

House-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done. *Letter 137*, 1898, p. 3. (To Brethren Irwin, Evans, Smith and Jones, April 21, 1898.) [Cf: 1MR14.01] p. 1, Para. 1, [1898MS].

Let them put forth personal effort. Let them come into families, and become acquainted with the members of the church. They will obtain far more inspiration from God in this kind of work than in any study of books. *Ms 52*, 1898, p. 10. ("The Work Required of God's People," n. d.) [Cf: 1MR14.02] p. 2, Para. 1, [1898MS].

The Lord calls for a converted ministry,--a ministry that will meet the people where they are, that will agree with them wherever they can, but that will not deny the truth. We are not to keep ourselves shut within the four walls, so that our light cannot come to others. There is common ground where we may meet those not of our faith, where we may agree in principles and in regard to the lessons of Christ. Few will become combative over these holy principles. *Ms 104*, 1898, p. 11. ("Christ's Manner of Teaching," n. d.) [Cf: 1MR19.03] p. 2, Para. 2, [1898MS].

*Mighty Truths Buried Beneath Rubbish of Error* --Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures. *Ms. 88*, 1898, p. 6. ("The Parable of the Householder," July 10, 1898.) [Cf: 1MR39.01] p. 2, Para. 3, [1898MS].

We shall in the future as we have in the past, see all kinds of characters developed. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who, we supposed were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, "Who can we trust?" This is the temptation Satan brings to destroy the confidence of those who are striving to walk in the narrow way. Those who fall have evidently corrupted their way before the Lord, and they are beacons of warning, teaching those who profess to believe the truth that the Word of God alone can keep men steadfast in the way of holiness, or reclaim them from guilt. *Ms. 154*, 1898, pp. 3, 4. ("The Pearl of Great Price," November 22, 1898.) [Cf: 1MR102.02] p. 2, Para. 4, [1898MS].

*Mrs. S. M. I. Henry and the W. C. T. U.*-- [Cf: 1MR125.02] p. 2, Para. 5, [1898MS].

I thank the Lord with heart, and soul, and voice that you have been a prominent and influential member of the Women's Christian Temperance Union. In the providence of God you have been led to the light, to obtain a knowledge of the truth; and the education you have received in the grand temperance work, in connection with your sister workers, is the education you need to bring into the work with women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasure. For twenty years I have seen that the light

would come to the women workers in the temperance lines. . . . [Cf: 1MR125.03] p. 2, Para. 6, [1898MS].

The Lord does not bid you separate from the Women's Christian Temperance Union. They need all the light you can give them. You are not to learn of them, but of Jesus Christ. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Women's Christian Temperance Union. *Letter* 118, 1898, pp. 2-4. (To Sister Henry, December 1, 1898.) [Cf: 1MR126.01] p. 3, Para. 1, [1898MS].

To Share the Lord's Money with Needy Fields-- In some of the larger conferences the tithe may be more than sufficient to sustain the laborers now in the field. But this does not sanction its use for any other purpose. If the conferences were doing the work that God desires them to do, there would be many more laborers in the field, and the demand for funds would be greatly increased. The conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in fields where there are no churches and no tithes, and also where the believers are new and the tithe limited. If you have means that is not needed after settling with your ministers in a liberal manner, send the Lord's money to these destitute places. Special light on this point has been given. I was listening to the voice of a heavenly Messenger, and the directions given were that the churches that had buildings and facilities should in this way assist the missions in foreign countries. *Ms.* 139, 1898, p. 26. ("An Appeal for Missions," October 21, 1898.) [Cf: 1MR183.03] p. 3, Para. 2, [1898MS].

Our conferences should see that the schools are provided with teachers who are thorough Bible teachers and who have a deep Christian experience. The best ministerial talent should be brought into schools, and the salaries of these teachers should be paid from the tithe. . . . [Cf: 1MR189.02] p. 3, Para. 3, [1898MS].

God's ministers are His shepherds, appointed by Him to feed His flock. The tithe is His provision for their maintenance, and He designs that it shall be held sacred to this purpose. . . . [Cf: 1MR189.03] p. 3, Para. 4, [1898MS].

If the members of a church exercise economy and self-denial in dress and in all their expenses as God requires, there will be no lack of funds. The tithe will be increased, and there will be donations sufficient for all church expenses. *Ms.* 139, 1898, pp. 24-26. ("An Appeal for Missions," October 21, 1898.) [Cf: 1MR189.04] p. 3, Para. 5, [1898MS].

The publishing institution was founded in self-denial, and should ever have been managed upon strictest economical principles. When there was a pressure for money, the members of the institution should have said, "We will cling to the work; we will take reduced wages. We will do all in our power, bring all our knowledge, all our power, all the wisdom God has given us to make this work what God would have it,--a success." God designs that this institution shall give character to His work, standing as a faithful sentinel to proclaim His truth, reflecting heaven's light amid the moral darkness of the world. In every branch we will do our best to make it a success. [Cf: 1MR264.01] p. 3, Para. 6,

[1898MS].

Any self-sacrifice made in behalf of the Echo office is registered in the books of heaven, as an act of faithful stewardship, and not one will lose its reward. *Letter 39, 1898, pp. 14, 15. (To Brethren Woods and Miller, March 27, 1898.)* [Cf: 1MR264.02] p. 4, Para. 1, [1898MS].

All the arts are to come into the education of the students. Even in the school at Avondale there are too many studies taken by the students. The youth should not be left to take all the studies they shall choose, for they will be inclined to take more than they can carry; and if they do this, they cannot possibly come from the school with a thorough knowledge of each study. There should be less study of books, and greater painstaking effort made to obtain that knowledge which is essential for practical life. The youth are to learn how to work interestedly and intelligently, that, wherever they are, they may be respected because they have a knowledge of those arts which are so essential for practical life. In the place of being day laborers under an overseer, they are to strive to be masters of their trades to place themselves where they can command wages as good carpenters, printers, or as educators in agricultural work. *Ms. 105, 1898, pp. 2,3. ("The Education Our School Should Give," August 26, 1898.)* [Cf: 1MR392.01] p. 4, Para. 2, [1898MS].

We should make efforts to show our people the wants of the cause of God, and to open before them the need of using means that God has entrusted to them to advance the work of the Master both at home and abroad. Unless those who can help are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.-- *Ms. 121b, 1898, p. 2. ("Danger of Restricting the Work," Oct. 1, 1898.)* [Cf: 2MR19.02] p. 4, Para. 3, [1898MS].

God calls for His watchmen to awake and be faithful sentinels. Begin anew to yoke up with Christ and with all who have a knowledge of the truth. Arouse from your deathlike slumbers, and learn the simple lessons that lie at the foundation of true godliness. Whether superiors, inferiors, or equals, your work is to begin with your own heart. Humble yourself before God. Come into right connection with Him by yielding to the creating power of the Holy Spirit. Then will be seen in the church the unity that is of value in God's sight. There will be sweet harmony, and all the building, fitly framed together, will grow up into an holy temple in the Lord. The church will have that faith that shows that it is genuine because it works by love and purifies the soul. A hand-to-hand and heart-to-heart interest will be shown in building up the old waste places.-- *Ms. 64, 1898, p. 12. ("The Danger of Rejecting Light," May, 1898.)* [Cf: 2MR19.03] p. 4, Para. 4, [1898MS].

The earth itself with its golden lodes is not more promising than is the Word, the great garden of revealed truth; but its rich treasure will reward only the humble and contrite ones who search for it. The Holy Spirit will direct the searcher. A vast field, yet undiscovered,

is to be worked that precious truth may be found to enrich the receiver, that he may impart his treasure to others. The Holy Spirit is to be presented in every discourse. [Cf: 2MR22.03] p. 4, Para. 5, [1898MS].

What wonderful statements Christ has made concerning His representative to the world! This is the theme of encouragement to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.-- Ms. 8, 1898, pp. 5, 6. ("The Necessity of Studying the Word," no date.) [Cf: 2MR23.01] p. 5, Para. 1, [1898MS].

Christ's followers will pray and believe and work as Christ worked, relying upon the Holy Spirit, Christ's representative, for their sufficiency. They realize that they are only the instruments. The Holy Spirit is the power cooperating with them. They can labor with the highest power, for it is God that does the work, and not man. With the tact and methods given of God, they work, and God works with them as a compelling power to save the souls of men.-- Ms. 111, 1898, p. 4. ("Prayer and Faith," Sept. 8, 1898.) [Cf: 2MR26.02] p. 5, Para. 2, [1898MS].

I would that we had the baptism of the Holy Spirit, and this we must have before we can reveal perfection of life and character. I would that each member of the church would open the heart to Jesus, saying, "Come, heavenly Guest, abide with me." . . . [Cf: 2MR26.04] p. 5, Para. 3, [1898MS].

The question is sometimes asked, "Why, if we have the truth, do we not see a greater manifestation of the Spirit of God?" God cannot reveal Himself till those who profess to be Christians are doers of His word in their private lives, till there is oneness with Christ, a sanctification of body, soul, and spirit. Then they will be fit temples for the indwelling of the Holy Spirit.-- Letter 139, 1898, pp. 2, 3, 12. (To A. T. Jones, Dec. 16, 1898.) [Cf: 2MR27.01] p. 5, Para. 4, [1898MS].

*Sanctification*-- how many understand its full meaning? The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of the mind and heart. The true Christian obtains an experience which brings holiness. He is without a spot of guilt upon the conscience, or a taint of corruption upon the soul. The spirituality of the law of God, with its limiting principles, is brought into his life. The light of truth irradiates his understanding. A glow of perfect love for the Redeemer clears away the miasma which has interposed between his soul and God. The will of God has become his will, pure, elevated, refined, and sanctified. His countenance reveals the light of heaven. His body is a fit temple for the Holy Spirit. Holiness adorns his character. God can commune with him, for soul and body are in harmony with God.-- Letter 139, 1898, p. 13. (To A. T. Jones, Dec. 16, 1898.) [Cf: 2MR27.02] p. 5, Para. 5, [1898MS].

Man cannot possibly work out his own salvation without the ordained Divine power, and God will not do for man that which He requires man shall do for himself, through his own earnest, willing cooperation. Man

in the work of the saving of the soul is wholly dependent upon God. He cannot of himself move one step toward Christ without the Spirit of God draws him, and this drawing is ever, and will continue until man grieves the Holy Ghost by his persistent refusal. . . . [Cf: 2MR34.03] p. 5, Para. 6, [1898MS].

The Spirit of God does not propose to do our part either in the willing or the doing. This is the work of the human agent in cooperating with the Divine agencies. . . . [Cf: 2MR35.01] p. 6, Para. 1, [1898MS].

As soon as we incline our will to harmonize with God's will, the grace of Christ stands to cooperate with the human agent; but it will not be the substitute to do our work independent of our resolving and decidedly acting; therefore it is not the abundance of light, and evidence piled upon evidence, that will convert the soul. It is only the human agent accepting the light, arousing the energies of the will, realizing and acknowledging that which he knows is righteousness and truth, and thus cooperating with the heavenly ministrations appointed of God in the saving of the soul. [Cf: 2MR35.02] p. 6, Para. 2, [1898MS].

If the sinner or the backslider settles himself in disobedience and sin, the light may flash from heaven all about him, as it did about Saul, without breaking the bewitching power of falsehood and the spell of the world's deception. Unless the human agent inclines his heart to do God's will, and takes up God's service, the light will shine in vain. A thousandfold more light and conviction would accomplish nothing. God knows he has sufficient evidence already. "They have Moses and the prophets." If they will not believe their testimony and arouse to action, neither will they believe though one should be sent to them from the dead.--Letter 135, 1898, pp. 1, 2, 3. (To G. B. Starr, no date.) [Cf: 2MR35.03] p. 6, Para. 3, [1898MS].

We are laborers together with God. The frail instrument is nothing, but worked by the Holy Spirit man can accomplish much. All human effort combined is weakness without the deep moving of the Spirit of God. The Lord is the worker. Without His help the deep learning and restless energy of a Paul, the eloquence and talent of an Apollos, would fall infinitely short of convicting and bringing one soul to repentance. But man is of value if soul, body, and spirit are prepared to cooperate with divine power. While man can do nothing without God, the Lord would do nothing without the human channel through which to communicate His truth to humanity.--Letter 85, 1898, p. 4. (To C. H. Jones, Oct. 7, 1898.) [Cf: 2MR38.03] p. 6, Para. 4, [1898MS].

What did the disciples do under the influence of the Holy Spirit's working? They called nothing which they possessed their own. All their earthly goods they used to support the poor believers. And this is the influence the Holy Spirit will have upon the hearts of those who believe today. They will not be improvident with the property lent them on trust. They will remember that it is not their own, and will use the Lord's goods to advance His work. They will publish the glad tidings of the gospel. They will work to relieve the needy, to help the helpless. It was this class for whom Christ manifested the greatest pity, the most tender compassion.--Letter 80, 1898, p. 2. (To E. J. Waggoner, Sept. 24, 1898.) [Cf: 2MR41.04] p. 6, Para. 5, [1898MS].

The Spirit is constantly showing to the soul glimpses of the things of God. A Divine Presence seems to hover near, and then if the mind responds, if the door of the heart is opened, Jesus abides with the human agent. The Spirit's energy is working in the heart and leading the inclination of the will to Jesus by living faith and complete dependence of Divine power to will and to do of His good pleasure. The Spirit taketh the things of God, just as fast as the soul resolves and acts in accordance with the light revealed.--Letter 135, 1898, pp. 2, 3. (To G. B. Starr, no date.) [Cf: 2MR46.01] p. 6, Para. 6, [1898MS].

The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify Him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize.--Ms. 97, 1898, p. 6. ("The Necessity of a Close Walk With God," Aug. 11, 1898.) [Cf: 2MR57.04] p. 7, Para. 1, [1898MS].

It is not a good sign when men will not unite with their brethren, but prefer to act alone; when they will not take in their brethren because they do not just exactly meet their mind. If men will wear the yoke of Christ, they cannot pull apart. They will wear Christ's yoke, they will draw with Christ.--Ms 56, 1898, p. 6. ("The Need of Harmonious Action," April 27, 1898.) [Cf: 2MR160.04] p. 7, Para. 2, [1898MS].

Man's working, as brought out in the text, is not an independent work he performs without God. His whole dependence is upon the power and grace of the Divine Worker. Many miss the mark here, and claim that man must work his own individual self, free from Divine power. This is not in accordance with the text. Another argues that man is free from all obligation, because God does it all, both the willing and the doing. The text means that the salvation of the human soul requires the will power to be subjective to the Divine will power. . . . And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve and decision of the human to incline the will and way to God's will and God's way.--Letter 135, 1898, pp. 1, 4. [Cf: 2MR177.02] p. 7, Para. 3, [1898MS].

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well" (1 Pet. 2:13, 14). This is to be looked upon as lawful and right for us to do. We should be careful to avoid leaving an impression on human minds that will cut off our influence with them, and hedge up our way. We may tie our hands and hinder our work because by some unadvised word or action of ours, we have awakened prejudice. [Cf: 2MR193.02] p. 7, Para. 4, [1898MS].

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (vss. 15, 16). [Cf: 2MR193.03] p. 7, Para. 5, [1898MS].

There must be no sharp retaliating between brother and brother, or against those who know not God, or Jesus Christ whom He has sent. These men are in darkness and error, and what we as a people restrain from

doing, that we may leave a correct impression upon their minds, will do more to give a correct knowledge of the work in which we are engaged than all efforts to maintain the liberty given us by God. But when any requirement is made that shows disrespect to the seventh-day Sabbath, we are to refuse compliance. Here eternal interests are involved, and we are to know the ground we should occupy. [Cf: 2MR193.04] p. 7, Para. 6, [1898MS].

