nineveh, "Yet forty days, and Nineveh shall be overthrown." Nineveh repented, and called upon God, and God accepted their acknowledgement of Him. Forty years of probation was granted them in which to reveal the genuineness of their repentance and to turn from sin. But Nineveh turned again to the worship of images; her iniquity became deeper and more desperate than before, because the light had come and had not been heeded. [Cf: Notebook Leaflets, Volume 1 p. 102 para. 01] p. 774, Para. 3, [1897MS].

False Hopes Exposed--John called every class to repentance. To the

Pharisees and Sadducees he said, Flee from the wrath to come. Your claims to Abraham as your father are not of the least value to you. They will not impart to you pure principles and holiness of character. Ceremonial sacrifices possess no value unless you discern their object, the Lamb of God, that taketh away the sin of the world. You turn from God's requirements and follow your own perverted ideas; and you lose those characteristics which constitute you children of Abraham. And pointing to the rocks in wild confusion around through which the stream was winding its course, he said, "God is able of these stones to raise up children unto Abraham. [Cf: Notebook Leaflets, Volume 1 p. 102 para. 02] p. 774, Para. 4, [1897MS].

John the Baptist met sin with open rebuke in men of humble occupation and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. He spoke personally and pointedly. He reproved the Pharisees of the Sanhedrin because their religion consisted in forms and not in righteousness of pure, willing obedience. . . . He spoke to Herod in regard to his marriage with Herodias, saying, It is not lawful for thee to have her. He spoke to him of a future retribution, when God would judge every man according to his works. . . . [Cf: Notebook Leaflets, Volume 1 p. 102 para. 03] p. 774, Para. 5, [1897MS].

What Shall We Do?--"Then came also publicans to be baptized, and said unto him, Master, what shall we do?" Did he say, Leave your toll and custom houses? No, he said to them, "Exact no more than that which is appointed you." If they were taxgatherers still, they could hold just weights and balances of truth in their hands. They could reform in those things that savored of dishonesty and oppression. [Cf: Notebook Leaflets, Volume 1 p. 102 para. 04] p. 775, Para. 1, [1897MS].

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." . . . [Cf: Notebook Leaflets, Volume 1 p. 102 para. 05] p. 775, Para. 2, [1897MS].

The Sword of Truth at Work--Christ also spoke pointedly to every class of men. He reproved those who dominated over their fellow men, those whose passions and prejudices caused many to err and compelled many to blaspheme God. The sword of truth was blunted by apologies and suppositions; but Christ called things by their right names. The ax was laid to the root of the tree. He showed that all the religious forms of worship could not save the Jewish nation, because they did not behold and receive by faith the Lamb of God as their Saviour. [Cf: Notebook Leaflets, Volume 1 p. 102 para. 06] p. 775, Para. 3, [1897MS].

Just such a work and message as that of John will be carried on in these last days. The Lord has been giving messages to His people, through the instruments He has chosen, and He would have all take heed to the admonitions and warnings He sends. [Cf: Notebook Leaflets, Volume 1 p. 103 para. 01] p. 775, Para. 4, [1897MS].

Repent! Repent!--The message preceding the public ministry of the Son of God was, Repent, publicans, repent, Pharisees and Sadducees, "for the kingdom of heaven is at hand." Our message is not to be one of "peace and safety." As a people who believe in Christ's soon appearing, we have a work to do, a message to bear--"Prepare to meet thy God." We

are to lift up the standard, and bear the third angel's message--the commandments of God, and the faith of Jesus. [Cf: Notebook Leaflets, Volume 1 p. 103 para. 02] p. 775, Para. 5, [1897MS].

The Message for Today--The message we bear must be as direct as was the message of John. He rebuked kings for their iniquity. He rebuked the adultery of Herod. Notwithstanding his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the inhabitants of the old world is plainly stated: "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." God became weary of these people whose only thoughts were of pleasure and indulgence. They sought not the counsel of the God who had created them, nor cared to do His will. The rebuke of God was upon them because they followed the imagination of their own hearts continually; and there was violence in the land. "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." . . . [Cf: Notebook Leaflets, Volume 1 p. 103 para. 03] p. 775, Para. 6, [1897MS].

Stern Rebuke Called For--There are special duties to be done, special reproofs to be given in this period of the earth's history. The Lord will not leave His church without reproofs and warnings. Sins have become fashionable; but they are none the less aggravating in the sight of God. They are glossed over, palliated, and excused; the right hand of fellowship is given to the very men who are bringing in false theories and false sentiments, confusing the mind of the people of God, deadening their sensibilities as to what constitutes right principles. Conscience has thus become insensible to the counsels and the reproofs which have been given. The light given, calling to repentance, has been extinguished in the clouds of unbelief and opposition brought in by human plans and human inventions. [Cf: Notebook Leaflets, Volume 1 p. 103 para. 04] p. 776, Para. 1, [1897MS].

It is living earnestness that God requires. Ministers may have little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they are humble men who walk in carefulness and humility, seeking for heavenly wisdom, working for God from the heart, and actuated by one predominating motive--love for Christ and the souls for whom He has died--they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. Christ is the greatest teacher that the world has ever known. [Cf: Notebook Leaflets, Volume 1 p. 103 para. 05] p. 776, Para. 2, [1897MS].

John had not learned in the schools of the rabbis. Yet kings and nobles, Pharisees and Sadducees, Roman soldiers and officers, trained in all court etiquette, wily, calculating taxgatherers, and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin. They asked of him, "What shall

we do?" . . . [Cf: Notebook Leaflets, Volume 1 p. 104 para. 01] p. 776, Para. 3, [1897MS].

Earnestness is Necessary--In this age, just prior to the second coming of Christ in the clouds of heaven, the Lord calls for men who will be earnest and prepare a people to stand in the great day of the Lord. The men who have spent long terms in the study of books are not revealing in their lives that earnest ministry which is essential for this last time. They do not bear a simple, straightforward testimony. Among ministers and students there is need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of a whole-souled messenger will create convictions. It will not need the learned men to do this; for they depend more on their learning from books than upon their knowledge of God and Jesus Christ whom He has sent. All who know the only true and living God will know Jesus Christ, the only-begotten Son of God, and will preach Jesus Christ and Him crucified. . . . [Cf: Notebook Leaflets, Volume 1 p. 104 para. 02] p. 776, Para. 4, [1897MS].

Does anyone suppose that the messages of warning will not come to those whom God reproves? The ones reproved may rise up in indignation and seek to bring the law to bear upon God's messenger, but in doing this, they are not bringing the law upon the messenger, but upon Christ, who gave the reproof and the warning. When men endanger the work and cause of God by their own wrong course of action, shall they hear no voice of reproof? If the wrongdoer only were concerned, and the work reached no farther than him, he alone should have the words of warning; but when his course of action is doing positive harm to the cause of truth, and souls are imperiled, God requires that the warning be as broad as the injury done. The testimonies will not be hindered. The words of rebuke and warning, the plain, "Thus saith the Lord," will come from God's appointed agencies; for the words do not originate with the human instrument; they are from God, who appointed them their work. If a suit is instituted in earthly tribunals, and God suffers it to come to trial, it is that His own name may be glorified. But a woe will be upon the man who gives himself to do this work. God reads the motives, whatever they may be. I pray that the Lord will teach our brethren to be straightforward, and make no compromise in the matter. The cause of God has been bruised and wounded by any such men connecting with it, and the sooner they are separated from it, the better. . . . [Cf: Notebook Leaflets, Volume 1 p. 104 para. 03] p. 776, Para. 5, [1897MS].

God calls for men of decided fidelity. He has no use in an emergency for two-sided men. He wants men who will lay their hand upon a wrong work and say, "This is not according to the will of God."-- *Letter 19 1/2, 1897*. [Cf: Notebook Leaflets, Volume 1 p. 104 para. 04] p. 777, Para. 1, [1897MS].

I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where have our brethren obtained the idea that they should stand upon their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open

rebuke. Calling him by name, I said, "Get down upon your knees." This is the proper position always. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 01] p. 777, Para. 2, [1897MS].

"And He was withdrawn from them about a stone's cast, and kneeled down, and prayed." Luke 22:41. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 02] p. 777, Para. 3, [1897MS].

"Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up." Acts 9:40. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 03] p. 777, Para. 4, [1897MS].

"They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:59, 60. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 04] p. 777, Para. 5, [1897MS].

"When he had thus spoken, he kneeled down, and prayed with them all." Acts 20:36. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 05] p. 777, Para. 6, [1897MS].

"When we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed." Acts 21:5. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 06] p. 777, Para. 7, [1897MS].

"At the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Ezra 9:5, 6. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 07] p. 777, Para. 8, [1897MS].

"O come, let us worship and bow down: let us kneel before the Lord our maker." Ps. 95:6. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 08] p. 777, Para. 9, [1897MS].

"For this cause I bow my knees unto the Father of our Lord Jesus Christ." Eph. 3:14. And this whole chapter will, if the heart is receptive, be as precious a lesson as we can learn. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 09] p. 777, Para. 10, [1897MS].

To Bow Down--To bow down when in prayer to God is the proper attitude to occupy. This act of worship was required of the three Hebrew captives in Babylon. . . . But such an act was homage to be rendered to God alone--the Sovereign of the world, the Ruler of the universe; and these three Hebrews refused to give such honor to any idol, even though composed of pure gold. In doing so, they would, to all intents and purposes, be bowing to the king of Babylon. Refusing to do as the king had commanded, they suffered the penalty, and were cast into the burning fiery furnace. But Christ came in person and walked with them through the fire, and they received no harm. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 10] p. 778, Para. 1, [1897MS].

Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God. [Cf: Notebook Leaflets, Volume 1 p. 119 para. 11] p. 778, Para. 2, [1897MS].

At the dedication of the temple, Solomon stood facing the altar. In the court of the temple was a brazen scaffold or platform and after ascending this, he stood and lifted up his hands to heaven, and blessed the immense congregation of Israel, and all the congregation of Israel stood. . . . [Cf: Notebook Leaflets, Volume 1 p. 120 para. 01] p. 778, Para. 3, [1897MS].

"Then said Solomon, The Lord hath said that He would dwell in the thick darkness. But I have built an house of habitation for Thee, and a place for Thy dwelling forever. And the king turned his face and blessed the whole congregation of Israel: and all the congregation of Israel stood. And he said, Blessed be the Lord God of Israel, who hath with His hands fulfilled that which He spake with His mouth to my father David, saying, Since the day that I brought forth My people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that My name might be there; neither chose I any man to be a ruler over My people Israel: but I have chosen Jerusalem, that My name might be there; and have chosen David to be over My people Israel. Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for My name, thou didst well in that it was in thine heart: notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for My name. The Lord therefore hath performed His word that He hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel as the Lord promised, and have built the house for the name of the Lord God of Israel. And in it have I put the ark, wherein is the covenant of the Lord, that He made with the children of Israel. . . . [Cf: Notebook Leaflets, Volume 1 p. 120 para. 02] p. 778, Para. 4, [1897MS].

"For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven." 2 Chron. 6:1-13. [Cf: Notebook Leaflets, Volume 1 p. 120 para. 03] p. 778, Para. 5, [1897MS].

The lengthy prayer which he then offered was appropriate for the occasion. It was inspired of God, breathing the sentiments of the loftiest piety blended with the deepest humility. [Cf: Notebook Leaflets, Volume 1 p. 120 para. 04] p. 778, Para. 6, [1897MS].

A Growing Laxness--I present these proof texts with the inquiry, "Where did Brother ----- obtain his education?"--At Battle Creek. Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by precept and example teach young men to stand erect in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous? [Cf: Notebook Leaflets, Volume 1 p. 120 para. 05]

p. 779, Para. 1, [1897MS].

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Mark you it was the self-righteous Pharisee who was not in a position of humility and reverence before God; but standing in his haughty self-sufficiency, he told the Lord all his good deeds. "The Pharisee stood and prayed thus with himself"; and his prayer reached no higher than himself. [Cf: Notebook Leaflets, Volume 1 p. 120 para. 06] p. 779, Para. 2, [1897MS].

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." [Cf: Notebook Leaflets, Volume 1 p. 120 para. 07] p. 779, Para. 3, [1897MS].

We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of final decision. I would speak to all who occupy the place of teachers in our schools. Men and women, do not dishonor God by your irreverence and pomposity. Do not stand up in your Phariseeism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him. [Cf: Notebook Leaflets, Volume 1 p. 121 para. 01] p. 779, Para. 4, [1897MS].

A Token of Complete Subjection--And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth. Who have searched the Word closely for examples and direction in this respect? Whom can we trust as teachers in our schools in America and foreign countries? After years of study shall students return to their own country with perverted ideas of the respect and honor and reverence that should be given to God, and who feel under no obligation to honor the men of gray hairs, the men of experience, the chosen servants of God who have been connected with the work of God through almost all the years of their life? I advise all who attend the schools in America or in any other place, do not catch the spirit of irreverence. Be sure you understand for yourself what kind of education you need that you may educate others to obtain a fitness of character, that will stand the test that is soon to be brought upon all who live upon the earth. Keep company with the soundest Christians. Choose not the pretentious instructors or pupils, but those who show the deepest piety, those who have a spirit of intelligence in the things of God. [Cf: Notebook Leaflets, Volume 1 p. 121 para. 02] p. 779, Para. 5, [1897MS].

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." This is the only safe knowledge that students can obtain. The light reading of the Scriptures makes my heart ache. Whilst I am writing I groan in spirit as I see how

superficial is the understanding of the Scriptures. There is an abundance of profession of Christianity, but very little practice. Jesus says, I am the Way, the Truth, and the Life. Who will prove themselves wise virgins? Who the foolish virgins who have no oil in their vessels with their lamps? Shall it be as represented--half wise, and half foolish? [Cf: Notebook Leaflets, Volume 1 p. 121 para. 03] p. 780, Para. 1, [1897MS].

On Bended Knee--We are living in perilous times. Seventh-day Adventists are professedly the commandment-keeping people of God; but they are losing their devotional spirit. This spirit of reverence for God teaches men how to approach their Maker--with sacredness and awe through faith, not in themselves, but in a Mediator. Thus man is kept fast, under whatever circumstances he is placed. Man must come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. And as he receives daily mercies at the hand of God, he is ever to cherish gratitude in his heart, and give expression to it in the words of thanksgiving and praise for these unmerited favors. Angels have been guarding his pathway through all his life, and many of the snares he has been delivered from he has not seen. And for this guardianship and watchcare by eyes that never slumber and never sleep, he is to recognize in every prayer the service of God for him. [Cf: Notebook Leaflets, Volume 1 p. 121 para. 04] p. 780, Para. 2, [1897MS].

All should lean upon God in their helplessness and daily necessity. They should keep humble, watchful, and prayerful. Praise and thanksgiving should flow forth in gratitude and sincere love for God. [Cf: Notebook Leaflets, Volume 1 p. 122 para. 01] p. 780, Para. 3, [1897MS].

Witnesses for God--In the assembly of the upright and in the congregation should they praise the Most High God. All who have a sense of their vital connection with God should stand before the Lord as witnesses for Him, giving expression of the love, the mercies, and the goodness of God. Let the words be sincere, simple, earnest, intelligent, the heart burning with the love of God, the lips sanctified to His glory to make known the mercies of God not only in the assembly of the saints, but to be His witnesses in every place. The inhabitants of the earth are to know that He is God, the only true and living God. [Cf: Notebook Leaflets, Volume 1 p. 122 para. 02] p. 780, Para. 4, [1897MS].

There should be an intelligent knowledge of how to come to God in reverence and godly fear with devotional love. There is a growing lack of reverence for our Maker, a growing disregard of His greatness and His majesty. But God is speaking to us in these last days. We hear His voice in the storm in the rolling thunder. We hear of the calamities He permits in the earthquakes, the breaking forth of waters, and the destructive elements sweeping all before them. We hear of ships going down in the tempestuous ocean. God speaks to families who have refused to recognize Him, sometimes in the whirlwind and storm, sometimes face to face as He talked with Moses. Again He whispers His love to the little trusting child and to the gray-haired sire in his dotage. And earthly wisdom has a wisdom as it beholds the unseen. [Cf: Notebook Leaflets, Volume 1 p. 122 para. 03] p. 780, Para. 5, [1897MS].

When the still small voice which succeeds the whirlwind and the tempest that moves the rocks out of position, is heard, let all cover their face, for God is very near. Let them hide themselves in Jesus Christ; for He is their hiding place. The cleft in the rock is hidden with His own pierced hand while the humble seeker waits in bowed attitude to hear what saith the Lord unto His servant.-- *MS. 84b, 1897.* [Cf: Notebook Leaflets, Volume 1 p. 122 para. 04] p. 781, Para. 1, [1897MS].

Let Christ Appear.--The object of all ministry is to keep self out of sight, and to let Christ appear. The exaltation of Christ is the great truth that all who labor in word and doctrine are to reveal.-- *MS-109-1897.* [Cf: Notebook Leaflets, Volume 2 p. 153 para. 02] p. 781, Para. 2, [1897MS].

"I awaken at half past two, and offer up my prayer to God in the name of Jesus. I am weak in physical strength; my head is not free from pain; my left eye troubles me. In writing upon the life of Christ, I am deeply wrought upon. I forget to breathe as I should. I cannot endure the intensity of feeling that comes over me as I think of what Christ has suffered in our world. [Cf: Notebook Leaflets, Volume 2 p. 191 para. 05] p. 781, Para. 3, [1897MS].

"He 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 with His stripes we are healed, if we receive Him by faith as our personal Saviour." -- *MS 70-1897.* [Cf: Notebook Leaflets, Volume 2 p. 192 para. 01] p. 781, Para. 4, [1897MS].

Righteousness and Love of Christ.--Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept of Christ as our personal Saviour, and He imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed, "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." 1 John 4:10. [Cf: Notebook Leaflets, Volume 2 p. 153 para. 03] p. 781, Para. 5, [1897MS].

In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. What love is this, what marvelous, unfathomable love that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound. [Cf: Notebook Leaflets, Volume 2 p. 153 para. 04] p. 781, Para. 6, [1897MS].

It is true that the law of God reveals the love of God when it is preached as the truth in Jesus; for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to

present Jesus in His relation to the law of God. How often should they have assured the people that "He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. [Cf: Notebook Leaflets, Volume 2 p. 153 para. 05] p. 781, Para. 7, [1897MS].

Satan is determined that men shall not see the love of God which led Him to give His only begotten Son to save a lost race; for it is the goodness of God that leads men to repentance. O how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it except by exclaiming "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. Let us say to sinners, "Behold the Lamb of God, which taketh away the sins of the world." 1 John 1:29. By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and inexpressible love of God as manifested in Jesus Christ. Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy of the heavenly Father.-- MS-154-1897. [Cf: Notebook Leaflets, Volume 2 p. 153 para. 06] p. 782, Para. 1, [1897MS].

(On one occasion she refused to attend a camp meeting because) there was so little genuine dependence upon God.--Letter 45, 1897. [Cf: Unpublished Manuscripts, Volume 1 p. 89 para. 1] p. 782, Para. 2, [1897MS].

Please give Elder Haskell a hearty invitation to come to New South Wales. . . . He would be just the help needed here now.--Letter 44, 1897. [Cf: Unpublished Manuscripts, Volume 1 p. 90 para. 5] p. 782, Para. 3, [1897MS].

In the past Elder Daniells has had little faith that a school would ever be in successful operation here, but he has been thoroughly converted on this subject. Had it not been for his unbelief and dissatisfaction in regard to the location of the school in Cooranbong, we would now be two years in advance of where we are.--Letter 132, 1897. [Cf: Unpublished Manuscripts, Volume 1 p. 91 para. 1] p. 782, Para. 4, [1897MS].

In Sydney there are many comprising the number who claim to believe the truth whose judgment is too limited to carry through any large work intelligently in the line you propose to do in Melbourne.--Letter 42, 1897. [Cf: Unpublished Manuscripts, Volume 1 p. 91 para. 2] p. 782, Para. 5, [1897MS].

Mark the words of the Lord. . . . This question may be addressed to every young man and young woman who, like Cain, reveal their passion. . . .when acting out the promptings of Satan, which are in direct opposition to the requirements of God.--Manuscript 77, 1897, p. 6. [Cf: Unpublished Manuscripts, Volume 1 p. 98 para. 6] p. 782, Para. 6, [1897MS].

Though the wickedness of the world was so great, yet the Lord gave men one hundred and twenty years of probation, in which, if they would, they could repent. But notwithstanding the forbearance of a good and merciful God, the people did not improve their opportunities. For a

little time they were awed, and afraid to go on as recklessly as they had done. Then, depraved habits prevailed over restraint. In proportion as the people resisted conviction, their discernment was clouded, and their desire to follow a course of ungodliness strengthened.--*Manuscript 88, 1897, pp. 1, 2. [Cf: Unpublished Manuscripts, Volume 1 p. 100 para. 1] p. 782, Para. 7, [1897MS].*

The crowd that followed the Saviour to Calvary taunted and reviled Him because He could not carry the wooden cross. They all saw the weak and staggering steps of Christ, but compassion did not reveal itself in the hearts of those who had advanced from one step to another in their abuse and torture of the Son of God. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 107 para. 3] p. 783, Para. 1, [1897MS].

A stranger, Simon, a Cyrenian, coming to the city from the country, hears the crowd pass the taunts and ribaldry; he hears the contemptuous repetition, "Make way for the King of the Jews." He stops in astonishment at the scene, and as he expresses his compassion in words and deeds, they seize him and compel him to lift the cross which is too heavy for Christ to bear. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 107 para. 4] p. 783, Para. 2, [1897MS].

That wooden cross borne by him to Calvary was the means of Simon taking upon himself the cross of Christ from choice, to ever cheerfully stand beneath its burden. His compulsory companionship with Christ in bearing His cross to Calvary, in beholding the sad and dreadful work and the spectators beneath the cross, was the means of drawing his heart to Jesus. Every word from the lips of Christ was graven upon his soul. . . . And the heart of Simon believed.--*Manuscript 103, 1897, pp. 1, 2. [Cf: Unpublished Manuscripts, Volume 1 p. 107 para. 5] p. 783, Para. 3, [1897MS].*

Paul did many things. He was a wise teacher. His many letters are full of instructive lessons setting forth correct principles. He worked with his hands, for he was a tent-maker, and in this way earned his daily bread. . . . He carried a heavy burden for the churches. He strove most earnestly to present their errors before them, that they might correct them, and not be deceived and led away from God. He was always seeking to help them in their difficulties; and yet he declares, "One thing I do." . . . The responsibilities of his life were many, yet he kept always before him this "one thing." The constant sense of the presence of God, constrained him to keep his eye ever looking unto Jesus, the Author and Finisher of his faith.--*Letter 135, 1897, [Cf: Unpublished Manuscripts, Volume 1 p. 108 para. 4] p. 783, Para. 4, [1897MS].*

Bro. Blackman wrote me, inviting me to do something for their church. Gladly would I do this, if the great necessity was not now drawing upon me in many ways. Here is the school, demanding every dollar that I can possibly spare. Then I have loaned 35 pounds to the Health Home, that the house they have rented may be furnished. Bro. Parcells has had to borrow 10 pounds to make a payment on his place. Most of this W. C. W. and I loaned him. I cannot see how I can send money to New Zealand now. [Cf: Unpublished Manuscripts, Volume 1 p. 109 para. 1] p. 783, Para. 5, [1897MS].

I rejoice with you in the prospect of clearing the church buildings from debt. How much might have been saved if extra efforts had been

made every year to do this. There is no necessity for our meeting houses to continue year after year in debt. If every member of the church will do his duty, practicing self-denial and self-sacrifice, for the Lord Jesus, whose purchased possession he is, that his church may be free from debt, he will do honor to God. [Cf: Unpublished Manuscripts, Volume 1 p. 109 para. 2] p. 783, Para. 6, [1897MS].

The Lord's great centers, His own instrumentalities, should be free from all debt. Every year many pounds are being swallowed up by the interest paid on debts. If this money was all appropriated to settle the principal, the debt would not be eating, eating, and ever eating. It is a poor, wretched policy to go into debt. If the money that is needed to build could be first accumulated, by strenuous efforts, and the church dedicated free from debt, how much better it would be. O, shall we not make it a rule when building a house for the Lord, to put forth earnest, persevering efforts, that it may be dedicated to Him free from debt. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 109 para. 3] p. 784, Para. 1, [1897MS].

The Lord has shown me that debts need not be left on our meeting houses in Australia or New Zealand. A debt in every case means a neglect of God's special, sacred things; for selfish, common things are made first and all-absorbing. Things which should have been made second in Napier have been made first. That which had to do with the worship of God has been made inferior. The common received much more time and consideration than the sacred and eternal. This dishonors God. The heavenly universe beholds the dishonor practiced before God. The very highest honor is to be shown to God's tabernacle. Every other consideration should be second to this. Our ideas must be elevated, ennobled, and sanctified. Worldliness and coveteousness have been indulged by parents for their children and for relatives and friends. Money has been appropriated when and where it could not honor God, where it has done positive harm. Gifts have been liberally bestowed on children and relatives and friends, while the gifts that have been made to that which the Lord honors, have been stinted and limited in value and in recurrence. Are we in Australia and New Zealand ready to watch, and to bend our energies individually to wipe off the debts which stand to dishonor God? [Cf: Unpublished Manuscripts, Volume 1 p. 109 para. 4] p. 784, Para. 2, [1897MS].

The test question for every Christian to ask himself is, Have I, in my innermost soul, a love for Jesus: Do I love His tabernacle?. . . Will not the Lord be honored by my making every sacred Institution my first consideration, thus showing my interest in the Lord's great centers? Have I not fostered worldliness and vanity in my gifts and offerings while the Lord's tabernacle has been regarded as an inferior thing? Have I, in my inmost heart, a love for sacred things? Will I do to the utmost of my God-given ability to wipe out this debt, that the money which it now swallows up may be devoted to the many and various necessities of the work which need to be done? *Letter 52, 1897.* [Cf: Unpublished Manuscripts, Volume 1 p. 110 para. 1] p. 784, Para. 3, [1897MS].

I ask you my sister if you can help us with means to put up a meeting house in Cooranbong. I have hired five thousand dollars from South Africa, and five hundred besides, on which I pay interest. I dare not make myself responsible for any more on this line. I ask you to make an

offering to the Lord. We know that the time has come when the Lord's house should be built in this place. [Cf: Unpublished Manuscripts, Volume 1 p. 110 para. 2] p. 784, Para. 4, [1897MS].

We know that money is in the fullest sense a talent committed to the servants of God to use for the advancement of His work. The silver is mine, and the gold is mine, saith the Lord of hosts. We should look upon all, every penny that we have, as absolutely the Lord's. We cannot regard our possessions as our own property. I have invested my means, as fast as it has come in, in building meeting houses in different localities, and to sustain the laborers in the gospel field. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 111 para. 1] p. 785, Para. 1, [1897MS].

We have worked in every line to establish the truth in this country (Australia). Bro. Haskell has given me of his means to help in lifting the standard of truth. He has laid nothing up. I have invested his means in building chapels, and in the school work. I lay up nothing, but to-day am paying interest on ten thousand dollars. The injunction, "Owe no man anything," does not touch this kind of working. I walk by faith. I trust that when the call comes to me for this money loaned me, I shall be able to repay it after a few months notice, but could not possibly do this now. *Letter 113, 1897.* [Cf: Unpublished Manuscripts, Volume 1 p. 111 para. 2] p. 785, Para. 2, [1897MS].

Why do you not make thorough work? Why do you remain an agent through whom Satan will work to decoy others to lend you money which you have no prospect of repaying? Why do you transgress the law of God while professing to keep it? . . . [Cf: Unpublished Manuscripts, Volume 1 p. 118 para. 2] p. 785, Para. 3, [1897MS].

In your letter you complain of the yoke of debt. But there is no excuse for your being in debt. If you would be led by the Lord you would not incur debt, but led by the devil you will draw money from the treasury which is needed to forward the work in its various branches. You should not trust yourself in managing business which will place money in your power to handle. Why? Because you distress others. Your freedom in borrowing, with no reason to suppose that you will be in a position to repay it, is doing great injustice to others, robbing them of their little all, and bringing reproach upon the cause of God. If you realized what you were doing at the time of your action, you would stop. You would see the sinfulness of robbing men, believers or unbelievers, and bringing them into straight places in order to relieve your present necessities. [Cf: Unpublished Manuscripts, Volume 1 p. 118 para. 3] p. 785, Para. 4, [1897MS].

This case of yours, Brother _____ is not a small affair. In the course you have pursued, you will leave upon the track of other canvassers a blighting influence, difficult for you to efface. You will have closed the door to other persons who would canvass and do the work honestly, but who will be regarded as untrustworthy. To those who really need to have some indulgence and favors in the line of trust, because of the wrong course some canvassers have pursued, they dare not venture. And with the experience they have had, in the loss from the treasury of hundreds of pounds, why should they not be afraid to repose confidence in men who so manage as to draw from the treasury and leave them minus the means they so greatly need to sustain the work of God for this

time? [Cf: Unpublished Manuscripts, Volume 1 p. 119 para. 1] p. 785, Para. 5, [1897MS].