Those who compose our churches have traits of character that will lead them, if they are not very careful, to feel indignant because on account of misrepresentation, their liberty in regard to working on Sunday is taken away. Do not fly into a passion over this matter, but take everything in prayer to God. He alone can restrain the power of rulers. Walk not rashly. Let none boast unwisely of their liberty, using it for a cloak of maliciousness, but as the servants of God. "Honour all men. Love the brotherhood. Fear God. Honour the king" (1 Pet. 2:17). [Cf: 2MR193.05] p. 7, Para. 7, [1898MS].

This advice is to be of real value to all who are to be brought into strait places. Nothing that shows defiance, or that could be interpreted as maliciousness, must be shown. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:18-24). [Cf: 2MR194.01] p. 8, Para. 1, [1898MS].

This instruction is given to us all. Ministers are to take heed, and with pen and voice echo the words of God. When we are called upon to violate the law of God, we shall be given wisdom from above, to answer as did Christ, "It is written." Speak as few words of your own arrangement as possible, but have your heart supplied with the sharp arrows of God's furnishing. If God, the great Master Workman, is with us, we shall pass through the perplexing ordeals before us as firm as a rock to principle, obeying God rather than man. This attitude will bring victories which our lack of faith has led us to regard as hopeless and impossible. These definite instructions were written for our admonition, upon whom the ends of the world are come. [Cf: 2MR194.02] p. 8, Para. 2, [1898MS].

Our greatest necessity is a pure, clean heart and an understanding mind. All kinds of malicious falsehoods were circulated against Christ, and they will be circulated against God's commandment-keeping people. How shall we prove these to be false? Shall it be by building up a wall between us and the world? Christ's prayer answers this point: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." While our work is aggressive, it must be conducted on Bible principles. All our enterprises are to be carried forward with Christlike simplicity, patience, forbearance, and

love for God and for Christ. Our work is to convince, not to condemn. The human beings around us possess like infirmities with ourselves. They have been educated by the clergy that Sunday is the Sabbath, and so long has this error been cherished that it has become hoary with age. But this does not make it truth. [Cf: 2MR195.01] p. 8, Para. 3, [1898MS].

We must stand on the platform of eternal truth. As laborers together with God, we are not to hurl thunderbolts at those in error but uplift Christ before them, and bid them behold the Lamb of God who taketh away the sin of the world. We are not to storm their ears with prejudice, because this is not the way to break down prejudice. Paul, the faithful witness for Christ, gave this dying charge to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. 4:1-8). Read also 1 Tim. 3:10-17, and 2:1-12. [Cf: 2MR195.02] p. 8, Para. 4, [1898MS].

In dealing with unreasonable and wicked men, those who believe the truth are to be careful not to bring themselves down to the same level, where they will use the same Satanic weapons that their enemies use, by giving loose rein to strong personal feelings, and arousing against themselves and against the work the Lord has given them to do, passion and bitter enmity. Keep Jesus uplifted. We are laborers together with God. We are provided with spiritual weapons, mighty to the pulling down of the strongholds of the enemy. We must in no case misrepresent our faith by weaving unchristlike attributes into the work. We must exalt the law of God, as binding us up with Jesus Christ and all who love Him and keep His commandments. We are also to reveal a love for the souls for whom Christ has died. Our faith is to be demonstrated as a power of which Christ is the Author. And the Bible, His word, is to make us wise unto salvation.--Ms 46, 1898, pp. 7-11. ("The Word Before God's People," no date.) [Cf: 2MR196.01] p. 9, Para. 1, [1898MS].

The inquiry has been made, "If the end of all things is at hand, why are you making such large preparations for schools?" It is for the very reason that the end of all things is at hand that we are investing means in school buildings. We desire to call the youth away from the cities where Satan has wrought upon the minds of men under his dominion and power, to work against everything in the line of reform.--Ms 10a, 1898, p. 1. ("The Necessity of Establishing Schools," Feb. 1, 1898.) [Cf: 2MR212.01] p. 9, Para. 2, [1898MS].

From the light given me there is to be opened to our youth means whereby they, while attending the school, may learn how to use tools. Buildings should be erected on the school grounds by the students



themselves. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, kind, the youth are to learn how to build economically. Then it is essential that our printing be done where our principal school is established, and we should have a printing press and fonts of type where another class of students may be trained to manage everything connected with typesetting and press work. [Cf: 2MR212.02] p. 9, Para. 3, [1898MS].

Again, our youth, both men and women, should be taught how to cook savingly, and to dispense with everything in the line of flesh foods.--Ms 105, 1898, pp. 1-4. ("The Education Our Schools Should Give," Aug. 26, 1898.) [Cf: 2MR212.03] p. 9, Para. 4, [1898MS].

If we regard the advantages given to us as our own, to be used according to our pleasure, to make a display, and create a sensation, the Lord Jesus, our Redeemer, is put to shame by the characters of His professed followers. [Cf: 2MR246.02] p. 9, Para. 5, [1898MS].

Has God given you intellect? Is it for you to manage according to your inclinations? Can you glorify God by being educated to represent characters in plays, and to amuse an audience with fables? Has not the Lord given you intellect to be used to His name's glory in proclaiming the gospel of Christ? If you desire a public career, there is a work that you may do. Help the class you represent in plays. Come to the reality. Give your sympathy where it is needed by actually lifting up the bowed down. Satan's ruling passion is to pervert the intellect and cause men to long for shows and theatrical performances. The experience and character of all who engage in this work will be in accordance with the food given to the mind. [Cf: 2MR246.03] p. 9, Para. 6, [1898MS].

The Lord has given evidence of His love for the world. There was no falsity, no acting, in what He did. He gave a living gift, capable of suffering humiliation, neglect, shame, reproach. This Christ did that He might rescue the fallen.--Ms 42, 1898, p. 13. ("To Every Man His Work.") [Cf: 2MR247.01] p. 10, Para. 1, [1898MS].

Aggressive Warfare Called For. I have been very desirous that you should visit us in Australia again. It would be pleasing to us if for a time you could stand as principal of our school. I have hoped that this might be. But again, I have desired that you might stand in the school at Battle Creek. Then Europe with all its necessities has come before me, and I have kept quiet, believing that you are in the place where you are most needed. England has had few enough laborers. It is a place where those who labor need to push at every step. You need to act as if you meant that something should give way and move. Aggressive warfare alone will prove successful. I am really pleased that you are there, and yet I would be so glad could you have carried our school through one term, if no more. God help you, is my most earnest prayer. [Cf: 3MR21.04] p. 10, Para. 2, [1898MS].

Present Truth is an important paper, and you are at home in working as best you can with that. The Lord would have advance moves made in England. He desires that a school shall be established there, and this no one can do as well as yourself. [Cf: 3MR22.01] p. 10, Para. 3, [1898MS].

Time is short, and that work which is essential must be done quickly.

Satan has seen this, and he has worked with his deceptive, intriguing power to entangle everything in America, so that the work that you and others could and should have done, has been made impossible. And the work which should have been done in England has been blocked by the very same power that has swayed things in America. The wisdom of men disconnected and out of touch with the wisdom of God, the spirit of arbitrary authority which has manifested itself so decidedly in America, has not been confined to that country, but has extended its power to leaven other countries. I am afraid of the men who have moved like blind men. The cause and work of God demands men who will attend to the work God has given them; and had this been the case, men would have listened to the counsel of God, and not to the wisdom of fools, wise only in their own conceits.--Letter 71, 1898, pp. 1, 2. (To Brother and Sister W. W. Prescott, Aug. 27, 1898.) [Cf: 3MR22.02] p. 10, Para. 4, [1898MS].

What is the Sentinel for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal? We are not to cringe and beg pardon of the world for telling them the truth: we should scorn concealment? Unfurl your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering. The world has a right to know what to expect of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we carry even the semblance of being uncommitted till the popular voice has pointed out the safe way. The Comforter, the Holy Spirit, which Christ said He would send into the world, was to bear an unwavering testimony.--Ms 16, 1890, p. 16. ("Our Constant Need of Divine Enlightenment." No Date.) [Cf: 3MR39.01] p. 10, Para. 5, [1898MS].

Daniel in Babylon was placed in a most critical and trying position, but while he did the work assigned to him as a statesman, he plainly refused to handle any work that would militate against God. This course provoked discussion, and thus the Lord, through His providence, which is always at work in human affairs, brought Daniel into reasoning relation with the king of Babylon. God had light for Nebuchadnezzar, and through Daniel was presented to the king things foretold in the prophecies against Babylon and other kingdoms.--Ms 47a, 1898, p. 2. ("Our Relation to Commercial Work." No date.) [Cf: 3MR39.02] p. 11, Para. 1, [1898MS].

My brother, you have not been as God planned you should be--growing up into the full stature of a man in Christ Jesus. . . . You have ceased to grow in grace and in the knowledge of the truth. Do you not realize that you have lost your vital connection with God? Unless the matter is opened before you, you cannot now see the great good you might have accomplished had you kept in vital touch with God. There are those you might have helped, blessed, and saved, had you employed your God-given powers to the best account. Today, the present moment, is yours. It may be your last opportunity, your last privilege, to speak and act as one who must give an account. . . . Your own neglect to improve and grow as God's husbandry has lost for you your influence and power. Will you remember that God holds in His hand your life, and the life of every member of your family and the family with whom you have united? . . . [Cf: 3MR203.02] p. 11, Para. 2, [1898MS].

You have ceased to progress. There is much you might have done in many lines, but you are losing your aptitude, and this will diminish more and more, unless you rouse yourself, and use your talents to the glory of God. The Lord wants what He calls men of opportunity, men of tact and ability, who can meet and overcome difficulties. . . . [Cf: 3MR203.03] p. 11, Para. 3, [1898MS].

Will you not bind yourself up with God. Waste not your physical and mental powers in inaction. Let your example be a constant reminder of what God requires from every steward of means and of ability. Faith and prayer will do everything for you. May the Lord move upon you by his Holy Spirit. Arise and shine; for your light has come, and the glory of the Lord has risen upon you.--Letter 79, 1898, pp. 4, 6, 8, 9. (To Harmon Lindsay, Oct. 3, 1898.) [Cf: 3MR204.01] p. 11, Para. 4, [1898MS].

The school should have buildings to provide for such cases, and sufficient funds should be raised to put up suitable buildings on the grounds purchased for the school. If it is decided that this would not be wise, let the home be put up in another district. We must take hold of these things as soon as possible.--Ms 151, 1898, p. 22. ("Notes of Camp Meeting"--2. Typed Nov. 2, 1898.) [Cf: 3MR217.01] p. 11, Para. 5, [1898MS].

The Lord has greatly blessed Brother Daniells in his ministry, and now he would have a change made in his location. There are altogether too many things connected with Melbourne that are no strength to Brother Daniells. There are large business interests, which he is not educated to carry, and which it is not his duty to carry. . . . If he could give himself directly and decidedly to the work of preaching, and have his mind free from such a raft of little matters and difficulties that are constantly arising at Melbourne, it would be a great blessing to him. He needs to go where he can unload, and not be made responsible for matters in business lines that others are appointed to attend to. There are men who can do this work. . . . [Cf: 3MR246.04] p. 11, Para. 6, [1898MS].

Elder Daniells needs a change of surroundings, but nothing must be done rashly.--Letter 87, 1898, p. 2. (To Brethren Faulkhead, Salisbury, and Robinson, Oct. 20, 1898.) [Cf: 3MR247.01] p. 12, Para. 1, [1898MS].

You have felt, my brethren, as though Elder Daniells needed to be criticized. True, he has made mistakes, but if he makes his failures his victories, he will lose nothing. . . . [Cf: 3MR247.05] p. 12, Para. 2, [1898MS].

Elder Daniells must not be where he will have such local responsibilities that he has all the time to struggle like a drowning man to keep his head above water.--Letter 87, 1898, p. 3 (To Brethren Faulkhead, Salisbury, and Robinson, October 20, 1898.) [Cf: 3MR248.01] p. 12, Para. 3, [1898MS].

The school was hindered for two years.--Letter 3, 1898, p. 1 (To "My Brethren re Avondale School Land," Feb. 2, 1898.) [Cf: 3MR248.04] p. 12, Para. 4, [1898MS].

We must treat with tenderness those who make it hard work to believe. If they once get hold of that faith that works by love and purifies the soul, what a joy will come into their experience! We must pity them and pray for them. But no tartness of expression must be revealed; not a discouraging word must come from our lips to any soul that lives. We cannot tell what harm may result from a word spoken unadvisedly. "Love as brethren, be pitiful, be courteous." . . . If we melt into the love of Christ, if we become as little children, we are more sure of entering heaven.--Letter 121, 1898, pp. 3, 4. (To Elder and Mrs. S. N. Haskell, Dec. 12, 1898.) [Cf: 3MR279.01] p. 12, Para. 5, [1898MS].

Even very small children are to be under the rule of Christ. They can do missionary work in the family from their standpoint and the Lord will accept their service. They can speak their childlike words for Jesus, and awaken an echo in other young hearts. Many older people have been led to Jesus by the simple words of a child. In many instances children have put to shame those who have had many opportunities and much experience, but who have done little for the Master and whose talents are rusting from inaction.-- Ms 77, 1898, pp. 5, 6. ("Notes of Work During the Week of Prayer." June, 1898.) [Cf: 3MR301.01] p. 12, Para. 6, [1898MS].

*Angels, Light of, Seen at Times.*--Angels are commissioned to watch in every family. Each one has the watchcare of a holy angel. These angels are invisible, but sometimes they let their light shine so distinctly that it is recognized. I believe this to be the case in the revealing you have had. This manifestation is teaching you that the Lord loves you, and that His angels are guarding you. You are kept by the power of God. [Cf: 3MR304.04] p. 12, Para. 7, [1898MS].

Many things of like character will take place. This manifestation of light is to encourage you, as you say it has done, to do right. You have had a glimpse of the light of God, and let this greatly encourage your hearts, making you thankful. All of us should be thankful at all times for the truth that heavenly angels are watching us moment by moment. Very many, had they seen the light you have seen, would rejoice and be thankful.--Letter 82, 1900. [Cf: 3MR305.01] p. 12, Para. 8, [1898MS].

*Arts, Common, Skill in, a Gift of God.*--The youth are to learn how to work interestedly and intelligently, that, wherever they are, they may be respected because they have knowledge of those arts which are so essential for practical life. In the place of being day laborers, under an overseer, they are to strive to be masters of their trades, to place themselves where they can command wages as good carpenters, printers, or as educators in agricultural work.--Ms 105, 1898. [Cf: 3MR306.02] p. 13, Para. 1, [1898MS].

*Bible, a Reliable History of Creation.*--The sophistry in regard to the world being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories.--Letter 31, 1898. [Cf: 3MR306.03] p. 13, Para. 2, [1898MS].

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth,

the Lord calls upon all who serve Him, those who are Israelites indeed, Gather your children into your own houses; gather them in from the classes that are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the Word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need that I should write to them on this point.--Letter 58, 1898. [Cf: 3MR315.03] p. 13, Para. 3, [1898MS].

*Education, a Balanced.*--Education is a science, and it embraces much-- a physical as well as an intellectual knowledge. It teaches the human agent how to perform his duty, and to healthfully work all the human machinery.-- Letter 46, 1898. [Cf: 3MR319.02] p. 13, Para. 4, [1898MS].

*Education, a Balanced.*--The science of true godliness was the life which through Jesus Christ runs parallel with the life of Jehovah. It is enduring because the student can take it with himself into the higher grade, the courts above. Minds must be kept up, up, up. There must be no cheap, downward tendencies allowed. That which the universe of heaven deems important in all education is that kind of knowledge which has been revealed from eternity, and which enters into His purposes, expressing His mind, and involving His glory. This is the true science of all education. [Cf: 3MR319.03] p. 13, Para. 5, [1898MS].