I am sorry, so sorry for you; but I dare not draw from the Lord's entrusted money to help you out of your present difficulty. Those whom the Lord has made stewards of His means must be faithful to their trust, for God holds them responsible. They are to be faithful stewards. *Letter 36, 1897.* [Cf: Unpublished Manuscripts, Volume 1 p. 119 para. 2] p. 786, Para. 1, [1897MS].

Economy should be exercised in everything connected with the school. Those who come to the school generally leave homes that are unadorned, where they have been accustomed to eat simple food without a number of courses. . . . There must be a strict regard to economy or a heavy debt will be incurred. Keep within bounds. Shun the incurring of debt as you would shun leprosy. But if you work on the other plan it will hurt you more than you suppose. *Manuscript 136, 1897.* [Cf: Unpublished Manuscripts, Volume 1 p. 119 para. 3] p. 786, Para. 2, [1897MS].

Now a few words in regard to camp meetings. I thought we were assembled for consultation as to the best way to do in reference to our camp meeting in Sydney. One listened to the counsels given in reference to making large efforts previous to the meeting, and the propriety of being at a heavy expense to distribute notices and papers before the camp meeting. Preparations were being made to do this when One who is wise in counsel made remarks which I cannot now repeat but which convicted all minds. He said, "Set your tents, commence your meeting, then advertise, and more will be accomplished." [Cf: Unpublished Manuscripts, Volume 1 p. 212 para. 1] p. 786, Para. 3, [1897MS].

I understand that Brother Baker will send you a copy of that which I sent him. I gave directions to have a copy sent to you, and you must have it ere this. The word spoken was, It is not the best plan to follow one line of efforts year after year. Change the order of things. Satan is prepared, when you give him time and opportunity, to rally his forces, and he will work to destroy every soul possible. It is best to change the order you are devising. Do much more work after the meeting. Follow up the interest then rather than before. The spoken truth will have much greater influence than papers containing articles in vindication of the truth. But both combined will have greater force. [Cf: Unpublished Manuscripts, Volume 1 p. 212 para. 2] p. 786, Para. 4, [1897MS].

In consideration of that which I have already written, I will not dwell longer on this point, but will speak on another subject in reference to our meeting. If, after the meeting has commenced, a press could be secured, to be worked during the meeting, preparing leaflets, notices, and papers to be distributed, it would be as a living thing in their very midst. But to do that which was done at previous camp meetings in Sydney will not answer the purpose now, or have similar results. [Cf: Unpublished Manuscripts, Volume 1 p. 213 para. 1] p. 786, Para. 5, [1897MS].

Great efforts are to be made. Every soul that believes the truth is to stand in his lot and place, saying, "Here I am; send me." Our camp meetings in Sydney and Melbourne must not show a dearth of laborers. There should be far more personal effort made in practical lines to

reach souls. [Cf: Unpublished Manuscripts, Volume 1 p. 213 para. 2] p. 786, Para. 6, [1897MS].

Brother Baker has visited us, and he has received the impression that ministers such as Elder Farnsworth and others coming to the union conference in Sydney must hasten back to their fields of labor to carry on the work in their special conferences. This is not wise calculation. Our ministering brethren are at great expense in coming, and should work together to have the camp meeting thoroughly manned with efficient workers. One or two must not do all the preaching and all the teaching in Bible lines. At times greater good can be accomplished by breaking up the large congregation into sections. Thus the educator in Bible truths can come closer to the people than in a larger assembly. [Cf: Unpublished Manuscripts, Volume 1 p. 213 para. 3] p. 787, Para. 1, [1897MS].

Oh, that God would help in this crisis of our work, is my daily prayer. In Sydney, after the camp meeting is over, there should be the most discreet workers. Wise men should be left in charge to do personal work. Strength should not be wasted in the coming meeting by stretching them into the night and exhausting the vitality of the ministerial workers. They are thus left shorn of spiritual and physical vitality. [Cf: Unpublished Manuscripts, Volume 1 p. 213 para. 4] p. 787, Para. 2, [1897MS].

If men will walk with God, He will hide them in the cleft of the Rock. Thus hidden they can see God in the way that Moses saw Him. With the presence and the light that God gives, they can comprehend more than they have deemed it possible to do. In walking with God and not with self, they will endure the seeing of Him who is invisible. All our workers have too slight a hold on God and eternal realities. The ministerial force in all our camp meetings must be as strong as possible. Preparations must be made for them to leave their fields of labor, if possible in safe hands, with those who will leave the work of preaching, and will labor from house to house as missionaries. In God many can do valiantly, and receive for their labor returns the richness of which will surprise them. God now calls for workers not only for the work of preaching but in coming close to individual souls, thus revealing an aptitude to watch for souls as they that must give account. [Cf: Unpublished Manuscripts, Volume 1 p. 214 para. 1] p. 787, Para. 3, [1897MS].

It is not in the order of God for ministers to come to the Sydney camp meeting and then return to their fields of labor. We must receive decided strength from God to engage in the work that is to be done. We must not let self swell to large proportions. We must consider the words of Christ, "Without Me, ye can do nothing."-Letter 30, 1897, pp. 3-5. [Cf: Unpublished Manuscripts, Volume 1 p. 214 para. 2] p. 787, Para. 4, [1897MS].

Words to the man concerned: I am sorry that you feel injured because I let Brother M have a copy of the letter I sent to you. I did not do this to injure you in any way. You had yourself written me that you had made matters known to him concerning yourself, and he thought you should confess the whole matter to the church. I thought that letter would prevent any such movement, and keep the matter as private as possible. I do not in any way favor his reading the matter to your

mother. She has an abundance of sorrows to carry. I did not sanction any public exposure. I thought that the letter, which condemned the sin, also encouraged you to hope and trust in God. I supposed that it would help Brother M to help you. If it has added to your affliction, making matters any worse for you, I am sincerely sorry. [Cf: Unpublished Manuscripts, Volume 2 p. 77 para. 4] p. 787, Para. 5, [1897MS].

Whenever I have written a message of reproof, I have always sent one copy to the minister who is officiating in the church, that he may have wisdom to recover such ones as are in danger through temptation, giving them such advice as they need. *I also knew, under existing circumstances, that it would not be possible to give you credentials as a shepherd, recommending you to the confidence of the people, because knowing your course of action, if you should in any way be overcome, the Lord would make the conference guilty of the sin of which you are guilty.*-- Letter 120, 1897. (Italics Supplied.) [Cf: Unpublished Manuscripts, Volume 2 p. 78 para. 1] p. 788, Para. 1, [1897MS].

A further word to the mother: I feel a deep interest for you and for your children. Your heart is sad and very sore. I feel deeply over the case of your son _____. He needs to draw nigh unto God. He needs His converting power upon the soul. There are circumstances that make it impossible at present to give him credentials. He knows why, and if he acts discreetly, it will be for his present and eternal good.--Letter 134, 1897. [Cf: Unpublished Manuscripts, Volume 2 p. 78 para. 2] p. 788, Para. 2, [1897MS].

Letter E. "Sunnyside", Cooranbong, N.S.W, March 8, 1897. If we could only realize that Christ crucified is the great object of our faith. Had Christ lived, He could not have been our Redeemer. Our faith must lay hold of the sacrificial offering of His life as a ransom for the world. His holiness of life, the tender compassion, the sympathy He manifested for all human woe, would not have saved us had it stopped there. It was not until, when dying upon the cross, He cried in agony, "It is finished," that the work was accomplished. Not until He had descended to the lowest depths of humiliation, until he could go no farther, was the tyranny of Satan broken. It was the death of Christ that satisfied divine justice. This was the price our ransom cost. Nothing is wanting now but for the will of man to bow, self to be crucified, and Christ to live in the heart. The soul temple must be dedicated to Him. [Cf: Unpublished Manuscripts, Volume 2 p. 141 para. 1] p. 788, Para. 3, [1897MS].

Every part of man is the Lord's property. Our time, our talents, our influence, must be devoted to Him. Our money is only lent us on trust, to be used in the service of God. It has not been given us in order that we might enhance our own honor, but as faithful stewards we must keep ever in view the honor and glory of God. The Lord requires the whole heart, the undivided affections. We are not to withhold anything from Him, for all are His purchased possession. [Cf: Unpublished Manuscripts, Volume 2 p. 141 para. 2] p. 788, Para. 4, [1897MS].

There can be no sinless swerving from the standard of God's Word. The first principles of holiness have yet to be learned by the one to whom God's will is not paramount. ... [Cf: Unpublished Manuscripts, Volume 2 p. 141 para. 3] p. 788, Para. 5, [1897MS].

There is no place of safety, or repose, or justification in the transgression of the law of God. He demands nothing short of absolute surrender to Him. ... [Cf: Unpublished Manuscripts, Volume 2 p. 141 para. 4] p. 788, Para. 6, [1897MS].

My heart goes out in yearning of soul for those who are living in the very last scenes of this earth's history, and yet are insensible to what is just before them. A vast reformation would be wrought upon the world if the veil of the future could be lifted, and all could see and understand that very soon there is to be a change in the attitude of God in His dealings with the perversity of man. [Cf: Unpublished Manuscripts, Volume 2 p. 142 para. 1] p. 789, Para. 1, [1897MS].

If God had decided in His councils in heaven to visit the transgressor of His positive commands with instant death, there would have resulted a much greater carefulness and restriction of the inclination to do those things that are an offence to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they have no love for God. [Cf: Unpublished Manuscripts, Volume 2 p. 142 para. 2] p. 789, Para. 2, [1897MS].

But the Lord's arrangement, made in council with His only begotten Son, was to leave man a free moral agent to a certain length of probation. His eye would discern all their works, but He would compel no man's service. If the love displayed in His long-suffering and patience would not bring them to repentance and perfect surrender to the laws of His kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If they love transgression and choose to disregard His laws after sufficient test and trial, their case is forever decided. God cannot have such as members of His family in heaven. Their punishment will come in accordance with the aggravating character of their defiance and rebellion against God. God's long-suffering will give every opportunity for man to repent and turn to Christ as his only hope. [Cf: Unpublished Manuscripts, Volume 2 p. 142 para. 3] p. 789, Para. 3, [1897MS].

Because of the goodness and long-suffering of God, many have been led to consider and appreciate the mercy and loving kindness of God, and this has led them to repentance, while on the other hand, others have become more careless, and have abused His mercy. To their everlasting loss and shame they have followed the mind and will of Satan irrespective of the future retribution that will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of His honor and His glory. He will not have His laws trifled with; He will not allow men to treat them with indifference and defiance without punishing them accordingly. [Cf: Unpublished Manuscripts, Volume 2 p. 143 para. 1] p. 789, Para. 4, [1897MS].

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The means which the Lord has employed, in the gracious provision of His mercy, to soften and subdue the objects of His love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance and transgression, that even as far back as the days of David led him to exclaim, "It is time for thee,

Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Cf: Unpublished Manuscripts, Volume 2 p. 143 para. 2] p. 789, Para. 5, [1897MS].

Oh, that all might consider before it is everlastingly too late that there are limits to the mercy and forbearance of God! There are those who by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "My lord delayeth his coming," and they eat and drink with the drunken. But God declares of such that "sudden destruction cometh upon them," "and they shall not escape." [Cf: Unpublished Manuscripts, Volume 2 p. 143 para. 3] p. 790, Para. 1, [1897MS].

At this time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of righteousness. But there is an opposite class to this: those who will not come to the Light, who despise the truth because it exposes error, and transgression and sin, and as a result, depravity and boldness in transgression is becoming all-pervading. [Cf: Unpublished Manuscripts, Volume 2 p. 143 para. 4] p. 790, Para. 2, [1897MS].

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling lest they shall become deficient in doing the ways and will of God, while those who have had great light, have, through the perversity of their own natural hearts, turned away from Christ because they were displeased with His requirements. But God will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their place, and take their crown. [Cf: Unpublished Manuscripts, Volume 2 p. 144 para. 1] p. 790, Para. 3, [1897MS].

While many have reduced the Word, the Truth, the holy law of Jehovah to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden, while they say, We will lay off this yoke; we will be free; we will no longer remain in covenant relation with God; we will do as we please, there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them. And the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him. [Cf: Unpublished Manuscripts, Volume 2 p. 144 para. 2] p. 790, Para. 4, [1897MS].

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with Him. And others will come in and occupy the place they have left vacant. The time is very near when man shall have reached the prescribed limits. He has now almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The record of their works in the books of heaven is, "Weighed in the balances, and found wanting." The Lord will interfere to vindicate His own honor, to repress the swellings of unrighteousness and bold transgression. [Cf: Unpublished Manuscripts, Volume 2 p. 145 para. 1] p. 791, Para. 1, [1897MS].

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the "Thus saith the Lord" become wavering and ashamed because the whole world seems to despise His righteous law? Will they be carried away by the prevalence of evil? No; to those who have consecrated themselves to God to serve Him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grows with the contempt which all around them would put upon them. [Cf: Unpublished Manuscripts, Volume 2 p. 145 para. 2] p. 791, Para. 2, [1897MS].

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in Mal. 3:13-15: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here are a company of disaffected professed Christians, whose chief business is to murmur and complain and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to displease in others. [Cf: Unpublished Manuscripts, Volume 2 p. 146 para. 1] p. 791, Para. 3, [1897MS].

But while they are murmuring and complaining and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Cf: Unpublished Manuscripts, Volume 2 p. 146 para. 2] p. 791, Para. 4, [1897MS].

This subject is urging itself upon my mind. I want you to consider it,

for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are now making our choice, and we shall soon discern between him that serveth God, and him that serveth Him not. Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of action. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time for thee, Lord, to work, for they have made void thy law." [Cf: Unpublished Manuscripts, Volume 2 p. 146 para. 3] p. 792, Para. 1, [1897MS].

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon His work as a Redeemer, and probation was granted to the inhabitants of the world. In Noah's day men disregarded the law of God until almost all remembrance of Him had passed away from the earth. Their wickedness reached so great a height, violence, crime and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven and destroyed these wicked cities. [Cf: Unpublished Manuscripts, Volume 2 p. 147 para. 1] p. 792, Para. 2, [1897MS].

From time to time the Lord has made known the manner of His working. He is mindful of what is passing upon the earth. And when a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan's plans. He has often permitted matters with nations, with families, and with individuals to come to a crisis, that His interference might become marked. Then He has let the fact be known that there is a God in Israel who would sustain and vindicate His people. [Cf: Unpublished Manuscripts, Volume 2 p. 147 para. 2] p. 792, Para. 3, [1897MS].

When the defiance of the law of Jehovah shall be almost universal, when His people shall be pressed in affliction by their fellow-men, God will interpose. The fervent prayers of His people will be answered, for He loves to have His people seek Him with all their heart, and depend upon Him as their Deliverer. He will be sought unto to do these things for His people, and He will arise as the protector and avenger of His people. The promise is, The Lord will avenge His own elect, which cry unto him day and night. [Cf: Unpublished Manuscripts, Volume 2 p. 148 para. 1] p. 792, Para. 4, [1897MS].

The Protestant government will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth, allowing jealousy and

evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise and put an end to the violence and abuse which are practiced in our world. More prayer and less talk is what God desires, and this would make His people a tower of strength.--Letter 123, 1897. [Cf: Unpublished Manuscripts, Volume 2 p. 148 para. 2] p. 793, Para. 1, [1897MS].

Extracts of Other Letters to the Adventist Family in South Africa. THE LEAVEN OF TRUTH--Our special interest should be in God's work. Our whole soul should be full of zeal to work while the day lasts; for the night cometh in which no man can work. The message of warning must be given to the world. I dare not remain indifferent when there are souls to be saved for whom Christ has died. The leaven of truth must be introduced. We see that cities are becoming as they were in the days of Noah, and as were Sodom and Gomorrah. The inhabitants are planting and building. Their passions are stimulated to intense activity by games, horse racing, and intemperance of every description. The fever swells every vein, and the heart throbs with the restless tide of unhallowed emotion. Thousands upon thousands are sunk in a stupid lethargy. Their sleep is as deep as if they were under a powerful, poisonous drug. They are dead in trespasses and sins. And yet no work for God is being done in these cities. The entire tendency is toward corruption, and the end is a moral prostration which means death to the soul. Why should we not be alarmed? [Cf: Unpublished Manuscripts, Volume 2 p. 149 para. 1] p. 793, Para. 2, [1897MS].

Nothing but the leaven of truth can reach the people of these cities. The aid of the great I AM must be relied on. The healing fountain must be proclaimed. "If any man thirst, let him come unto me, and drink." The balm of a Saviour's love must be presented, to heal the sin-bruised souls. The mighty energies of the Holy Spirit, with all its quickening, recuperative, transforming power must be applied to the palsy-stricken souls. I see no way that we can do this work other than to engage in Medical Missionary work.--Letter 130, 1897. [Cf: Unpublished Manuscripts, Volume 2 p. 149 para. 2] p. 793, Para. 3, [1897MS].

OPPOSERS OF THE TRUTH--The men who have lately apostatized say that the Sabbath does not amount to much. It makes no difference whether we keep it, or do not keep it. They say they are preaching sanctification, but where does their sanctification come in. They begin the work of disaffection by their criticism. Here is where they fell, and here is where many will fall. To complain of our brethren in the ministry, to be suspicious of the gifts the Lord has set in the church, to always be finding spot and stain in something said or done is to follow the enemy. If one chooses to obtain this class of education, Satan will help in a masterly manner. After the criticisers tell all that appears to them to be out of joint, they go into the manufacturing business, and commence to weave webs of falsehood. They abuse the confidence that has been reposed in them, and strive to destroy the reputation of the very ones that have ever been their truest friends.--Letter 126, 1897. [Cf: Unpublished Manuscripts, Volume 2 p. 150 para. 1] p. 793, Para. 4, [1897MS].

ELLEN WHITE'S EXAMPLE IN GIVING--I have been devoting all my talents of money and of time, golden, God-given time, to the service of the Lord Jesus. I am building for time and for eternity. I study every

pound which I invest in buildings for myself, lest I shall in any way limit the resources which I can invest in the upbuilding of the cause of God. I do not regret that I have done this. We have seen some trying times, but amid all we say, It pays.--Letter 130, 1897. [Cf: Unpublished Manuscripts, Volume 2 p. 150 para. 2] p. 794, Para. 1, [1897MS].

Letter D. "Sunnyside," Cooranbong. March 5, 1897. Dear Brother: ... One thing is positive. You must either mingle more of the oil of love, of tender compassion, with your work, your stiffness and coldness must be melted away, or you will not win your way in such a country as Africa. This country needs men who are as firm as a rock to principle, and who have also the simplicity and love of Christ. These can adapt themselves to the situation; they will not leave upon other minds an impression of sternness, and coldness, and harshness. You need to be baptized in the cheerful sunshine of the righteousness of Jesus Christ, and have far less of the--what shall I call it?--the desire to carry out your own opinions, when it would be better for you to believe that your opinions can and should be modified. ... [Cf: Unpublished Manuscripts, Volume 2 p. 169 para. 1] p. 794, Para. 2, [1897MS].

You need to have that love of Christ in your heart, and then you will win your way, but when any wrong exists among your brethren, you handle it in such a way that it creates in the one whom you think wrong, a spirit of resistance and defiance. You have not woven into your work the love, the compassion, and the tenderness of Christ. Had you done this, had you encircled _____ with your love, had you bound him to your heart with the tender bonds of affection, you would have saved him. But you let him drift away, inwardly glad that you would have no more perplexity over his case. [Cf: Unpublished Manuscripts, Volume 2 p. 169 para. 2] p. 794, Para. 3, [1897MS].

I am not writing this to condemn you, but to warn you. Let your tongue be dipped in the oil of the love and grace of Christ. If this love is an abiding principle in your heart, you will know better how to associate with your brethren at all times. You will not stand off so stiffly, and hold so firmly to your own ideas, irrespective of the consequences. [Cf: Unpublished Manuscripts, Volume 2 p. 169 para. 3] p. 794, Para. 4, [1897MS].

A correct theory of the truth is excellent and essential; but the love of God, which should baptize all theories, has a power to reach all hearts. This love is what you need. You need the moisture of the dew of heaven, the melting, softening, subduing influence of the Spirit, upon your heart. If you had lived in this atmosphere while you have been in Africa, you would have worked as a co-laborer with Jesus Christ, as a restorer. [Cf: Unpublished Manuscripts, Volume 2 p. 170 para. 1] p. 794, Para. 5, [1897MS].

I tell you that which I have not spoken of or written to any other human being. A change must come to you through the moving, melting love of God, a change that will enable you to carry the credentials that you are one who loves souls. I think I have spoken so plainly that you will seek to learn of Christ His ways and methods, and seek to bring more of the sunshine and joy of the truth, the brightness of the Sun of Righteousness, into your own individual experience. Let your own heart break; let the routine and precision be broken down. Look unto Jesus,

and not to men, to be told what to do. Catch the divine light from the Light of the world, and flash it upon the pathway of others in shaping and moulding the work in Africa. [Cf: Unpublished Manuscripts, Volume 2 p. 170 para. 2] p. 795, Para. 1, [1897MS].

The simplicity of Christ, the melting love of Jesus, will speak to hearts when the mere reiteration of the truth will accomplish nothing. Self must not be brought in as a speciality; it must be hid with Christ in God. ... [Cf: Unpublished Manuscripts, Volume 2 p. 170 para. 3] p. 795, Para. 2, [1897MS].

It is a very delicate thing to deal with human minds. You may stand up stiffly, and never, never soften their hearts, or you may come close to the afflicted soul, and with a heart full of love, lead him away from the enemy's battleground, not drive him there, and leave him there to become the sport of Satan's temptations. [Cf: Unpublished Manuscripts, Volume 2 p. 170 para. 4] p. 795, Para. 3, [1897MS].

I will pray for you, but for Christ's sake seek the meekness, the simplicity, and the love of Jesus. Let His love break down every barrier. Come close to your brethren. You need not countenance wrongdoing in a single instance, but you can impress hearts that you long to co-operate with Christ in saving the souls for whom He has died. I entreat you to seek God. I urge you to open the door of your heart and let the love and tender compassion of Christ in, and then let it out in tender words and offices of love. May the Lord give you wisdom is my prayer. [Cf: Unpublished Manuscripts, Volume 2 p. 170 para. 5] p. 795, Para. 4, [1897MS].

P.S.-- My brethren, we must all work wisely and intelligently. Ceremonies and forms should not become so essential as to mark out a course whereby the Lord should do His work. The world and all society are looked upon as in disorder. Ideas and methods and skillful inventions are instituted to remodel it, but the system is almost altogether human. The change essential is conversion from error to truth. The temple lies in ruins, and an attempt to build it with the same old material is useless. Only the power of God can transform the character of man, conforming him to the image of Christ in heart and mind, for even the thoughts are to be brought into captivity to Jesus Christ. Only think of the work to be done. God takes fallen man, a worm of the dust, and transforms him, fitting him to be a member of the heavenly family, a companion through eternal ages, of the angels and of Jesus Christ. He who submits to this process will see God's face, and hold communion with Him. [Cf: Unpublished Manuscripts, Volume 2 p. 171 para. 1] p. 795, Para. 5, [1897MS].

All the rounds of ceremony can never fit the human family for membership in the family of heaven. We must submit to the moulding, fashioning hand of God. The lethargy of Satan is as a funeral pall upon the people. Insensibility has first to be met, and dealt with. The torpor of death must be penetrated. People are dead in trespasses and sins, and they need awakening by the power of God. We must preach Christ and His love to fallen man, in that he took human nature, and suffered the ill treatment of men professing godliness. His life was a life of constant self-sacrifice. He was hated, despised, and crucified upon the cross. It was the Commander of heaven that thus suffered. But "God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life." If God gave His Son to atone for sin, sin must be a tremendous evil, grievous in the sight of God, and ruinous to man. [Cf: Unpublished Manuscripts, Volume 2 p. 171 para. 2] p. 796, Para. 1, [1897MS].

We who preach the truth to others must have the love of Jesus burning in our own souls. Our lips must be touched with a live coal from off the altar. Then they will be cleansed; naught but sanctified words that will melt and subdue the soul will pass from them.--Letter 102, 1897. [Cf: Unpublished Manuscripts, Volume 2 p. 172 para. 1] p. 796, Para. 2, [1897MS].

Something must be done to save the people of God from being deceived and led astray. There may be those whose hearts are accustomed to resistance, who will seek to do harm to the one who has reproved them, and resort to the law for "damages" done to their poor souls. Cain killed his brother because, when Abel reproved him for disregard of God's expressed requirements, he thought he had done him damage. ... [Cf: Unpublished Manuscripts, Volume 3 p. 11 para. 1] p. 796, Para. 3, [1897MS].

If a suit is instituted in earthly tribunals, and God suffers it to come to trial, it is that His own name may be glorified. But a woe will be upon the man who gives himself to do this work. God reads the motives, whatever they may be. I pray that the Lord will teach our brethren to be straightforward, and make no compromise in the matter. The cause of God has been bruised and wounded by any such men connecting with it, and the sooner they are separated from it the better. [Cf: Unpublished Manuscripts, Volume 3 p. 11 para. 2] p. 796, Para. 4, [1897MS].

The Lord has a controversy with those who have acted in an underhanded manner, those who have failed to do their duty in their responsible positions of trust. Every soul is worth saving, and this poor soul might have been saved from the tempter's power if those connected with him had done their duty. The Lord holds them accountable for their neglect of frank, open dealing. Years ago a plain, straightforward work should have been done. ... [Cf: Unpublished Manuscripts, Volume 3 p. 11 para. 2] p. 796, Para. 5, [1897MS].

The Lord has sent warnings and reproof, but they have not been heeded. In the Battle Creek buildings important interests have been piled up which should have been distributed over a larger territory. Man's reasoning and devising has made things very complicated and hard to disentangle. Let the men who are so fearful of their record here in this world only be one quarter as anxious to have their record good on high, to have their motives pure, and lofty, and unsullied, and they will feel safe in committing their case to God's tribunal. Then they can say, It is a small thing for me to be judged by any man's judgment.--(Letter 19 1/2, 1897. July 27, 1897, Brethren in Battle Creek.) [Cf: Unpublished Manuscripts, Volume 3 p. 11 para. 2] p. 796, Para. 6, [1897MS].

JESUS--OUR RIGHTEOUSNESS, SUBSTITUTE, And EXAMPLE--I have not been able to sleep past twelve o'clock, so have arisen, and after seeking the Lord in prayer and committing myself to the keeping of Him who

careth for me, I commence my work. [Cf: Unpublished Manuscripts, Volume 3 p. 43 para. 1] p. 797, Para. 1, [1897MS].

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matt. 11:28-30]. [Cf: Unpublished Manuscripts, Volume 3 p. 43 para. 2] p. 797, Para. 2, [1897MS].

There is a condition to the rest and peace here offered us by Christ. It is that of yoking up with Him. All who will accept the condition will find that the yoke of Christ will help them to bear every burden needful for them to carry. Without Christ at our side to bear the heaviest part of the load, we must indeed say that it is heavy. But yoked with Him to the oar of duty, the burdens of life may all be lightly carried. And just in proportion as man acts in willing obedience to the requirements of God will come rest of spirit. He will give evidence of clear judgment and a steadfastness of character to redeem himself through faith in Christ. [Cf: Unpublished Manuscripts, Volume 3 p. 43 para. 3] p. 797, Para. 3, [1897MS].

Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. These graces will bring the desirable result of peace in the service of God. In learning Christ's meekness and lowliness of heart, we shall submit the entire being to His control. Then the transforming grace of Christ will work upon heart and character, making human beings, fallen in sin, complete in Him. [Cf: Unpublished Manuscripts, Volume 3 p. 43 para. 4] p. 797, Para. 4, [1897MS].

Christ would teach this lesson to all who will follow Him. As our Substitute and Surety, standing at the head of humanity, He is our example. He was obedient to all of God's requirements. He, the Majesty of heaven, the King of glory, laid aside His royalty, His position as Commander in the heavenly courts, and came to our world as a man, and became subject to the law. And all this, that man might become like his Master, obedient, not to the enemy of God, but obedient to his Father in heaven. Then man might engage in the service that God requires of each of His obedient children. [Cf: Unpublished Manuscripts, Volume 3 p. 44 para. 1] p. 797, Para. 5, [1897MS].

This constitutes the condition of salvation. And God enjoins this condition upon every human being just as verily as He enjoined it upon Adam and Eve in the garden of Eden. Our first parents fell because, when tempted by Satan, they disobeyed God. The human family, with few exceptions, has since been under service to Satan, doing his work, wearing his yoke, and bearing his burdens. But they have found this yoke uncomfortable and galling, these burdens disagreeable and heavy to be born. [Cf: Unpublished Manuscripts, Volume 3 p. 44 para. 2] p. 797, Para. 6, [1897MS].

But Christ pledged His own life in order that the transgressor might be spared, that man might have another trial. He would Himself stand in man's place; He would clothe Himself in the garb of humanity and live the life of man from the very beginning. He would pass through the stages of infancy, childhood, youth, and manhood, that He might show man how he should live, how he should employ his hours of probation.

[Cf: Unpublished Manuscripts, Volume 3 p. 44 para. 3] p. 798, Para. 1, [1897MS].

Christ acknowledged Himself subject to the law. If this were not so, He could not be our Saviour and take away our sin. And God designs that man shall live up to every specification of the law, that he may reveal a character after the pattern given him by Christ. He desires that while in the world, His followers shall not be of the world, and that their experience shall find expression in the words, "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: Unpublished Manuscripts, Volume 3 p. 44 para. 4] p. 798, Para. 2, [1897MS].

The man who is niggardly, who possesses a narrow, self-serving mind, is himself responsible for these objectionable traits of character, for Christ has made it possible for him to be freed from these defects. He has placed within the reach of man the possibility of receiving Him. And He bears testimony, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] [Cf: Unpublished Manuscripts, Volume 3 p. 45 para. 1] p. 798, Para. 3, [1897MS].

This power is not in the human agent. It is the power of God. When a soul really receives Christ, he receives His righteousness. He lives the life of Christ. Then as he trains himself to behold Christ, to study His life and practice His virtues, he eats the flesh and drinks the blood of the Son of God. [Cf: Unpublished Manuscripts, Volume 3 p. 45 para. 2] p. 798, Para. 4, [1897MS].

Those whose characters are marred by a passionate disposition should be in haste to seek the Lord. From their hearts the prayer should arise, "Create in me a clean heart, O God; and renew a right spirit within me." [Ps. 51:10.] Give me a correct estimate of Jesus Christ and His merits. Lead me by His Spirit. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." [verse 13.] [Cf: Unpublished Manuscripts, Volume 3 p. 45 para. 3] p. 798, Para. 5, [1897MS].

In His Son God has placed before the human agent the life he is to live. It is not for him to be constantly branching out in lines of his own choosing, and placing his will against the power of the will of God. Yet many are expending their God-given powers in hopeless pursuit of things they can never attain. How different are the lives of such when compared with that of their Example, who for their sakes pledged Himself to a life of self-denial, of poverty, and of suffering, unappreciated, unacknowledged, despised, and rejected. [Cf: Unpublished Manuscripts, Volume 3 p. 45 para. 4] p. 798, Para. 6, [1897MS].

Christ was often weary and hungry, and filled with sorrow in the consciousness of unrequited love. The nation whom He came to save and bless did not realize His mission. They had departed from God and were constantly misunderstanding and misinterpreting Him. "He came unto his own, and his own received him not." [John 1:11.] He was "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. ... 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. ... He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." [Isa. 53:3,5,7.] [Cf: Unpublished Manuscripts, Volume 3 p. 46 para. 1] p. 799, Para. 1, [1897MS].

In view of the abundant evidence God has given of His love, His sympathy, and His benevolence, He requires our willing obedience. His love will prove a safeguard to every soul. It will bar the path to sin and selfish indulgence. In "looking unto Jesus the author and finisher of our faith," in studying His life of self-denial and self-sacrifice, we are armed with the same mind to do the same service. "Whosoever will come after me," says Christ, "let him deny himself, and take up his cross, and follow me." [Mark 8:34.] To the true follower of Christ there is a pleasure in doing the things that Christ has done in his behalf. He considers it not an arbitrary exaction, but a clear specification of his only safety from the advances of the wily foe who is ever seeking to entangle our feet and make our path difficult. [Cf: Unpublished Manuscripts, Volume 3 p. 46 para. 2] p. 799, Para. 2, [1897MS].

God knows that if we were left to follow our own inclinations, to go just where our will would lead us, we would fall into Satan's lines and become possessors of his attributes. Therefore the law of God confines us to the will of One who is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of service. It is for our present and eternal good to work the works of God. If His will is cheerfully and gratefully accepted, the results will be seen in the service rendered and in the character developed. [Cf: Unpublished Manuscripts, Volume 3 p. 47 para. 1] p. 799, Para. 3, [1897MS].

A sullen submission to the will of the Father will develop the character of a rebel. Service is looked upon by such a one in the light of drudgery. It is not rendered cheerfully and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude to the soul. [Cf: Unpublished Manuscripts, Volume 3 p. 47 para. 2] p. 799, Para. 4, [1897MS].

Christ assumed humanity with all its humiliation and service, that He might cut man loose from Satan's chariot car as a bond slave. He knew that the service of Satan can bring only wretchedness and misery and distress in its train. The sinner is a stranger to repose and rest. The sinner says, I want my freedom. By this he would get rid of all restraint by casting aside the law of God. But it is this desire that has made the world what it is today--corrupt as in the days of Noah, and polluted as the cities of Sodom and Gomorrah. [Cf: Unpublished Manuscripts, Volume 3 p. 47 para. 3] p. 799, Para. 5, [1897MS].

God presents before us two classes. For the one--the wicked--He says, "There is no peace." [Isa. 48:22.] Of the other, "Great peace have they which love thy law; and nothing shall offend them." [Ps. 119:165.] Of that law He says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes

of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." [Ps. 19:7-11.] We should deem our service for God a pleasure, and should make it the expression of our love for Him. [Cf: Unpublished Manuscripts, Volume 3 p. 47 para. 4] p. 800, Para. 1, [1897MS].

Law and service are a part of every true life. Idleness is sin. Money is supposed to carry its possessor above service, and because a man has money he is allowed to spend his time in idleness. But the devil engages all such in the meanest kind of work. It is the Lord who has a right to our service. The more an individual lives for himself, and the less for the good of others, the less noble and pure will he be in his own life. His moral power degenerates while living for himself. Compare that idle life with the one who looks his responsibilities in the face, and takes up his life work for God and for his fellow men. [Cf: Unpublished Manuscripts, Volume 3 p. 48 para. 1] p. 800, Para. 2, [1897MS].

All who sense their duty to their fellow men will accept the offer to work in co-partnership with Jesus Christ, a life of obedience and service. In this way alone can they give the divine credentials to the world. These will entertain a high conception of life. It is not to them a round of worldly pleasure and amusement. This can never satisfy the hungry soul. The truth is noble, elevating, and sacred, and the wisdom and knowledge given us in it is a tree of life to all who will accept it. [Cf: Unpublished Manuscripts, Volume 3 p. 48 para. 2] p. 800, Para. 3, [1897MS].

In the 58th chapter of Isaiah, God has placed before us the service He would have us do for our fellow men and for Him. [Isaiah 58:6-11, quoted.] Then why not try this kind of service? The Lord calls His yoke easy and His burden light. Yet that yoke will not give us a life of ease and freedom and selfish indulgence. The life of Christ was one of self-denial and self-sacrifice at every step. And His true followers, with consistent, Christlike tenderness and love, will follow in the footsteps of his Master. As he advances in this life, he will become inspired with the Spirit and life of Christ.--Ms. 20, 1897. (Written from "Sunnyside," Cooranbong, New South Wales, March, 1897.) [Cf: Unpublished Manuscripts, Volume 3 p. 48 para. 3] p. 800, Para. 4, [1897MS].

Special Testimony to Battle Creek Church. Will a Man Rob God? August, 1896. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Those who will do this willingly, because it is the right thing to do, dispensing with everything unnecessary; those who will study the life of Christ, and pray with heart, and soul, and voice, in the family circle, when walking the streets, when engaged in business, always bearing in mind the exhortations the Lord has given, "Pray without ceasing." "Continuing instant in prayer," "Watch unto prayer," will have a divine Companion with them who will lead them in paths of safety. Let not your thoughts be diverted from the point; but saying, "I will follow thee, my Saviour," make your words true. [Cf: Pamphlet 087 p. 1 para. 01] p. 800, Para. 5, [1897MS].

It is a solemn thing to be entrusted with talents. It is a wonderful responsibility. I have some very decided statements to make to all who claim to follow the Lord, to be faithful and obedient to his word. The word of the Lord has come to me upon the subject of systematic benevolence. The tithing question is a matter that is so plainly stated in God's word that not one living soul need to misunderstand it. The Lord has given me talents to use to his name's glory; but he makes one reserve. To Adam and Eve in the garden of Eden he said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." Here was the test that was to prove the loyalty of Adam and Eve. But they did the very thing the Lord had forbidden, and as a result the flood-gates of woe were opened to our world. [Cf: Pamphlet 087 p. 1 para. 02] p. 801, Para. 1, [1897MS].

God has given to man abundantly. He says, "I will lend you those goods of mine to trade upon; but I will require you to return to me the tenth of all your increase." Through Moses directions had been given how the Lord's talents of means should be appropriated; and again in Malachi this instruction is repeated. With all the blessings that the Lord bestows upon man, he tells him how they are to be used; and in obedience to his will there is safety and security. But when men set up their own ideas and plans, and do what God has forbidden with the talents he has entrusted to them, he counts them as "disobedient, unthankful, unholy." [Cf: Pamphlet 087 p. 2 para. 01] p. 801, Para. 2, [1897MS].

The Old Testament needs to become our study-book more than it has been. We need to learn and obey the directions there given by the Lord when speaking to Moses in the pillar of cloud. The Most High ruleth in the heavens. His resources are without limit. His goodness and his love are manifested over all the works of his hands. The whole course of his providence attests his character and his merciful designs. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfieth the desire of every living thing." [Cf: Pamphlet 087 p. 2 para. 02] p. 801, Para. 3, [1897MS].

And why is it that these blessings are so continually given, notwithstanding the perversity and ingratitude of the human hearts that are blessed with these earthly treasures? The answer is easy of comprehension, and all may understand it. It is through the incarnation of the Son of God. He was rich in majesty, in honor, and in glory; but for the sake of saving the heritage of God, he became poor "that ye through his poverty might be rich." The saving power of the Holy Spirit was sent to guide men into all truth. Light, life, and immortality were brought to light through the infinite sacrifice of the only begotten Son of God. And this self-denial and self-sacrifice is to be represented to the world in the character of all who are true Christians,--not professors merely, but those who are following the requirements of Jesus Christ. God desires that we shall be Christlike, that we shall bear his image, imitate his example, and like him, live the law of God in our daily life. [Cf: Pamphlet 087 p. 3 para. 01] p. 801, Para. 4, [1897MS].

Selfishness, worldly policy, and worldly principles are not consistent with Christian character. No man can live to please himself, and still

enjoy the approval of God. Worldly conformity and worldly attachments are expressly forbidden in the word of God. The warning voice is lifted, "Be not conformed to this world: but be ye transformed by the renewing of your mind." The mighty power of the Holy Spirit is to work, producing a new character, a new birth, "that ye may prove what is that good, and acceptable, and perfect will of God." [Cf: Pamphlet 087 p. 3 para. 02] p. 802, Para. 1, [1897MS].

Conformity to the world can be prevented by the truth, by feeding on the word of God, by its principles circulating through the entire life current, and working out that word in the character. Christ exhorts us by the apostle John to "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." This is plain language, but it is God's measure of every man's character. "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." "They that will be rich [those who are resolved by every possible way to obtain money and enjoy it in the world] fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows." How true this is! It can be traced in the experience of every church. [Cf: Pamphlet 087 p. 3 para. 03] p. 802, Para. 2, [1897MS].

It is the selfishness, the unsanctified thoughts and works, that have grieved the Lord, and have turned away his blessing from his people. The third chapter of Malachi is one of weighty importance to all who live upon the earth; for here is plainly revealed the will and purpose of God, and the turning away of those who claim to be the people of the Lord into false and forbidden paths. Will you take your Bible and read this carefully and solemnly, under the influence of the Holy Spirit of God. Make an application to yourself of these decisive words. Verse 5 it applicable to many: "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." There is a work of restoration to be done before God will accept the repentance, or heal the wounds that sin has made. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed [in your evil doings]. 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. But ye said, Wherein shall we return?" [Cf: Pamphlet 087 p. 4 para. 01] p. 802, Para. 3, [1897MS].

How many are asking this question at this point in their experience, as if they were altogether innocent of any wrong-doing? The answer comes, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." You have withheld from me the portion that I had reserved that I might advance my work, that the gospel of my kingdom might be sent to all parts of the world, as a witness to all nations. You have lived to please yourselves; you have manifested selfishness; you have taken my reserved talents to use for your own advantage. You would not deny self, take up your cross, and follow me, your Lord. It is not because you could not do this, but because you would not. You have not chosen the humble, self-denying

life of which your Redeemer has given you an example. You preferred to run the risk, to venture the salvation of your souls in practising a system of robbery toward God, robbing me of treasure that I had reserved to carry forward my work in the world, that it might be a praise in all parts of the earth. At the center of the work you have put your hands into my treasury, and the funds which should have been to you a sacred trust, you have consumed in incidental expenses which self-denial and self-sacrifice, a limiting of some of your selfish indulgences, would have provided for. But self, self, self has been indulged, and my treasury has been robbed of the funds brought to it in order that there might be meat in my house to sustain my servants in opening the Scriptures to those who are nigh and afar off. [Cf: Pamphlet 087 p. 5 para. 01] p. 803, Para. 1, [1897MS].

In Battle Creek much money has been expended which would have brought honor and glory to God had it been invested in foreign missions. O, how we have needed money in this mission, and still the interests are centering in Battle Creek! We need some of the facilities you have there; but no one feels a burden to spare some of your abundance. O that the Lord would open blind eyes to discern what you have been doing! The Lord's treasures have been selfishly invested according to the devising of men, to make a grand appearance, "to give character to the work." [Cf: Pamphlet 087 p. 6 para. 01] p. 803, Para. 2, [1897MS].

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." In giving character to the work, the Spirit of God will accomplish more than any expensive buildings. Difficulties have been accumulating for years. Pride has budded. [Cf: Pamphlet 087 p. 6 para. 02] p. 803, Para. 3, [1897MS].

I was shown that it is wrong to use the tithe for defraying the incidental expenses of the church. In this there has been a departure from correct methods. It would be far better to dress less expensively, cut down your indulgences, practise self-denial, and meet these outgoings. By so doing you will have a clear conscience. But you are robbing God every time that you put your hands into the treasury for funds to meet the running expenses of the church. [Cf: Pamphlet 087 p. 6 para. 03] p. 804, Para. 1, [1897MS].

Ministers who could do a most precious work are kept out of the field because there is no money to sustain them. Those who dare to reduce the means to be used for supporting the ministry, may see the sure result in the warnings given by Malachi. [Cf: Pamphlet 087 p. 7 para. 01] p. 804, Para. 2, [1897MS].

What is the example given at the center of the work? Let those who profess to be followers of the meek and lowly Jesus, dispose of some of their idols, such as bicycles, and various other things. Then there will be no need of robbing the treasury of God for church expenses. Christ for our sakes became poor, that we through his poverty might be rich. But the professed followers of Christ do not follow his example. Let every one study how to help forward the work of God in home missions and in foreign countries. The Lord has a serious account to settle with those who have done exactly opposite to that which he has counseled them to do. The money they have bound up in Battle Creek is needed in missionary fields, to supply even the most meager facilities.

The work cannot be advanced because there is no money to work the fields. [Cf: Pamphlet 087 p. 7 para. 02] p. 804, Para. 3, [1897MS].

Will you in Battle Creek, who have spread yourselves contrary to the expressed will of God, in your buildings, and in your selfish acceptance of wages, allow the treasury to be robbed that the laborers shall not be sustained in home and foreign ministerial work? God looks with disfavor upon your selfish appropriation of the means that is consecrated for a special purpose. You have followed this plan that you might have a better opportunity to indulge self, and make little self-denial for Christ's sake. This is something you need to adjust quickly. Make no delay. Will a man rob God? Will he steal God's means to settle outgoing expenses when the ministry needs every dollar? [Cf: Pamphlet 087 p. 7 para. 03] p. 804, Para. 4, [1897MS].

This matter should open the eyes of all our people, to see how easy it is to depart from justice, truth, and the keeping of the way of the Lord, when there is a desire to follow a certain course, and God does not lead the way. What do these infringements mean to those who give their consent to this robbery of God's treasure? Let the prophet speak: "Ye are cursed with a curse: for ye have robbed me, even this whole nation." Read now the words of the prophet to the close of the chapter, and then let there be a short time of silence, five or ten minutes, of close examination of the hearts of all who read. There has been altogether too little heed given to the warnings, reproofs, and counsels from the Lord. It is a solemn record that many will have to meet in that great day when every man shall be judged according to his works. [Cf: Pamphlet 087 p. 8 para. 01] p. 805, Para. 1, [1897MS].

From the light which God has given me it would be for our advantage to study the directions given to Israel. (Read Malachi 4.) Verse 4 especially has a meaning which all have not comprehended. Let it be carefully considered. [Cf: Pamphlet 087 p. 8 para. 02] p. 805, Para. 2, [1897MS].

The Lord has of late given me special testimonies to bear in regard to the warnings and promises he has given through Malachi. After I had spoken with great plainness to the church in Sydney, and was putting on my wraps in the dressing-room, the question was asked me, "Sister White, do you think my father should pay tithes? He has met with great loss recently, and he says that as soon as he cancels his debt, he will pay tithes." I asked, "How do you regard our obligations to God, who gives us life and breath, and all the blessings we enjoy? Would you have our indebtedness to God continually increasing? Would you rob him of the portion which he has never given us to use for any other purpose than to advance his work, to sustain his servants in the ministry? For the answer to your question the prophet Malachi asks, 'Will a man rob God? . . . But ye say, Wherein have we robbed thee?'--as though there was a willingness to misunderstand this subject. The answer comes: 'In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.' After such a statement, would I dare say to you, You need not pay tithes as long as you are in debt? Shall I tell you to be sure to pay all you owe any man, although you rob God to do so?" [Cf: Pamphlet 087 p. 8 para. 03] p. 805, Para. 3, [1897MS].

If all would take the Scripture just as it reads, and open their hearts to understand the word of the Lord, they would not say, "I

cannot see the tithing question. I cannot see that in my circumstances I should pay tithes." "Will a man rob God?" The consequence of doing so is plainly stated, and I would not risk the consequence. All who will take a whole-hearted, decided position to obey God; who will not take the Lord's reserved funds--his own money--to settle their debts; who will render to the Lord the portion that he claims as his own, will receive the blessing of God which is promised to all who obey him. Mrs. E. G. White. [Cf: Pamphlet 087 p. 9 para. 01] p. 806, Para. 1, [1897MS].

Spiritual Advancement the Object of Camp-Meetings. -- Our camp-meetings are not conducted in a way that will result in the greatest benefit to the largest number of those who attend, and the reason for this is that spiritual interests do not have the prominence which they should have in meetings of this character. Many and varied business meetings divide the attention, and meetings for the education of workers in different departments of missionary work, claim the services of those who should devote themselves to feeding the flock of God. [Cf: Pamphlet 089 p. 3 para. 01] p. 806, Para. 2, [1897MS].

All these different interests are of great importance; but when they have been attended to at camp-meeting, only a small margin of time and effort remains in which to treat of the practical relation of truth to the soul. Those who come for enlightenment and strength, return to their homes little better fitted to work in their families and churches than they were before they came to the meeting. [Cf: Pamphlet 089 p. 3 para. 02] p. 806, Para. 3, [1897MS].

Many meetings are conducted in which the larger number of the people have little interest, and if they could attend all the meetings, they would go away wearied instead of refreshed and benefited. The special branches of the work should receive attention; but they should not be allowed to monopolize the time and talent of those who are called of God to look after the spiritual interests of the people; and if they are diverted from this work of building up the children of God in the most holy faith, the camp-meeting does not meet the end for which it has been appointed. [Cf: Pamphlet 089 p. 3 para. 03] p. 806, Para. 4, [1897MS].

The Specific Object of the camp-meeting is to lead the people to discern what they must do to inherit eternal life. If the time is given up largely to the education of canvassers and workers, the spiritual standard is not elevated before the people. Many are disappointed over the failure of their expectations in gaining help from the camp-meetings, but think that the order of things cannot be changed, and that they must submit to the existing state of affairs; but decided reforms are possible and essential. Methods must be discovered, plans must be carried out, whereby the standard shall be uplifted, the people taught how they may be purified from all iniquity, and may be elevated by adherence to pure and exalted principles. [Cf: Pamphlet 089 p. 4 para. 01] p. 807, Para. 1, [1897MS].

How to Speak. -- Those who labor at camp-meeting should have an appreciation of the importance and solemnity of their work. They should not imagine that a display of oratory, a discourse made up of flashy rhetoric, spoken in a loud voice, is something essential to the salvation of souls. The minister should learn to speak in a clear, low

voice, using the vocal organs in such a way that the throat and lungs will not be taxed or injured. He should cultivate a pleasing manner, and give discourses short and to the point. In this way neither minister nor people will be wearied. [Cf: Pamphlet 089 p. 4 para. 02] p. 807, Para. 2, [1897MS].

Some of our ministers have worn themselves out by loud speaking and long sermons, and they have been looked upon as martyrs to the cause, when they were victims of unwise habits. Brethren, your voice is a talent given you of God, by which you are to glorify your Creator. It can be put to the highest use, or perverted and abused. You can use it in such a way that the vital organs will be enfeebled and injured. Every power God has given should be used with discretion, that physical vigor may be preserved. The minister must have strength for work in the pulpit, and in the homes of those who are interested or in need of personal effort. [Cf: Pamphlet 089 p. 4 para. 02] p. 807, Para. 3, [1897MS].

The conversion of souls does not depend on the loud tone or the long discourse, but on the conviction which attends the word spoken, on the inculcation of ideas that are of vital importance in obtaining eternal life. How much better truth is appreciated when spoken in a calm, unexcited way. Ministers should feel the importance of the theme of redemption: and realizing that they are speaking to judgment-bound souls, their voices should be filled with pathos and melody, and the words of eternal life should be spoken with distinctness and impressiveness, that the people may realize the value of the truth. [Cf: Pamphlet 089 p. 5 para. 01] p. 807, Para. 4, [1897MS].

To preach in a hard, strained voice, pitched on a high key, is suicidal, and those who have practised this way of speaking should cease to do it, and learn of the divine Teacher. Several of our ministers might have been alive today if they had observed the simple rules that apply to the use of the voice. Let loud speaking and long discourses cease from among us. [Cf: Pamphlet 089 p. 5 para. 02] p. 808, Para. 1, [1897MS].

Intervals Between Discourses. Do not immediately follow one discourse with another, but let a period of rest intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both minister and people. In this way there will be growth in religious knowledge and experience. [Cf: Pamphlet 089 p. 5 para. 03] p. 808, Para. 2, [1897MS].

Bible readings should be given, and believers and unbelievers should have an opportunity to ask questions on points not fully understood. Those who profess to be advocates of truth should ask questions that will bring forth answers that will shed light upon the present truth. [Cf: Pamphlet 089 p. 6 para. 01] p. 808, Para. 3, [1897MS].

If any ask questions that serve to confuse the mind, and to sow doubt and questioning, they should be advised to abstain from such questioning, that others may be brought to Christ. We must learn when to speak and when to keep silent, and learn to sow seeds of faith, to reflect light and not darkness. Special meetings should be appointed for those who are interested in the truth, and who need instruction. [Cf: Pamphlet 089 p. 6 para. 02] p. 808, Para. 4, [1897MS].

Study the Model. Christ is the minister's model. How directly to the point, how well adapted to the purpose and circumstances, are Christ's words! How clear and forcible are his illustrations! His style is characterized by simplicity and solemnity. Throughout the teachings of Christ, there is nothing to justify the minister in the relation of humorous anecdotes in the pulpit. The lessons of Christ should be carefully studied, and the subjects, manner, and form of discourses should be modeled after the divine Pattern. Oratorical display, flashy rhetoric, and fine gestures do not constitute a fine discourse. Many are deceived by these things, and call a man a good minister who does not deserve the name. [Cf: Pamphlet 089 p. 6 para. 03] p. 808, Para. 5, [1897MS].

If the simplicity of the gospel of Christ is lacking in a discourse, there is great need that the minister learn lessons of the divine Teacher, that he may become truly wise. The minister must have his heart melted by the love of Christ, and his words must be full of divine power. He must lift up Jesus, making him the center of attraction, the source of all power. The truth as it is in Jesus will be efficacious in converting souls to God. The holy truth is always to be presented in its true simplicity; for in this time, when the end of all things is at hand, the way of the Lord is to be prepared, the third angel's message is to lighten the earth with its glory. [Cf: Pamphlet 089 p. 7 para. 01] p. 809, Para. 1, [1897MS].

The greatest Teacher the world ever knew, educated those who came to him, in the simplest way. Sometimes he taught them, sitting among them on the mountainside; sometimes walking with them by the sea or way, he revealed to them the mysteries of the kingdom of God. He did not sermonize as men do today. In intensely earnest tones he assured them of the truths of the life to come, of the way of salvation. [Cf: Pamphlet 089 p. 7 para. 02] p. 809, Para. 2, [1897MS].

The Jews did not expect the Messiah to come as a teacher, but as a temporal king, to sit upon the throne of David; and if they had spoken the unbelief of their hearts, they would have scoffed at the idea of his Messiahship. And yet some believed on him, even among the chiefs and rulers. Nicodemus voiced the sentiments of many when he said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." [Cf: Pamphlet 089 p. 7 para. 03] p. 809, Para. 3, [1897MS].

The Need in Our Camp-Meetings. If the man who feels himself called of God to be a minister, will abase himself and learn of Christ, he will become a true teacher. This is what we need in our camp-meetings--a ministry vivified with the Holy Ghost. There must be less sermonizing, and more tact to educate the people in practical religion. The people must be impressed with the fact that Jesus is salvation to all who believe in him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Jesus has said, "He that believeth on the Son hath everlasting life." [Cf: Pamphlet 089 p. 8 para. 01] p. 809, Para. 4, [1897MS].

If the minister's lips are touched with a coal from off the altar, he

will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others; for those who hear him will know that he has been with God, and drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, and his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual, and to tear down the strongholds of the enemy. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?" [Cf: Pamphlet 089 p. 8 para. 02] p. 810, Para. 1, [1897MS].

No Frivolity. The minister who is ready to engage in frivolous conversation, ready to jest and laugh, does not realize the sacred obligations resting upon him, and if he goes from such an exercise to the pulpit, the Lord cannot stand by his side to bless him. The Lord cannot be a hammer to break the flinty rock in pieces; the man stands alone. If the people are in any way affected, it is not due to the efforts of the minister, but in answer to their own prayers. If they have felt their need, if they have besought God for a blessing, by drawing nigh to him, then God has fulfilled his word and drawn nigh to them. If the people have friends for whom they have carried a burden, and these friends turn to God in true contrition of heart, the credit does not belong to the Christless discourse; for God has set other influences at work to change the heart and convert the soul. O that all our ministers might be indeed the ambassadors of Christ! [Cf: Pamphlet 089 p. 8 para. 03] p. 810, Para. 2, [1897MS].

Flowery discourses will not be sufficient to feed the soul of the famishing child of God. The following desire will give a voice to the longing of many a heart that is fed on what are called "smart sermons." An intelligent man remarked, "O that my pastor would give me something besides pretty flowers, and brilliant periods, and intellectual treats! My soul is famishing for the bread of life. I long for something simple and nourishing and Scriptural." [Cf: Pamphlet 089 p. 9 para. 01] p. 810, Para. 3, [1897MS].

Daniel Webster gave utterance to these forcible words: "If clergymen in our day would return to the simplicity of gospel truth, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts, rather than listen. I want my pastor to come to me in the spirit of the gospel, saying, 'You are mortal. Your probation is brief, your work must be done speedily. . . . You are hastening to the bar of God. The Judge standeth before the door.'" [Cf: Pamphlet 089 p. 9 para. 02] p. 810, Para. 4, [1897MS].

Instruction to Timothy Applicable. In giving Timothy instruction, Paul exhorted him to "preach the word." He said, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." [Cf: Pamphlet 089 p. 10 para. 01] p. 811, Para. 1, [1897MS].

The apostle presented before Timothy certain principles which he was

to observe and teach, and then he declared, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [Cf: Pamphlet 089 p. 10 para. 02] p. 811, Para. 2, [1897MS].

Study Appropriateness. The various points of truth are not all equally appropriate to be presented to a congregation at any one time. Even Jesus said to his disciples, who had been with him for three years, "I have yet many things to say unto you, but ye cannot bear them now." We must endeavor to present the truth as the people are prepared to hear it and to appreciate its value. The Spirit of God is working upon the minds and hearts of men, and we are to work in harmony with it. [Cf: Pamphlet 089 p. 10 para. 03] p. 811, Para. 3, [1897MS].

Of some truths they already have a knowledge; there are some in which they are interested, of which they are ready to learn more. Show them the deep significance of these truths, and their relation to others which they do not understand. Thus you will arouse a desire for greater light. This was Paul's manner of labor. It is "rightly dividing the word of truth." [Cf: Pamphlet 089 p. 10 para. 04] p. 811, Para. 4, [1897MS].

Preach the Word. "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Cf: Pamphlet 089 p. 11 para. 01] p. 811, Para. 5, [1897MS].