The revelation of what concerns man's eternal destiny has been largely laid aside as a mystery. Other reading and other principles have been brought in. Human inventions, called education, have been counterworking the infinite counsels of Heaven. This is called higher education; but it is an insult to God. The themes that are to be man's study throughout eternal ages are so momentous that they not only disdain the discoveries of man, but engross to themselves the undivided attention of the only begotten Son of God. True education would have held its sacred holy principles belittled and degraded had it been mingled with the topics now called by men the higher science of education. [Cf: 3MR320.01] p. 13, Para. 6, [1898MS].

Christ is the Way, the Truth, and the Life. He is the light of the world. He contemplated the situation of the world. He saw that eternal interests were involved in the choice man should make. An immortal crown was presented for the overcomer, and unhappiness and eternal ruin for those who neglected the science of salvation, which is the only term to which higher education can be applied.--Letter 5, 1898. [Cf: 3MR320.02] p. 14, Para. 1, [1898MS].

*Electricity, God Creates, that Gives Life to Seed.*--He [God] employs many unseen agencies to make the seeds apparently thrown away, living plants. First appear the blade, then the ear, then the full corn in the ear. God creates the electricity that gives life to the seed, vitality to the blade, the ear, and the corn in the ear. Who else can be depended on to give the due proportion required of all the agencies to perfect the harvest of fruits and grains? Let man employ his agencies to the utmost limit; he must then depend on his Creator, who knows just what is needed for the harvest, which is connected to Him by wonderful links of His own wonderful power, beyond the human agency. Without

these unseen agencies, seed is valueless.--Ms 34, 1898. [Cf: 3MR321.01] p. 14, Para. 2, [1898MS].

*Family, Members of, Will Know Each Other in Heaven.*--God's greatest gift is Christ, whose life is ours, given for us. He died for us, and was raised for us, that we might come forth from the tomb to a glorious companionship with heavenly angels, to meet our loved ones and to recognize their faces; for the Christ likeness does not destroy their image, but transforms it into His glorious image. Every saint connected in family relationship here will know each other there.--Letter 79, 1898. [Cf: 3MR322.03] p. 14, Para. 3, [1898MS].

*God a Person, Not a Perfume.*--Through Jesus Christ, God--not a perfume, not something intangible, but a personal God--created man, and endowed him with intelligence and power. It is God that thundereth in the heavens. His voice reacheth to the ends of the earth. He holdeth the winds in His hands. He sendeth lightnings with rain. He looketh on the earth and it trembleth; He toucheth the hills, and they smoke. He melteth the mountains like wax at His presence. He maketh the outgoings of the morning and the evening to rejoice. He maketh His sun to rise on the evil and on the good. [Cf: 3MR325.04] p. 14, Para. 4, [1898MS].

The Lord is a living, personal God. A living, personal Saviour came to our world to make of none effect the specious twistings and serpentine turnings of Satan. He came to carry out His plans written before Him in a book. Men who had large religious knowledge, but no depth of piety or experimental knowledge of God in obeying the Scriptures, were speculating about God. Christ revealed to men the moral and religious constitution.--Ms 117, 1898. [Cf: 3MR326.01] p. 14, Para. 5, [1898MS].

*God, a Person, Not the Things of Nature.*--The whole of the natural world bears testimony to the works of the living God. Nature is our lesson book, given to us by God, the Creator of all things. These things of nature are not to be called God. They are the expression of God's character, but they are not God. By the things of His creation, we may understand God, and His love, His power, and His glory; but there is a great danger of men worshiping nature as God. The artistic skill of human beings produces very fine samples of beautiful workmanship, revealing things which delight the eye, and these things give us something of the idea of the designer; but the thing made is not the man. It is not the work that is to be exalted, but the man who designed the things so much prized. So it is with nature. The Lord's power is constantly revealed as a miracle-working power, that the human family may see an infinity above and beyond the things made, that they may know that He [who] formed such a being as man, has also created all the beauties of the natural world.--Ms 117, 1898. [Cf: 3MR326.02] p. 14, Para. 6, [1898MS].

*Home Missionary Work, the Very Best.*--You can do the very best home missionary work by taking care of God's temple, not defiling it by gross indulgence of human passions, not imperiling it by neglect, by undue wear and overwork. Do not presume to overtax this wonderful machinery, lest some part give way, and bring your work to a standstill.--Letter 116, 1898. [Cf: 3MR329.02] p. 15, Para. 1, [1898MS].

*Source of Intellectual Power, Students to Draw From.*--Often erroneous

opinions are transcribed on the mind, and these lead to an unwise course of action. Students should have time to talk with God, time to live in hourly, conscious communion with the principles of truth and righteousness and mercy. At this time straightforward investigation of the heart is essential. The student must place himself where he can draw from the Source of spiritual and intellectual power. He must require that every cause which asks his sympathy and cooperation has the approval of the reason which God has given him, and the conscience which the Holy Spirit is controlling. He is not to perform an action that does not harmonize with the deep, holy principles which minister light to his soul and vigor to his will. Only thus can he do God the highest service.--Letter 39a, 1898. [Cf: 3MR330.03] p. 15, Para. 2, [1898MS].

*Man, Crowning Work of Creation.*--Man is the crowning work of all that God has made. The proper study of every learner is man. Science, true and unadulterated, in all its achievements, is to be laid at the feet of the God of science. Man is a being to be prized.--Ms 48, 1898. [Cf: 3MR334.01] p. 15, Para. 3, [1898MS].

*Man a Free Moral Agent.*--We are to praise God, for we are fearfully and wonderfully made. . . . The powers of man were brought into activity by God, and can be kept in health and soundness by being intelligently and proportionately worked. More people die from idleness than from overwork. [Cf: 3MR334.02] p. 15, Para. 4, [1898MS].

The agency of God can be discerned by all who are enlightened by the word of God. Man is not furnished with machinery, set in motion like the machinery of a clock, and then left to himself to take care of these wonderful organs. No, the agency of God is constantly at work to preserve His wonderful workmanship. Satan is busily at work inventing schemes to make man, through his disregard and violation of the physical laws which God has established, become disordered. [Cf: 3MR334.03] p. 15, Para. 5, [1898MS].

Through tempting him to eat of the fruit of the tree of knowledge, the enemy would lead man to obtain a knowledge which instead of enabling him to cooperate with God to preserve every one of the organs, will have a tendency to weaken and depress the human machinery, that it may not be perfect to act its part as God designs it shall do. But God designs that the organs shall be healthy and ready for use, ever at the command of the human agent, to move in their respective lines of exercise under an intelligent knowledge, and in the power derived from God. [Cf: 3MR334.04] p. 15, Para. 6, [1898MS].

The system is made up of different parts fitted to work harmoniously, and so arranged and proportioned as to make one complete whole. It is the misuse and violation of nature's law that keeps some parts of the human machinery in action, while others are left to become weak through disuse. God designs that the whole being shall be proportionately worked, that every part of the wonderful machinery may act in harmony with the other. . . . We are not to act in accordance with perverted ideas and customs, but in the intelligence which God has given. We are to preserve simplicity, to maintain the natural form and motions of the body, and not educate the mind and body to meet the customs and fashions of this degenerate age.--Ms 117, 1898. [Cf: 3MR335.01] p. 15, Para. 7, [1898MS].

*Miracles, Satan Employs Earth, Air, Water to Perform.*--Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. . . . [Cf: 3MR339.01] p. 16, Para. 1, [1898MS].

Behold Satan's miracle-working power. Every object in the earth, in the air, and in the water has been employed to confirm his claim. Those who yield to these claims are alive with intense activity, one influencing and stimulating another by confirming the greatness and glory of their kingdom. See the activity, the restless surging of the mass in their determination to take and occupy the place of the throne of God. What eagerness, what rage they exhibit in their religious enthusiasm. Mark the defiant rebellion written in their countenances. Their warfare is against their Creator and Redeemer. How vast is the procession they form. How mighty they think themselves to be in their countless numbers. [Cf: 3MR339.02] p. 16, Para. 2, [1898MS].

But they do not see all things. The cloud of judicial wrath hangs over them, containing the elements that destroyed Sodom. John saw this multitude.--Ms 139, 1898. [Cf: 3MR339.03] p. 16, Para. 3, [1898MS].

*Christ the True Missing Link Between God and Humanity.*--In the name of Jesus Christ of Nazareth we would ask you to pray that in every church in America, and in this far-off county Australia, we may find the missing link between God and humanity. This link is Christ Jesus. We have no time for dissension, no time for selfishly seeking to be first. God is our Father. His law represents His character. Man is to sense his responsibility in behalf of perishing souls. Then there will be deep, earnest efforts made to uplift the fallen.-- Letter 61, 1898. [Cf: 3MR339.04] p. 16, Para. 4, [1898MS].

*Natural Law, Cause and Effect in.*--It is a wonderful and grand fact that in the laws of God in nature, effect follows cause with unerring certainty. The seed sown will produce a harvest of its kind. So it is in human nature. He that sows to the flesh shall of the flesh reap corruption. He who sows to the spirit shall of the spirit reap life everlasting. If human beings would consider that they are making their own harvest, they would be careful what seed they sow.--Ms 104, 1898. [Cf: 3MR341.03] p. 16, Para. 5, [1898MS].

*Natural World, Like Fountain that Deepens and Broadens Beneath the Gaze.*--All the lessons of the natural world reveal the providence of God. He who has this lesson book opened before him, and becomes a student thereof, will find himself looking into a fountain that deepens and broadens beneath his gaze. From the Old Testament, he can store up the most precious instruction, the gospel being the key.--Ms 30, 1898. [Cf: 3MR342.01] p. 16, Para. 6, [1898MS].

*Nature, Will Not Forgive Injuries Done to Her Machinery.*--Nature will not be imposed upon. She will not forgive the injuries done to the wonderful, delicate machinery. The pale, weak student is a continual reproach to health reform. Far better would it be for students to go outdoors and work in the soil. [Cf: 3MR344.01] p. 16, Para. 7, [1898MS].

Exercise is good. God designs that all parts of the human machinery



shall be worked. There should be regular hours for working, regular hours for eating, without studying the exact cost of every article of food and providing the cheapest kind. Procure those articles of food that are the best for making steam to run the living machinery. There is no extravagance in providing those articles of food that the system can best take in and digest, and send to every part of the living organization that all may be nourished.--Letter 116, 1898. [Cf: 3MR344.02] p. 17, Para. 1, [1898MS].

*Nature and Christ, Mirror of Divinity.*--"I am the true vine," Christ declared. He used the figure of the vine that as we look upon it, we may call to remembrance His precious lessons. Rightly interpreted, nature is the mirror of divinity. [Cf: 3MR344.03] p. 17, Para. 2, [1898MS].

Christ pointed to the vine and its branches, I give you this lesson that you may understand My relationship to you and your relationship to Me. There was not the least excuse for His hearers to misunderstand His words. The figure He used was as a mirror held up before them, that they might understand His connection with them. [Cf: 3MR344.04] p. 17, Para. 3, [1898MS].

This lesson will be repeated to the ends of the earth. All who receive Christ by faith become one with Him. The branches are not tied to the vine by any mechanical process or artificial fastening. They are united to the vine and have become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with Him in principle and action. They are united to Him, and the life they live is the life of the Son of God. They derive their life from Him who is life.--Ms 78, 1898. [Cf: 3MR344.05] p. 17, Para. 4, [1898MS].

*Nature, Lessons From, Spiritual Reality.*--Christ seeks to reach the understanding through the actual occurrences and events that take place in this world. . . . Human life in all its bearings is similar to nature. By natural things Christ illustrated the things of the kingdom of God.--Ms 45, 1898. [Cf: 3MR346.01] p. 17, Para. 5, [1898MS].

*Nature Not God, but Testifies of God.*--Nature is not God nor ever was God. God is in nature; the voice of nature testifies of God; but nature is not God. It but bears a testimony of God's power, as His created works. There is a personal God, the Father; there is a personal Christ, the Son. . . . [Cf: 3MR346.04] p. 17, Para. 6, [1898MS].

Nature declares the glory of God. The psalmist says: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." [Cf: 3MR347.01] p. 17, Para. 7, [1898MS].

Some may suppose that these grand things in the natural world are God. But they are not God. They but show forth His glory. The ancient philosophers prided themselves upon their superior knowledge. But let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; who changed the truth of God into a lie, and worshipped the creature more than the

Creator, who is blessed forevermore." [Cf: 3MR347.02] p. 17, Para. 8, [1898MS].

Will we consider this? In its human wisdom, the world knows not God. Its wise men gather an imperfect knowledge of God in His created works, and then in their foolishness exalt nature and the laws of nature above nature's God. Nature is an open book which reveals God. All who are attracted to nature may behold in it the God that created nature. But those who have a knowledge of God in their acceptance of the revelation God has made of Himself in Christ, will obtain only an imperfect knowledge of God in nature. This knowledge, so far from giving elevated conceptions of God, so far from elevating the mind, the soul, the heart, and bringing the whole being into conformity to the will of God, will make men idolaters. Professing to be wise men, they become fools. Those who think they can obtain a knowledge of God aside from the Representative whom the word declares is "the express image of His person," will need to become fools in their own estimation before they can be wise. Christ came as a personal Saviour. It is impossible to gain a perfect knowledge of God from nature, for nature itself is imperfect. A curse and blight is upon it. Yet the things of nature, marred as they are by the blight of sin, inculcate truths regarding the skillful Master Artist. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state much that is beautiful remains. Nature's voice speaks, saying that there is a God back of nature, but it does not in its imperfections represent God. Nature cannot reveal the nature and character of God in His moral perfection.--Ms 86, 1898. [Cf: 3MR347.03] p. 18, Para. 1, [1898MS].

*Sanitation Among the Israelites.*--The Lord gave certain directions to the children of Israel. They were to gather at the base of Mount Sinai to hear the voice of God speaking the Ten Commandments. But first they were to wash their clothes. Again He commanded that no uncleanness should be tolerated in the encampment, lest the Lord should pass by and see their uncleanness, and because of this refuse to go up with their armies to battle. [Cf: 3MR352.04] p. 18, Para. 2, [1898MS].

Some people ask God to preserve their families from all sickness and disease, while uncleanness and untidiness are seen in the home, with the very things that create disease. Can God glorify His name by working a miracle to prevent the plague coming nigh the dwelling of those who do not care to act their part to prevent malaria and fevers? The Lord does not work in this way. The human agent must act his part intelligently, keeping his body and his clothing clean and every room in the house in order. Then the Lord can approach his dwelling. I will be honored, saith the Lord, by them that approach unto Me.--Letter 106, 1898. [Cf: 3MR353.01] p. 18, Para. 3, [1898MS].

*Science, God's Own Created, Word of God in Harmony With.*--Through Jesus Christ, God--not a perfume, not something intangible, but a personal God--created man, and endowed him with intelligence and power. . . . [Cf: 3MR354.03] p. 18, Para. 4, [1898MS].

The Lord is a living, personal God. A living, personal Saviour came to our world to make of none effect the specious twistings and serpentine turnings of Satan. He came to carry out His plans written before Him in a book. Men who had large religious knowledge, but no depth of piety or

experimental knowledge of God in obeying the Scriptures, were speculating about God. Christ revealed to men the moral and religious constitution. [Cf: 3MR354.04] p. 18, Para. 5, [1898MS].