The words addressed to Timothy are addressed to all ministers; and would it not be well if they would become doers of these words? Paul says, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The instruction given to Timothy was deemed of great importance, and not to be lost, but was to be communicated to faithful men who would disseminate the light and spread abroad a knowledge of the principles of truth. [Cf: Pamphlet 089 p. 11 para. 02] p. 812, Para. 1, [1897MS].

My ministering brethren, you are to learn the same lessons, for these are the words of Christ through Paul, given for your instruction and admonition: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." [Cf: Pamphlet 089 p. 11 para. 03] p. 812, Para. 2, [1897MS].

No part of the minister's duty is to be neglected. He is to preach the word, not the opinions of men. He is to labor with individuals, to visit families, not simply to talk of the common-place happenings, but of things of eternal interest, praying with them, and teaching in all simplicity the truth of God. [Cf: Pamphlet 089 p. 12 para. 01] p. 812, Para. 3, [1897MS].

Business to be Reserved. The State camp-meetings are not as efficient as they should be in bringing about spiritual advancement, because many matters pertaining to temporal, earthly things are brought in to occupy the mind. That which relates to business should be reserved to be attended to by those who are appointed to give attention to these matters. And as far as possible these business matters should be brought before the churches at some other time. [Cf: Pamphlet 089 p. 12 para. 02] p. 812, Para. 4, [1897MS].

Instruction in regard to conducting the Sabbath-school should to large degree be given in the home churches; for the labor can be made more direct and the results will be more permanent if instruction is given at home. This work does not require the services of the ministers; they should be free to attend to the spiritual interests of the people. They are to teach others what to do. They must instruct the people as to how to come to the Lord and how to lead others to him. [Cf: Pamphlet 089 p. 12 para. 03] p. 812, Para. 5, [1897MS].

There must be time for heart-searching, for soul-culture. When the mind is occupied with all these matters of business, there must necessarily be a dearth of spiritual power. Personal piety, true faith, and heart-holiness are not kept before the mind until the people realize their importance. [Cf: Pamphlet 089 p. 12 para. 04] p. 813, Para. 1, [1897MS].

We must have the power of God with us in our camp-meetings, or we shall not be able to prevail against the enemy of souls. Christ says, "Without me ye can do nothing." [Cf: Pamphlet 089 p. 13 para. 01] p. 813, Para. 2, [1897MS].

Those who gather at camp-meetings must be impressed with the fact that the object of our meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor; and unless we realize this, the meetings will be fruitless to us. [Cf: Pamphlet 089 p. 13 para. 02] p. 813, Para. 3, [1897MS].

The Minister's Need. The ministers need to humble their souls before God, and cleanse the soul-temple of every moral and spiritual defilement, that they may attain unto the likeness of Christ in spirit and character, and know how to watch for souls. This they can never do without the impartation of the divine nature and Spirit. Love must be the abiding principle of the soul that would win others to Christ. But how little love is there for God, or for man formed in his image. [Cf: Pamphlet 089 p. 13 para. 03] p. 813, Para. 4, [1897MS].

When man is a partaker of the divine nature, the love of Jesus will be an abiding principle in the soul, and self and its peculiarities will not be exhibited. But it is sad to see those who should be vessels unto honor, indulging in the gratification of the lower nature, and walking

in paths that conscience condemns. The corruption within unites with the corruption without, and men professing to be followers of Christ, fall to a low level, always mourning over their shortcomings, but never overcoming, and bruising Satan under their feet. Guilt and condemnation constantly enshroud the soul, and the cry of such might well be, "O wretched man that I am! who shall deliver me from the body of this death?" Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened, because we are under the impression that others are as unrighteous as we are ourselves. [Cf: Pamphlet 089 p. 13 para. 04] p. 813, Para. 5, [1897MS].

At our yearly convocations these things should be set before the people, and they should be encouraged to hope in the Lord, for he says, "When ye shall search for me with all your heart," "I will be found of you." The standard should be elevated, and the preaching should be of a more spiritual character, that the people may see the reason of their weakness and unhappiness. Many are unhappy because they are unholy. Purity of heart, innocence of mind, only can be truly blessed of God. When sin is cherished in the heart, there can be nothing but unhappiness in the end; and the sin which leads to the most unhappy results is pride of heart, the lack of Christlike sympathy and love. [Cf: Pamphlet 089 p. 14 para. 01] p. 814, Para. 1, [1897MS].

Those in Responsible Positions. Many are satisfied with business activity in the cause of God, while their hearts are destitute of love and compassion one for another. They know nothing of the tender sympathy that dwelt in the bosom of Jesus; and unless their characters are transformed, unless the heart is made tender, and they become partakers of the divine nature, they will make grave blunders, and fail to become inhabitants of heaven. [Cf: Pamphlet 089 p. 14 para. 02] p. 814, Para. 2, [1897MS].

Those who are holding responsible positions need to drink deep at the fountain of Christ's love, that their hearts may be made kind and their actions considerate. By his word, by the testimonies of his Spirit. God is appealing to his people both early and late, urging them to the attainment of the divine ideal. [Cf: Pamphlet 089 p. 15 para. 01] p. 814, Para. 3, [1897MS].

It was for this end that Christ took human nature upon himself. The elevation of man is the object of the plan of salvation. This elevation of character is to be reached through the merit and grace of Christ. We are continually to behold him, to meditate on the grace of his character, to contemplate his love: and by beholding, we shall become changed. [Cf: Pamphlet 089 p. 15 para. 02] p. 814, Para. 4, [1897MS].

The Father's Mercy. When Moses besought God to show him his glory, the Lord passed by before him, and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." It grieves the heart of God, as our Father, to let justice smite. He "suffereth long and is kind." While men are hard-hearted, condemnatory, and willing to abandon the one who needs help that his soul may be saved from death, the Father, with heart filled with love for the sinner, opens his arms, and says, "Child, come back to me." If the Lord were not full of mercy and abundant in goodness, we should not be the

subjects of his grace and love today. He pardons abundantly, He entreats the sinner to confess his sin, to come to him and accept forgiveness. [Cf: Pamphlet 089 p. 15 para. 03] p. 814, Para. 5, [1897MS].

And yet, with the lessons of Christ's life before them, how many who claim to be his followers, fail to be tender-hearted, forgiving, and full of love and compassion. In the hardness of their own hearts, in the iron-like stubbornness of their own will, they wound and bruise the souls for whom Christ has died. If they think a brother has erred, they are severe toward him, not remembering that they themselves are in constant need of God's mercy. They pass lightly over things in themselves that are grievous in the sight of God, but censure without mercy those whom they think blamable. How differently does God deal with the sinner! He forgives transgression and sin. He loved us and gave himself for us. What does it mean that such hardness of heart is manifested among the professed children of God? It is an offense to God; for it misrepresents his character. [Cf: Pamphlet 089 p. 16 para. 01] p. 815, Para. 1, [1897MS].

Be Ye Therefore Merciful. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was the love of God that gave Christ to the world, that he might draw all men unto himself. It is for this end that the Spirit is striving with human hearts, that their hardness may be melted away, that they may be purified, ennobled, refined. God would have us of the same mind as was Christ, that we may be fitted for eternal life, and be the sons and daughters of God. [Cf: Pamphlet 089 p. 16 para. 02] p. 815, Para. 2, [1897MS].

When men in connection with the work of God manifest severity, hardness of heart, showing a lack of sympathy and love, they make it evident that Satan is molding them after his own order. The leaven of unrighteousness is working in them, and the loss of souls will result from their unchristian course. My brethren, all this coldness, this hardness of heart, must be put away. [Cf: Pamphlet 089 p. 16 para. 03] p. 815, Para. 3, [1897MS].

When the gold of love is sought for, when the divine nature is imparted to you, men will see a love which is impartial, pure, elevated, and fervent, and the fruits of pure and undefiled religion will appear. To manifest affection in kindly words, in acts of tender consideration, will not then be looked upon as weak and unmanly, but brethren will press together, and bear testimony to the world that the religion of Christ is of divine origin. [Cf: Pamphlet 089 p. 17 para. 01] p. 815, Para. 4, [1897MS].

Essential Work at Camp-Meetings. The things most essential to be taught at our camp-meetings are those that will most tend to the spiritual advancement of the people. The order that has come in, and has almost imperceptibly molded the character of the meetings, giving them more of a business influence than a spiritual influence, must be changed. [Cf: Pamphlet 089 p. 17 para. 02] p. 816, Para. 1, [1897MS].

The important truths of practical godliness must be presented. The people must be made to realize that faith and love must be brought into the soul; for it is the exercise of these graces that will give the

proper training to the soul. Christ must be formed within, the hope of glory. These things must be taught, line upon line, and precept upon precept, here a little, and there a little. The holiness and consecration which Christ requires of his followers, must ever be kept before the mind. [Cf: Pamphlet 089 p. 17 para. 03] p. 816, Para. 2, [1897MS].

The greater the simplicity of our faith and the more earnest and loving our trust, the more constant will be our peace in Christ. We shall have to fight the good fight of faith again and again; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, "against wicked spirits in high places." [Cf: Pamphlet 089 p. 17 para. 04] p. 816, Para. 3, [1897MS].

We must put away all slothfulness in the work, and strive to run the Christian race, that we may win the prize--the immortal crown of glory. We must come to the Lord in faith, that he may fulfil his promises to us; for the clean heart, the unselfish spirit, are the gracious gifts of God: it is his Spirit that makes us new creatures in Christ Jesus. The word of God leaves the responsibility of our ruin at our own door; everything depends upon our obedience or disobedience. [Cf: Pamphlet 089 p. 18 para. 01] p. 816, Para. 4, [1897MS].

All of Christ--None of Self. We must have all of Christ and none of self; then the promises will be fully ours, and the heavenly inspiration will enter and take possession of the soul. The soul-temple will then be fully cleansed from its defilement. Pure and undefiled religion will then be found in the heart: this is the life of God in the soul, and it will be made manifest by good works. [Cf: Pamphlet 089 p. 18 para. 02] p. 816, Para. 5, [1897MS].

The condition upon which we shall receive an increase of grace is that we improve upon that already bestowed; for faith and works go together. There must be no resisting of the Spirit of God, as there has been in the past, but we must lay hold of eternal realities. The forgiveness of sins is promised to him who repents; but if those who have resisted the Spirit of God, who have given wrong impressions of the character of God, do not repent, their names will be blotted out of the book of life. [Cf: Pamphlet 089 p. 18 para. 03] p. 817, Para. 1, [1897MS].

The hand of God is stretched out to save his people from sinking into the formal, Christless state into which the Jewish nation sank; to slight the means which God has ordained for this purpose, is to slight Jesus. The soul that would be saved must co-operate with God in the work of salvation: the human and the divine must unite in faith and practise. If we would have pardon, we must confess our sins, and believe in the mercy of God. [Cf: Pamphlet 089 p. 18 para. 04] p. 817, Para. 2, [1897MS].

What should our Christian life and character be, since God has given us such wonderful light, illuminating the way to heaven! What constant zeal, what prayerful watchfulness, should mark our Christian course! Jesus says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." But though the way is so strait, there is no need of despair if we listen to the voice of God, and obey him instead of our own unsanctified impulses. Christ

has said, "My grace is sufficient for thee." His strength is made perfect in weakness. [Cf: Pamphlet 089 p. 19 para. 01] p. 817, Para. 3, [1897MS].

Lift the Standard Higher. There has been marked presumption manifested by those who claim to be the children of God. O, how much better to pass the time of our sojourning here in fear,--not in fear that the power of God is not sufficient for us, not that one of his good promises may fail; but in fear of our own sinful hearts. "Fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We must lift the standard higher, and still higher, and in and through the grace of Christ we must attain unto it. [Cf: Pamphlet 089 p. 19 para. 02] p. 817, Para. 4, [1897MS].

We must regard the Bible as addressed to us personally; and as we take heed to the words of God, they will be a safeguard to us against the enemy. [Cf: Pamphlet 089 p. 19 para. 03] p. 817, Para. 5, [1897MS].

The religion of many is altogether too comfortable, too easy. They seem to think that if they copy the life of their neighbors, they will be safe. I tell you, we are not safe in copying any one but Jesus. Christ is the way, the truth, and the life. Thank God, probation is not ended, and we are prisoners of hope. [Cf: Pamphlet 089 p. 20 para. 01] p. 818, Para. 1, [1897MS].

There is need of a daily self-examination, daily humiliation, daily learning at the foot of the cross. It is essential that we feel our need, our shortcomings, our failures, and trust fully in Christ. Then we shall be able to show forth the praises of him who has called us out of darkness into his marvelous light. [Cf: Pamphlet 089 p. 20 para. 02] p. 818, Para. 2, [1897MS].

Advertise and Publish. We must take every justifiable means of bringing the light of truth before the people. The press must be utilized, and every advertising medium employed that will call attention to our work. Let not this be regarded as unessential. On every corner you may see placards and notices calling the minds of the people to various things that are going on, some of them of the most objectionable nature; and shall those who have the light of life fail to place it where men can have access to it? Shall we hide the light under a bushel? To as great an extent as possible let the important discourses given at our camp-meetings be published in the papers; for in this way precious light may be shed on the pathway of many who sit in darkness. [Cf: Pamphlet 089 p. 20 para. 03] p. 818, Para. 3, [1897MS].

Many regard us as the unbelieving Jews regarded Paul,--as trying to press our views upon the attention of others. But can we be too urgent in bringing the light of life before perishing men? If we have the most solemn truth ever given to the world, why should we not be in earnest? Why should we not use every endeavor to persuade men to lift the cross, to bear the reproach for Christ's sake, that they may have eternal life? [Cf: Pamphlet 089 p. 20 para. 04] p. 818, Para. 4, [1897MS].

Put Your Light on a Candlestick. That it may give light to all that are in the house. Many are praying, and asking the Lord to show them what is truth. If the truth has been revealed to us, we are to make it

so plain to others that the honest in heart may recognize it and rejoice in its bright rays. [Cf: Pamphlet 089 p. 21 para. 01] p. 818, Para. 5, [1897MS].

Nathanael prayed that he might know whether or not the man announced by John the Baptist as the Messiah was indeed the Lamb of God that taketh away the sin of the world. While he was laying his perplexities before God, and asking for light, Philip called him, and in earnest, joyful tones exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." [Cf: Pamphlet 089 p. 21 para. 02] p. 819, Para. 1, [1897MS].

But Nathanael was prejudiced against the Nazarenes: through the influence of false teaching, unbelief arose in his heart, and he asked, "Can there any good thing come out of Nazareth?" Philip did not try to combat his prejudice and unbelief. He said, "Come and see." Philip was wise, for as soon as Nathanael saw Jesus, he was convinced that Philip was right. His unbelief was swept away, and faith, firm, strong, and abiding, took possession of his soul. Jesus commended the trusting faith of Nathanael. [Cf: Pamphlet 089 p. 21 para. 03] p. 819, Para. 2, [1897MS].

There are many in the same position as was Nathanael. They are prejudiced and unbelieving because they have never come in contact with the truth or the people who hold it, and it will need but an attendance on a meeting full of the Spirit of Christ to sweep away their unbelief. No matter what we have to meet, what opposition, what efforts to turn souls away from the truth of heavenly origin, we must give publicity to our faith, that honest souls may see and hear and be convinced for themselves. Our work is to say as did Philip, "Come and see." We must not put our light under a bushel but on a candlestick, that it may give light to all that are in the house. [Cf: Pamphlet 089 p. 21 para. 04] p. 819, Para. 3, [1897MS].

We hold no doctrine that we wish to hide. To those who have been educated to keep the first day of the week as a sacred day, the most objectionable feature of our faith is the Sabbath of the fourth commandment. But does not God's word declare that the seventh day is the Sabbath of the Lord thy God? And although it is not an easy matter to make the required change from the first to the seventh day, this change must be made. It involves a cross; it clashes with the precepts and practises of men. Learned men have taught the people till they are full of unbelief and prejudice; and yet we must say to these people, "Come and see." God requires us to proclaim the truth, and let it discover error. [Cf: Pamphlet 089 p. 22 para. 01] p. 819, Para. 4, [1897MS].

The Third Angel's Message. The third angel is represented as following the first and second angels, and crying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Cf: Pamphlet 089 p. 22 para. 02] p. 820, Para. 1, [1897MS].

Shall not we who read these threatenings, and who believe the word of

God, give the warning to a world lying in darkness? The angels are represented as flying in the midst of heaven, uttering a solemn proclamation. Their voices are not heard by the inhabitants of earth, save through the people who carry forward the work as the messengers of God. Those who search the Scriptures understand the messages given by the angels and take up the cry proclaiming the warning to the world. The three messages for this time are of most solemn import, and it is of the greatest consequence to those who hear whether or not they act upon the light given. [Cf: Pamphlet 089 p. 23 para. 01] p. 820, Para. 2, [1897MS].

God calls upon his faithful watchmen who see the danger, to lift up the cry, "The morning cometh, and also the night." It is the work of every soul who understands Bible truth for this time, to unite his voice with the messengers in proclaiming the message, in pushing the triumphs of the cross. The truth must be presented in its simplicity, and laid out in clear lines. We are in no case to hide our light under a bushel, as if ashamed of it. We have nothing of which to be ashamed; the commandments of God are to be honored above the traditions and commandments of men. [Cf: Pamphlet 089 p. 23 para. 02] p. 820, Para. 3, [1897MS].

Then, brethren, use wisely the precious light that God has given, presenting it to the people in the meekness and gentleness of Christ. Meet the prejudice of the people with an invitation such as Philip gave Nathanael,--"Come and see." Say, "If Seventh-day Adventists have the truth, and can prove it so from the oracles of God, you do not wish to be found fighting against God." We are to be bodies of light, proclaiming Christ and his love to the people, and presenting all our doctrines in their true relation to this important theme. [Cf: Pamphlet 089 p. 23 para. 03] p. 820, Para. 4, [1897MS].

Lift Up Christ. We must expect to meet opposition and unbelief. The truth has always had to meet these elements. In the days of Christ, the scribes and Pharisees were filled with opposition to his work. When it was declared that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," they were as full of criticism and prejudice at this statement as are the people today when they hear the doctrines held by the Seventh-day Adventists. We shall have to meet people as full of hatred to our work as were the priests and rulers in the days of Christ to his work. [Cf: Pamphlet 089 p. 24 para. 01] p. 821, Para. 1, [1897MS].

It is our duty, however, to diffuse light in every direction, and lay out in clear lines what the sinner must do in order to obtain eternal life. The words of Christ jarred upon the prejudices of Nicodemus. He had been educated to believe that the Jews were the people to whom, as the descendants of Abraham, came the exclusive privileges of the gospel. All outside the Jewish nation were the subjects of wrath and condemnation. He had acknowledged that Christ was a teacher from God, but to be told that God's love was toward all men, that the mercy of God was for all who believed in Christ, was to him a new revelation. [Cf: Pamphlet 089 p. 24 para. 02] p. 821, Para. 2, [1897MS].

O that men could understand that long years of custom and tradition do not convert error into truth! Salvation is for all who believe, and

there is no respect of persons or nations with God. The truth must be made to appear before men, whether they will hear or whether they will forbear. We must preach Christ and him crucified, and return to the old paths, and lead others in the good way. We must lift up Jesus and let self sink out of sight, that Christ may draw to himself the souls for whom he has died. [Cf: Pamphlet 089 p. 24 para. 03] p. 821, Para. 3, [1897MS].

Proper Location of Camp-Meetings. In the sermon on the mount, Christ said to his disciples. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: Pamphlet 089 p. 25 para. 01] p. 821, Para. 4, [1897MS].

If our camp-meetings are conducted as they should be, they will indeed be a light in the world. It is not wisdom to locate them in some far-away place, difficult of access. As I have come upon camp-grounds located several miles from a city. I have been pained at heart, and have said to myself, "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." [Cf: Pamphlet 089 p. 25 para. 02] p. 822, Para. 1, [1897MS].

From Place To Place. The camp-meetings should be moved from place to place, and not located at the same city or town more than twice or three times. They should be conducted in such a way that much good may be accomplish, and the truth properly presented and represented by those who believe it. Whatever manifests the Lord Jesus Christ to the world is light. [Cf: Pamphlet 089 p. 25 para. 03] p. 822, Para. 2, [1897MS].

There are many honest souls who are in darkness; they have confused ideas as to what the Scriptures teach; and if the lessons of Christ, the truths of the Bible, in their simplicity, are placed before them, they will recognize the light and rejoice in it. Their perplexities will vanish before the light of the truth as dew before the morning sun. Their conceptions of Bible truth will be expanded, and the revelation of God in Christ will come to them, showing them the depth, breadth, and height of divine and spiritual mystery that they did not discern before, that cannot be explained, but only exemplified in Christlike character. [Cf: Pamphlet 089 p. 26 para. 01] p. 822, Para. 3, [1897MS].

The world in its wisdom knows not God; for the wisdom among men is not drawn from the great Source of all light and wisdom. The world cannot see the beauty, the loveliness, goodness, and holiness, of divine truth. And in order that men may understand it, there must be a channel through which it shall come to the world. The Saviour has constituted the church that channel; for he has said, "Ye are the light of the world." The professed follower of Christ is under the most solemn obligation to let his light shine that Jesus may be made manifest to the world. Christ has revealed himself to us that we may reveal him to others. [Cf: Pamphlet 089 p. 26 para. 02] p. 822, Para. 4, [1897MS].

Minister In Spiritual Things. The presidents of conferences, the

ministers of the churches, should give themselves to the spiritual interests of the people, and should be excused from the mechanical labor attendant on the camp-meeting. The ministers should not be wearied out, but should feel refreshed and be in a cheerful frame of mind; for this is essential to the best good of the meetings. They should be able to speak words of cheer and courage and drop seeds of spiritual truth into the soil of honest hearts, to spring up and bear precious fruit. [Cf: Pamphlet 089 p. 26 para. 03] p. 823, Para. 1, [1897MS].

The Lord has let his light shine upon us that we may impart it to others. Ye are laborers together with God. There are men and women who are following the Saviour according to the best light they have, and the light of advanced truth will be brought before these honest souls. Some will take their feet from off the Sabbath, and maintain their loyalty to God. [Cf: Pamphlet 089 p. 27 para. 01] p. 823, Para. 2, [1897MS].

Frequent Prayer And Counsel. Those who labor at camp-meetings should frequently engage in prayer, and counsel together, that they may labor intelligently. The practical lessons of Christ are to be often repeated. Christ and his righteousness are to be so blended with the third angel's message that the whole world may be lightened with his glory. [Cf: Pamphlet 089 p. 27 para. 02] p. 823, Para. 3, [1897MS].

All should have a personal, experimental knowledge of what Jesus may be to them, or they cannot proclaim the truth as it is in Jesus. Personal faith in the efficacy of the blood of Christ in our own behalf, gives "peace and assurance forever." In the time of trouble and test, we shall fear no evil; for who can lay anything to the charge of God's elect? The Lord justifies them for the sake of Christ, who gave his precious blood for their redemption. [Cf: Pamphlet 089 p. 27 para. 03] p. 823, Para. 4, [1897MS].

We must walk and act in obedience to God in harmony with his plan for the salvation of the world. No soul can be saved in disobedience. There is great danger of losing our interest in one another, losing our love for those for whom Christ died, because we do not live in the light of the Sun of Righteousness. [Cf: Pamphlet 089 p. 27 para. 04] p. 823, Para. 5, [1897MS].

Brethren, shall we manifest cold indifference toward these whom we know to be in ignorance of the truth that is to make them wise unto salvation? If our own hearts were touched with his divine love, hearts would be melted with the love of Christ, but it is impossible to communicate to others that of which we have no experimental knowledge. [Cf: Pamphlet 089 p. 28 para. 01] p. 824, Para. 1, [1897MS].

This hard-heartedness is of Satan. There are many ways in which he works. He seeks to make men who claim to believe the truth, faithless, loveless, proud, selfish, haughty, tyrannical. He well knows that those who possess such characteristics can never be a savor of life unto life. They exert no fragrant influence, but rather wound and bruise the souls of those whom they might relieve and comfort. [Cf: Pamphlet 089 p. 28 para. 02] p. 824, Para. 2, [1897MS].

Copy The Pattern. God would have every soul copy the Pattern; as he

was in the world, so are his followers to be. It is not in the order of God that men should be harsh, unsympathetic, without the grace of love and patience, without true affection for others. Paul says, "Now I Paul myself beseech you by the meekness and gentleness of Christ." Said Job, "Did not I weep for him that was in trouble? Was not my soul grieved for the poor?" We only can let our light shine to the glory of God when we manifest the goodness and mercy of Christ, not only toward those who please us, but toward those who are faulty and erring and sinful. Let all our works be wrought in God, and if we have unamiable traits of character, let us overcome these unsavory representatives, and cease to dishonor God and bring the truth into disrepute. [Cf: Pamphlet 089 p. 28 para. 03] p. 824, Para. 3, [1897MS].

Represent The Love of Christ. Our ministers and teachers should seek to represent the love of Christ to a fallen world. The discourses at our camp-meetings should not be of an oratorical character altogether, for they will be then as the offering of Cain, without the blood of Christ to make them acceptable to Heaven. They should show how God has manifested his hatred of sin and his love for the sinner. Is there any love in the whole world that bears comparison with the love that God has manifested to a lost world? God has commended his love toward us in that he has given all heaven in one gift, even in the gift of his only begotten and well-beloved Son. [Cf: Pamphlet 089 p. 29 para. 01] p. 824, Para. 4, [1897MS].

The love of God is to be brought before the people. With hearts melted into tenderness, let the words of God be spoken to the people. Let the messages of truth go to all the highways and byways of the earth, and let those who are in error be treated with the gentleness of Christ. [Cf: Pamphlet 089 p. 29 para. 02] p. 825, Para. 1, [1897MS].

If those with whom you are laboring do not immediately and readily grasp the truth, do not censure, do not criticise and condemn, but ever remember that you are to represent Christ in his meekness and gentleness and love. Then you will be indeed a laborer together with God, teaching the truth as it is in Jesus; and every soul won to Christ will be a star in the crown of your rejoicing. Through you should meet with the bitterest opposition.--Do Not Denounce Your Opponents.--They may think as did Paul, that they are doing God service, and to such we must manifest patience, meekness, long-suffering. This is the only way in which we can be a savor of life unto life. [Cf: Pamphlet 089 p. 29 para. 03] p. 825, Para. 2, [1897MS].

Let us not feel that we have heavy trials to bear, severe conflicts to endure, in representing unpopular truth. Think of Jesus and what he has suffered for you, and be silent. Make no complaint, speak no word of murmuring, let no thought of reproach or discontent enter your mind, even when abused and falsely accused. [Cf: Pamphlet 089 p. 30 para. 01] p. 825, Para. 3, [1897MS].

Take a straightforward course, "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may be your good works, which they shall behold, glorify God in the day of visitation." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no

guile: let him eschew evil, and do good: let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." [Cf: Pamphlet 089 p. 30 para. 02] p. 825, Para. 4, [1897MS].

You should conduct yourself with meekness to those who are in error, for were you not recently in blindness in your sins? and because of the patience of Christ should you not be tender and patient to others? The apostle exhorts us to "be pitiful, be courteous." God has given us many admonitions to manifest great kindness toward those who oppose us lest we balance a soul in the wrong direction. [Cf: Pamphlet 089 p. 31 para. 01] p. 826, Para. 1, [1897MS].

Our life must be hid with Christ in God, we must know Christ personally: for this is eternal life to know God and Jesus Christ: then only can we rightly represent him to the world. Let the prayer constantly ascend, "Lord, teach me how to do as Jesus would do, were he in my place." Wherever we are, we must let our light shine forth to the glory of God in good works. This is the great, important interest of our life. [Cf: Pamphlet 089 p. 31 para. 02] p. 826, Para. 2, [1897MS].

A Word in Season. Those who keep in a prayerful frame of mind, will be able to speak a word in season to those who are brought within the sphere of their influence; for God will give wisdom whereby they may serve the Lord Jesus. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." You will open your mouth with wisdom, and in your tongue will be the law of kindness. [Cf: Pamphlet 089 p. 31 para. 03] p. 826, Para. 3, [1897MS].

If those who claim to be Christians will heed the words of Christ, all who come in contact with them will acknowledge that they have been with Jesus and have learned of him. They will represent Christ, and eternal things will be the theme of thought and conversation. The realities of eternity will be brought near. They will watch for souls as they that must give an account. To watch for souls means more than many seem to think; it means to go out and search for the lost sheep of the house of Israel. [Cf: Pamphlet 089 p. 31 para. 04] p. 826, Para. 4, [1897MS].

Simple Faith. Simple faith in the atoning blood can save my soul: and with John. I must call the attention of all to the Lamb of God, which taketh away the sin of the world. Jesus has saved me, though I had nothing to present to him, and could only say:--"In my hand no price I bring, Simply to thy cross I cling." [Cf: Pamphlet 089 p. 32 para. 01] p. 826, Para. 5, [1897MS].

Never did a sinner seek the Saviour with the whole heart, but that the Saviour was found of him. Every soul who trusts in Jesus can say:-- "Just as I am, thou wilt receive, Wilt welcome, pardon, cleanse, relieve; Because thy promise I believe; O Lamb of God, I come, I come." [Cf: Pamphlet 089 p. 32 para. 02] p. 827, Para. 1, [1897MS].