The uneducated heathen learns his lessons through nature, and through his own necessities; and, dissatisfied with darkness, he is reaching out for light, searching for God in the first great cause. There are recorded in Genesis various ways in which God speaks to the heathen. But the contrast between the revelation of God in Genesis and the ideas of the heathen, is striking. Pagan philosophers, many of them, had a knowledge of God which was pure, but degeneracy, the worship of created things, began to obscure this knowledge. The handiwork of God in the natural world, the sun, the moon, the stars, were worshiped. [Cf: 3MR355.01] p. 19, Para. 1, [1898MS].

Men today declare that Christ's teachings of God cannot be substantiated by the things of the natural world, that nature is not in harmony with the Old and New Testament Scriptures. This supposed lack of harmony between nature and science does not exist. The word of the God of heaven is not in harmony with human science, but it is in perfect accord with His own created science.--Ms 117, 1898. [Cf: 3MR355.02] p. 19, Para. 2, [1898MS].

*Sense, Common, Philosophy of, More Value Than Ancient Languages.*--The philosophy of common sense is of far more consequence to the youth than the study of Greek and Latin. The brain is used too much like the abused stomach. It receives a great amount of food which it cannot take care of, and the result is that Satan comes in, with his temptations and sows the seeds and causes ideas of infidelity, which the students have received from their study books in school education, to become a matter of great interest. A bewitching power holds the intellect, and works it until it becomes a fruitful field of tares, a curse in the place of a blessing.--Ms 11, 1898. [Cf: 3MR357.02] p. 19, Para. 3, [1898MS].

*Thinkers, Deep, Needed.*--Many obtain a surface knowledge of truth or Bible doctrine, and then stop, thinking they know it all. But do they know it all?--No; no: God's word is, Go forward. Because young men measure themselves among themselves, and reach a standard which others have reached, they are satisfied to stop learning. But the voice of God bids them go forward. Fifty times as much might be accomplished in self-education than now is if the minds of men and women were awake to their own possibilities and privileges. Education of self means more than the colleges can give you. Men of true education are scarce. Men of talent are numerous, but they do not improve their opportunities, and their talents do not increase. When men and women hunger after knowledge for the purpose of blessing their fellow men, God will bless them. He will prepare the new bottles for the new wine. There will be an expansion, a development of the higher faculties, so that men will become deep thinkers. If the men who have talents would not settle down satisfied that they have sufficient for the great work; if they would dig deeper, there would not be such a dearth of laborers. We should have more spiritual teaching and the hidden treasure would by diligent effort be brought to the surface.--Ms 104, 1898. [Cf: 3MR362.02] p. 19, Para. 4, [1898MS].

*Thinking, Action and Reaction in.*--The Lord made the brain, that the

mind may be able to think to a purpose. There is action and reaction in thinking. God designs that man shall use the brain with a vital earnestness. The whole human machinery is to be under the control of the One who made man. Mind, heart, soul, strength, are required in the service of God.--Letter 100, 1898. [Cf: 3MR363.01] p. 19, Para. 5, [1898MS].

*Vital Energy, Sacrificed to Lust.*--Iniquitous practices prevail and weigh down the spiritual health. The passions are stimulated to excessive activity. The married life is so profaned that thousands upon thousands sacrifice their vital forces upon the altar of lust. The whole being is degraded until it is impossible for truth to be received into the soul temple--Ms 10a, 1898. [Cf: 3MR363.02] p. 20, Para. 1, [1898MS].

*Weight Lifting, and Lung Expansion.*--I was instructed that there is great danger of overdoing the lift cure, the massage, and the testing to see who can excel in expanding their lungs to the utmost capacity. Great caution is needed in this expanding of the lungs, for often injury is done which is never known, but the result is all the same. They lose vital power, and weaken the lungs beyond remedy. Other causes are assigned for the feebleness of the vital organs, but in this testing of the lungs there has come to be a strife for supremacy, as a physician guards his point. [Cf: 3MR365.01] p. 20, Para. 2, [1898MS].

Then there is the lift cure. This, many suppose, is doing a great deal of good. It may be if this is not overdone. But the result has been presented to me. The muscles of some never recover. A strain that is unnatural is brought to bear upon the sinews, muscles, and nerves, which the machinery was not made to endure. [Cf: 3MR365.02] p. 20, Para. 3, [1898MS].

There is to be no violent or unnatural strain put upon the human machinery; for all the works are very delicate. And as the Lord has not placed before any the process of straining the lungs, would not physicians do well to use caution in dealing with these organs? There is such a thing as injuring the vital organs, when the human agent does not understand how or when. It will not be for the credit of your students to run any risks. Periods of rest should be given to every student. They should have a change from continual study to hard physical work. Physical exercise, combined with a student life, is good.--Letter 102, 1898. [Cf: 3MR366.01] p. 20, Para. 4, [1898MS].

*Word of God, Physical Effects of Study.*--The study of the Word is greatly neglected. If the Word is studied with humility of mind, the Holy Spirit will make its application. "The entrance of Thy words giveth light," says the psalmist. "It giveth understanding unto the simple." It sends forth to all who study its divine principles precious beams of light. It is better than any drugs, and will give physical soundness.--Ms 53, 1898. [Cf: 3MR366.03] p. 20, Para. 5, [1898MS].

The Father and the Son rested after Their work of Creation. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. . . . And God blessed the seventh day, and sanctified it: because that in it He had rested." Gen. 2:1-3. The death of Christ was designed to be at the very time in which it took place. It was in God's plan that the work which

Christ had engaged to do should be completed on a Friday, and that on the Sabbath He should rest in the tomb, even as the Father and Son had rested after completing Their creative work. The hour of Christ's apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out.--Ms 25, 1898, pp. 3, 4. ("The Man of Sorrows," typed, February 24, 1898.) [Cf: 3MR424.03] p. 20, Para. 6, [1898MS].

There are but very few who are readers and searchers of the Scriptures, who compare the prophecies of the Old Testament with the statements of the New, and by searching find the key that unlocks the treasure house of heaven.--Ms 67, 1898, p. 3. ("Search the Scriptures," typed June 9, 1898.) [Cf: 3MR432.03] p. 21, Para. 1, [1898MS].

Through their perceptive powers men must take hold of the Word, and appropriate the same to their spiritual necessities, eating of the bread of life, and drinking of the waters of salvation. Then they will grow spiritually. In its development, the truth will give evidence of constant expansion and new developments.--Ms 8, 1898, p. 3. ("The Necessity of Studying the Word," undated.) [Cf: 3MR433.01] p. 21, Para. 2, [1898MS].

I do not know, Edson, how many things ought to be said, and how many things should be left unsaid. I know you have had a hard time. I know that you are in a difficult and a most dangerous field, made thus because of the prejudice of the whites against the blacks, and because our brethren have not interested themselves personally in that field to decide how it should be worked. Our brethren do not yet have correct ideas, and they button up their coats over their hearts, hearts that should go out in sympathy and tenderness and encouragement to the laborers in that poor, destitute, neglected field. . . .It was presented to me that God in His providence was measuring the temple and the worshipers therein. There are those who, in the providence of God, have been placed in positions where they have received many blessings. With self-denial and self-sacrifice these could do a good work, in imparting to the most needy and suffering ones, to those who have few blessings and but little encouragement. This is a work which God has laid upon every saint to do, and for the neglect of which they will be held accountable. The Lord marks the longing of many souls for privileges that they might become better informed and better clothed. The angels of the Lord are looking to see what testimony they can carry to the courts above of this suffering class. Oh, that those who have so many comforts of life would deny self, take up the cross, and follow Jesus! Human beings in their suffering humanity are crying unto God, and their prayers are just as surely coming up before God as did the blood of Abel. Christlike men will not employ their time in devising to profit self, and promote their own interest. God is not indifferent to the pressing need of white or black in any place, wherever they may be. Who is saying, 'Be thou warmed, and be thou clothed and fed,' yet do nothing to relieve the situation? The indiscriminate almsgiving is often more injurious than helpful. It often encourages idleness and destroys self-respect. In the Southern field small churches are to be built. If they are burned, this act will stand as a witness against the men who oppose the work of God when the judgment shall sit and the books be opened, and every one judged according to the deeds written in the books. [Cf: 4MR8.02] p. 21, Para. 3, [1898MS].

I am glad and thankful for this step taken by Brother Smouse. If the work is made dangerous in one place, go to another and labor. [Cf: 4MR9.01] p. 21, Para. 4, [1898MS].

But move discreetly, so that the work shall not be destroyed. Our responsible men stand in need of the Holy Spirit's power. To send men who are rash and inconsiderate into the Southern field will be to create a prejudice and hatred that will come from the opposing whites and blacks. Ministers who teach the blacks will report a tissue of lies concerning the work of God which will give the Southern people a supposed excuse to create mobs, and thus the field will be closed. Said Christ, "Behold I send you forth as sheep among wolves. Be ye therefore wise as serpents and harmless as doves."--Letter 136, 1898, pp. 3, 4, 4-6. (To J. E. White and wife, August 14, 1898.) [Cf: 4MR9.02] p. 21, Para. 5, [1898MS].

I inquire of my brethren, What are you doing for the colored people, who as it were, are in the very shadow of your doors? Why do not your enterprises embrace those who have suffered so greatly through oppression? God claims of our brethren in America much more than they render to Him in service. They are to work in behalf of those who cannot help themselves. Christ declared, "If I be lifted up from the earth, I will draw all men unto Me." He is doing this work, but He calls upon old and young, men, women, and youth, to cooperate with Him. While Christ draws, those who have tasted of the word of life must draw with Christ. Human instrumentalities must cooperate with the divine intelligences.--Ms 101, 1898, p. 1. (General Manuscript, "Draw With Christ," dated August 23, 1898.) [Cf: 4MR10.01] p. 22, Para. 1, [1898MS].

Men are dealing in liquors and narcotics that are destroying the human family. Deathly mixtures are used that make men mad, and murder and violence are prevailing everywhere. . . . [Cf: 4MR96.04] p. 22, Para. 2, [1898MS].

At the last . . . theft and robbery will become more prevalent.--Ms 119, 1898, p. 5. ("The Word of God Our Study Book," typed September 22, 1898.) [Cf: 4MR97.01] p. 22, Para. 3, [1898MS].

Man can accomplish nothing without God, and God has arranged His plans so far as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success. [Cf: 4MR112.03] p. 22, Para. 4, [1898MS].

We are laborers together with God. This is the Lord's own wise arrangement. The cooperation of the human will and endeavor with divine energy is the link that binds men up with one another and with God.--Ms 113, 1898, pp. 1, 2. ("Present Your Bodies a Living Sacrifice," typed September 8, 1898.) [Cf: 4MR113.01] p. 22, Para. 5, [1898MS].

Materials on Daniel--Daniel was closely connected with the Source of all wisdom, and this knowledge was to him more precious than the gold of Ophir. He kept his religious training on an equal with the advantages which were given him of becoming a wise and learned man. He worked with his entrusted capital. He was aroused by the situation in

which he found himself in the king's court. He co-operated with God in the use of every power which had been given him, that he should not be second in anything. And we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. Daniel was connected with God, and the secrets of the Most High were opened to him; for He is with them that fear him. "And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore they stood before the king." And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. Continual growth in religious wisdom and intelligence did not in any sense disqualify these youth for the faithful, intelligent discharge of the important duties assigned them in the kingdom of Babylon.--Ms 135, 1898, pp. 1, 2. ("True Education," typed October 19, 1898.) [Cf: 4MR120.03] p. 22, Para. 6, [1898MS].

It was God's design to show the Babylonians that there was a King above the king of Babylon--the God whom the Hebrew youth worshiped. These youth exalted God. They knew that they were to carry out the principles of truth, and therefore they refused the meat from the royal table and the wine from the royal cellar. Their abstinence from the prescribed bill of fare made a distinction in every way between their appearance and the appearance of those youth who indulged their appetite. There were plenty to make remarks, but these youth were faithful even in little things. And in physical appearance they were far ahead of the youth who sat at the king's table. Their simple diet kept their minds clear. They were better prepared for their studies: for they never knew the oppression caused by eating luxurious food. They were better prepared physically for taxing labor; for they were never sick. With clear minds, they could think and work vigorously. By obeying God they were doing the very things that will give strength of thought and memory.-- Ms 47, 1898, pp. 4, 5. ("The *Echo* Office and Commercial Work," March 31, 1898.) [Cf: 4MR122.03] p. 23, Para. 1, [1898MS].

Then Daniel and his companions studied the Word of God, the Old Testament Scriptures, and conformed their habits, appetites, words, and actions to the instruction there given. They brought themselves under discipline, that their physical and spiritual health should not be weakened by any wrong habits. They placed themselves on the Lord's side, refusing to take part in any idolatrous practice. They knew their senses must be kept sharp, that in all their associations with idolaters, amid religious corruption, they might distinguish between right and wrong. [Cf: 4MR128.02] p. 23, Para. 2, [1898MS].

We ask students and teachers to look at these representative youth in wicked Babylon. Under most trying temptations, they placed themselves in a right position. We read of these "as for these four children, God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams." They placed themselves under the supervision of Heaven, and the purest and most complete education was given them by God because they consecrated themselves daily to Him, and sought Him in prayer. Three times a day their supplications were offered in faith, that they should have the things they asked for, and God heard them. He co-operated with them, and they co-operated with God. It was a mutual work.--Ms 76, 1898, pp. 5, 6. ("Words to

Students," typed June 16, 1898.) [Cf: 4MR128.03] p. 23, Para. 3, [1898MS].

Daniel in Babylon chose the wisdom that would vindicate the honor of God. He and his three companions decided that it was in the wise purpose of God that they had been taken as captives to the wicked and corrupt city of Babylon. They did not leave their religion behind them in their own nation. They determined that they would not devote their time to complaint, but that they would be cheerful, and faithful in all their business transactions; that God's compassion for them demanded the most unselfish service on their part as His representatives. They would preserve the true worship, and not permit one slur to be cast upon God.--Ms 48, 1898, p. 7. ("Treasure Hid in a Field," undated.) [Cf: 4MR123.02] p. 23, Para. 4, [1898MS].

I have read your articles in the *Educator*, and am surprised at that which they present. Your minds do not see all things clearly. You see men as trees walking. You grasp and advocate some truth, while in the same article you present that which opposes your own statements. Would it not be best for you to get out of the fogs of your previous education under teachers themselves befogged? This education has not been true and unmingled with error. If I write for the *Educator*, as I have been and am now doing, my articles would be directly opposed to your human philosophy. Shall there be a Yea and Nay go forth in the *Educator*? or shall I be obliged to issue a paper on true education, that will not have in it one thread that will dishonor our heavenly Father? [Cf: 4MR147.01] p. 23, Para. 5, [1898MS].

I have written much on education, and have much yet to write; and if the Lord has been teaching me, He certainly has not been teaching you to present to the many readers of the *Educator* a Yea and Nay as you have done. You will see that you have done this when the Holy Spirit works your human minds. Then you will not write Yea and Nay in the same issue. [Cf: 4MR147.02] p. 24, Para. 1, [1898MS].

There is a constant progress in the knowledge of God and of Jesus Christ whom He has sent, but when men feel that they are wise above a "Thus saith the Lord," they need to become fools in order that they may be wise. The living oracles of God were given to lie at the very foundation of all true education. "The fear of the Lord is the beginning of wisdom." There is a distinction to be made between the sacred and the common, and we are accountable to God if we place human wisdom at the head as essential for education. Language may change, and study books may present the supposed improvements, but "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." [Cf: 4MR147.03] p. 24, Para. 2, [1898MS].