We may claim the blessed assurance, "I have blotted out, as a thick cloud, thy transgressions." Thy "sins, which are many, are forgiven." O how precious, how refreshing, is the sunlight of God's love! The sinner may look upon his sin-stained life, and say, "Who is he that condescended? It is Christ that died." "Where sin abounded, grace did much more abound." Christ, the Restorer, plants a new principle of life in the soul, and that plant grows and produces fruit. The grace of Christ purifies while it pardons, and fits men for a holy heaven. We are to grow in grace and in the knowledge of our Lord Jesus Christ, until we reach the full stature of men and women in Christ. [Cf: Pamphlet 089 p. 32 para. 03] p. 827, Para. 2, [1897MS].

Reach the Standard. O that we might all reach the high standard which God has set before us, and no longer remain dwarfs in the religious life! What beams of light would be reflected to the world in good works, if we should become light-bearers such as God would have us! How many would respond to the light, and in their turn become channels of light to others! In place of standing still, go forward. Instead of complaining, rejoice that Christ has made ample provision for your salvation. It is always hard to do the work of God when you leave Christ out of your experience. Jesus says, "Without me ye can do nothing;" but through Christ who strengtheneth us, we can do all things. [Cf: Pamphlet 089 p. 33 para. 01] p. 827, Para. 3, [1897MS].

I appeal to the presidents of Conferences and to ministers and workers in the cause, to arise by faith and be diligent, valiant workers with God. Every believer must be energized by the Spirit of Christ, and reach the people through the power of God. The Saviour is not in Joseph's new tomb; he has risen from the sepulcher, and has ascended into heaven to be our surety, to plead the merits of his blood in our behalf. We have a living Saviour to carry forward his own work upon the earth. We are not to work alone. The ministers of God must not only preach in the pulpit, but must come in personal contact with the people. Personal labor must be put forth, that souls may be rescued from the snare of the enemy. Then let us work in all earnestness and faith, and we shall reap a blessed harvest. Mrs. E. G. White. [Cf: Pamphlet 089 p. 33 para. 02] p. 827, Para. 4, [1897MS].

Frequent Change of Location of Camp-Meetings Important. Why are the camp-meetings kept year after year in the same locality? Why are they not taken to cities that know nothing of our faith? The plea is. There will be a saving of money and labor. Let the saving be done in other lines. But when souls are to be labored for, and the truth is to come before those who know it not, let us not talk of limiting on this line. [Cf: Pamphlet 089 p. 34 para. 01] p. 828, Para. 1, [1897MS].

A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let nothing be done to increase prejudice, but everything possible to make prejudice less, by letting in light--the bright rays of the Sun of Righteousness--amid the moral darkness. [Cf: Pamphlet 089 p. 34 para. 02] p. 828, Para. 2, [1897MS].

There is a great work to be done yet, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star, and the Lord will give us favor before the world until our work is done.-- MS. [Cf:

Pamphlet 089 p. 34 para. 03] p. 828, Para. 3, [1897MS].

Manner of Conducting Camp-Meetings. -- Our camp-meetings are a power when they are held in a place where the community is stirred: and they have a great deal more power there than they have among our own people. Advantage should be taken of the impression that is made by our camp-meetings. If something is done that will keep up the interest, many souls might be secured. It is as much our duty to look to the after-interest of a camp-meeting as it is to look after the present interests: because the next time you go, if people were impressed and convicted, and did not yield to that conviction, it is harder to make an impression on their minds than it was before, and you cannot reach them again. [Cf: Pamphlet 089 p. 35 para. 01] p. 828, Para. 4, [1897MS].

Effect of Too Much Preaching. There is another point I want to speak about: it is about the preaching at our camp-meetings. There is twice the amount of preaching at our camp-meetings that there ought to be. Many smaller matters that lead to things of greater importance, are utterly neglected. The idea seems to be only to preach. And the ministers are so tired that when it comes to looking after the little points that need to be guarded.--which points would close the door to larger evils.--they have no vitality, no time to meditate and pray, and keep themselves in the love of God during the meetings. [Cf: Pamphlet 089 p. 35 para. 02] p. 828, Para. 5, [1897MS].

The sermon should come, not from a mechanical heart, but from a heart that is filled with the love of God, and is subdued and softened by his grace; so that when you speak, the angels of God are enlisted on your side, and Christ is on your side, and it is Christ that makes the impression. Now these things have been neglected at our camp-meetings. We have lost two thirds of all that the camp-meetings were designed to accomplish. The idea seems to be woven into the minds of some that all they have to do is to sermonize, sermonize. While sermons are good in their place, there is sermon after sermon given to the people that they cannot retain in their minds; it is an impossibility for them to do it: and they are just wearied out with sermons. [Cf: Pamphlet 089 p. 36 para. 01] p. 829, Para. 1, [1897MS].

Improper Manner of Speaking. And there is another point I want you to see: it is wearing out the ministers, wearing out their vital organs. It is not an easy matter to go to a camp-meeting and speak to the congregations in such a high pitch of voice as many do. There is a certain strain on the vital organs, and you do not realize it, because you feel enthused with the spirit of the subject and the congregation; but afterward you feel as though you were sapped of your strength, and then the very next thing is, "Well, there, I do not feel the Spirit of God; something is the matter with me." The strain has been so terrible on the brain that there is a letting-down. It cannot be otherwise. It is the natural course of things; the next thing is backsliding. You feel too tired to carry the matter out, so that when you do pray, you do not believe that God hears you. You think something is the matter with you. You are separated from God, and you do not know what the matter is; and therefore you will pass over season after season of prayer, and there is a terrible loss in this respect. [Cf: Pamphlet 089 p. 36 para. 02] p. 829, Para. 2, [1897MS].

From the light God has given me, our brethren must get together and consider these things. The camp-meetings lose two thirds of their efficiency and success because the people, after so many discourses have been given, do not have anything clear in their minds; it is a commingling of ideas. There should be more time devoted to the spiritual seeking of God. And there should be a personal effort with each one on the ground. After the meetings are through, there should be a personal investigation with each one on the ground. Each one should be asked how he is going to take these things; if he is going to make a personal application of them. And then you should watch to see if there is an interest in this one and that. Five words spoken to them privately will do more good than the whole discourse has done. But you can do more than that; you can show love and kindness and courtesy; and in doing that you remove prejudice. [Cf: Pamphlet 089 p. 37 para. 01] p. 829, Para. 3, [1897MS].

"Why," they say, "we heard you were the people that did not believe in conversion, and here you are talking to me about conversion, you are appealing to me on conversion." And all that prejudice is swept away when you talk to individuals in that way. But there is strength exhausted at our camp-meetings that need not be; because we can have constant help from God, and be strengthened all the time. [Cf: Pamphlet 089 p. 37 para. 02] p. 830, Para. 1, [1897MS].

Personal Seeking of God. These things that God has shown me were brought to my mind as I lay there, as it were, under the enemy Death, and I said to those around me. "I am learning my lesson, and I hope I will not have to learn it again." The lesson was that in the education of young men we should not lead them to think that it is sermonizing that is to do the work. We say it; but let them see the results carried out. After the discourse is through, we should have time to seek God by ourselves. That used to be the way. The ministers would go away and pray together, and they would not let loose until the Spirit of God responded to their prayers. And they would come away with their faces fairly lighted up; and when they spoke to the congregation, their words meant something. They reached the hearts of the people, because the Spirit that gave the blessing to them, prepared the hearts to receive the message. There is far more being done by the universe of heaven than we have any idea of, in preparing the way so that souls will be converted. We want to work in harmony with the messengers of heaven. We want more of God; we do not want to feel that it is our talking and our sermonizing that is to do the work: we want to feel that unless the people are reached through God, they never will be reached. [Cf: Pamphlet 089 p. 38 para. 01] p. 830, Para. 2, [1897MS].

Assist Worthy Young Persons. When we see a young man of promise, we should use our influence to get him into the College. If young men have not any money,--young men seldom if ever lay up money,--do not say, "Go and work a year, and then go into the College." No; but try to help them; present them before the churches; bear a decided testimony, and say, "Brethren, we want you to help these individuals through College." And all the time you keep your eye on them, just as though you were their guardian. [Cf: Pamphlet 089 p. 38 para. 02] p. 830, Para. 3, [1897MS].

There are men that lie in their graves today that ought to be alive; and there are those that are going there; and what is the reason that

God does not raise them up to health?--The Lord wants us to learn our lesson; that is, that we cannot use up the vital energies unreasonably, and exhaust them just as though we had to do the work, and there was not any God in heaven, and we are determined to make a success even at the cost of our lives. But I tell you we must believe that God does work, and that we should enlist him in our work. Say to him, "Your word has said it, that you will be with us always. I do not feel that animation I would like to feel, but God has said it; and it will be done;" and then in a straightforward manner give the practical lessons of Christ, for which the people are starving to death. [Cf: Pamphlet 089 p. 39 para. 01] p. 831, Para. 1, [1897MS].

Injury From Manner of Speaking.-- Elder E. J. Farnsworth--Don't you think, Sister White, a great many of our ministers have received a great injury from their manner of speaking? [Cf: Pamphlet 089 p. 39 para. 02] p. 831, Para. 2, [1897MS].

Sister White.--O, yes, indeed; I have seen it over and over. My husband got in the way of sometimes raising his voice very loud, and it seemed as though he could not get out of that way. And there is a brother in ----- that is dying just as surely as if he were putting a knife to his throat. Now since I have come here, I have thought of that, and I must write to him. [Cf: Pamphlet 089 p. 39 para. 03] p. 831, Para. 3, [1897MS].

ELDER R. M. KILGORE.--He HAS BEEN TOLD ABOUT That. [Cf: Pamphlet 089 p. 40 para. 01] p. 831, Para. 4, [1897MS].

ELDER FARNSWORTH.--THEY Are ALL AROUND In EVERY Conference. [Cf: Pamphlet 089 p. 40 para. 02] p. 831, Para. 5, [1897MS].

Sister White.--In my younger days, I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me, and his manner of talking; and there was a sweet melody in his voice. His voice, in slow, calm manner, reached those who listened, his words penetrated their hearts, and they were able to comprehend what he said before the next sentence was spoken. Some seem to think they must race right straight along, or else they will lose the inspiration, and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better. [Cf: Pamphlet 089 p. 40 para. 03] p. 831, Para. 6, [1897MS].

I wrote an article on that point, when I was at St. Helena, because I felt as though our ministers were going down, and there was some cause for it. They were violating the laws of their being, and their vital organs were suffering. [Cf: Pamphlet 089 p. 40 para. 04] p. 832, Para. 1, [1897MS].

Less Preaching, More Teaching. ELDER FARNSWORTH.--GOING BACK To SOMETHING YOU SAID HERE In THE FIRST PART OF YOUR REMARKS, ABOUT Our HAVING TOO MUCH PREACHING At OUR CAMP-MEETINGS; HAVE You ANYTHING To SUGGEST? FOR INSTANCE, THAT We CUT OFF a PART OF THE PREACHING SERVICE? HAVE You ANYTHING TO SUGGEST In REFERENCE To THE WAY We SHOULD FILL In THIS VACANCY? [Cf: Pamphlet 089 p. 40 para. 05] p. 832, Para. 2, [1897MS].

Sister White.--When the congregation is not large, mostly of our people, the way would be to take less time in speaking, and let the people have a chance to testify to what they have heard. When the crowd is there, that could not interest them. [Cf: Pamphlet 089 p. 41 para. 01] p. 832, Para. 3, [1897MS].

ELDER W. C. WHITE.--I Have HEARD YOU SAY, MOTHER, THAT We SHOULD HAVE MORE TEACHING And LESS PREACHING, LESS PREACHING And MORE TEACHING,-- SPEAKING Of The MATTER Of GETTING The PEOPLE TOGETHER And HAVING BIBLE Readings. [Cf: Pamphlet 089 p. 41 para. 02] p. 832, Para. 4, [1897MS].

Sister White.--That was the way in Christ's day; he would speak to the people, and they would call out a question as to what it meant. He was a teacher of the people. [Cf: Pamphlet 089 p. 41 para. 03] p. 832, Para. 5, [1897MS].

ELDER WHITE.--THEN At ONE TIME I REMEMBER Very DISTINCTLY ABOUT Your SAYING, THAT "As We APPROACH NEARER The END, I HAVE SEEN Our CAMP-MEETINGS With LESS PREACHING And MORE BIBLE STUDY; LITTLE GROUPS ALL OVER THE GROUND With THEIR BIBLES In THEIR HANDS, AND DIFFERENT Ones LEADING OUT In A FREE CONVERSATIONAL STUDY of THE SCRIPTURES." [Cf: Pamphlet 089 p. 41 para. 04] p. 832, Para. 6, [1897MS].

Sister White.--That is the work that has been shown me; that our camp-meetings would increase in success and interest. There are those that want more definite light. There are some that take longer time to get hold of things, and get what you really mean. If they could have the privilege of having it made a little plainer, they would see that, and catch hold of that, and it would be like a nail fastened in a sure place, and it would be written on the tablets of their hearts. [Cf: Pamphlet 089 p. 41 para. 05] p. 832, Para. 7, [1897MS].

When the great throngs would gather about Christ, he would give his lessons of instruction. Then the disciples in different places and different positions, after the discourse, would repeat what Christ had said. The people had misapplied Christ's words. And the disciples would tell the people what the Scriptures said, and what Christ said the Scriptures said. They were learning to be educators. They were next to Christ, getting lessons from him and giving them to the people. [Cf: Pamphlet 089 p. 41 para. 06] p. 833, Para. 1, [1897MS].

ELDER O. A. OLSEN.--In OUR CAMP-MEETINGS THIS SEASON, EXCEPT On SABBATH AND SUNDAY, THERE HAS Not BEEN MORE THAN ONE SERMON a DAY, OR At MOST TWO, And MANY TIMES NOT MORE THAN One. [Cf: Pamphlet 089 p. 42 para. 01] p. 833, Para. 2, [1897MS].

Sister White.--There are so many things that come in at our camp-meetings. But the ministers should get together every day and find out what their true feelings are, and what their spiritual feelings are. You should know that everything is drawing in even lines--"that you are standing," as the words were spoken to me, "shoulder to shoulder, marching right ahead, and not drawing off." There is unity of heart when the work is carried on in this way, and there will be harmony among all, and this will be a wonderful means of the blessing of God resting upon the people. There should be hours when the ministers could get together and pray to God. [Cf: Pamphlet 089 p. 42 para. 02] p. 833, Para. 3, [1897MS].

Drilling in Details of Canvassing, Tract and Missionary Work, Etc. I have held back from saying it, because I thought there were some that would not receive it; but I want to tell you, from the light God has given me, the time that is taken in our camp-meetings in the drilling of our canvassers should be at another time. It should be done in the several churches and in meetings especially appointed. It should not be done at our camp-meetings. There are some other points that should not be brought in. There is the tract and missionary work,--the drilling in the details of how to do the work. The camp-meetings are for the spiritual enlightenment of the people; and the spiritual part of our experience is to be attended to at our camp-meetings. . . . [Cf: Pamphlet 089 p. 42 para. 03] p. 833, Para. 4, [1897MS].

QUESTION.--DOES NOT THE SAME PRINCIPLE HOLD GOOD WITH REFERENCE TO COOKING SCHOOLS? [Cf: Pamphlet 089 p. 43 para. 01] p. 833, Para. 5, [1897MS].

Sister White.--The whole of it. [Cf: Pamphlet 089 p. 43 para. 02] p. 834, Para. 1, [1897MS].

ELDER UNDERWOOD.--WOULD YOU THINK, SISTER WHITE, THAT TAKING UP THE DETAIL WORK OF DRILLING SABBATH-SCHOOL WORKERS WOULD COME UNDER THE SAME HEAD? [Cf: Pamphlet 089 p. 43 para. 03] p. 834, Para. 2, [1897MS].

Sister White.--Exactly; it is not the place for it. That is to be done; but it has its time and place. [Cf: Pamphlet 089 p. 43 para. 04] p. 834, Para. 3, [1897MS].

ELDER UNDERWOOD.--SUPPOSE THEY SHOULD CALL A SABBATH-SCHOOL CONVENTION, AND MEET FOR THAT PURPOSE? [Cf: Pamphlet 089 p. 43 para. 05] p. 834, Para. 4, [1897MS].

Sister White.--That is all right; and have those engaged to carry the burden of that work, and not hold the people there to hear those particular things. They have no special work in that branch to do. The time is too precious to be spent in that way. [Cf: Pamphlet 089 p. 43 para. 06] p. 834, Para. 5, [1897MS].

ELDER UNDERWOOD.--I WOULD LIKE TO ASK A QUESTION ON THE POINT OF HAVING FAMILY MEETINGS, AND ALLOWING OUR BRETHREN AND SISTERS TO ASK QUESTIONS IN MEETINGS APPOINTED FOR THAT PURPOSE; WHAT WOULD YOU THINK OF THAT? [Cf: Pamphlet 089 p. 43 para. 07] p. 834, Para. 6, [1897MS].

Sister White.--That is just the way it was in Christ's teaching. There would not be anything like a controversy; and after you have answered their questions, be sure that they acknowledge that they are answered. Do not let the question drop; do not tell them to ask it again. But feel your way, and find out how much you have gained. When any come in with a spirit of controversy, tell them that the meeting is not appointed for that purpose; but that it is to educate those that have been listening and could not understand some things in the discourses. It is not to get in their doctrinal and controverted points. What are our camp-meetings put in different places for?--It is that the people may be educated; and special effort may be made for the unbelievers. They should be sought out, and you should tell them, Now we would like

to have you (the unbelievers) come in to our special meetings. [Cf: Pamphlet 089 p. 43 para. 08] p. 834, Para. 7, [1897MS].

We are to do missionary work. "Ye are the light of the world." Why is it that Christ went out by the seaside and into the mountains?--He was to give the word of life to the people. They did not see it just that minute. A good many do not see it now, to take their positions, but these things are influencing their lives; and when the message goes with a loud voice, they will be ready for it. They will not hesitate long; they will come out and take their positions. There is a work that we have not done at our camp-meetings that ought to be done. [Cf: Pamphlet 089 p. 44 para. 01] p. 835, Para. 1, [1897MS].

Prayer for the Sick. -- In this matter of praying for the sick, I could not move in exactly the same lines as my brethren. I have been considering many things that have been presented to me in the past in reference to this subject. [Cf: Pamphlet 089 p. 44 para. 02] p. 835, Para. 2, [1897MS].

Suppose that twenty men and women should present themselves as subjects for prayer at some of our camp-meetings. This would not be unlikely; for those who are suffering will do anything in their power to obtain relief, and to regain strength and health. Of these twenty, few have regarded the light on the subject of purity and health reform. They have neglected to practise right principles in eating and drinking, and in taking care of their bodies, and some of these who are married have formed gross habits and indulged in unholy practises, while of those who are unmarried some have been reckless of life and health, since in clear rays the light has shone upon them; but they have not had respect unto the light, nor have they walked circumspectly; yet they solicit the prayers of God's people, and call for the elders of the church. Should they regain the blessing of health many of them would pursue the same course of heedless transgression of nature's laws, unless enlightened and thoroughly transformed. They solicit the prayers of God's people and call for the elders of the church. But little is known of their home or private life. Sin has brought many of them where they are,--to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for his healing to come upon them then and there, without specifying any condition?--I say, No, decidedly no. What, then, shall be done?-- Present their cases before Him who knows every individual by name. [Cf: Pamphlet 089 p. 45 para. 01] p. 835, Para. 3, [1897MS].

Present these thoughts to the persons who come asking for your prayers: We are human; we cannot read the heart, or know the secrets of your life. These are known only to yourself and God. If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God, and have neglected to give honor to the body, the temple of God, but by wrong habits have degraded the body which is Christ's property, make confession of these things to God. Unless you are wrought upon by the Spirit of God in a special manner to confess your sins of a private nature, to man, do not breathe them to any soul. Christ is your Redeemer; he will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ, who is the only mediator between God and man. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." If you have sinned by withholding from God his own in

tithes and offerings, confess your guilt to God and to the Church, and heed the injunction that he has given you: "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: Pamphlet 089 p. 45 para. 02] p. 836, Para. 1, [1897MS].

Praying for the sick is a most solemn things, and we should not enter upon this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters in the church? If these things have been committed, they should be confessed before God and the church. When wrongs have been confessed, the subjects for prayer may be presented before God in earnestness and faith, as the Spirit of God may move upon you. [Cf: Pamphlet 089 p. 46 para. 01] p. 836, Para. 2, [1897MS].

But it is not always safe to ask for unconditional healing. Let your prayer include this thought; Lord, thou knowest every secret of the soul. Thou art acquainted with these persons: for Jesus, their Advocate, gave his life for them. He loves them better than we possibly can. If, therefore, it is for thy glory, and the good of these afflicted ones to raise them up to health, we ask in the name of Jesus, that health may be given them at this time. In a petition of this kind no lack of faith is manifested. . . . [Cf: Pamphlet 089 p. 47 para. 01] p. 836, Para. 3, [1897MS].

The Lord "doth not afflict willingly nor grieve the children of men." "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." He knows our heart, for he reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep in Jesus before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say after our earnest petition: "Nevertheless not my will, but thine, be done." Such a petition will never be registered in heaven as a faithless prayer. [Cf: Pamphlet 089 p. 47 para. 02] p. 837, Para. 1, [1897MS].

The apostle was bidden to write, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." From this we can see that every one is not to be raised up, and if they are not raised to health, they should not be judged as unworthy of eternal life. If Jesus, the world's Redeemer, prayed, "O my Father, if it be possible, let this cup pass from me," and added, "nevertheless not as I will, but as thou wilt," how very appropriate it is for finite mortals to make the same surrender to the wisdom and will of God. [Cf: Pamphlet 089 p. 47 para. 03] p. 837, Para. 2, [1897MS].

In praying for the sick, we are to pray that, if it is God's will, they may be raised to health: but if not, that he will give them his grace to comfort, his presence to sustain them in their suffering. Many who should set their house in order, neglect to do it when they have hope that they will be raised to health in answer to prayer. Buoyed up

by a false hope, they do not feel the need of giving words of exhortation and counsel to their children, parents, or friends, and it is a great misfortune. Accepting the assurance that they would be healed when prayed for, they dare not make a reference as to how their property shall be disposed of, how their family is to be cared for, or express any wish concerning matters of which they would speak if they thought they would be removed by death. In this way disasters are brought upon the family and friends; for many things that should be understood, are left unmentioned, because they fear expression on these points would be a denial of their faith. Believing they will be raised to health by prayer, they fail to use hygienic measures which are within their power to use, fearing it would be a denial of their faith. [Cf: Pamphlet 089 p. 48 para. 01] p. 837, Para. 3, [1897MS].

I thank the Lord that it is our privilege to co-operate with him in the work of restoration, availing ourselves of all the possible advantages in the recovery of health. It is no denial of our faith to place ourselves in the condition most favorable for recovery. [Cf: Pamphlet 089 p. 48 para. 02] p. 838, Para. 1, [1897MS].

No. A. A General Testimony.-- True Sense of the Sacredness of the Work. 1. In regard to matters at the Pacific Publishing House, there has not been that faithfulness which God requires. There should be a deeper sense of the sacredness of the work, and each and all should be faithful in their several departments of the work. But there is a great lack of stability with some. When special attentions are shown by young men to the young ladies, and they in turn encourage these attentions, and the company of young men, involving neglect of duties, becoming frivolous and unguarded in deportment, it is wrong to encourage such a course of conduct by retaining them in the office in connection with the work; and when marriages occur no display should be countenanced. [Cf: Pamphlet 152 p. 5 para. 1] p. 838, Para. 2, [1897MS].

2. I was shown that there is not with a number of those at work in the office a true sense of religious things. Those who have left the east for the Pacific Coast should not in their daily and religious life pursue a course which is not worthy of imitation. They disgrace and misrepresent those who are connected with the work in the east. They should be circumspect in their conduct. Their daily religious life is very defective. Eternal interests are placed below the temporal. I saw that against the names of several now at work in the Signs Office was written in the ledger of heaven, "Wanting--weighed in the balance and found wanting." As the searching eyes of the Judge rested upon these unfaithful ones, their countenances became pale, and terror seized them. Some had not been guilty of any great wrong, but they had not let their light so shine before men that others, by seeing their good works, would reflect glory to God. You who are working in the office may avail yourselves of religious privileges if you will, so that you may have spiritual strength to put forth spiritual exercise for your own benefit and that of others. Prayer-meetings are neglected, religious duties are left undone, and the conscience is at ease. What does this spiritual slothfulness say in favor of Christ? Just this, that your own business, or the mechanical work in which you are engaged, is of more consequence than the service of God. [Cf: Pamphlet 152 p. 5 para. 2] p. 838, Para. 3, [1897MS].

Importance of Religious Services. 3. You may work with earnestness in

the performance of your mechanical duties, and then, without interest or earnestness, go to religious service, showing that you have no heart in such service. How can such professors grow? It is impossible. They ever remain dwarfs in religious things, and when the judgment shall sit and the books be opened, their names come under the head of slothful servants,--weighed in the balance and found wanting. [Cf: Pamphlet 152 p. 6 para. 1] p. 838, Para. 4, [1897MS].

4. The preached Word will be powerless for the conviction and conversion of souls, while a sleepy, lazy, and backslidden church are all that are left to sustain the efforts of the laborers. The efforts of Christ's ambassadors will be successful only when sustained by an earnest, praying, working people. Prayer-meetings are neglected, while concerts, singing schools, and various entertainments are faithfully patronized. "It's only a prayer-meeting," is often repeated by church-members; I can not call them Christians. Exciting popular lectures will interest the church-members and call them out, when the prayer-meeting has no attraction for them. This reveals the true spiritual condition of the church. God is not pleased with this state of things. Spiritual and eternal things are not appreciated, while temporal matters are exalted above things of eternal interest. [Cf: Pamphlet 152 p. 6 para. 2] p. 839, Para. 1, [1897MS].

5. A prayer-meeting will always tell the true interest of the church-members in spiritual and eternal things. The prayer-meeting is as the pulse to the body; it denotes the true spiritual condition of the church. A lifeless, backslidden church has no relish for the prayer-meetings. Young men and women of no depth of religious experience; who are vain and proud and frivolous, can feel no satisfaction in engaging in religious exercises. They prefer to pass the time in flirtations or reading novels, or in other ways of pleasing and gratifying the feelings of the natural heart. [Cf: Pamphlet 152 p. 7 para. 1] p. 839, Para. 2, [1897MS].

All Should Be Workers. 6. Not one of the workers in the office is excused from being a worker in the church of God. Those who are capable of engaging in labor in the office are capable of being workers in the church. There is missionary work to be done everywhere. Every one in the office who professes the name of Christ should be put into regular, systematic labor of some kind in the church. Every man and woman is required of God to do something for the advancement of his cause. Every institution like the publishing house on the Pacific Coast should have rules and discipline, requiring those who work in the office to be earnest workers in the church. If there is a neglect in attending evening meetings or the meetings on the Sabbath, it should be inquired into, and if valid reasons are not given, they should be urged or admonished to attend these meetings, so essential to their spiritual strength. Without this spiritual strength the influence of these laborers will not be good, and the religious tone in the office will not be correct. Those who profess to be engaged in the sacred work of God should not excuse the neglect of the service of God because of their own work. Such work can be laid aside much better than the service of God, for his strength and grace are every day essential for the performance of daily duties, and the opportunities and privileges for spiritual strength can not be slighted or neglected without backsliding from God. Backsliders are not wanted to engage in the sacred work of God. [Cf: Pamphlet 152 p. 7 para. 2] p. 839, Para. 3,

[1897MS].

7. In order to retain spiritual life the laborers should improve every means of grace to gather strength, not as spectators, but as workers in the church, doing the duties which must be done in the various departments. There must be respect shown for, and interest in, the worship of God, and faithful attendance upon it, by all those connected with the office who have a name as children of God. As the body needs temporal food, so does the soul need spiritual food, and there should be individual effort put forth by all to place themselves in connection with all the means of grace that have been provided. Every ray of light they can gather to their souls should be cherished, for moral darkness surrounds us everywhere, and is clouding the pathway of all, and leaving its impress of darkness upon the mind, and its baleful influence upon the character. [Cf: Pamphlet 152 p. 8 para. 1] p. 839, Para. 4, [1897MS].

The Holy Spirit Necessary. 8. Peculiar qualities and powers are developed either for good or evil. In order to have them exercised for good, these powers must be under the controlling influence of the Spirit of God; then their influence will be sensibly felt for good, whatever their possessors may do, or wherever they may be. Each is giving by words and deportment a daily lesson to others, either for their benefit or injury while life shall last. The Lord's service is not regarded by many as sacred and essential, if we judge by their neglect of these sacred privileges. Our own work must be done, but it must not be placed above eternal interests. A faithful discharge of duties in temporal things is necessary, but it should never take the place of religious devotion, and crowd out the time that should be given to it, lest the spiritual strength languish. [Cf: Pamphlet 152 p. 9 para. 1] p. 840, Para. 1, [1897MS].

How Hearts Become Hardened. 9. There has been a sad departure from right principles. The Word of God declares that God hardened the heart of Pharaoh. This was done when, giving Pharaoh warnings and revealing God's miraculous power before him, he braced himself up to resist the light, and refused to acknowledge the Monarch of heaven and yield to his requirements. Every time that Pharaoh resisted the Spirit of God his heart grew harder and more difficult to impress, until the restraining influence of the Spirit of God was removed. Pharaoh sowed continually the seeds of obstinacy, and he reaped obstinacy, and he kept up his determined spirit of obstinacy till he perished in the Red Sea. [Cf: Pamphlet 152 p. 9 para. 2] p. 840, Para. 2, [1897MS].

10. God did not compel Pharaoh to be lost. Every man who is lost destroys himself. When a man turns from the light given of God, and refuses to walk in it, that light becomes darkness to him. When the light comes before him again, it is so dim that he scarcely recognizes it. When the words of reproof come from God to the wrong-doer, there is a stirring of heart, an arousing of conscience. The hearts of the hearers are convicted and Satan trembles for his power. Individuals go from the house of God determined to resist pride, mortify lust, and overcome avarice. But they do not humble their souls before God and repent, and make right the wrongs of the past. They do not make a decided change and plead with God for help, relying on his strength, and the impression soon wears away. They feel for a time the sense of their condition, but realize not the heinous character of sin. They

become indifferent and the old defects of character appear, whether it is pride and vanity, worldliness and selfishness, or petty dishonesty, overreaching in trade, sensuality, or lust for gain. They go forward as eagerly as though they had lost time during the little arousing of conscience. They may, after this relapse, listen to the denunciations against sin and the works of ungodliness, the Spirit of God may rest upon the speaker with unusual fervor, and the power of God be in every word, but they are not much moved; they have been hardened by the stifling of their convictions. [Cf: Pamphlet 152 p. 10 para. 1] p. 840, Para. 3, [1897MS].

All in Subjection to Christ. 11. Business interests, social endearments, ease, honor, reputation, must be held in subjection to the claims of Christ. We often think we make great sacrifices for the truth, but we do not in reality. The great apostle to the Gentiles, we think, from our standpoint, made sacrifices when he turned from wealth, social distinction, and high honorary titles, to link his name and destiny with that of a peculiar people, everywhere spoken against, but he says he counted all things but loss that he might win Christ. Was he a loser by the exchange? He says he was abundant in labors, in deaths oft, five times he received forty stripes save one, he was stoned, was a night and a day in the deep, in perils by land and by sea, in the city and in the wilderness, from robbers and from his own countrymen; that he performed his mission in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and yet, sounding along the line, comes down to us from the old hero of faith the words, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." [Cf: Pamphlet 152 p. 10 para. 2] p. 840, Para. 4, [1897MS].

12. When the crown of martyrdom was about to press his brow, he was confined in a dungeon, deprived of comfortable food and clothing, and separated from his many friends; but one, or sometimes two, were with him to receive the words that God spoke to him to be handed down to us. But when his first answer was given to the tyrant Nero, he says, "No man stood with me, but all men forsook me." A solitary prisoner, on trial for his life, persecuted and abandoned. But did Paul think he was making a great sacrifice in his religious life? There come to us these words from him: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." He affirms that he received the highest consolations: "I am filled with comfort, I am exceeding joyful in all our tribulation." This hero of faith left his testimony, enduring as eternity, upon the work for his time. He moulded the character of the age in which he lived by his religious experience and his powerful intellect. [Cf: Pamphlet 152 p. 11 para. 1] p. 841, Para. 1, [1897MS].

13. The life of Paul was a success. The influence and work of Paul, the grand reformer, can never perish; they are immortalized. His Christian character shines forth with the brightness of the firmament. The whole Christian life of Paul was a preparation for the future, immortal life. In the dark dungeon, a prisoner for God, he looked over his life with satisfaction, and, knowing that he had not been playing a losing game, he exclaims, "I have fought a good fight, I have finished

my course, I have kept the faith." Then fixing his eye upon the things that are unseen, the immortal future, which had been the inspiring motive of his Christian life, in confident assurance he exclaims: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." [Cf: Pamphlet 152 p. 12 para. 1] p. 841, Para. 2, [1897MS].

14. In confident expectation of the crown of life, the battle-shout of this great warrior comes down along the lines to us, seeming to rob even death of its triumph. Those who will dare to be true to principle and live for God and the future immortal life, who will not submit to the forms, customs, and ideas of this corrupt age, will not be understood by the world, any more than Christ was known and understood. But they are understood in heaven; their names are recorded in the Lamb's book of life. Ellen G. White. Battle Creek, Mich., Nov. 7, 1879 . [Cf: Pamphlet 152 p. 12 para. 2] p. 841, Para. 3, [1897MS].

No. B. Associations and Discipline.-- 1. Dear Young Friends at Work in the Signs Office: I have been thinking much in regard to you and your religious life since I left the office. I was shown that the office of publication at Oakland should have the most strict discipline. In this age the young are so weak in moral power that they have but little strength to withstand temptation. [Cf: Pamphlet 152 p. 13 para. 1] p. 841, Para. 4, [1897MS].

Improper and Premature Courtships. 2. The reason is, they are not truly changed in heart and therefore are unchanged in character. Young men and young women associating together, having weak principles, and but little faith and devotion, become easily infatuated with each other and fancy they are in love. Their constant attention to one another soon has its influence, and spiritual things are not appreciated. As in the days before the flood, there is an influence to continually draw the mind from God, and to fasten the affections upon the human instead of the divine. The girls in the office, some of them, are entirely unprepared to serve God; their thoughts are vain and unconsecrated; they are superficial; they have not the fruits of a Christian life. They must have a deep and thorough conversion, or they will never see the kingdom of God. Now, these young persons associating together in the office, forming attachments with view to marriage, and giving themselves up to these attachments, are unfitting themselves for the work. They can not do their work with singleness of purpose, fidelity, and integrity. They are unfitted by this infatuation, and a demoralizing influence is felt all through the office. Young gentlemen and ladies leave their home and home influence and come to labor in the office; and it is a wrong done to their parents to form attachments and contract marriages without their counsel and advice in the matter. Such things grieve the Spirit of God. It is due their parents that they consult them in so important a step, and that they be aided by the experience and mature judgment of their parents. The young men or young women do not look beneath the surface; they see each other under the most favorable circumstances, and do not detect those traits of character which the mother, in her earnest interest for her son or daughter, sees, and knows will make or mar the happiness of those she loves. [Cf: Pamphlet 152 p. 13 para. 2] p. 841, Para. 5, [1897MS].

3. When these youth come to the office, the parents feel that they are

safe under the guardianship of those in whom they have the highest confidence. Then how cruel to have this confidence abused! These young persons pair off, associate together, the young men escort the favored one to and from meeting, walk and ride together, with no parent's eye to see or voice to warn; and these attentions ripen into stronger attachments, and marriages are contracted without the knowledge of the parents, and the fifth commandment is broken. [Cf: Pamphlet 152 p. 14 para. 1] p. 842, Para. 1, [1897MS].

Duty of Manager of the Office. 4. These things should not be allowed in the Signs Office. If they can not be broken up, dismiss the parties, write to their parents, and return them to their care and guardianship, making a plain statement of the case. I saw that foolish marriages would be entered into. Young girls are forward, not modest and retiring as they once were. They engage the attention of the young men, do the courting by seeking their attention, hanging around, and talking with them. And it is a fact that the associations of the young men and women can not be encouraged without marriage being thought of and soon contracted. I write this to warn the young men and women not to be betrayed into foolish attachments which will prove their ruin in the end. Young men of promise in the office will be beguiled and infatuated with thoughts of marriage that should not enter their minds for years. Just as soon as the step is taken, farewell to their usefulness; they are fettered, and as far as rising higher and filling positions of trust, are useless. [Cf: Pamphlet 152 p. 15 para. 1] p. 842, Para. 2, [1897MS].

5. God will accept the services of the young men and young women, if they will consecrate themselves to him without reserve. But when they begin to form these incautious, immature attachments, devotion, consecration, and religion are made of but little account. It is death to religious fervor, death to growth in grace. It is a time when the most solemn and serious thoughts should occupy the mind, and the most thorough consecration should be cherished. We are forming characters; brick is laid upon brick, one upon another, and the structure is going up, a beautiful temple to God. These young men may rise to almost any height in intellectual advancement and spiritual power. I warn these young men not to marry, and the young ladies not to be given in marriage, until they have gained knowledge, experience, and success in their efforts to reach the high standard for which they have thought to aim. [Cf: Pamphlet 152 p. 15 para. 2] p. 842, Para. 3, [1897MS].

Necessity of Rules and Discipline. 6. But I will write more upon this point in the future. Now, those who occupy responsible positions should have the most strict rules, rules that will guard young men and young women from foolish attachments, which will spoil them for their work, spoil all their future prospects in this life. When this state of things commences, young men waiting upon the girls, pairing off, making everything of one and neglecting all others, the first step is to counsel them, then write to their parents to call them from the office to the home roof. This must be done. This spirit of courtship and marriage with those in the office ought not to have been permitted, for the influence on others is not wholesome, but demoralizing. I was shown that God is in no way honored or glorified in these marriages, and rules must be made to remove this influence from the office. Our youth must take a more elevated standard in the office if they would perfect Christian character. They should be present at the hour of prayer, at

the prayer-meeting, ready and zealous to do service for God. They want to understand the high claims of God upon them. Great learning is not required, genius or eloquence, but a pure, humble heart, longing for righteousness. If these young men and young women were one-tenth as interested in refining the life and in elevating and ennobling the character, that they may do better and holier service for God, as in pleasing and gratifying self, a great and good work would be done by their noble efforts. These youth must habituate themselves to think of something more noble and elevating than themselves. They do not pray, do not watch unto prayer; they are unacquainted with Jesus. They have much to learn and but little time to learn it in; no time to spend in frivolity and gratification of self. It they will see the need of thorough conversion, if they will pray, and watch unto prayer, God will make them wholly his, and they may do much for his cause. But God is dishonored by the thoughts and behavior of many of the young in the office. Those who come to the office with good purposes are spoiled by the unconsecrated influence of some employed there. This must not longer exist. Plain talk and plain action must be taken in these cases. E. G. White. Portland, Or., Steamer S. G. Reed, May 10, 1880 . [Cf: Pamphlet 152 p. 16 para. 1] p. 842, Para. 4, [1897MS].

No. C. to the Directors.-- What Will Bring Prosperity. 1. I have been instructed by the Lord in regard to some things connected with the office of publication in Oakland, Cal. I saw that financial embarrassment was causing distress of mind, and having a tendency to weaken the courage of those who bear heavy responsibilities. Many prayers are offered that God will work in giving prosperity to the office. I was shown that the Lord will work when the workers will cooperate with him. When the souls of the workers are knit with Christ, the power of God will be manifest among them. There has been a decided lack of faith. [Cf: Pamphlet 152 p. 17 para. 1] p. 843, Para. 1, [1897MS].

2. The large number of hands in the office make it necessary to take in a large amount of work in order to keep them employed. Thus in printing for other parties an objectionable class of publications is introduced into the office. My guide inquired of one who was occupying a responsible position, "How much do you receive in payment for this work?" The figures were placed before him. He said: "This is too small a sum. If you do business in this way, you meet with loss. But even should you receive a much larger sum, this class of literature would be published at great cost to the office; for the influence upon the workers is demoralizing. All the messages that God shall send them presenting the sacredness of the work are neutralized by your action in consenting to print such a class of matter." [Cf: Pamphlet 152 p. 18 para. 1] p. 843, Para. 2, [1897MS].

Pernicious Books. 3. The world is deluged with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a Satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practises, portrayed in more strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the

Satanic practises of human beings are giving publicity to evil works. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. We have no permission from the Lord to engage either in the printing or the sale of such publications; for they are the means of destroying many souls. I know of what I am writing; for this matter has been opened before me. Let not those who believe the truth engage in work of this kind, thinking to make money. The Lord will put a blight upon the means thus obtained; he will scatter more than is accumulated. [Cf: Pamphlet 152 p. 18 para. 2] p. 843, Para. 3, [1897MS].

4. There is another class of books--love stories, frivolous tales--that are a curse to every one who reads them, and this although the author may attach a good moral. Often religious sentiments are woven all through these books; but in most cases, Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree by what it feeds upon. The readers of frivolous and exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems which relate to the mission and work of Christ, the plan of salvation. These subjects will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame. [Cf: Pamphlet 152 p. 19 para. 1] p. 843, Para. 4, [1897MS].

5. The youth must take heed what they read, as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing its fearful work upon human minds and corrupting human hearts. Satan is constantly seeking to lead both the youth and those of mature age to be charmed with foolish stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe, and think no one need feel anxious about them. Resolutely discard all this trashy reading, which will not increase your spirituality, but will introduce into your mind sentiments that captivate the imagination, so that you think less of Jesus, and dwell less upon his precious lessons. If you are a learner in his school, you will become like him, and will overcome the manifold temptations as he overcame. What a joy has Jesus in placing the crown upon the heads of those whom his lips can pronounce "good and faithful servants"! They have resisted the blandishments of vice; they are victors. [Cf: Pamphlet 152 p. 19 para. 2] p. 844, Para. 1, [1897MS].

6. I charge you who are responsible men in the publishing office, work diligently to bring in a different order of things. Cease to publish literature which is a temptation to the workers, many of whom are weak, and easily led into forbidden paths. Never should such books be put in their way. The office should be regarded as a school for the education of the workers. There is need of personal effort for their uplifting in all that constitutes a noble character. The minds of many of the youth are already sown with the seeds of evil, that are ready to spring into life and produce an abundant harvest. Strive to implant pure principles in the soul. Encourage the youth to store the mind with valuable knowledge. Let that which is good occupy the soul and control its

powers, leaving no place for low, debasing indulgences. Let the standard of piety and devotion be elevated. [Cf: Pamphlet 152 p. 20 para. 1] p. 844, Para. 2, [1897MS].

The Superintendent. 7. The superintendent of the publishing house is a watchman, to guard its interests. In order that he may do this, he must not have various other responsibilities placed upon him. Brethren, you should lighten the burdens that Brother Jones is carrying outside the office. He is only a mortal man, and if he does his duty fully in the office, he had all that one man can possibly attend to. Without faithful supervision from him, some things will not receive the attention they should have, and will go sadly wrong. Be careful how you place work upon him relative to the burdens of the church. He should have one to stand by his side who is reliable, devoted, God-fearing, that nothing connected with the office may be neglected. But men have been placed in charge of the work at the office who act more as overseers than as interested, unselfish workers. If there were fewer overseers, and more faithful doers of the work, there would be a marked improvement in the managing force in the office. If Brother Jones has for his co-workers mere overseers, who shun work, choosing to tell others what to do, he might better stand alone. [Cf: Pamphlet 152 p. 21 para. 1] p. 844, Para. 3, [1897MS].

Power of a Faithful Example. 8. By a godly example, those who occupy responsible positions can maintain the elevated character of the office. Not to do this is to incur guilt, to be unfaithful stewards, blameworthy before the heavenly intelligences, who are waiting to cooperate with the human agencies in order to save souls. Christians are to shine as lights amid the moral darkness of the world. They are to be representatives of Christ, patterns for all who come within the sphere of their influence. They are exhorted to fidelity, and to the highest attainments of piety. The Word of God is plain upon this point. "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life." In our own lives we should present to the world an illustration of the holy character of the truth which we profess to believe. This has not been done by many who are connected with the office. An indolent man occupying a position of trust in our institutions will make upon many minds an impression unfavorable to the truth. "By their fruits ye shall know them." The lights of the world are so to shine that men, by seeing their good works, may be led to glorify our Father who is in heaven. How terrible it is for any who bear his name, to give to the world, through a defective character, a distorted image of Christ! They are constantly stumbling-blocks. [Cf: Pamphlet 152 p. 21 para. 2] p. 844, Para. 4, [1897MS].

9. The way of every one is dark or light, and it is easy to settle the question. Who are letting their light shine by good works? Our profession of faith proclaims the theory of the truth, but it is our practical piety that holds forth the Word of life. The Word of God presents a system of practical truths that are to have a decided bearing upon life and character. If men are not transformed, ennobled, sanctified, if they do not make it manifest that they love purity and holiness, they are not representing Christ. [Cf: Pamphlet 152 p. 22 para. 1] p. 845, Para. 1, [1897MS].

10. There are those engaged in the work in the office who have no living connection with Christ. Arguments, exhortations, reproofs, correction in righteousness, every consideration urging them to reach a higher standard, is treated with cool indifference or with silent contempt and persistent resistance. They know nothing of heart consecration. They are satisfied; their minds have become so debased by their own course that they have no disposition to change. They have no love for any one but themselves. Shall this state of things continue? [Cf: Pamphlet 152 p. 23 para. 1] p. 845, Para. 2, [1897MS].

Economy and Indebtedness. 11. In order to relieve the office from financial embarrassment, there must be in some respects a different course pursued. In the effort to secure outside patronage, prices have been set so low that the work brings no profit to the office. Those who flatter themselves that there is a gain, have failed to keep a strict account of every outgo. This has been the way things have been going for too many years. If work is brought in, let it be understood that there is to be cutting down prices for the sake of securing the job. Maintain the dignity of the office. Take only such work as will give a margin of profit. If necessary, dismiss some of the workers that you can better spare, and save the wages you pay them. The office needs weeding. There are more overseers than it can afford to sustain. [Cf: Pamphlet 152 p. 23 para. 2] p. 845, Para. 3, [1897MS].

12. It would have been far better if the enlargement of the publishing house had been delayed, and the work had been conducted on a more limited scale, until the providence of God, which discerns the work in all its bearings, should open the way to make these improvements without contracting heavy debts, and paying interest. These things must be considered. The warnings that the Lord sends must be heeded. [Cf: Pamphlet 152 p. 23 para. 3] p. 845, Para. 4, [1897MS].

13. It is true that the publishing house has furnished means to support branches of the work in distant fields, and has aided in carrying other enterprises. This is well. None too much has been done. The Lord sees it all. But from the light he has given me, every effort should be made to stand free from debt. This heavy indebtedness is eating into the vitals of the publishing house. Results of Unselfishness and Sacrifice. [Cf: Pamphlet 152 p. 24 para. 1] p. 845, Para. 5, [1897MS].

14. Now, if all will go to work unselfishly, with an eye single to the glory of God, humbling their hearts and repenting of their sins, God will work in their behalf. Souls will be converted, and the piety and devotion of the workers will be felt by unbelievers. The only security against failure is to be found in entire surrender to God, daily seeking his counsel in all things, keeping the light burning, and daily reflecting its bright rays to others. [Cf: Pamphlet 152 p. 24 para. 2] p. 845, Para. 6, [1897MS].

15. Let a work of reformation, deep and thorough, take place in the office. Let there be seen a spirit of self-sacrifice. Expend your means carefully. Cultivate economy. Do not act toward Christ as though you believed the wicked accusations of the unfaithful servant: "I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." As you look to the cross of Calvary, inquire, "How can I work for the Master?" Do not calculate how

little you can do to reach the very lowest standard, but arouse to grasp the fulness that there is in Christ, that you may do much for him. [Cf: Pamphlet 152 p. 24 para. 3] p. 846, Para. 1, [1897MS].

16. Workers who are not diligent and faithful do incalculable harm; they are setting an example for others. There are those in the office who are rendering whole-hearted, cheerful service; but will the leaven not affect them? Shall the office be left without some sincere examples of Christian fidelity? When men claiming to be representatives of Christ reveal that they are unconverted, their characters degraded, gross, selfish, impure, they should be separated from the office, for their moral powers are so perverted and weakened that they can not be trusted. I know not what I can say to arouse them. Will these sentinels that are sleeping at their post arouse from their death-like slumber, and come under the vitalizing influence of the Spirit of God? Will they continue to betray sacred trusts, or will they become missionaries for the Master? [Cf: Pamphlet 152 p. 25 para. 1] p. 846, Para. 2, [1897MS].

Words to the Faithful. 17. There are those connected with the office whose hearts are bound up with the work. They see many things that are not as they should be, but know not what course to pursue to correct the evils. They are pained to see many who profess the truth go astray. To all these the Lord sends reproofs and warnings; the straight and narrow way that leads to life, and the glorious reward, are pointed out, and the perfect standard of Christian character is held up before them. Although some are so estranged from God that they do not recognize his voice, though a strange infatuation leads them in their perversity of heart to strive against the manifestations of the Spirit of God, let not those who are striving earnestly to do the work and will of God become discouraged. Let each work earnestly, prayerfully, holding his torch in his hand, shedding light upon willing and unwilling eyes. Having their orders from heaven, they are to be true and faithful, in all things representing the compassion of Christ. [Cf: Pamphlet 152 p. 25 para. 2] p. 846, Para. 3, [1897MS].

18. The consistent religious life, the holy conversation, the unswerving integrity in all business deal, the active, benevolent spirit, the godly example, are the medium through which light is conveyed to the world, and conviction takes hold upon the hearts and consciences of unbelievers. The Lord will work through his human agents if they will cooperate with him. [Cf: Pamphlet 152 p. 26 para. 1] p. 846, Para. 4, [1897MS].

I must close this matter here if it goes on the next steamer. May the Lord bless you all with wisdom and grace and his peace, is my prayer. (Signed) Ellen G. White. North Fitzroy, Victoria, December, 1891. [Cf: Pamphlet 152 p. 26 para. 2] p. 846, Para. 5, [1897MS].

No. D. to the Workers.-- 1. I have a message for you who are engaged in the work at the office, especially for those who are engaged in handling sacred things. [Cf: Pamphlet 152 p. 26 para. 3] p. 847, Para. 1, [1897MS].

2. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have

the light, believe in the light, that ye may be the children of light." [Cf: Pamphlet 152 p. 26 para. 4] p. 847, Para. 2, [1897MS].

Turning from the Light. 3. Those who turn away from the precious light that God has permitted to shine upon them in messages of warning, of caution and reproof, would not believe if greater light were shed upon their pathway. They would not be inspired with faith, when they have failed to believe in and act upon the light which has already been given them. "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? . . . He hath blinded their eyes, and hardened their heart." How does the Lord harden the hearts of men?--In the same way in which the heart of Pharaoh was hardened. God sent this king a message of mercy and warning; but he refused to acknowledge the God of heaven, and would not render obedience to his commands. He asked, "Who is the Lord, that I should obey his voice?" The Lord gave him evidence of his power by working signs and miracles before him. The great I am acquainted Pharaoh with his mighty works, showing him that he was the ruler of heaven and earth; but the king chose to defy the God of heaven. He would not consent to break his proud, stubborn heart, even before the King of kings, that he might receive the light; for he was determined to have his own way, and work out his rebellion. He chose to do his own will, and set aside the command of God; and the very evidence given him that Jehovah was above all the gods of the nations, above all the wise men and magicians, only served to blind his mind and harden his heart. Had Pharaoh accepted of the evidence of God's power given in the first plague, he would have been spared all the judgments that followed; but his determined stubbornness called for still great manifestations of the power of God, and plague followed plague, until at last he was called to look upon the dead face of his own first-born, and of those of his kindred, while the children of Israel, whom he had regarded as slaves, were unharmed by the plagues, untouched by the destroying angel. God made it evident upon whom rested his favor, and who were his people. Although they had erred, and had become tainted with idolatry, and had almost forgotten him, still he remembered his people, and his covenant with their fathers. [Cf: Pamphlet 152 p. 26 para. 5] p. 847, Para. 3, [1897MS].

Result of Rejecting Light.-- 4. The more Pharaoh resisted and rejected the light, the greater was his stubbornness; for as he sowed unbelief and stubbornness, he reaped again that which he sowed. The Lord has given great light to those in the office of publication at Oakland; and some who for a time walked in the light, afterward failed to do so, by not continually keeping the heart surrendered to God; and the result was that darkness came upon them. They lost their sense of sin, and did those things which the Lord had plainly shown them they ought not to do. God forces no man's will. All are left free to choose whom they will serve. They may listen to the suggestions of Satan, and come to look upon matters as he does, reasoning after the same manner, and the result will be that they will follow the same course of stubborn resistance to the light that Satan pursued in the courts of heaven. Those who reject the light which God sends them, will walk in sparks of their own kindling, and will lie down in sorrow at last. [Cf: Pamphlet 152 p. 28 para. 1] p. 847, Para. 4, [1897MS].

Serious Danger.-- 5. Among the workers in the office there are those whose hearts are not pure, whose hands are defiled with iniquity, and whose ways are perverted, so that they in no way represent Christ.

Satan is beside them to influence them in a course of evil; and as they yield to him, they influence others to take the same course. They do not realize the sacredness of the things of God, but in spirit they conform to the world and fail to live the divine life, which is opposed to the world and its customs. They have a knowledge of the truth, but fail to bring it into the inner sanctuary of the soul, that they may be sanctified through the truth. [Cf: Pamphlet 152 p. 28 para. 2] p. 848, Para. 1, [1897MS].

6. I have been aroused by the Spirit of the Lord to sound an alarm, that these world-bound souls may be awakened to the peril in which they are placed through their course of backsliding. For Christ's sake, let all those who profess to be Christians, depart from all iniquity, all dishonesty. For Christ's sake, for your own soul's sake, I urge you to reform. Let there be a solemn consideration of your privileges and responsibilities. Let there not be found among you a selfish, earthly ambition for place and position or money-getting. This spirit prevails to a large extent, and the religion of Christ is brought down to a low, common level. There is great need that the converting power of God may be felt throughout the office, that all may realize that the words of Christ are to be fulfilled in life and character. Every day Jesus is in that office taking note of every worker in every department and line of work. The voice of God speaks to all who are there employed, warning and reproving them in his Word, and through the testimonies of his Spirit. But these warnings are first neglected, then despised, then stubbornly resisted and assailed. [Cf: Pamphlet 152 p. 29 para. 1] p. 848, Para. 2, [1897MS].

Separation from the World.-- 7. While probation is graciously granted to you, come out from the world, separate yourselves from its customs, its maxims, and its influences, and put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof. At whatever cost or humiliation to yourselves, you must do this if you would inherit eternal life. "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess to know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." [Cf: Pamphlet 152 p. 29 para. 2] p. 848, Para. 3, [1897MS].

8. Let every soul carefully consider his condition, and inquire, What is my state before God? Let him examine closely what kind of material he is bringing into his character-building. Is it that which can be compared to solid timbers, or that which can only be likened to that which is rotten and worm-eaten? We are charged in the word of God to "keep thy heart with all diligence; for out of it are the issues of life." The unconverted heart is the habitation of the evil one, and it is filled with unholy thoughts, with evil surmisings, envy, jealousy, falsehood, and uncontrolled passions, with strife and confusion and every evil work. Let each one search diligently, and inquire, Is my heart free from all these? Let each one closely examine himself to see whether he is in the faith, whether the truth which he professes to believe has been kept in the outer court, or brought into the inner sanctuary of the soul, that he may be sanctified thereby. The whole heart must be entered and purified by the searching Spirit of God.

Jesus will not abide in the soul where pride exists; and if we desire his presence, the soul temple must be cleansed of all evil occupants. If the door of the heart is open to Jesus, he will come in, and his presence will expel every unholy thought, and by faith we may hold sweet communion with God. If Jesus abides in the heart, we shall glorify him in our lives; for the Christian is to let his light shine forth to the world in good works. [Cf: Pamphlet 152 p. 30 para. 1] p. 848, Para. 4, [1897MS].

Losing the First Love.-- 9. Many of you have lost your first love, and you are not preparing yourselves by gaining an experience in true devotion and service to God, to stand in the great day of God. It is essential that you become so rooted and grounded in the faith that you will be able to stand when deception and error as a thick cloud will cover the inhabitants of the earth. While good works will not buy your salvation, yet good works are essential for salvation; for they are an evidence of genuine faith which works by love and purifies the soul. [Cf: Pamphlet 152 p. 31 para. 1] p. 849, Para. 1, [1897MS].

10. Unless your heart is stayed upon God, and you are a coworker with Christ Jesus, you will be filled with self-confidence, pride, self-sufficiency, and you will be given to the indulgence of self and the sin of unbelief, which so easily besets the soul, and thus you will become the captive of the enemy. You are to work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his own good-pleasure. As God works man must cooperate in order that the result designed may be accomplished. But how long have the heavenly intelligences waited in vain for your cooperation, who ought to have been engaged most earnestly in the work of God for this time! [Cf: Pamphlet 152 p. 31 para. 2] p. 849, Para. 2, [1897MS].