I am not surprised that as darkness covers the earth, and gross darkness the people, the light that comes from the Father of light is not discerned. Just to the extent that the mists and fogs encompass the minds of men, will be their ignorance and misconception of God. The worldly churches cannot read a "Thus saith the Lord," in regard to the seventh-day Sabbath; and why? Because they are wise in their own



conceits; because they are following the example of men who were only one step from the Eden of God, and who, because of their mental and moral capabilities, began to work out their human inventions, and worship the things their hands had made, supposing that they were improving upon God's plans and devices. In this they worshiped and extolled themselves. [Cf: 4MR148.01] p. 24, Para. 3, [1898MS].

(Genesis 6:5-18, quoted.) There perished in the Flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today. The great gifts with which God had endowed men were perverted. There was gold and silver in abundance, and men were constantly seeking to exceed their fellow men in devices. The result was that violence was upon the earth. The Lord was forgotten. This long-lived race were constantly devising how they might institute a war with the universe of heaven and gain possession of Eden. [Cf: 4MR148.02] p. 24, Para. 4, [1898MS].

When men talk of the improvements that are made in higher education, they are aping the inhabitants of the Noetic world. They are yielding to the temptation of Satan to eat of the tree of knowledge, of which God has said, "Ye shall not eat of it, lest ye die." God gave men a trial, and the result was the destruction of the world by a flood. In this age of the world's history there are teachers and students who suppose that their advancement in knowledge supersedes the knowledge of God, and their cry is "Higher education." They consider that they have greater knowledge than the greatest Teacher the world has ever known. [Cf: 4MR149.01] p. 24, Para. 5, [1898MS].

Christ came to the earth as the Light of the world. Nearly two thousand years ago a voice was heard in heaven--the more mysterious because it came from the throne of the Infinite--saying, "Sacrifice and offering thou wouldest not, but a body hast Thou prepared me. Lo I come, (in the volume of the book it is written of Me), I delight to do Thy will, O My God; yea, Thy law is within My heart." [Cf: 4MR149.02] p. 25, Para. 1, [1898MS].

Who is this that the heavenly universe proposes shall visit a guilty world? We ask the prophet Isaiah, and in decided tones he speaks. His language is not Yea and Nay. "Unto us a child is born," he says, "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." [Cf: 4MR149.03] p. 25, Para. 2, [1898MS].

We inquire of John, the beloved disciple. Hear his words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in the 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." [Cf: 4MR149.04] p. 25, Para. 3, [1898MS].

To Christ Himself we address the inquiry, "Who art Thou?" Listen: "Before Abraham was, I am." "I and My Father are one." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth

whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son, That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him." . . . [Cf: 4MR150.01] p. 25, Para. 4, [1898MS].

Whatever may be our experience or supposed intelligence, we must all become learners and receive an education in spiritual things that we may give to others. Let all bear in mind that Christ, in His life has given them an example of the necessity of prayer. He says, "The end of all things is at hand; be ye therefore sober, and watch unto prayer." "Watch and pray, lest ye enter into temptation." "Take ye heed, watch, and pray; for ye know not when the time is." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the care of this life; and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things which must come to pass, and to stand before the Son of man." [Cf: 4MR150.03] p. 25, Para. 5, [1898MS].

The same spirit is seen today that is represented in Revelation 6:6-8. History is to be reenacted. That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church. [Cf: 4MR151.01] p. 25, Para. 6, [1898MS].

The prayer of Christ for His people, just before His humiliation and death, is as much unheeded as if it had never been made. The same spirit that controls the nations of the earth is working upon the minds of those who have had light. As the children of disobedience, irrespective of consequences, they act like the blind. They are drunken, but not with strong drink. They reveal [that] that which has allured and deceived them was an unholy ambition. [Cf: 4MR151.02] p. 26, Para. 1, [1898MS].

The Lord God of Israel has made Himself a refuge for His people. All who will make Christ their dependence, will know what it means in these last days to agonize to enter in at the straight gate. The foolish self-esteem and self-confidence which many possess will prove their eternal ruin. To them the narrow path cast up for the ransomed of the Lord to walk in seems altogether too restricted. But he who abides in Christ will understand what it means to be crucified to the world. The Lord has provided only one refuge for His people. The great apostle says, "Your life is hid with Christ in God." "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." All who are overcomers will be highly exalted. [Cf: 4MR151.03] p. 26, Para. 2, [1898MS].

Those who are striving for position, seeking to be the greatest, will be called the least in the kingdom of heaven. As He sought to impress this lesson, Christ called a little child, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same

is the greatest in the kingdom of heaven." [Cf: 4MR152.01] p. 26, Para. 3, [1898MS].

On another occasion, "they brought young children to Him, that He should touch them, and the disciples rebuked those that brought them. And 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." [Cf: 4MR152.02] p. 26, Para. 4, [1898MS].

We have this matter placed in the heavenly scales and weighed, and the result is presented before us. All this ambitious exercising of the spirit to exalt self will surely be worked by satanic agencies until the persons, whatever their profession, will reveal hereditary and cultivated attributes that will place them in the very lowest scale; and when God shall weigh them in the golden scales of the heavenly sanctuary, the sentence will be passed, Thou art "weighed in the balances, and found wanting." [Cf: 4MR152.03] p. 26, Para. 5, [1898MS].

Those who consider themselves capable and efficient know little of their own poor selves. The explanation has been given me why there is so little safety for men placed in responsible positions. They want to do some great thing in proportion with their supposed great position. In the place of considering themselves as less than nothing unless worked by the Holy Spirit, they themselves want to work the Holy Spirit. The prayer of each should be: "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 him; 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: 4MR152.04] p. 26, Para. 6, [1898MS].

The youth of today have not obtained that education and training that will lead them to put on the whole armor of God, and be able to resist temptation, depending upon the Holy Spirit to strengthen and empower them to fight manfully the battles of the Lord. They have formed the habit of working to do something to uplift themselves, and thus they are left to their own strength. Their words, their spirit, their actions, are not after the likeness of Christ. Self, self, self, is revealed in everything they are connected with. . . . [Cf: 4MR153.01] p. 27, Para. 1, [1898MS].

Teachers, be careful, be prayerful, be serious. Certain it is that you have collected all the chaff that it is safe for you to have. What, I ask, is the chaff to the wheat? Let the character of your work be such that as teachers you will by pen and voice, sanctify the Lord God in your hearts, and be ready always to give to every man that asks you a reason of the hope that is in you with meekness and fear. [Cf: 4MR153.02] p. 27, Para. 2, [1898MS].

We have a Saviour who is at hand, and not afar off; and now is the time to make your calling and election sure. Your life-insurance policy you will find in 2 Peter 1:2-11. [Quoted.] [Cf: 4MR153.03] p. 27, Para. 3, [1898MS].

Mark especially verses 8-11. In order to have this positive assurance, you must begin to work, as the Holy Spirit works you, on altogether different lines, from inward to outward. You need not feel that you must mingle the common with the sacred. You have done this so continually in the past that your spiritual eyesight is obscured, and you cannot discern between the sacred and the common. You take the common fire, and exalt and praise and cherish it, and the Lord turns from you with displeasure. Had you not better make a full consecration of yourself to God? Will you imperil your souls by a divided service? [Cf: 4MR153.04] p. 27, Para. 4, [1898MS].

Not one sin has yet been blotted out from the book of God only through the faith of the believer who holds the beginning of his confidence firm unto the end. We may have hope in anticipation of the full and entire atonement made; for this is efficacious if sin is put away. John declared: "Whoever abideth in him sinneth not. Whoso sinneth hath not seen him, neither known him. Little children, let no man deceive you. He that doeth righteousness is righteous." [Cf: 4MR154.01] p. 27, Para. 5, [1898MS].

Brethren, read your Bibles; study your Bibles. We should be ever grateful to God that by His mercy we possess knowledge. We know our duties. We have the eternal life insurance papers plainly written out. We have every facility provided for us, every endowment of capability for discharging the duties devolving upon us. There is only one way of becoming partakers of the divine nature, of escaping the corruption that is in the world through lust. I beseech of you, Put off all self-importance, or it can be no help to you. And yet you may place a high estimate upon your own characters, for you are bought with a price. [Cf: 4MR154.02] p. 27, Para. 6, [1898MS].

I have a deep interest in you. You must drink of the pure waters of Lebanon, rather than of the murky pools of the valley. I speak to you personally because you do not know what it means to be sanctified, elevated, ennobled. If you will seek earnestly for a pure, a consecrated, a holy life, you will find that your human knowledge is not all that you need to constitute a laborer together with God. I am pained for you; and not for you only, but for many of our young men and women who act in the capacity of teachers. They need so much that which is true "higher education." [Cf: 4MR155.01] p. 27, Para. 7, [1898MS].

The great Teacher who came down from heaven has not directed you to any of the supposed great authors. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Christ has promised to give you rest, and in learning your lessons of Him, you will find rest. [Cf: 4MR155.02] p. 28, Para. 1, [1898MS].

Is not this plain and simple? Those who have been students in the schools at Battle Creek have come from their years of study unprepared to do the work in teaching that they should do. They are imperfect in many ways where they should be wise. They are weighed in the balances of the sanctuary above, and are pronounced "wanting." These defects in their education the Lord would not have reproduced in others. [Cf:

4MR155.03] p. 28, Para. 2, [1898MS].

Were you here in Cooranbong, we would not, could not, entrust our youth to you, for you are not qualified to give students proper instruction. We would feel that God held us responsible for placing you in so important a position. You would hinder the very work that the Lord calls upon every teacher to be qualified to do. [Cf: 4MR155.04] p. 28, Para. 3, [1898MS].

We are now amid the perils of the last days, and something more is essential for you to have than that which you now have. It is hard for you to unlearn things which you have learned, and learn those things which ought to have been the very alpha of your education. The omega you will never reach in this world. [Cf: 4MR156.01] p. 28, Para. 4, [1898MS].

Seek the Lord while He may be found. Be sure that you have learned your lessons in wearing the yoke of Christ. Then, learning under His restraining discipline His meekness, His lowliness of heart, you will find rest unto your souls. You will find yourselves riveted to the eternal Rock. [Cf: 4MR156.02] p. 28, Para. 5, [1898MS].

I could say much more, but I cannot give the time from my other pressing duties.--Letter 65, 1898, pp. 1-5, 11-15, 16, 17-20. (To Brethren Griggs and Howe, typed August 23, 1898) [Cf: 4MR156.03] p. 28, Para. 6, [1898MS].

There is a work to be done [in our institutions in 1898], that has not yet been done. The temple courts are not yet cleansed as they must be before the work which Christ did, after the cleansing of the Temple, can be done. Then all the sick were brought to Him, and He laid His hands upon them and healed them all. Here was revealed true godliness, true righteousness, a true use of the Temple for a practical purpose which brought no defilement.--Ms 105, 1898, p. 12. ("The Education Our School Should Give," typed August 26, 1898.) [Cf: 4MR243.01] p. 28, Para. 7, [1898MS].

During the night season while traveling by train in Australia I was hungering and thirsting for righteousness. In my dreams I was standing before many people, urging them with deep earnestness to trust in God, to have increasing faith and confidence in Jesus. He is the chiefest among ten thousand and altogether lovely. . . . [Cf: 4MR256.01] p. 28, Para. 8, [1898MS].

We do not recount God's mercies often enough. Scarcely any thanksgiving flows back from us to God. By our failure to express gratitude we are dishonoring our Maker. His angels, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against temporal evil, and press back the powers of darkness, else we should be destroyed. Why do we not value God's watchcare? . . . [Cf: 4MR256.02] p. 29, Para. 1, [1898MS].

After I had spoken many words to the people, I awoke. I looked from the window of the sleeper, and saw two white clouds. I feel asleep again, and in my dreams the words were spoken to me, Look at those clouds. Just such clouds enshrouded the heavenly angels who came to

herald the birth of Christ to the watching shepherds. "Lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them: and they were sore afraid. And the angel said unto them, Fear not: for, 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." [Cf: 4MR256.03] p. 29, Para. 2, [1898MS].

I looked from the window of my car, and again saw the two clouds. They were pure white, and occasionally touched each other, and then separated. And until twelve o'clock, when we changed cars, they were in full view. I enjoyed the most precious peace and comfort. My thought was, The angels of the Lord are enshrouded in those pure, beautiful clouds. We have the guardianship of the angels. I felt an assurance that we were to see the salvation of God in the meeting to be held in Brisbane.--Ms 152, 1898, pp. 2-4. ("Notes of Travel," typed November 20, 1898.) [Cf: 4MR257.01] p. 29, Para. 3, [1898MS].

You ask me what you shall do, for so little help is given to that portion of the field where you are working. Trust it all to the Lord. There is a way opened for you in regard to the Southern field. Appeal to the people. This is the only course you can pursue under the circumstances. Send no statement of the situation through our religious papers, because it will not be honored. Send direct to the people. God's ways are not to be counterworked by man's ways. . . . [Cf: 4MR265.03] p. 29, Para. 4, [1898MS].

Human beings in their suffering humanity are crying unto God, and their prayers are just as surely coming up before God as did the blood of Abel. Christlike men will not employ their time in devising to profit self, and promote their own interest. God is not indifferent to the pressing need of white or black in any place, wherever they may be. Who is saying, "Be thou warmed, and be thou fed and clothed," yet do nothing to relieve the situation?--Letter 136, 1898, pp. 3, 5. (To Edson and Emma White, August 14, 1898.) [Cf: 4MR266.01] p. 29, Para. 5, [1898MS].

Brother Smouse is engaged in a good work, and the Lord will freely give to all who will receive to impart. I thank the Lord for this work. . . . I believe the Lord has put it into his heart to do this work. Your father would have instituted ways and means to have helped the work in a field for which anyone had a burden and was doing so much, as you are doing in the Southern field. But let me tell you, there are warm hearts that beat in sympathy with the work in this field. . . . [Cf: 4MR266.02] p. 29, Para. 6, [1898MS].

When means which is raised in answer to appeals made in behalf of the Southern field is otherwise appropriated and not sent to that field, the Lord will send means through other sources. Praise His name! Whenever other efforts to raise means fail, it is your privilege to create an interest wherever you can.--Letter 136a, 1898, p. 10. (To Edson White, August 14, 1898.) [Cf: 4MR266.03] p. 30, Para. 1, [1898MS].

We are living in the dispensation of the Spirit; we hold in our hands the promise of His Spirit, and ministers may be qualified to give the trumpet a certain sound, to arouse the sleeping people and set them at

work for themselves and for others out of the fold.--Letter 15, 1889. [Cf: 4MR328.01] p. 30, Para. 2, [1898MS].

The Holy Spirit is to be presented in every discourse. What wonderful statements Christ has made concerning His representative to the world! This is the theme of encouragement to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.--Ms 8, 1898. [Cf: 4MR328.02] p. 30, Para. 3, [1898MS].

All human effort combined is weakness without the deep moving of the Spirit of God. . . . Without His help the deep learning and restless energy of a Paul, the eloquence and talent of an Apollos, will fall infinitely short of convicting and bringing one soul to repentance. . . . While man can do nothing without God, the Lord would do nothing without the human channel.--Letter 85, 1898. [Cf: 4MR329.02] p. 30, Para. 4, [1898MS].

Unless the human agent inclines his heart to do God's will, and takes up God's service, the light will shine in vain. A thousandfold more light and conviction would accomplish nothing. God knows he has had sufficient evidence already.--Letter 135, 1898. [Cf: 4MR329.03] p. 30, Para. 5, [1898MS].

The Spirit is constantly showing to the soul glimpses of the things of God. . . . The Spirit's energy is working in the heart and leading the inclinations of the will to Jesus by living faith and complete dependence on Divine power to *will* and to *do* of His good pleasure. The Spirit taketh the things of God, just as fast as the soul resolves, and acts in accordance with the light revealed.--Letter 135, 1898. [Cf: 4MR330.03] p. 30, Para. 6, [1898MS].

God will not do for man that which He requires man shall do for himself through his own earnest willing cooperation. . . . He cannot of himself move one step toward Christ without the Spirit of God draws him, and this drawing is ever, and will continue until man grieves the Holy Ghost by his persistent refusal.--Letter 135, 1898. [Cf: 4MR335.01] p. 30, Para. 7, [1898MS].

Arouse from your deathlike slumbers. . . . Come into right connection with Him by yielding to the creating power of the Holy Spirit. Then will be seen in the church the unity that is of value in God's sight.--Ms 64, 1898. [Cf: 4MR335.05] p. 30, Para. 8, [1898MS].

The question is sometimes asked, "Why, if we have the truth, do we not see a greater manifestation of the Spirit of God?" God cannot reveal Himself till those who profess to be Christians are doers of His word in their private lives, till there is oneness with Christ, a sanctification of body, soul, and spirit. Then they will be fit temples for the indwelling of the Holy Spirit.--Letter 139, 1898. [Cf: 4MR337.02] p. 31, Para. 1, [1898MS].

I would that we had the baptism of the Holy Spirit, and this we must have before we can reveal perfection of life and character. I would that each member of the church would open the heart to Jesus, saying, "Come, heavenly Guest, abide with me."--Letter 139, 1898. [Cf: 4MR337.03] p. 31, Para. 2, [1898MS].

The Word has made the statement, "I am the Lord that do sanctify you" if you observe the Sabbath. This is the only true sanctification in the Scriptures--that which comes from God because of obedience to His commandments. Then we may know that the little companies assembled together to worship the Lord on the day which He has blessed and made holy, have a right to claim the rich blessings of Jehovah. He who has declared that His words are spirit and life, should have their faith in strong exercise that the Lord Jesus is an honored guest in their assemblies. "Where two or three are met together in My name, there am I in their midst." If He is there, it is to enlighten and bless. Therefore as we assemble together, we all have a solemn sense of the presence of God, and know that the angels of God are in the assembly. The messengers of the gospel know by experience its truth, power and excellence. It is the hours of the Sabbath that are sacred and sanctified and holy, and every true worshiper who keeps holy the Sabbath, should claim the promise, "That ye may know I am the Lord that doth sanctify you." [Cf: 4MR346.02] p. 31, Para. 3, [1898MS].

I tried to make this point as impressive as possible, that the Sabbath day was a special occasion on which the people of the Lord were celebrating the memorial of His Creation; that on the Sabbath the Lord was in the assembly to bless and sanctify, and if they have faith in the Lord every Sabbath would be a day when His people in a special manner will be blessed in their acts of obedience in keeping the commandments of God.--Letter 8, 1898, pp. 3, 4. (To Mrs. Gotzian, February 14, 1898.) [Cf: 4MR347.01] p. 31, Para. 4, [1898MS].

"We love Him, because He first loved us." True conversion, true sanctification, will be the cause of the change in our views and our feelings toward one another and toward God. "We have known and believed the love that God hath toward us. God is love, and he that dwelleth in love dwelleth in God, and God in him." We must increase in faith. We must know the sanctification of the Spirit. In earnest prayer we must seek God, that the divine Spirit may work in us. God then will be glorified by the example of the human agent. We shall be workers together with God. [Cf: 4MR347.02] p. 31, Para. 5, [1898MS].

Sanctification of soul, body, and spirit will surround us with the atmosphere of heaven. If God has chosen us from eternity, it is that we might be holy, our conscience purged from dead works to serve the living God. We must not in any way make self our god. God has given Himself to die for us, that He might purify us from all iniquity. The Lord will carry on this work of perfection for us if we will allow ourselves to be controlled by Him. He carries on this work for our good and His own name's glory. [Cf: 4MR347.03] p. 31, Para. 6, [1898MS].

We must bear a living testimony to the people, presenting before them the simplicity of faith. We must take God at His word, and believe that He will do just as He has said. If He chastises us, it is that we may be partakers of His divine nature. It runs through all His designs and plans to carry on a daily sanctification in us. Shall we not see our work? Shall we not present to others their duty, the privilege they have of growing in grace and in the knowledge of Jesus Christ? [Cf: 4MR347.04] p. 32, Para. 1, [1898MS].

"This is the will of God, even your sanctification." We have not



pressed forward to the mark of the prize of our high calling. Self has found too much room. Oh, let the work be done under the special direction of the Holy Spirit. The Lord demands all the powers of mind and being. It is His will that we should be conformed to Him in will, in temper, in spirit, in our meditations. The work of righteousness cannot be carried forward unless we exercise implicit faith. Move every day under God's mighty working power. The fruit of righteousness is quietness and assurance forever. If we had exercised more faith in God and had trusted less to our own ideas and wisdom, God would have manifested His power in a marked manner on human hearts. By a union with Him, by living faith, we are privileged to enjoy the virtue and efficacy of His mediation. Hence we are crucified with Christ, dead with Christ, risen with Christ, to walk in newness of life with Him.-- Letter 105, 1898, pp. 5-7. (To Elder and Mrs. S. N. Haskell, November 28, 1898.) [Cf: 4MR348.01] p. 32, Para. 2, [1898MS].

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by Him. The Lord gives us food and drink that the wants of the human body may be supplied. He had given the earth different properties adapted to the growth of food fit for His children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are His gifts. He has bestowed His blessings upon us liberally, but all these blessings will not restore the blessings of God unless man cooperates with God making painstaking effort to know himself, to understand how to care for the delicate human machinery. He must diligently help to keep himself in harmony with nature's laws. He who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in his God-given manhood, and is recorded in the books of heaven as a man --Letter 139, 1898, p. 16. (To Elder A. T. Jones, December 16, 1898.) [Cf: 4MR348.02] p. 32, Para. 3, [1898MS].

The question is sometimes asked, "Why, if we have the truth, do we not see a greater manifestation of the Spirit of God?" God cannot reveal Himself till those who profess to be Christians are doers of His word in their private lives, till there is oneness with Christ, a sanctification of body, soul, and spirit. Then they will be fit temples for the indwelling of the Holy Spirit. . . . [Cf: 4MR364.01] p. 32, Para. 4, [1898MS].

"We are labourers together with God; ye are God's husbandry, ye are God's building." [Cf: 4MR364.02] p. 32, Para. 5, [1898MS].

God has given man land to be cultivated. But in order to reap the harvest, there must be harmonious action between divine and human agencies. The plough and other implements of labor must be used at the right times. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him. The harvest is proportionate to the energy he has expended.--Letter 139, 1898, p. 16. (To Elder A. T. Jones, December 16, 1898.) [Cf: 4MR364.03] p. 32, Para. 6, [1898MS].

There are many who nourish and keep alive a constant prejudice against Dr. Kellogg. He is doing a large work. Why do they not fill their places in the ministry as well, as zealously, as he is filling his place? Why do not the ministers of our churches do the very work that ought to have been done years ago? I am glad that someone has taken up

the work which has been so neglected. [Cf: 4MR369.02] p. 33, Para. 1, [1898MS].

The complaint comes, Dr. Kellogg has gathered up all the young men he can get, and therefore we have no workers. But this is the very best thing that could be done for the young men and the work. . . . Get some of these young men and young women to work in the churches. Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the churches out of the dead level in which they have been for years. Send out into the churches workers who will set the principles of health reform connected with the third angel's message before the church in [Michigan Conference]. See if the breath of life will not then come into these churches. . . . [Cf: 4MR369.03] p. 33, Para. 2, [1898MS].

Take hold of the work of health reform. If any of the ministers have the idea that the medical missionary work is gaining undue preponderance, let them take the men who have been working in these lines with them in their fields of labor, two here and two there. Let the ministers receive these medical missionaries as they would receive Christ, and see what work they can do. I do not think they will find them dwarfs in religious experience. See if, in this way, you cannot bring some of heaven's vital current into the churches.--Letter 42, 1898, pp. 1, 2, 6. (To G. A. Irwin, May 19, 1898.) [Cf: 4MR370.01] p. 33, Para. 3, [1898MS].

Why do you not cooperate with those who are carrying forward the medical missionary work? . . . Is it for you, who have the example of Christ before you, to stand off and criticize? . . . [Cf: 4MR370.02] p. 33, Para. 4, [1898MS].

Can those who believe the gospel of Christ not see that the work now being done in medical missionary lines is the very work Christ commanded should be done? What is clearer than that those who are doing this work are fulfilling the Saviour's commission? Brethren, do you believe the word of God? Would you know how you can best please your Saviour? It is by laying aside your self-assumed dignity, and learning in the school of Christ how to wear His yoke and carry His burdens. [Cf: 4MR370.03] p. 33, Para. 5, [1898MS].

The world needs evidence of sincere Christianity. Spurious Christianity may be seen everywhere. When the power of God's grace is felt in our churches, the members will work the works of Christ. Their natural and hereditary traits of character will be transformed by the Spirit that dwelt in the greatest Minister that ever trod the soil of this fallen world. The indwelling of this Spirit will enable them to reveal Christ's likeness, and in proportion to the purity of their piety will be the success of their work.--Letter 54a, 1898, pp. 1, 3, 4. (To "The Ministers of Our Conferences," June, 1898.) [Cf: 4MR370.04] p. 33, Para. 6, [1898MS].

I speak to my brethren in America: Why do some of our ministering brethren manifest so little interest in health reform? We were greatly burdened after the Ashfield camp meeting to see ministers who did not receive and practice the light on health reform, and who were making no advancement in spiritual growth. The messages given on this great and needful subject seemed to be distasteful to some of our ministers. They

would put forth some faint efforts to reform, but because they had no mind to practice it, they lapsed into an indifference upon the subject. Then, in order to vindicate their own course of action, they began to pick flaws in the men who advocated this reform. If they could find any excuse for remaining away, they would not attend the meetings where health reform was presented. These men became its bitterest enemies. They were displeased with those who gave it their attention and presented it to the people. Thus those who should have been the first to advocate the principles of health reform in every line of their work, by precept and example, showed that they were not in harmony with it. [Cf: 4MR371.01] p. 34, Para. 1, [1898MS].

What then? They visited with their brethren, and at the table revealed their principles by eating meat and drinking tea and coffee. Then they would make some remark in regard to their not being so "straight-laced" as some of their brethren and sisters. These men were not making that progress in divine things that would make them safe teachers. They were opposed to health reform because instruction on temperance in all things was opposed to their practice of self-indulgence. This was the great stumbling block in the way of our bringing the people to investigate and practice and teach the truth of health reform.--Ms 103, 1898, pp. 1, 2. ("A Word to Our Ministers in Regard to Health Reform," typed August 23, 1898.) [Cf: 4MR371.02] p. 34, Para. 2, [1898MS].

The Lord has given Dr. Kellogg his work. It is a fact that our ministers are very slow to become health reformers, notwithstanding all the light which the Lord has given upon this subject. This has caused Dr. Kellogg to lose confidence in them. Their tardy work in health reform has created in him a spirit of criticism, and he has borne down on them in an unsparing manner, which the Lord does not sanction. He has belittled the gospel ministry, and in his regard and ideas has placed the medical missionary work above the ministry. I have seen that in the censuring of ministers remarks have been made which have not been to the honor and glory of God.--Ms 175, 1898, pp. 4, 5. (Diary, "Medical Men and the Ministry," January, 1898.) [Cf: 4MR372.01] p. 34, Para. 3, [1898MS].

The Bible is so precious to me. The more I read it, the more light in Christian experience I gain. God's Word seems to be written purposely for me. In it a balm is provided for all my fears and worries. I love my Saviour because I believe His Word and many others have this same experience.--Ms 1152, 1898, p. 2. (Notes of travel. Typed November 20, 1898.) [Cf: 4MR411.02] p. 34, Para. 4, [1898MS].

The man who magnifies his own office in working in any line to bind about the conscience of another, be he president of the General Conference, president of a small conference, or the elder or deacon or lay member of a church, he is out of God's line. The Lord has been dishonored by the misrepresentations that have weakened and discouraged some of His servants, and deprived them of the opportunity to employ their talents because they will not sell their conscience or their powers for other men to use. God desires that men shall stand in their own individual responsibility, and while they are consecrated to Him there will be unity in their diversity, as branches of the true Vine.--Ms 66, 1898, pp. 5, 6. ("To the General Conference and Our Publishing Institutions," typed May 24, 1898.) [Cf: 4MR441.02] p. 34, Para. 5, [1898MS].

Have we lost all sense of our position as the Lord's chosen people, who are to represent Christ and to proclaim to the world the last message of mercy? "Ye are a chosen generation."--Ms 75, 1898, p. 12. (June 16, 1898.) [Cf: 4MR448.02] p. 35, Para. 1, [1898MS].

The Echo Office [publishing house in Australia] should be a school. Advantages should be provided whereby the workers may learn to do the work in a more perfect way.--Ms 43, 1898, pp. 7, 8. ("Remember the Former Things of Old," March 22, 1898.) [Cf: 5MR1.04] p. 35, Para. 2, [1898MS].

These women give their whole time, and are told that they receive nothing for their labors because their husbands receive their wages. I tell them to go forward and all such decisions will be revised. The Word says, "The laborer is worthy of his hire." When any such decision as this is made, I will in the name of the Lord, protest. I will feel it my duty to create a fund from my tithe money, to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. I know that the faithful women should be paid wages as is considered proportionate to the pay received by ministers. They carry the burden of souls, and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith and hire their own work done, and pay those who work for them. All these things must be adjusted and set in order, and justice be done to all.--Letter 137, 1898, p. 9. (To "Dear Brothers Irwin, Evans, Smith, and Jones," April 21, 1898.) [Cf: 5MR28.01] p. 35, Para. 3, [1898MS].

The ministers are paid for their work, and this is well. And if the Lord gives the wife, as well as the husband, the burden of labor, and if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as naught, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family? [Cf: 5MR28.02] p. 35, Para. 4, [1898MS].

While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice has been done to women who labor just as devotedly as their husbands, and who are recognized by God as being as necessary to the work of ministry as their husbands. The method of paying men-laborers and not their wives, is a plan not after the Lord's order. Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out in our conference, is liable to discourage our sisters from qualifying themselves for the work they should engage in. [Cf: 5MR29.01] p. 35, Para. 5, [1898MS].

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was certainly arranged without the mind of God. Some women are now teaching young women to work successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work,

their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife engage in the work, they should be paid wages proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His Spirit upon them both. If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God, and receive wages for the labor she performs.--Ms. 43a, 1898, pp. 1, 2. ("The Laborer Is Worthy of His Hire," typed March 22, 1898.) [Cf: 5MR29.02] p. 35, Para. 6, [1898MS].

I know that the work you are engaged in is the very work that should be done in connection with the third angel's message, as the hand is connected with the body. I have no fears of workers who are engaged in the work represented in the fifty-eighth chapter of Isaiah.--Letter 24, 1898, pp. 1, 2. (To "Dear Brother Merrill," March 25, 1898.) [Cf: 5MR34.02] p. 36, Para. 1, [1898MS].

Christ began the work of redemption just where the ruin began--upon the point of appetite.--Letter 90, 1898, p. 8. (To Dr. J. H. Kellogg, October 20, 1898.) [Cf: 5MR63.03] p. 36, Para. 2, [1898MS].

The fourth command is the only command to which "Remember" is prefixed. God says, "Remember the Sabbath day to keep it holy." Do not forget it. "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." The Lord presents Himself as the authority for His requirements. There is to be no departure from the word of the Lord in order to exalt the word of man. God is authority, and what He says is to be done.--Ms 4a, 1898, p. 4. ("The True and the False," typed January 9, 1898.) [Cf: 5MR80.03] p. 36, Para. 3, [1898MS].