11. Many of you do not feel the need of a daily and hourly connection with Christ. You do not feel the need of prayer, that you may draw from Christ that which is essential for the maintenance of spiritual life. You have failed to appreciate the privilege of associating together in the capacity of believers. You are not to come together simply as a matter of form and ceremony, but for the interchange of thought, for the relation of your daily experiences, for the expression of thanksgiving, for the utterance of your sincere desire for divine enlightenment, that you may know God and Jesus Christ, whom he hath sent. Communing together in regard to Christ will strengthen the soul for the conflicts and trials that will come upon you. Never entertain the idea that you can be Christians and still withdraw yourselves within yourselves. Each one is a part of the great web of humanity, and the nature and quality of your experience will be largely determined by the character of the experience of those with whom you associate. Jesus says, "Where two or three are met together in my name, there am I in the midst." Then do not forsake the assembling of yourselves "together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." [Cf: Pamphlet 152 p. 32 para. 1] p. 849, Para. 3, [1897MS].

Need of a Practical Experience.-- 12. You are greatly in need of a practical experience in the Christian life. You need to train the mind for the work of God. The character of your religious experience is made manifest largely by the character of the books that you choose to read

in your leisure moments. The Bible is the Book of books, and if you love the Scriptures, searching them when you have opportunity, that you may come in possession of the rich treasures of the Word of God, and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to himself. But to read the Scriptures in merely a casual way, without seeking to comprehend the lessons of Christ, that you may comply with his requirements, is not enough. There are rich treasures in the Word of God that can be discovered only by sinking the shaft deep into the mine of truth. The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but Christ is ready to sweep away the mists of error and superstition, and reveal to us the brightness of the Father's glory, so that we shall say as did the disciples, "Did not our hearts burn within us, while he talked with us by the way?" The psalmist prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law," and the Lord regarded his sincere prayer, for the Sacred Record records his satisfaction in the truth revealed to him. He says: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." How rare is this experience! [Cf: Pamphlet 152 p. 32 para. 2] p. 849, Para. 4, [1897MS].

13. The carnal mind rejects the truth; but the soul that is converted undergoes a marvelous change. The Book that was unattractive, because it reveals truths which testify against the sinner, to the converted heart becomes the food of the soul, consolation and joy of the life. The eyes anointed with spiritual discernment behold new beauties in the Word of God, and see that the inspired words of the Scriptures are especially adapted to the needs of the soul. The Sun of Righteousness shines upon the Word, and there is the flashing of divinity through humanity. The Spirit of God speaks to the soul, and the heart of the true believer becomes like a watered garden. To those who love Christ, the Bible is as the garden of God, whose promises are as grateful to the heart as the fragrance of flowers to the senses. Then take up your Bibles, and, with fresh interest, begin to study the sacred records of the Old and New Testaments. Work the field of precious truth, until you have a deeper comprehension of the mercy and love of God, who gave his only-begotten Son to the world, that through him we might have life. [Cf: Pamphlet 152 p. 33 para. 1] p. 850, Para. 1, [1897MS].

Danger from Worldly Books. 14. I have a word from the Lord for you who are handling sacred things, and yet who do not appreciate the value of eternal things, and have not spiritual discernment to understand the work that you are doing. The Spirit of God is grieved because works of a worldly character, which are calculated to charm the senses, to fill the mind with that which can be compared only to wood, hay, and stubble, are multiplied in the office of publication. These books are read with eagerness, and they contain no spiritual nutriment, whereby the soul can acquire moral strength, give no true idea of Christian life, or instruction in regard to the common duties of life. The atmosphere they breathe is one that is detrimental to solid Christian experience. Were Christ upon the earth to-day, he would cleanse the office of many things that are not in accordance with our high profession, as he cleansed the temple of its unholy traffic. "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Let every soul begin to cleanse his own soul

temple, and thus cooperate with Christ in the work of purifying the office. [Cf: Pamphlet 152 p. 34 para. 1] p. 850, Para. 2, [1897MS].

15. Let not books be placed before the workers which, if they do not mislead and corrupt the mind, will still give to the mind a disrelish for the study of the Word of God, which brings to view matters of eternal interest. Let the truth of God be the subject for contemplation and meditation. The Bible is God's letter to man, in which is instruction as to how to become rich in heavenly graces, to secure for the believer the life that shall measure with the life of God. Read the Bible and regard it as the voice of God speaking directly to your soul. Then will you find inspiration, and that wisdom which is divine. There is no time for engaging in trifling, for amusement, for the gratification of selfish propensities. It is time that you were occupied with serious thoughts. And you can not dwell upon the self-denying, self-sacrificing life of the world's Redeemer, and at the same time be joking and jesting, and whiling away your time by indulging in foolishness. And yet those who have professed to be followers of Christ have been guilty of these very things. Sins of no light character have been committed by those who have been in the truth for years, who have had great light, great privileges and responsibilities. "But turn ye, turn ye, why will ye die?" Make a complete surrender of yourselves to Him who has given Himself for you, that you should not perish but have everlasting life. [Cf: Pamphlet 152 p. 35 para. 1] p. 850, Para. 3, [1897MS].

16. For Christ's sake cease to prostitute your powers to the service of self. Put your undivided interest into the work that has been committed to your hands. Jesus is looking upon you to see what spirit you manifest in the little things of your earthly life. You are now determining what shall be your destiny hereafter, and heaven is worth everything to you. If you accept the grace of Christ, and the gift of his righteousness, you may show by a consistent life that Jesus is all in all to you. His service is reasonable, for he has redeemed you, and every power of your being belongs to him. You need not make a failure of your Christian life, for Christ has made abundant provision that your faculties may be rightly directed, that your character may be pure and elevated and noble. [Cf: Pamphlet 152 p. 36 para. 1] p. 851, Para. 1, [1897MS].

Reaching a High Standard. 17. In becoming a follower of Christ, you need not think it necessary to give up all aspirations to reach a high standard. But if your ambitions have been selfish, and you have sought for the supremacy, and aimed at the glorification of yourself, all this will be changed, and your desire will be to become a diligent, earnest, faithful soldier of the Lord Jesus Christ. The elements of character which lead you to seek for distinction in a worldly life, Jesus will refine and purify and make steadfast, that you may with unselfish purpose seek to become a true coworker with the Majesty of heaven. A holy ambition will take possession of your heart, worthy of the object for which your ability was given. You will have respect to the recompense of the reward that has been purchased for you by the self-denial, the self-sacrifice of the Lord Jesus. He will reward every man according to his works; although the reward is given not because of man's merit, yet it will be bestowed in proportion to the work that has been done; for their works testify to the character which has been developed. Your ambition is to be directed toward the advancement of

your Redeemer's glory, of which he gives you a foretaste. He points you to the crown of immortal life, and bids you to so run that you may obtain. He bids you to fight the good fight of faith, to lay hold on eternal life, to wrestle that you may receive power for the highest attainments in the spiritual life. [Cf: Pamphlet 152 p. 36 para. 2] p. 851, Para. 2, [1897MS].

Contemplation of the Word. 18. But in order to reach the highest attainments in the divine life, the mind must be occupied with contemplation of the Word of God, that you may know what is the will of God, and become a doer of the words of Christ. This is represented by Christ as eating his flesh and drinking his blood. He says: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." And when the disciples did not discern the spiritual character of his words, Jesus said unto them, "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 eating of Christ is represented by the engrafting of the branches on the vine. Jesus said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . 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: Pamphlet 152 p. 37 para. 1] p. 851, Para. 3, [1897MS].

Necessity of Abiding in Christ. 19. If you had been abiding in Christ, your fruit would have been unto purity and holiness. You would not be self-sufficient, heady, and high-minded, but would have been meek and lowly of heart. You would not be filled with envy, jealousy, evil surmising, strife for supremacy and position, esteeming yourselves more highly than the Lord esteems you. Look at the character of the fruit you have borne these years in the past, and then carefully consider the words of Christ. He says: Ye shall know them "by their fruits. . . . A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Many of you know that you are not standing in the light of the Sun of Righteousness. Your works are not the works of righteousness, and should you be cut down as an unfruitful tree, you would lose heaven, and the life that measures with the life of God. You are not ready to close up your accounts here. You need to take heed to yourselves, to watch and pray, to educate your thoughts to think of heavenly things, to educate your lips to speak on heavenly themes, to become familiar with the heavenly atmosphere, and be able to teach others that which you have learned of Jesus. Let the mind and soul be drawn to the great center of attraction, ever realizing the truth of Christ's words, "Without me ye can do nothing." Then will you have more humble views of yourself than you have ever had before. [Cf: Pamphlet 152 p. 38 para. 1] p. 852, Para. 1, [1897MS].

20. "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." Compare your words and works with these words of inspiration, and see if you can be pleased with the

comparison. If you had let the Word of Christ dwell in you richly, if you had searched the Bible for truth as men seek for hidden treasure, you would have had a precious experience, and as you contemplated the living oracles, daily you would have discovered new beauty in the inspired utterances, and your thoughts and words would have been purified, even as precious metal is purified and refined from dross in the fire of the furnace. [Cf: Pamphlet 152 p. 39 para. 1] p. 852, Para. 2, [1897MS].

21. "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 fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi [those to whom are intrusted sacred responsibilities], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." [Cf: Pamphlet 152 p. 39 para. 2] p. 852, Para. 3, [1897MS].

Working for Wages. 22. With many of the workers the spirit of self-sacrifice has greatly diminished because they have lost their first love. Many are grasping for higher wages; but if they were laborers together with God, their wants would be more simple; for they spend money needlessly for things which they would not desire if their hearts were sanctified by the truth. Look at the example given to you in the life of Christ. There are those in the office who have withheld their tithes from the treasury, claiming that they could not see the requirement in the Word of God. But why could they not see it?--It was because selfishness was firmly rooted in the heart. They did not deny self, and make their offering to God. For years they have practised robbery toward God; but does not the Lord keep a record of all their doings? Most assuredly, for it is written that every man shall be rewarded according as his works have been, judged according to the deeds done in the body, whether they are good or whether they are evil. The Lord will not pass over the embezzlement of his goods. He is testing men to see who will be fit subjects for his kingdom above; for if they disregard his claims here, they will disregard them in the kingdom of heaven. Suppose that all who profess to be followers of Christ should withhold from the Lord his intrusted goods, and appropriate his talents to their own use and for the advancement of their own glory, how would the work of God move forward in the world? How would those in other nations ever receive the message of truth? The Lord does not rain down money from heaven, but he honors man by intrusting to him his treasures, and he tells him what he must do. Read carefully and prayerfully the instruction the Lord has given to you in Mal. 3:8-12. [Cf: Pamphlet 152 p. 39 para. 3] p. 852, Para. 4, [1897MS].

Faithfulness in Tithes and Offerings.-- 23. The question is asked, "Will a man rob God?" And the answer might be given: "Yes, Lord. Some whom thou hast honored, and given a place in thy work, have been engaged in robbing thee for years. They have indulged themselves, and have centered the good things of life upon themselves, and have refused to act their part in fulfilling the requirements of God." "Yet ye have

robbed me. But ye say, Wherein have we robbed thee?" Now listen, for God is speaking to you out of his Word. "In tithes and offerings." How does God regard the robbery of his treasury? Listen: "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Hear the words of the Most High God, you who have been robbing God: "Bring ye all the tithes into the storehouse, that there may be meat in mine house" --not a meager portion, not one-half, or one-quarter, but "all the tithes, that there may be meat in mine house." The reason is so plain that it commends itself to every one who has been cherishing the hateful plant of selfishness,--"that there may be meat in mine house." The reason that the Lord wants all the tithes in the treasury is that there may not be a scarcity of funds when his providence opens new fields to be occupied by the messengers of truth, that souls as precious in the sight of God as your own may come into the knowledge of the true God and Jesus Christ, whom he hath sent, and in their turn become missionaries to the souls of others. [Cf: Pamphlet 152 p. 41 para. 1] p. 853, Para. 1, [1897MS].

Blessings of Self-denial.-- 24. The standard of truth must be planted in all countries, but the missionary work is not extended as it should be, because those in our offices of publication, and the members of our churches, do not cultivate the precious plant of love, and do not follow in the footsteps of Him who was meek and lowly of heart. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Cf: Pamphlet 152 p. 41 para. 2] p. 853, Para. 2, [1897MS].

25. The follower of Christ has a cross to bear, for the requirement of Christ cuts directly across the inclination of the natural heart, and uproots pride, empties and cleanses the soul of selfishness and self-love, and leads men to deny self daily for Christ's sake. If you will act as Christians, there will be meat in the house of the Lord, whereby the sacred, holy work of God may be extended and advanced in the world; for those who are laborers together with God will bind about their wants, and not spend money for trifles, when souls are perishing for the bread of life. [Cf: Pamphlet 152 p. 42 para. 1] p. 853, Para. 3, [1897MS].

26. Lift up Jesus to the world. Present his life and character before men. Dwell upon his humiliation and self-denial. Meditate upon the incarnation of the Son of God, who, though equal with the Father, for our sakes became poor, that we through his poverty might be made rich. Jesus calls for volunteers for his service, but he states the condition upon which they will be accepted as his followers. He says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This is required of every one who has united himself with Jesus. The Lord Jesus descended lower and lower till he touched the depths of humiliation, in order that his grace might be multiplied unto us, and the streams of salvation might be poured out to those who were perishing, who know not God and Jesus Christ, whom he hath sent. [Cf: Pamphlet 152 p. 42 para. 2] p. 853, Para. 4, [1897MS].

27. The precious Saviour did not limit his gifts; for when he gave himself, he gave all. He died to bring life and immortality to light, to reveal truth, that men might be drawn to him. All this was done to save fallen man, and individually we have the privilege of becoming his agents, to cooperate with the angels in communicating to the world the

knowledge of this great salvation. Man will never be able to comprehend the great work that the heavenly intelligences are waiting to do through the agency of men in behalf of humanity. [Cf: Pamphlet 152 p. 43 para. 1] p. 854, Para. 1, [1897MS].

28. Jesus wants you now to realize your deficiencies while mercy lingers, that you may turn unto him with your whole heart, and be supplied out of his abundant fulness, so that you shall be perfect, wanting in nothing. "And prove me now herewith, saith the Lord of hosts." Mark it, this is not man that is addressing you, but the Lord of hosts. Will you hear him? Will you obey him? "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: Pamphlet 152 p. 43 para. 2] p. 854, Para. 2, [1897MS].

29. The religion of Christ is summed up in the words, "Thou shalt love the Lord thy God with all thy heart; . . . thou shalt love thy neighbor as thyself." But through love of the world, through unsanctified ambition, through self-love, and desire for supremacy, many are being conformed to the world, although the command from the Gospel of Christ is, "Be not conformed to this world [and the preventative is given]; but be ye transformed by the renewing of your mind." You must have a changed mind, a renewed mind. The power of the Holy Spirit must be felt working upon the heart and character, producing a new man in Christ Jesus. You are to prove to God by unselfishly handling his intrusted goods that you can be trusted with his blessings. You are to trade with his talents, to seek first the kingdom of God and his righteousness-- not to seek first your own selfish interests, but to lay up for yourselves treasures in heaven. [Cf: Pamphlet 152 p. 43 para. 3] p. 854, Para. 3, [1897MS].

Love Not The World.-- 30. Every worker should diligently search his own heart. The Lord requires that those who are purchased by the blood of the Son of God should realize that they are God's property, and no longer look upon themselves as their own, and live to serve themselves. Jesus gave his life to save an apostate race, and will those who accept this heavenly gift be selfish, and withhold from the Lord his own? All selfishness, all love of supremacy, originated with Satan. He is the root, and those who partake of his spirit are the branches; but in the day of God both root and branch will be consumed. No one can live a selfish life and enjoy the love of Jesus. Those who are determined to grasp the world's treasures will "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Can we wonder that the sin of covetousness is so decidedly denounced in the Scripture? "For this ye know, that no . . . covetous man, who is an idolater, hath any inheritance in the kingdom of God." Covetousness is idolatry. Shall we as Christians pay no heed to all the warnings of God? Shall we still be in conformity to the world, when it is forbidden in the Word of God? "Be not conformed to this world." "Love not the world, neither the things that are in the world. If any man love the world, the love of

the Father is not in him. 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." [Cf: Pamphlet 152 p. 44 para. 1] p. 854, Para. 4, [1897MS].

Mingling of Sacred and Common.-- 31. There is such a mingling of the sacred and the common in the work at the office that much of the sacredness of the work of God has been lost from the minds of the workers. The subject matter that some are handling is of such a character that their attention is arrested, and their mind engaged, and the cheap, objectionable sentences are fastening upon the memory; and before they know it, they are influenced by the spirit of the writer, and their mind and character are fashioned in some objectionable mould. There are souls who have connected with the office who are weak in faith, weak in the power of self-control; and through the influence of such publications, a train of thought is started that will be difficult to repress and expel from the mind. Before they embraced the truth, they had formed the habit of reading light and trifling literature; and after uniting with the church, they made efforts to overcome this taste for novels and story-books. To introduce to this class, books that are not in harmony with the sacred work of God, is like putting the glass to the lips of the inebriate. With the temptation continually before them, they yield, and become interested in that which they discarded, and lose their relish for solid reading, and for Bible study, which is positively essential to the health of the soul. Through the influence of this kind of reading, moral power is enfeebled, dishonesty and crime do not appear so repulsive, discernment and sanctified perception are lost, and unfaithfulness in little things is increased. When the appetite of the mind is perverted, these poor souls will grasp any kind of reading that has a stimulating influence. [Cf: Pamphlet 152 p. 45 para. 1] p. 855, Para. 1, [1897MS].

32. All these things have been placed before me, and every line of business at the office must be regulated so that the purity of the Christian character shall be preserved. Every temporal, earthly interest must be so subjected to the interests of the higher life that at any sacrifice, Christian integrity shall be untarnished. The question of what shall be published at the office must be viewed in the light of the teachings of the Holy Scriptures. The Lord's voice must be honored and obeyed. "The words that I speak unto you, they are spirit, and they are life." The truth must not be placed in the background as it now is; for subjects of vast importance to the soul receive only a passing notice, while these objectionable things have the foreground. The workers overlook the great truths that would make them wise unto salvation. They do not see that daily they are to receive manna from the heavenly table, that they are to feed upon the Word of life, and so gain spiritual strength. They are now to store up for the present and the future, supplies that will provide for the soul in times of emergency. They are to lay up in store the precious gold and silver and precious gems of the Word of God, jewels that will never perish. [Cf: Pamphlet 152 p. 46 para. 1] p. 855, Para. 2, [1897MS].

God Requires All the Heart. 33. The Lord will accept only the supreme affection of the soul, and this is his righteous requirement, for he has redeemed you with his blood. You are to seek to do the will of God, not your way and your will. I ask you now the question that the Lord is asking you: Who of you are resolved to eat the bread of life, that you

may become stalwart Christians, maintaining spirituality, and able to "show forth the praises of him who hath called you out of darkness into his marvelous light"? Who of you in any capacity in the work of the office, will seek wisdom from God that you may represent the character of Christ in all your walks in life? Remember, your words, your actions, are either a savor of life unto life or of death unto death. Never forget that you are making a favorable or an unfavorable impression upon others in regard to the truth you profess to believe. [Cf: Pamphlet 152 p. 47 para. 1] p. 855, Para. 3, [1897MS].

34. The religion of the Bible must be practised, for the world is watching you and criticising your actions. The office at Oakland needs weeding out. Either those who have long been there and who have not realized the sacredness of the work, should be converted, or they should be discharged. It is the duty of every one in the office who professes to be a Christian to give unmistakable evidence to those who come to the office that he is a Christian in deed and in truth, and that he is working out the principles of the Bible in all his work. All lightness, all jesting and trifling is to be regarded as unchristian. Let every one see that you are governed by divine rule, that you are courteous and kind. If you keep the fear of the Lord ever before your eyes, he will work with your efforts, and crown you with success. Satan is continually at work that he may fill the mind with his suggestions, and cause you to follow his counsel. He advises you not to be overscrupulous in regard to honor and integrity, to look out sharply for your own interests, and demand the highest wages for your services. To some degree this is what has brought embarrassment upon the office. When the work is more attentively done, when there is a spirit of consecration, the Lord will hear your prayers, and will work in your behalf. But there is much unfaithfulness, and you need to call a halt, and begin the work of reformation in earnest. Those who are half-hearted and worldly, who are given to gossiping over the imperfections of others, while giving no attention to their own defects of character, should separate from the office, for they will demoralize others by their mischievous tongues. Ellen G. White. North Fitzroy, Victoria, Dec. 19, 1891 . [Cf: Pamphlet 152 p. 47 para. 2] p. 856, Para. 1, [1897MS].

No. E. Consolidation of the Publishing Work.-- 1. 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 152 p. 48 para. 1] p. 856, Para. 2, [1897MS].

2. 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 152 p. 49 para. 1] p. 856, Para. 3, [1897MS].

3. 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: Pamphlet 152 p. 49 para. 2] p. 856, Para. 4, [1897MS].

4. 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 152 p. 49 para. 3] p. 857, Para. 1, [1897MS].

5. 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 152 p. 50 para. 1] p. 857, Para. 2, [1897MS].

6. 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 152 p. 50 para. 2] p. 857, Para. 3, [1897MS].

7. 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 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: Pamphlet 152 p. 50 para. 3] p. 857, Para. 4, [1897MS].

8. 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 152 p. 51 para. 1] p. 857, Para. 5, [1897MS].

9. 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 can not 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 152 p. 51 para. 2] p. 857, Para. 6, [1897MS].

10. 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. May 31, 1896 . [Cf: Pamphlet 152 p. 51 para. 3] p. 858, Para. 1, [1897MS].

Special Testimony to the Oakland and Battle Creek Churches--Sunnyside, Cooranbong, N. S. W., } March 14, 1897. } Proper Use of the Tithe. Letters have come to me from Oakland and Battle Creek making inquiries as to the disposition made of the tithe. The writers supposed that they were authorized to use the tithe money in meeting the expenses of the church, as these expenses were quite heavy. From that which has been shown me, the tithe is not to be withdrawn from the treasury. Every penny of this money is the Lord's own sacred treasure, to be appropriated for a special use. [Cf: Pamphlet 157 p. 1 para. 1] p. 858, Para. 2, [1897MS].

There was a time when there was very little missionary work done, and the tithe was accumulating. In some instances the tithe was used for similar purposes as is now proposed. When the Lord's people felt aroused to do missionary work in home and foreign missions, and sending missionaries to all parts of the world, those handling sacred interests should have had clear, sanctified discernment to understand how the means should be appropriated. When they see ministers laboring without money to support them, and the treasury is empty, then that treasury is to be strictly guarded. Not one penny is to be removed from it. Ministers have just as much right to their wages as have the workers employed in the Review and Herald Office, and the laborers in the Pacific Publishing House. A great robbery has been practised in the meager wages paid to some of the workers. If they give their time, and thought, and labor to the service of the Master, they should have wages enough to supply their family with food and clothing. [Cf: Pamphlet 157 p. 1 para. 2] p. 858, Para. 3, [1897MS].

Support of the Ministers. The tithe is required of the minister. He does his share according to his ability, and should receive his due. The ministers are often placed where they have to lead out in donations in the places where they labor, and in defraying the expenses of tents, besides providing food for themselves. Many have families at home to support. If they were not traveling from place to place, less expensive clothing could be worn; the extra money paid for tents at camp-meetings and in donations, so frequently leave them no surplus that they feel restrained from acting a part in various enterprises which they would be pleased to participate in. This is expected of them, and in order to do this they pledge. This pledge they are often a long time in praying; it hangs upon them as a debt which they are frequently unable to lift. It is a great self-denial on the part of these men to thus separate from their families. They are forced to take up with all kinds of fare, and to eat all kinds of food, especially in countries where the standard of truth is first lifted. [Cf: Pamphlet 157 p. 2 para. 1] p. 858, Para. 4, [1897MS].

The light which the Lord has given me on this subject is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage. The auditing committee has often been composed of men who were farmers. These could dress in coarse clothing appropriate for the work they were doing. They raised all they needed as a family to subsist upon, and they knew not what the outlay of a minister must necessarily be when he goes into a new field to labor for perishing souls. The outlook is often hard and discouraging; but there are other fields that are not so. Both must receive the truth. The minister must labor and pray. He must visit the different families. Frequently he finds the people so poor that they have little to eat and no room in which to sleep. Often means have to be given to the very needy to supply their hunger and cover their nakedness. Then what injustice to have a company of men as auditing committee who by their decisions or a dash of the pen will disappoint a distressed minister who is in need of every cent that he has been led to expect. There would be just as much fairness in having a committee decide whether the men employed in our institutions should have their stipulated wages, or should have them curtailed, as the human agent, who will himself be in nowise affected by the strait places they may pass through, shall decide. [Cf: Pamphlet 157 p. 3 para. 1] p. 859, Para. 1, [1897MS].

House-to-House Labor. The minister who labors should be sustained. But, notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. They are withdrawing the tithe for other expenses,--to keep up the meeting-house necessities or some charity. God is not glorified in any such work. We have to raise our voice against this kind of management. Let those who have comfortable homes and are not called upon to leave their families consider this matter. Gifts and offerings should be brought in by the people as they are privileged in having houses of worship, as in Battle Creek and Oakland, two of our largest churches. Let house-to-house labor be done in setting before the families in Battle Creek and Oakland their duty in acting a part in meeting these expenses, which

may be called common or secular, and let not the treasury be robbed. There has not been money in the treasury to supply ministers for the service of God. [Cf: Pamphlet 157 p. 4 para. 1] p. 859, Para. 2, [1897MS].

Extravagance in Dress. Let those who take such delight in devoting so largely of their means to clothing their bodies, consider that they are using God's money, that might be invested in bearing the truth to those that are perishing in their sins. They need the gospel presented to them; they need to be taught that they must be clothed with the garments of the righteousness of Christ, else they can not have a place with the saints in light. Those who have had great light, and yet continue to follow the fashions of the world in dress, are using the Lord's money to gratify their pride. They are robbing the cause of God of the means which might far better, for their present and eternal good, be invested in missionary work. When those whose names are on the church books shall be converted, they will no longer delight in their display of dress in the house of God. This is looked upon by the Lord's holy Watcher from heaven, who traces the whole history from cause to effect. He sees what might have been done with the means, had it been used to glorify God, rather than to minister to their pride, and separate their souls from God. The Lord will not serve with the selfish indulgence of these men and women. Had they clothed themselves with modest apparel, as the Holy Spirit has specified they should do, they would have the blessing of God. The atmosphere surrounding their souls would not be as spiritual malaria to others who newly come into the faith. Such examples of show and of the love of dress, of following the fashions of this degenerate age, this leaven of pride and extravagance, is gathering to itself, until the whole lump will be leavened. Let the money expended in bicycles be invested in the cause of God. [Cf: Pamphlet 157 p. 4 para. 2] p. 859, Para. 3, [1897MS].

Impending Judgments. The church without living godliness is like the fig tree to which Christ, hungering for food, came and searched for fruit, and found nothing but leaves. This is as it is with many who profess religion; and our position, having as we have great light, great opportunities, great privileges, will bring the curse that came upon the fig tree upon all who have a name to live and are fruitless. When Christ uttered the words, "Let no fruit grow on thee henceforth forever," presently the fig tree withered away. [Cf: Pamphlet 157 p. 5 para. 1] p. 860, Para. 1, [1897MS].

The Lord is coming speedily, yet, notwithstanding his professed people read the signs of the times,--of famines, of thousands being swept away by earthquakes and floods, by fire, by calamities by sea and land, by plague, by war and bloodshed, --the love of self so deadens the spiritual sense that the day of the Lord will come upon them as a thief in the night, and he declares, "They shall not escape." The Lord is to judge both quick and dead at his appearing and his kingdom. Will these stand in their pride and self-glorification before that tribunal, when the judgment will sit, and the books will be opened, and every man shall be judged according as his works have been? [Cf: Pamphlet 157 p. 6 para. 1] p. 860, Para. 2, [1897MS].

Christ declares, "I know thy works." Does the Lord seem to be too far away, too indistinct, to produce any appreciable effect on the conduct of the human agent? Shall the hellish shadow of Satan ever be

penetrated by living faith? Christ is a personal, present Saviour, one who is ordering all things for his own glory. He is accessible at all times if we will come to him in contrition of soul. I would urge upon all in Battle Creek to wake from your spiritual death-like slumber. Unless you do, it will pass into the slumber of eternal death. [Cf: Pamphlet 157 p. 6 para. 2] p. 860, Para. 3, [1897MS].

The Tithe to be Kept Sacred. Those who have used the tithe money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing his work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in his treasure-house, that it may be full, to be used in his service. This work is something of which all who have taken a part in should be ashamed. They have used their influence to withdraw from God's treasury a fund that is consecrated to a sacred purpose. From those who do this, the blessing of the Lord will be removed. [Cf: Pamphlet 157 p. 7 para. 1] p. 860, Para. 4, [1897MS].

The tithe money must be kept sacred. There are ministers who receive nothing for their labor; for there is no money to pay them. This I saw would be; for the management is wrong. Let every member of the church deny himself in dress, at the table, in house furniture, in carpets, in many things that are enjoyable, but not a necessity. There are souls to be saved. Can you be called workers together with Christ, can you be wearing his yoke, and yet your indulgence be cutting off the supplies of God's house? I was permitted to hear your faithless bemoaning of "the hard times." You should deny yourselves in many ways, and be thankful for that which you have. [Cf: Pamphlet 157 p. 7 para. 2] p. 860, Para. 5, [1897MS].