The man who magnifies his own office in working in any line to bind about the conscience of another, be he president of the General Conference, president of a small conference, or the elder or deacon or lay member of a church, he is out of God's line. The Lord has been dishonored by the misrepresentations that have weakened and discouraged some of His servants, and deprived them of the opportunity to employ their talents because they will not sell their conscience or their powers for other men to use. God desires that men shall stand in their own individual responsibility, and while they are consecrated to Him there will be unity in their diversity, as branches of the true Vine.--Ms 66, 1898, pp. 5, 6. (To the General Conference and our publishing institutions, May 24, 1898.) [Cf: 5MR89.01] p. 36, Para. 4, [1898MS].

When Joseph and Mary found Jesus in the Temple, "they were amazed, and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me?" Pointing heavenward, He continued, "Wist ye not that I must be about My Father's business?" Divinity flashed through humanity. The light and glory of heaven illuminated His countenance. But "they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart." [Cf: 5MR102.02] p. 36, Para. 5, [1898MS].

Christ did not enter upon His public ministry for eighteen years after this, but He was constantly ministering to others, improving every opportunity offered Him. Even in His childhood He spoke words of comfort and tenderness to young and old. His mother could but mark His words, His spirit, His willing obedience to all their requirements. [Cf: 5MR102.03] p. 36, Para. 6, [1898MS].

It is of no use to say, as many writers have said, that Christ was like all children. He was not like all children. Many children are misguided and mismanaged. But Joseph, who was supposed to be His father, and especially Mary, His mother, kept the realization ever before them of their Son's divine Fatherhood. Their child was instructed in accordance with the sacred character of His mission. His inclination to the right was a constant gratification to His parents."--Ms 37, 1898, pp. 2, 3. ("And the Grace of God Was Upon Him," typed March 11, 1898.) [Cf: 5MR103.01] p. 36, Para. 7, [1898MS].

By His life in humanity man may become a partaker of the divine nature. . . . He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but he took human nature, participating in the life of humanity. . . Christ helps humanity by taking human nature. Thus He lays hold upon man with His long human arm, and upon the throne of God with His divine arm.--Letter 97, 1898, pp. 4, 5, 7. (To brethren in North Fitzroy, typed November 18, 1898.) [Cf: 5MR114.01] p. 37, Para. 1, [1898MS].

We must have the right kind of faith, combined with good works. If we have saving faith, we shall indeed see of the salvation of God. Let none of us have a superficial faith which means nothing. Do not say, "This one was prayed for, and saved." This is misleading. This is not that saving faith which works by love and purifies the soul. Every soul will be tested and proved, and if in the proving any man draws back, he will fail to meet the standard of God. "The just shall live by faith." They will show their faith by their works. "If any man draw back," God says, "my soul shall have no pleasure in him." . . . [Cf: 5MR120.01] p. 37, Para. 2, [1898MS].

It is one thing to profess to be a follower of Christ; it is another thing to do honor to Him by sincere faith, standing with firm purpose of heart as His witnesses, bearing public testimony in His name. It is the application of practical godliness that will strengthen the ranks of the professors of the faith. With many the truth is at first enthusiastically received. Then there comes some statement from the Word which is needed for the purification of the soul, and Christ is abandoned by these false disciples. Pride is offended, and Satan's hellish shadow wraps them about. Thus it has been, and thus it will continue to be to the close of this earth's history.--Ms 111, 1898, pp. 6, 8. ("Prayer and Faith," typed September 8, 1898.) [Cf: 5MR120.02] p. 37, Para. 3, [1898MS].

There is a most decided work that needs to be done in our churches throughout the field. There has been in many places a lack of cooperation and harmonious action, but if the workers will now lay aside their personal ambitions and prejudices, and will all draw unitedly in Bible lines, a change will be wrought among our people.

[Cf: 5MR131.01] p. 37, Para. 4, [1898MS].

Why do not all our ministers heartily cooperate with those who are carrying forward the medical missionary work? Why do they not follow the example of Christ, and carefully study His life, that they may know how He would have them labor? Is it for you, the appointed ministers of Christ, who have His example before you, to stand off and criticize the very work which He came among men to do? . . . [Cf: 5MR131.02] p. 37, Para. 5, [1898MS].

The world needs evidences of sincere Christianity. Professed Christianity may be seen everywhere, but when the power of God's grace is seen in our churches, the members will work the works of Christ. Natural and hereditary traits of character will be transformed. The indwelling of His spirit, will enable them to reveal Christ's likeness, and in proportion to the purity of their piety will be the success of their work. . . . [Cf: 5MR131.03] p. 37, Para. 6, [1898MS].

The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us.--Letter 54, 1898, pp. 1, 7. (To "Dear Brethren in the Ministry," June 15, 1898.) [Cf: 5MR131.04] p. 38, Para. 1, [1898MS].

I spoke on Sabbath. These men [non-Adventists holding responsible positions whose wives were church members] were all there, no less than three of them hanging in the balance. The wind blew so that the pulpit had to be moved near to the people to preserve me from taking cold. I had great freedom in speaking, and told them plainly that the Lord Jesus was in our midst. I asked them to turn to Ezekiel 31--"And the Lord spake into Moses saying, [Now, said I, listen attentively to what the Lord is saying unto you this day], speak thou 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 did 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." I read to the close of the chapter. Then I asked them if they would turn away from a plain "Thus saith the Lord," for the sayings of men, when they see that their assertions are entirely contrary to the Word of God. The Word has made the statement "I am the Lord that do sanctify you" if you observe the Sabbath. This is the only true sanctification in the Scriptures--that which comes from God because of obedience to His commandments. Then we may know that the little companies assembled together to worship the Lord on the day which He has blessed and made holy, have a right to claim the rich blessings of Jehovah. He who has declared that His words are spirit and life, should have their faith in strong exercise, that the Lord Jesus is an honored guest in their assemblies.--Letter 8, 1898, pp. 2, 3. (To Sister Josephine Gotzian, February 11, 1898.) [Cf: 5MR120.03] p. 38, Para. 2, [1898MS].

In the night I am arouse from my sleep, and I write in my diary many things that appear as new to me when read, as to any who hear them. If I did not see the matter in my own handwriting, I should not think my pen had traced it.--Letter 118, 1898, pp. 1, 2. (To Sister S. M. I.

Henry, December 1, 1898.) [Cf: 5MR139.01] p. 38, Para. 3, [1898MS].

Miscellaneous Items--I have ever tried to keep before our people at our institutions--at Battle Creek, the Pacific Press, and in Europe--that these institutions were placed where the young are to be educated how to do the best work that is essential to be done in such an institution. Now they can come in here with their irreligion and their want of spirituality and with loose principles. They can come in here with their ideas and carry them right through the time of their discipline here. All the time they are being educated they can carry through that spirit. [Cf: 5MR153.03] p. 38, Para. 4, [1898MS].

"No one is going to drive me to be religious, I am not religiously inclined," they will say. Well, it is no honor to you. It is a shame to everyone who takes that position. Who gives you breath? Who keeps the human machinery in motion? Who is it that you are dependent on for every breath you draw? You may feel you are going to be independent, but you cannot be independent and live. Not one. The trouble is that every soul, every individual is dependent upon God, not only for the breath that you draw and the food which you eat; you are dependent upon God for *everything*. --Ms 163, 1898, pp. 1, 2. (Address by Mrs. E. G. White to Echo employees, April 14, 1898.) [Cf: 5MR154.01] p. 38, Para. 5, [1898MS].

If Bible workers can by wisdom reach the higher classes, it is their duty to do this! They are not to turn away from the necessities of the lower classes, and neither are they to neglect to make any effort to reach the higher classes. . . . [Cf: 5MR161.01] p. 39, Para. 1, [1898MS].

God wants workers who can carry the truth to all classes, high and low, rich and poor. In this work women may act an important part. God grant that those who read these words may put forth earnest efforts to present an open door for consecrated women to enter the field. Those who in their lifework have not come into contact with the higher classes of society, need not feel that they cannot do the work. It is not eloquence that makes their work acceptable. It is through the human and contrite that the Lord works. The dignified and self-sufficient cannot touch or help needy souls.--Ms 43a, 1898, pp. 7, 8. ("The Laborer Is Worthy of His Hire," typed March 22, 1898.) [Cf: 5MR161.02] p. 39, Para. 2, [1898MS].

Tuesday, May 10, 1898. . . . Sara and I rode out about two miles to a lemon orchard. . . . We obtained the native lemons for two pence a dozen--four cents in American money. While they were gathering the lemons the twins, James Henry and Herbert, now twenty-five months hold, were very much pleased gathering the lemons and piling them up in heaps and with their unintelligible language showing them to Grandma. . . . [Cf: 5MR187.01] p. 39, Para. 3, [1898MS].

Friday, May 20, 1898. Sara and I went to Morisset. We mailed our letters at Cooranbong. We took the twins with us. They are very interesting little fellows, chattering to the birds and to the logging bullock teams which we met and which we passed. . . . I had risen early in the morning to get off letters for the office and was very thankful to keep out in the open air. . . . The work that needs to be done is to open the way that children may take in the fact that Jesus loves them



and will be greatly pleased if they will love Him and give their young hearts to Him. Parents and children should be united in their willing service to God.--Ms 182, 1898, pp. 1, 2, 6, 15. (Diary, May, 1898.) [Cf: 5MR187.02] p. 39, Para. 4, [1898MS].

Monday, June 27, 1898. . . . Sara and I rode out about two and a half miles to purchase lemons. We took the twins with us. . . . We backed our platform wagon under the trees and then Sara could stand up in the wagon and pick the lemons, so it was not taxing to her. The two-year-and-half twins enjoyed this very much, but their hands were not strong enough to pull the lemons from their firm fastening. Sara pulled fruit for them. [Cf: 5MR187.03] p. 39, Para. 5, [1898MS].

These are dear little fellows. We hope that they will be kept in health and that they will be the Lord's dedicated to Him daily. I love to think the Lord Jesus loved little children and blessed little children.--Ms 183, 1898, pp. 17, 18. (Diary, June, 1898.) [Cf: 5MR188.01] p. 39, Para. 6, [1898MS].

Friday, July 15, 1898. . . . Rode down to post office. Took the twin children with us. They enjoyed the ride very much. We rode some little time on a new road, but it was rough.--Ms 184, 1898, p. 6. (Diary, July, 1898.) [Cf: 5MR188.02] p. 39, Para. 7, [1898MS].

Monday, August 15, 1898. . . . We rode about six miles, taking the twins along. . . . We took lunch and sat out in the open air to eat our lunch. Mrs. Pringle sent us a few oranges when her husband came from the field where he had been at work. He invited us into his house, but we preferred being out of doors. . . . [Cf: 5MR188.03] p. 40, Para. 1, [1898MS].

Sunday, August 21, 1898. . . . Minnie and the babes and I went on our way to find the first station after leaving Morisset. The roads were exceedingly rough. We feared the horses would be swamped. The corduroy roads were very bad. The smooth round poles put in, and almost entirely uncovered, were a dangerous matter.--Ms 185, 1898, pp. 9, 11. (Diary, August, 1898.) [Cf: 5MR188.04] p. 40, Para. 2, [1898MS].

Sunday, September 4, 1898. Willie, May, the children--Mabel and the twins,--went with me to the workers' railroad builders' camp. I spoke to about one dozen women. The men kept afar off.--Ms 186, 1898, p. 1 (Diary, September, 1898.) [Cf: 5MR189.01] p. 40, Para. 3, [1898MS].

The mother is to teach her children that as members of the household, they are to act their part in cheerfully carrying the burdens of the home. She is also to explain to them the construction of the muscles of the body, and their connection with the nerves, which our wise heavenly Father has provided as the means whereby the human machinery is kept in motion. Every organ of the body is a servant to the mind, and has its part to perform. David exclaimed, "I am fearfully and wonderfully made"; and yet how few have any special interest in the construction of the human habitation. . . . [Cf: 5MR221.01] p. 40, Para. 4, [1898MS].

The mother may feel that it would be easier to avoid the duty of educating her children to find their chief exercise and recreation in bearing burdens. She may think it hard to open before them the knowledge of their own bodies. But she does her children great harm if

she neglects to give them this education. Their Creator furnished them with this wonderful machinery that it might be exercised, and strengthened by use. The muscles are dependent on the brain and nerves for the power of action. The mind wills to move the limbs. To keep this machinery in working order, it is essential that brain, bone, and muscle be brought into action. The exercise of the muscles quickens the circulation of the blood. How important then that parents understand the philosophy of the healthful action of brain, bone, muscles, and nerves and how needful that they educate their children in this line. [Cf: 5MR221.02] p. 40, Para. 5, [1898MS].

Simple lessons in the use of the various organs of the body should be given to children to commit to memory. The idea that it is physical exercise that strengthens every organ and gives new life and nourishment to every part of the living machinery, should be firmly imprinted on the mind. This is the law that God has ordained shall govern the body. Every part must be exercised. The harmonious working of the whole is required in order for the members of a family to do service in the home, and help each other to acquire education and discipline. The brain must plan and devise, and the muscles must carry out the will of the brain. [Cf: 5MR221.03] p. 40, Para. 6, [1898MS].

If in early years children were thus trained to habits of usefulness in the home, they would obtain an education far superior to that gained by close confinement in the schoolroom. But if part of the muscles are unused, it will soon be seen that the blood does not nourish these muscles. The limbs do not increase in size and strength as they would if they were used. Students who have but little exercise in the open air soon grow weak and lose flesh. The brain is overworked, while the physical organs are left to rust with inaction. Inactivity is not the law the Lord has ordained for the human body, and if this law is followed, feebleness, debility, and disease will come as the result. But nerves and muscles will increase and strengthen if they are exercised. [Cf: 5MR222.01] p. 41, Para. 1, [1898MS].

We lose or gain physical strength just in accordance with the way in which we treat the body. When the largest portion of time is devoted to brain work, the organs of imagination lose their healthy tone. The brain is morbidly excited by being constantly exercised, while the muscular system is weak from lack of exercise. There is a manifest loss of strength and increase of debility, which in time makes its influence felt on the brain. As far as possible harmony should be preserved between the mental and physical powers. This is necessary for the health of the entire system. . . . [Cf: 5MR222.02] p. 41, Para. 2, [1898MS].

The exercise gained in mere play does not give the inspiration that quickens every organ of the body. Exercise merely for exercise soon becomes uninteresting. Let children take exercise by performing the duties of the home, thus relieving the overtaxed mother. If daughters would follow this plan instead of allowing their time to be occupied by a round of selfish pleasure, they would enjoy the satisfaction of knowing that they had done their duty and borne their share of the home duties. . . . [Cf: 5MR223.01] p. 41, Para. 3, [1898MS].

Temperance is to be practiced in eating as well as in drinking. Many people eat more food than nature requires. The vital powers are

exhausted in the effort to throw off the excess. The liver and kidneys become diseased. Less food would have nourished the system, and its powers would not have been taxed by overwork. The gastric juice works on the amount that the system can assimilate, and the surplus remains undigested, to decay, making the breath offensive, and causing a disagreeable taste in the mouth. . . . [Cf: 5MR223.02] p. 41, Para. 4, [1898MS].

Wealth cannot secure a relish for food that is eaten at irregular periods, when the system does not require it. The stomach is taxed with the effort to grind up this food. It has no time to rest. Often when a large variety of food is placed before people, they eat because the food tastes good. The blood is called from all parts of the body to dispose of this food, and cold hands, cold feet, and cold limbs are the consequence. The digestive organs are deprived of their power to do good work. They have used the full amount of food demanded by the systems, and the remainder is left to decay.--Letter 53, 1898, pp. 1-7. ("To the Teachers and Students in Our Schools," typed June 12, 1898.) [Cf: 5MR223.03] p. 41, Para. 5, [1898MS].