Talk No More Your Unbelief. If the brethren in responsible positions would talk faith and courage to all the workers in the office, if you would talk self-denial in the church, if you would practise it in your own families, if you would bear a clean-cut testimony, which you have not yet borne, if you would all be mouthpieces for God, and present to the church the necessity for self-denial, the humiliation of the soul, praying for the Lord to forgive your pride, your foolish, senseless vanity, the Lord may pass by and leave you a blessing. [Cf: Pamphlet 157 p. 7 para. 3] p. 861, Para. 1, [1897MS].

I call upon editors, I call upon every responsible man in the office of the Pacific Press, to believe in Jesus Christ and the truth for this time. Let your works show that you do believe your words of murmuring in the past to be wrong, that it is time now for you to cast your net on the right side of the ship, the side of faith. For the rest of your days, while probation lasts, show what can be done by a self-denying, self-sacrificing, consecrated, living church. [Cf: Pamphlet 157 p. 8 para. 1] p. 861, Para. 2, [1897MS].

A Work To Be Done. There is a work to be done in the office and in the Sanitarium. There is a work to be done in the churches of California. A different testimony must go forth from lips touched with the live coal from off the altar. When you are in Christ, you can bear a living testimony. But throughout the churches there is selfishness and sin, dishonesty, unbelief, criticism, and faultfinding. It is high time now for you have to awake out of sleep. Believe with all your heart that

Christ died for the world, that he died for you, and that you must have an abiding Christ, and carry a message inspired by the Holy Ghost. We read that in olden times holy men spake as they were moved by the Holy Ghost. This is what we need. This is what we must have. It is not a divided heart, a monotonous message that we have to bear; it is a living message to dying men. Then talk not of appropriating the tithe, that is to send forth ministers to preach the Word. Go to work, and see if you can not speak words that will melt and subdue hearts. I am terribly alarmed. I say again, put away your unbelief. You make the people selfish and unbelieving, because you talk and act selfishness and unbelief. You are to work now in an opposite direction, after seeking the Lord with all your heart. [Cf: Pamphlet 157 p. 8 para. 2] p. 861, Para. 3, [1897MS].

The Needs of the Cause. We need money here to carry forward the work. But we have no such resources to draw upon as you have in Oakland and Battle Creek. We can not sustain ministers in the field; for there is no money in the treasury. I know from the light given me of God that there should be many workers in California. There should be workers in Michigan, and yet men are questioning in regard to using the tithe for other purposes than that which the Lord has specified. In California, in all our cities in America, in the highways and byways, men and women should go forth as consecrated workers, who will proclaim the message of warning. In Michigan, and Battle Creek especially, it has been thought that Dr. Kellogg was working disproportionately for the poor and wretched ones in medical missionary lines. Then why does not the General Conference go to work? Why does it allow the treasury which should be kept for the purpose of sustaining the ministry, to be drawn upon, and diverted to common things? Why should it permit its ministers to be half paid, and at the same time talk so begrudgingly of that which they do receive? When this work shall cease in our churches, a living testimony will go forth from human lips, under the operation of the Holy Ghost. [Cf: Pamphlet 157 p. 9 para. 1] p. 861, Para. 4, [1897MS].

A Change Demanded. Burdens have been borne, projects have been entered into, and time has been given to matters that God never intended any of you to study upon, or to undertake. Now, for Christ's sake, change the order of things. In the place of having ministers drawn from their fields of labor to learn more, encourage them to communicate what they do know. You have robbed a world that is perishing in its sins, of labor it should have had. If those men will work, if they will study, and consecrate themselves to God, if they will do the work with earnestness, with zeal, with faith and prayer, we shall see something done. Satan has stolen a march on us. God desires that we shall put on the whole armor of righteousness. He says: "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." Read carefully the injunctions here given by the inspired apostle, and "be ye doers of the Word." [Cf: Pamphlet 157 p. 10 para. 1] p. 862, Para. 1, [1897MS].

Boxes for the Church Fund. There are exceptional cases, where poverty is so deep that, in order to secure the humblest place of worship, it may be necessary to appropriate the tithes. But that place is not Battle Creek or Oakland. Let those who assemble to worship God consider the self-denial and self-sacrifice of Jesus Christ. Let those brethren

who profess to be children of God study how they can deny themselves, how they can part with some of their idols, and carefully economize in every line. In each house there should be a box for the church fund, to be used for the needs of the church. When such churches as those in Battle Creek and Oakland shall practise greater self-denial than they have hitherto done, there will be an overflow of money in the treasury to deal with equity with the men who labor in word and doctrine. [Cf: Pamphlet 157 p. 10 para. 2] p. 862, Para. 2, [1897MS].

The Treasury to be Guarded. I have been shown case after case where men are working in the ministry, who are just as deserving of their wages as those who are employed in the publishing houses, are left without sufficient means to support their families. If they work at all for the Master, they have to depend on charity. The censure and frown of God is upon the church that will permit these things to exist. Let not those to whom are intrusted responsibilities, allow the treasury that God has appointed to sustain the ministers in the field, to be robbed to supply the expenses incurred in keeping in order and making comfortable the house of God. Thousands upon thousands of dollars have been taken from the tithes and used for these purposes. [Cf: Pamphlet 157 p. 11 para. 1] p. 862, Para. 3, [1897MS].

What We Should Do. This is not as it should be. The gifts and offerings that have cost some self-denial are to be brought in. A separate fund for the purpose of defraying the expenses, which every church member should share according to his ability, should be instituted in every place where there is a church. Let the pennies, the sixpences, and the shillings be saved that may be looked upon as altogether too meager for charitable purposes. But these, if brought into the treasure-house, will be received and blessed of God, and what God blesses, is blessed indeed. Self can be denied of many needless things. [Cf: Pamphlet 157 p. 11 para. 2] p. 862, Para. 4, [1897MS].

In the Battle Creek church the sisters will have an account to render to God for the Lord's money which they have worse than wasted in order to make an appearance, which appearance hangs out the sign that they are one in spirit with the worldling. Their chief desire is to gratify vanity and pride. [Cf: Pamphlet 157 p. 12 para. 1] p. 863, Para. 1, [1897MS].

Every talent is to be used as the Lord's intrusted gift. No outlay of means is a sin that is employed to defray the church expenses, or for any religious work. But that expense is not to come out of the tithe. The treasury of God must not be robbed; that means must be used to supply the wages and fully to sustain those who give themselves to the work of the ministry. [Cf: Pamphlet 157 p. 12 para. 2] p. 863, Para. 2, [1897MS].

There may be cases where human judgment may decide that a certain one does not accomplish much in advancing the work, and that the cause of God would be just as well without him. But who will dare to venture on the work of weeding out the ones supposed to be of little value? The Lord must judge in this matter. This measurement is not left to finite, human agencies. The one whom they question may produce results more directly in spiritual lines and interests for eternity than the persons who would set them aside. I know this has been the case in many instances. Judas was officious in this direction. And Christ said of

him that he had a devil, because his mind was open to the devil's work. [Cf: Pamphlet 157 p. 12 para. 3] p. 863, Para. 3, [1897MS].

Heaven Ashamed. If all could see themselves as they file into the house of God in Battle Creek, the great heart of the work, and know the record which the Lord's watcher bears to heaven of the means squandered on themselves, if they could see the array of figures standing against their names, they would not feel very much satisfaction or real enjoyment in the exhibition of themselves before the heavenly universe. It is written off against their names, "Thou art weighed in the balances, and found wanting." These can not but be the ones included in the number who had the gay apparel, or those who occupied the highest seats. The very principle that leads them to dress as they do, that makes Heaven ashamed of them, will reveal in them a love of dress, a love of outside appearance, at the expense of the soul. [Cf: Pamphlet 157 p. 13 para. 1] p. 863, Para. 4, [1897MS].

These persons may have constant opportunities for serving God, but they are not in vital connection with him. If they only would do the words and works of Christ, they would realize a blessing which they could never enjoy in the service of self. There is a reward offered for the right use of our talents in devising methods for doing highest service for God, irrespective and forgetful of poor, vain self. Dress and love of the world may take the first place in their thoughts, but Jesus appoints them the lowest place. They gather to themselves, they drink in vanity. They live to please self; self is the center of their thoughts, and they are never fully useful. Although they may have a connection with the work of God, they grow earthward, not heavenward. The human agent must use his God-given talents of mind, of strength, of thought, in the service of the Master. But they are often misapplied, and occupied with poor, weak, unworthy self. [Cf: Pamphlet 157 p. 13 para. 2] p. 863, Para. 5, [1897MS].

Unsanctified self will never see the kingdom of God. It must die, and Christ must live in the thoughts, and be enshrined in the heart. His glory is to be kept ever in view, else they will occupy the lowest seat,--not in his service, for they will have no part in God's work. God will not accept the selfish, divided soul. "He that will come after me," he says, "let him deny himself, and take up his cross, and follow me." The love of display, the love of adornment, is an effectual barrier to the obtaining of the inward adorning. God exhorts his people, "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." Then shall we not seek to secure to ourselves that which the Lord pronounces a great price? [Cf: Pamphlet 157 p. 14 para. 1] p. 864, Para. 1, [1897MS].

A Reformation in Dress. When the church is converted, there will be a very great reformation in dress. Church members, under the Holy Spirit's striving, will feel a solemn responsibility resting upon them in the use of the means that comes into their hands. Will you, my sisters, forget the account you must give to God for every talent, whether it is spent to please and gratify your vain desires for appearance, or whether the cause of Christ and the salvation of souls is ever a constraining power upon you, as it will be upon every one who

makes Christ his personal Saviour. Many of you who profess the name of Christ, both old and young, have walked away from Jesus into much appearance and display. And the result of this is great spiritual feebleness. There is no soundness, no healthfulness in your spiritual pulse, no fervor or zeal for the perishing souls around you. The love of Christ is a sentiment strange to your hearts. You have long since forgotten that you are not your own, that you are bought with a price. [Cf: Pamphlet 157 p. 14 para. 2] p. 864, Para. 2, [1897MS].

A Strict Account to be Rendered. Your mind, your soul, your strength are all the Lord's. None of these talents will be left out by the Master in the reckoning that is soon to be made. We may leave them out of our reckoning, but the Lord measures with exactitude every possibility for service. He has a right to expect us to acquire other talents. The unused capabilities are just as much brought into account as those which we improve. Our talents can only increase by faithful improvement of them. And those who faithfully employ their capabilities in trading upon the Lord's goods will, through their influence, bring many souls to Jesus Christ. [Cf: Pamphlet 157 p. 15 para. 1] p. 864, Para. 3, [1897MS].

A strict account must be rendered at that great day when Christ shall come. Day by day and hour by hour we are making our own record. The amount we received and the amount we return will all be closely scrutinized by the Lord. Our whole life work is bound up with the great reckoning of that solemn scene when the second advent shall take place. [Cf: Pamphlet 157 p. 16 para. 1] p. 864, Para. 4, [1897MS].

Real-Estate Speculation. We are trading with our Lord's goods. Phariseeism will appear in abundance. But a formal church will have far less to account for in the sight of God than those who have had so great light, so many opportunities, and yet are found among transgressors. Vice and dishonesty in trade have prevailed in Battle Creek and have been carried to other cities. Their speculation in lands, their attempts to secure money by making glowing representations, have in nearly every case proved a fraud. Their broker's business is an acted lie. The church bears the sin and disgrace of all such business done by its members. [Cf: Pamphlet 157 p. 16 para. 2] p. 865, Para. 1, [1897MS].

Those who are foolish enough to invest their money in these speculative schemes, supposing the ones engaged in this business to be honest, are under a delusion which will work disaster to themselves. Many will keep up their dishonest speculation, although their names are on the church books, until they are bankrupt in this world and for eternity. These things are a disgrace to the truth. And church-members have permitted these things to exist in their midst because they have not had their eyes anointed with the heavenly eye-salve, that they may discern the wily workings of Satanic agencies, to rob the widows and the fatherless in their speculation. [Cf: Pamphlet 157 p. 16 para. 3] p. 865, Para. 2, [1897MS].

The men who engage in the real-estate agency business are on perilous ground. They are engaged in a work that will bring dire results to their own souls. Satan is inventing every scheme possible to divert the means which should be invested in the cause of God, into his own channels. [Cf: Pamphlet 157 p. 17 para. 1] p. 865, Para. 3, [1897MS].

A Sad Picture. I have no heart to write out many things that might be given for the example and practise of those who have been often reproved. Those at the center of the work have manifested an avaricious spirit; they have, as it were, clothed fraud and double-dealing, conniving,--principles which God condemns in his work,--with a garment of righteousness. They have so perverted their imagination that they have supposed gain to be godliness. In the sin of Achan, theft, and dissembling, and covetousness, were considered by God to be of such a grievous character that God said, "Neither will I be with you any more, except ye destroy the accursed from among you." How will he regard the sins that are practised among his professed people? [Cf: Pamphlet 157 p. 17 para. 2] p. 865, Para. 4, [1897MS].

During the week of prayer God would have wrought in a manner you have not yet realized were it not for the corrupting principles existing in the church at the very heart of the work, where it was supposed and where it has been taught that the counsel coming therefrom was of God. But the neglect of the measures that should have been taken to cleanse from our institutions and from our church their moral defilement, has brought the wrath of God upon his people. There should not be any who act as brokers among the members of the church. This influence in many ways has caused misapprehension and confusion of principles that has left a terrible curse upon the practical workings of the cause in the various conferences. [Cf: Pamphlet 157 p. 17 para. 3] p. 865, Para. 5, [1897MS].

The Work Hindered. God in his own good time will give the message to men whom you least expect to come from men's policy to the policy of God. These will find there is something more they should have contended for in purity and honesty and straightforward working which is of an hundred-fold more value than their criticisms of words lest the great fundamental doctrines be departed from. The doctrine of justification by faith and the righteousness by faith was opposed, and masterly efforts made through opposition and denunciation by a formal church, whose attitude was of a character to discourage integrity and faithfulness and good works. And the result is just as it was in Christ's day. Those who were blinded by the enemy would, from their standpoint, pronounce judgment against the living principles of truth as heresy, and if they dared would make the press voice their sentiments with warnings and anathemas because their own preconceived opinions were not considered supreme and without a flaw. [Cf: Pamphlet 157 p. 18 para. 1] p. 866, Para. 1, [1897MS].

God has given his Word power, but at what a cost! What labor and pain, and anguish of soul have been endured! What time and money have been bestowed! And how much of God's talents has been wasted under misconception in counterworking the work of God, at the very time the message was to go with a loud voice and ripen off the harvest of the earth! Men in high places of trust have gone from place to place as agents, working on the enemy's side. While the workers of God, sent forth with a special message, have prosecuted their work as men who must give an account, they have not been appreciated. Their way has been hedged up, and their labor counterworked as far as possible. [Cf: Pamphlet 157 p. 18 para. 2] p. 866, Para. 2, [1897MS].

The work offered to the church at Battle Creek was not accepted. But

the Lord increased the faith of some, and stirred Dr. Kellogg up to work for the souls and bodies of men through the medical missionary work, in ministering to the apparently lower orders, in striving to work a reformation through correct principles. And blessed results have been seen. Among those who have been rescued, there are some, not all, who shall embrace the truth. It is the loudest proclamation of the gospel that reaches men where they are, and accomplishes a grand work for time and for eternity. [Cf: Pamphlet 157 p. 19 para. 1] p. 866, Para. 3, [1897MS].

If the schools in Battle Creek, if the publishing office, if the Sanitarium workers, in the place of looking on to criticise and denounce, had humbled their souls before God, and had allowed the Holy Spirit to work them, to soften their hard, icy hearts, had they worked on Bible principles in the place of studying up new methods and wonderful inventions and schemes, they would have discerned the work to be done and brought all their powers into the work. There would have been less ministerial institutes, and every minister would have devoted his time and talents, and worked to save souls by communicating to them the light from heaven. This would have had a purifying effect upon the church, and the duties God has plainly revealed in his Word would have been performed. But many are too blind spiritually to discern these duties, and they are left undone, in order to take up a work which the Lord has not so much as intimated to them to do. [Cf: Pamphlet 157 p. 19 para. 2] p. 866, Para. 4, [1897MS].

What is Needed. There are lines of work that have become almost entirely extinct. The power of Heaven has been wanting to give new perceptions in reading the truth out of the Word. But blind minds and hardened hearts have condemned the truth of God as presented because they rebel against the fundamental doctrines received. They are not half enlightened as to what the fundamental doctrines really are. If they had known for themselves they would not have possessed the spirit and attributes they have revealed. They would have known that spirit of truth which is comprised in advocating the principles of righteousness and truth. It is only by doing God's will that we can know of the doctrine. [Cf: Pamphlet 157 p. 20 para. 1] p. 867, Para. 1, [1897MS].

What is wanted is experimental, individual piety and integrity on thoroughly Bible principles. The attainment of a living faith in Christ is essential. The pardon of sins, the contrite heart, the reception of the blessed atonement through sanctification of the spirit and belief of the truth, must be wrought through personal, individual agencies. This can not be obtained or wrought out by a substitute. Each individual must arm himself with the high purpose of doing the will of God. When he does this to the full, his decision of fundamental doctrines and principles will be considered worthy of attention. [Cf: Pamphlet 157 p. 20 para. 2] p. 867, Para. 2, [1897MS].

Faithful Calebs Needed.-- While the doubting ones talk of impossibilities, while they tremble at the thought of high walls and strong giants, let the faithful Calebs, who have "another spirit," come to the front. The truth of God, which bringeth salvation, will go forth to the people, if ministers and professed believers will not hedge up its way, as did the unfaithful spies. [Cf: Pamphlet 157 p. 21 para. 1] p. 867, Para. 3, [1897MS].

All should feel that they are not proprietors, but stewards, and that the time is coming when they must give an account for the use they have made of their Lord's money. Means will be needed in the cause of God. With David they should say, "All things come of thee, and of thine own have we given thee." Schools are to be established in various places, publications are to be multiplied, churches are to be built in the large cities, and laborers are to be sent forth, not only into the cities, but into the highways and hedges. And now, my brethren who believe the truth, is your opportunity. We are standing, as it were, on the borders of the eternal world. We are looking for the glorious appearing of our Lord; the night is far spent; the day is at hand. When we realize the greatness of the plan of redemption, we shall be far more courageous, self-sacrificing, and devotional than we now are. [Cf: Pamphlet 157 p. 21 para. 2] p. 867, Para. 4, [1897MS].

There is a great work for us to do before success will crown our efforts. There must be decided reforms in our homes and in our churches. Parents must labor for the salvation of their children. God will work with our efforts, when we do on our part all that he has enjoined upon us and qualified us to do; but because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned. Is Satan always thus to triumph? Oh, no! The light reflected from the cross of Calvary indicates that a greater work is to be done than our eyes have yet witnessed. [Cf: Pamphlet 157 p. 22 para. 1] p. 867, Para. 5, [1897MS].

The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the whole earth is lightened with its glory. The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lightened with its glory. We are preparing for this great outpouring of the Spirit of God? [Cf: Pamphlet 157 p. 22 para. 2] p. 868, Para. 1, [1897MS].

Human agencies are to be employed in this work. Zeal and energy must be intensified; talents that are rusting from inaction must be pressed into service. The voice that would say, "Wait; do not allow yourself to have burdens imposed upon you," is the voice of the cowardly spies. We want Calebs now, who will press to the front,-- chieftains in Israel who with courageous words will make a strong report in favor of immediate action. When the selfish, ease-loving, panic-stricken people, fearing tall giants and inaccessible walls, clamor for retreat, let the voice of the Calebs be heard, even though the cowardly ones stand with stones in their hands, ready to beat them down for their faithful testimony. [Cf: Pamphlet 157 p. 22 para. 3] p. 868, Para. 2, [1897MS].

Practical Godliness.-- Dear Brethren and Sisters at Oakland: My mind is drawn out to write to you. Again and again I find myself talking to you in my dreams, and in every case you are in trouble. But whatever comes, let it not enfeeble your moral courage, and cause your religion to degenerate into a heartless form. The loving Jesus is ready to bless abundantly; but we need to obtain an experience in faith, in earnest prayer, and in rejoicing in the love of God. Shall any of us be weighed in the balances and be found wanting? We must watch ourselves, watch

the least unholy promptings of our nature, lest we become traitors to the high responsibilities God has bestowed upon us as his human agencies. [Cf: Pamphlet 157 p. 23 para. 1] p. 868, Para. 3, [1897MS].

We must study the warnings and corrections he has given his people in past ages. We do not lack light. We know what works we should avoid, and what requirements he has given us to observe; so if we do not seek to know and do that which is right, it is because wrong-doing suits the carnal heart better than right-doing. [Cf: Pamphlet 157 p. 23 para. 2] p. 868, Para. 4, [1897MS].

There will always be faithless ones, who wait to be carried forward by the faith of others. They have not an experimental knowledge of the truth, and consequently have not felt its sanctifying power on their own souls. It should be the work of every member of the church, quietly and diligently to search his own heart, and see if his life and character are in harmony with God's great standard of righteousness. [Cf: Pamphlet 157 p. 24 para. 1] p. 868, Para. 5, [1897MS].

Greater Blessings for Us. The Lord has done great things for you in California, particularly in Oakland; but there is much more that he would be well pleased to do if you would make your works correspond with your faith. God never honors unbelief with rich blessings. Review what God has done, and then know that it is only the beginning of what he is willing to do. [Cf: Pamphlet 157 p. 24 para. 2] p. 868, Para. 6, [1897MS].

We must place a higher value than we have upon the Scriptures, for therein is the revealed will of God to men. It is not enough merely to assent to the truthfulness of God's Word, but we must search the Scriptures, to learn what they contain. Do we receive the Bible as the "oracle of God"? It is as really a divine communication as though its words came to us in an audible voice. We do not know its preciousness, because we do not obey its instructions. [Cf: Pamphlet 157 p. 24 para. 3] p. 869, Para. 1, [1897MS].

Past Experiences. When the truth we now cherish was first seen to be Bible truth, how very strange it appeared, and how strong was the opposition we had to meet in presenting it to the people for the first time; but how earnest and sincere were the obedient, truth-loving laborers! We were indeed a peculiar people. We were few in numbers, without wealth, without worldly wisdom or worldly honors; and yet we believed God, and were strong and successful, a terror to evil-doers. Our love for one another was steadfast; it was not easily shaken. Then the power of God was manifested among us, the sick were healed, and there was much calm, sweet, holy joy. But while the light has continued to increase, the church has not advanced proportionately. The fine gold has gradually become dim, and deadness and formality have come in to cripple the energies of the church. Their abundant privileges and opportunities have not led God's people onward and upward to purity and holiness. A faithful improvement of the talents God has intrusted to them would greatly increase those talents. Where much is given, much will be required. Those only who faithfully accept and appreciate the light God has given us, and who take a high, noble stand in self-denial and self-sacrifice, will be channels of light to the world. Those who do not advance will retrograde, even on the very borders of the heavenly Canaan. It has been revealed to me that our faith and our

works in no way correspond to the light of truth bestowed. We must not have a half-hearted faith, but that perfect faith which works by love and purifies the soul. God calls upon you in California to come into close relationship with him. [Cf: Pamphlet 157 p. 24 para. 4] p. 869, Para. 2, [1897MS].

Our Great Need. We should know what we must do to be saved. We should not, my brethren and sisters, float along with the popular current. Our present work is to come out from the world and be separate. This is the only way we can walk with God, as did Enoch. Divine influences were constantly working with his human efforts. Like him, we are called upon to have a strong, living, working faith, and this is the only way we can be laborers together with God. We must meet the conditions laid down in the Word of God, or die in our sins. We must know what moral changes are essential to be made in our characters, through the grace of Christ, in order to be fitted for the mansions above. I tell you in the fear of God, we are in danger of living like the Jews,--destitute of the love of God, and ignorant of his power, while the blazing light of truth is shining all around us. [Cf: Pamphlet 157 p. 26 para. 1] p. 869, Para. 3, [1897MS].

The present activity of Satan in working upon hearts, and upon churches and nations, should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the hearts of the individual members, and then we shall see the deep movings of the Spirit of God. The forgiveness of sins is not the sole result of the death of Jesus. He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God. [Cf: Pamphlet 157 p. 26 para. 2] p. 869, Para. 4, [1897MS].

We should show our faith by our works. A greater anxiety should be manifested to have a large measure of the Spirit of Christ; for in this will be the strength of the church. It is Satan who is striving to have God's children draw apart. Love, O, how little love we have--love for God and for one another! The Word and Spirit of truth, dwelling in our hearts, will separate us from the world. The immutable principles of truth and love will bind heart to heart, and the strength of the union will be according to the measure of grace and truth enjoyed. Well would it be for us each to hold up the mirror, God's royal law, and see in it the reflection of his own character. Let us be careful not to neglect the danger signals, and the warnings given in his Word. Unless heed is given to these warnings, and defects of character are overcome, these defects will overcome those who possess them, and they will fall into error, apostasy, and open sin. The mind that is not elevated to the highest standard, will in time lose its power to retain that which it had once gained. "Let him that thinketh he standeth, take heed lest he fall." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." [Cf: Pamphlet 157 p. 26 para. 3] p. 870, Para. 1, [1897MS].

Danger of Falling. God has selected a people in these last days, whom he has made the depositaries of his law; and this people will ever have disagreeable tasks to perform. "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." It will require much diligence and a continual struggle to keep evil out of our churches. There must be rigid, impartial discipline exercised; for some who have a semblance of religion, will seek to undermine the faith of others, and will privily work to exalt themselves. [Cf: Pamphlet 157 p. 27 para. 1] p. 870, Para. 2, [1897MS].

The Lord Jesus, on the Mount of Olives, plainly stated that "because iniquity shall abound, the love of many shall wax cold." He speaks of a class who have fallen from a high state of spirituality. Let such utterances as these come home with solemn, searching power to our hearts. Where is the fervor, the devotion to God, that corresponds to the greatness of the truth which we claim to believe? The love of the world, the love of some darling sin, has weaned the heart from the love of prayer, and of meditation on sacred things. A formal round of religious services is kept up; but where is the love of Jesus? Spirituality is dying. Is this torpor, this mournful deterioration, to be perpetuated? Is the lamp of truth to flicker and go out in darkness, because it is not replenished by the oil of grace? [Cf: Pamphlet 157 p. 28 para. 1] p. 870, Para. 3, [1897MS].

There will be some terrible falls by those who think they stand firm, because they have the truth; but they have it not as it is in Jesus. A moment's carelessness may plunge a soul into irretrievable ruin. One sin leads to the second, and the second prepares the way for the third, and so on. We must, as faithful messengers of God, plead with him constantly to be kept by his power. If we swerve a single inch from duty, we are in danger of following on in a course of sin that will end in perdition. There is hope for every one of us, but only in one way, and that is by binding ourselves to Christ, and exerting every energy to attain to the perfection of his character. [Cf: Pamphlet 157 p. 28 para. 2] p. 870, Para. 4, [1897MS].

Solemn Warnings. That religion which makes of sin a light matter, dwelling upon the love of God to the sinner regardless of his actions, only encourages the sinner to believe that God will receive him while he continues in that which he knows to be sin. This is what some are doing who profess to believe present truth. The truth is kept apart from the life, and that is the reason it has no power to convict and convert the soul. [Cf: Pamphlet 157 p. 29 para. 1] p. 871, Para. 1, [1897MS].

God has shown me that the truth as it is in Jesus has never been brought into the lives of some in California. They do not have the religion of the Bible. They have never been converted; and unless their hearts are sanctified through the truth which they have accepted, they will be bound up with the tares; for they bear no clusters of precious fruit to show that they are branches of the Living Vine. [Cf: Pamphlet 157 p. 29 para. 2] p. 871, Para. 2, [1897MS].

"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 lives of many

show that they have no living connection with God. They are drifting into the channel of the world. They have, in reality, no part or lot with Christ. They love amusement, and are filled with selfish ideas, plans, hopes, and ambitions. They serve the enemy under the pretense of serving God. They are in bondage to a task-master, and this bondage they choose, making themselves willing slaves of Satan. [Cf: Pamphlet 157 p. 29 para. 3] p. 871, Para. 3, [1897MS].

The false idea entertained by many, that the restraining of children is an injury, is ruining thousands upon thousands. Satan will surely take possession of the children if you are not on your guard. Do not encourage their association with the ungodly. Draw them away. Come out from among such yourselves, and show them that you are on the Lord's side. [Cf: Pamphlet 157 p. 30 para. 1] p. 871, Para. 4, [1897MS].

Will those who claim to be the children of the Most High, elevate the standard,--not simply while assembled in your meeting, but as long as time shall last? Will you not be on the Lord's side, and serve him with full purpose of heart? If you do as did the children of Israel in forsaking God's express requirements, you will surely receive of his judgments; but if you put away sin, and exercise living faith, the richest of heaven's blessings will be yours. Mrs. E. G. White. [Cf: Pamphlet 157 p. 30 para. 2] p. 871, Para. 5, [1897MS].