There are men in the church and in the world who have educated themselves to practice fraud, and for this they will be brought into judgment. . . . Men have chosen to stand, not under the blood-stained banner of Prince Immanuel, but under the rebel flag to do the works of a rebellious prince. They may have sold their souls for money. They may have taken their Lord's money to purchase wheat and the facilities whereby poor men live, that they may extort from the Lord's creatures the highest prices. They make for themselves princely fortunes. [Cf: 5MR304.01] p. 41, Para. 6, [1898MS].

But for all this the Lord says He will bring them into judgment. In God's sight such a man has made himself an outcast. He has sold his soul for that which he may lose at any time. He has worshiped an idol; covetousness was his sin, and the means needed to bless humanity has become to him the greatest curse.--Letter 89, 1898, pp. 9, 10. (To J. E. White, October 30, 1898.) [Cf: 5MR304.02] p. 42, Para. 1, [1898MS].

Some matters have been presented to me in regard to the laborers who are seeking to do all in their power to win souls to Jesus Christ. . . . The ministers are paid for their work, and this is well. And if the Lord gives the wife, as well as the husband, the burden of labor, and if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as nought, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family? [Cf: 5MR322.01] p. 42, Para. 2, [1898MS].

While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice has been done to women who labor just as devotedly as their husbands, and who are recognized by God as being as necessary to the work of ministry as their husbands. The method of paying men laborers and not their wives is a plan not after the Lord's order. Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out in our conferences, is liable to discourage

our sisters from qualifying themselves for the work they should engage in. [Cf: 5MR322.02] p. 42, Para. 3, [1898MS].

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was certainly arranged without the mind of God. Some women are now teaching young women to work successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife engage in the work, they should be paid wages proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His spirit upon them both. If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God, and receive wages for the labor she performs. [Cf: 5MR322.03] p. 42, Para. 4, [1898MS].

Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages. [Cf: 5MR323.01] p. 42, Para. 5, [1898MS].

Women helped our Saviour by uniting with Him in His work. And the great apostle Paul writes, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." [Cf: 5MR323.02] p. 42, Para. 6, [1898MS].

If women do the work that is not the most agreeable to many of those who labor in word and doctrine, and if their works testify that they are accomplishing a work that has been manifestly neglected, should not such labor be looked upon as being as rich in results as the work of the ordained ministers? Should it not command the hire of the laborers? Would not such workers be defrauded if they were not paid? [Cf: 5MR323.03] p. 43, Para. 1, [1898MS].

This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carry the truth into families. Their work is just the work that must be done. In many respects a woman can impart knowledge to her sisters that a man cannot. The cause would suffer great loss without this kind of labor. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men. They should not be compelled by the sentiments and rules of others to depend upon donations for their payment, any more than should the ministers. [Cf: 5MR324.01] p. 43, Para. 2, [1898MS].

Letters have come to me from several, asking my advice upon the question, Should ministers' wives adopt infant children? Would I advise

them to do this kind of work. To some who were regarding this matter favorably, I answered, No; God would have you help your husband in his work. The Lord has not given you children of your own; His wisdom is not to be questioned. He knows what is best. Consecrate your powers to God as a Christian worker. You can help your husband in many ways. [Cf: 5MR324.02] p. 43, Para. 3, [1898MS].

You can support him in his work by working for him, by keeping your intellect improved. By using the ability God has given you, you can be a home-keeper. And more than this, you can help to give the message. [Cf: 5MR324.03] p. 43, Para. 4, [1898MS].

There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God. Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women. But the enemy would be pleased to have the women whom God could use to help hundreds, binding up their time and strength on one helpless little mortal, that requires constant care and attention. [Cf: 5MR324.04] p. 43, Para. 5, [1898MS].

"Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant: even unto them will I give in Mine house and within My walls, a name and a place better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant: even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar, for Mine house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him." [Cf: 5MR325.01] p. 43, Para. 6, [1898MS].

This is the grand and noble work that the minister and his wife may qualify themselves to do as faithful shepherds and guardians of the flock. There are those who have no inclination or fitness to help the struggling souls who are ignorant and poor. If these feel it their duty to take orphan children, and care for them, they may do a good work. But let the choice of children be first made from among those who have been left orphans by Sabbathkeeping parents. God will bless men and women as they share their homes with this class. [Cf: 5MR326.01] p. 44, Para. 1, [1898MS].

But the wives of our ministers, who can themselves act a part in the work of educating others, should in the love of God be co-laborers with Christ. Let them not voluntarily tie their hands by the care of an infant. [Cf: 5MR326.02] p. 44, Para. 2, [1898MS].

Those women who labor to teach souls to seek for the new birth in Christ Jesus, are doing a precious work. They consecrate themselves to God, and they are just as verily laborers for God as are their husbands. They can enter families to which ministers could find no access. They can listen to the sorrows of the depressed and oppressed. They can shed rays of light into discouraged souls. They can pray with them. They can open the Scriptures, and enlighten them from a "Thus saith the Lord."--Ms 43a, 1898. ("The Laborer Is Worthy of His Hire," March 22, 1898.) [Cf: 5MR326.03] p. 44, Para. 3, [1898MS].

*When Shall We Baptize?* The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether those who profess to be converted are simply taking the name of Seventh-day Adventist, or whether they are taking their stand on the Lord's side, to come out of the world and be separate and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with. If they feel no burden to change their course of action, they should not be accepted as members of the church. The Lord wants those who compose His church to be true, faithful stewards of the grace of Christ. [Cf: 5MR328.01] p. 44, Para. 4, [1898MS].

The sin of these last days is upon the professed people of God. Through selfishness, love of pleasure, and love of dress, they deny the Christ that their church membership says that they follow. I thank God that Jesus Christ knows every impulse in the heart of the believer. Many profess to be children of God, who do not follow Christ. Their frivolity, their cheap conversation, their want of high-toned piety, their low aims, mislead others, who would pursue a different course were it not for the example of these deceptive characters, who do not love Christ or do His will, but simply follow their own imaginations. [Cf: 5MR328.02] p. 44, Para. 5, [1898MS].

Jesus is acquainted with every heart that is humble, meek, and lowly. These have trials, and make mistakes, but they are brokenhearted because they grieve the Saviour, who loved them and died for them. They come humbly to His feet; they fight His battles. In meekness and lowliness of heart, they seek to do good to others. They seek to advance the cause of truth in good and earnest endeavor. [Cf: 5MR329.01] p. 44, Para. 6, [1898MS].

The Lord Jesus loves those for whom He has given His life, and when worldly influences are allowed to come in between them and their Helper, when idols are chosen before Christ, when His appeals to the human soul are regarded with indifference, and there is no response, Jesus is grieved. . . . Those who will be the most highly honored are those who take up their cross daily, and follow Christ.--Manuscript 7, 1898, pp. 10, 11. ("True Education in Our Churches," undated.) [Cf: 5MR329.02] p. 45, Para. 1, [1898MS].

*What the Holy Spirit Does for Man.* If our minds are controlled by the Holy Spirit, we shall understand the lesson taught by the parable of the leaven. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all the capabilities and powers,

bringing soul, body, and spirit into conformity to Christ. Man cannot make this change. It can be made only by the Holy Spirit. In those who submit to the control of the Spirit, new thoughts, new feelings, new purposes are awakened. The mind is changed; the faculties are set to work. . . . [Cf: 5MR345.03] p. 45, Para. 2, [1898MS].

The moment we surrender ourselves to God, believing in Jesus we have the righteousness of Christ. We realize that we have been redeemed from sin, and appreciate His sacrifice to purchase our freedom. . . . This sanctification we must all experience, else we can never gain eternal life. It is obtained by a union with Christ, a union which no power of Satan can break. Christ demands undivided heart-service, the entire use of mind, soul, heart, and strength.--Manuscript 68, 1898, pp. 2, 6-9. ("The Leaven of Truth," June 9, 1898.) [Cf: 5MR345.04] p. 45, Para. 3, [1898MS].

Signs and Wonders-- *Earth Quaked at the Tread of Heavenly Throng.* Signs and wonders in the heavens were given to the wise men in the East who were searching for Christ. To shepherds who were keeping their flocks on the hills of Bethlehem, the angel host appeared. All heaven recognized the advent of Christ. Angels were present in the judgment hall, and when Christ was scourged with the cruel thongs, they could scarcely endure the sight. Angels of heaven were present at His death. The darkness that covered the earth at His crucifixion concealed the company of heaven's powerful agencies, but the earth quaked at the tread of the heavenly throng. The rocks were rent; for three hours the earth was shrouded in impenetrable darkness; nature with her dark robes hid the sufferings of the Son of God. [Cf: 5MR352.01] p. 45, Para. 4, [1898MS].

And will Christ's second coming be wanting in glory? No; He comes to triumph. At His death, creation shrouded itself in darkness, and all nature sympathized with His sorrow and humiliation. And nature will testify her triumph at His second appearing. . . . The Lord would have our perceptions keen to understand that these mighty ones who visit our world have borne an active part in all the work which we have called our own. These heavenly beings are ministering angels and they frequently disguise themselves in the form of human beings. . . . [Cf: 5MR352.02] p. 45, Para. 5, [1898MS].

Many, under different circumstances have listened to the voices of the inhabitants of other worlds. They have come to act a part in this life. They have spoken in assemblies, and opened before assemblies human histories, and have done works which it was impossible for human agencies to do. Time and again have they been the generals of armies. They have been sent forth to cleanse away pestilence. They have eaten at the humble board of families. Often they have appeared as weary travelers in need of shelter for the night.--Manuscript 39, 1898, pp. 4-8. ("The Day of Reckoning," November 22, 1898.) [Cf: 5MR353.01] p. 45, Para. 6, [1898MS].

Bible Teaching and Textbooks-- *To Prepare Textbooks.* In the church schools to be established, I cannot recommend [the program of] no textbooks whatever, [or to] set inexperienced teachers to be managers. The lessons given in these schools will be of a wrong order, and soon it will be evident that the school is disappointing people. Something is wrong. The teachers themselves do not have an understanding of the

Bible lessons to be given. They need that one shall teach them. We must move intelligently. Books can be prepared for children that will not contain a thread of infidelity, but these books must be simplified to meet the understanding of the small children. A teacher of little experience who attempts to teach all the lessons from the Bible alone will not understand half the time what are the real points of the lesson. There should be a close and thorough examination into this matter of books. Much thought and no hasty work must be given to it by those teachers who have learned their lessons from the Sacred Word. Having learned obedience, they will sympathize with the children. . . . [Cf: 5MR353.02] p. 46, Para. 1, [1898MS].

These church schools are a very serious matter. Young persons without a deep experimental evidence that the truth has begun its sanctifying influence upon their hearts, will make a failure in attempting to teach in any church school. . . . [Cf: 5MR354.01] p. 46, Para. 2, [1898MS].

Books should be prepared as soon as possible to lead minds to a study of the Bible.--Letter 136a, 1898, pp. 1-4. (To "Dear Son Edson," August 14, 1898.) [Cf: 5MR354.02] p. 46, Para. 3, [1898MS].

*Blessings Withheld Because Men Fail.* It is because men have failed to copy the life of Christ that the great Head of the church has been restrained from bestowing His blessings largely. For such men cannot be used by the heavenly agencies in transforming the world to Christ's divine image.--Manuscript 25, 1899, p. 9. ("Faithfulness in the Work of God," March 12, 1899.) [Cf: 5MR357.04] p. 46, Para. 4, [1898MS].

*Relationship Between Physical, Mental, and Spiritual Health-- Occupy the Mind With Studies of the Most Use.* God would have the mental faculties kept pure and clean. But often too great a variety of food is given to the mind. It is impossible for this to be properly taken care of and used. The brain should be relieved of all unnecessary burden. Only the studies which will be of the most use, not only here but in the future life, which will provide the best instruction for body and soul, will be carried over into eternity. . . . [Cf: 5MR358.01] p. 46, Para. 5, [1898MS].

The study of books written by infidels does great harm. Thus tares are sown in the minds and hearts of students. Yet this is the food often given to the brain, while many have little knowledge of subjects which pertain to eternal interests, which they ought to understand. . . . [Cf: 5MR358.02] p. 46, Para. 6, [1898MS].

Jesus Christ is our spiritual touchstone. He reveals the Father. Nothing should be given as food to the brain that will bring before the mind any mist or cloud in regard to the Word of God. . . . [Cf: 5MR358.03] p. 46, Para. 7, [1898MS].

Man was formed in the image of God. But Satan worked constantly to destroy the divine similitude. Man yielded to temptation, and God's image was obliterated. Christ put His hand a second time to the work. He would recreate man. When the fullness of time came, God sent forth His Son. . . . [Cf: 5MR358.04] p. 47, Para. 1, [1898MS].

The eternal Word appeared in human form, bringing with Him all grace, all healing, all efficiency. . . . [Cf: 5MR358.05] p. 47, Para. 2,



[1898MS].

Read Christ's prayer to His Father, intended not merely as an important lesson in education for the disciples, but to come down through all time for the benefit of those who would read the inspired writings. . . . [Cf: 5MR359.01] p. 47, Para. 3, [1898MS].

What can the most learned in book lore know aright without a knowledge of the Word of God? Without the education found in the Bible, how shall we reach the next world, where we shall enter the presence of God and see His face? Nothing of this world's wisdom, the knowledge gained from books, presents a true and sure foundation upon which we can build for eternity.--Manuscript 15, 1898, pp. 1-5. ("The Fear of the Lord Is the Beginning of Wisdom," undated.) [Cf: 5MR359.02] p. 47, Para. 4, [1898MS].

God would be recognized as the author of our being. That life He has given us is not to be trifled with. Recklessness in the bodily habits reveals a recklessness of moral character. [Cf: 5MR359.03] p. 47, Para. 5, [1898MS].

The health of the body is to be regarded as essential for the advancement of growth in grace, an even temper. If food is given to the stomach which will prove a tax to it, it will surely result in perverting the finer feelings of the heart. The stomach has a controlling influence upon the whole being, and has everything to do with the health of the whole body. If the stomach is not properly cared for, the formation of a moral character will be hindered. . . . Erroneous eating and drinking will result in erroneous thinking and acting. . . . Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet, I can eat and drink as I please," will ere long need, in body and soul, the restoring power of God.--Manuscript 113, 1898, pp. 3, 4. ("Present Your Bodies a Living Sacrifice," September 8, 1898.) [Cf: 5MR359.04] p. 47, Para. 6, [1898MS].

*Reciprocal Action.* In the varied lines of Christ's work, each part depends on the other part. God has made provision for reciprocal action and mutual relation of all animated beings. He has made arrangements that all shall be connected together, and the whole to God. No one can be dropped out of the Lord's plan without affecting the whole. Nothing is independent of the rest. In creating Adam and Eve as our parents, God designed that each human being should stand related to the rest, to be a part of the web of humanity.--Manuscript 157, 1898, p. 1. ("Be Ye Therefore Perfect," typed December 6, 1898.) [Cf: 5MR368.01] p. 47, Para. 7, [1898MS].

*God's Kingdom Allows No Place for Strife for Supremacy.* Christ gave His disciples a most important lesson in regard to who should be His disciples. In the kingdom that I am about to set up, He said, strife for the supremacy shall have no place. All ye are brethren. All My servants there shall be equal. The only greatness recognized there will be the greatness of humility and devotion to the service of others. He that humbleth himself shall be exalted, and he that exalteth himself shall be abased. He who seeks to serve others by self-denial and self-sacrifice will be given the attributes of character that commend themselves to God, and [will] develop wisdom, true patience,

forbearance, kindness, compassion. This gives him the chiefest place in the kingdom of God. . . . [Cf: 5MR368.02] p. 47, Para. 8, [1898MS].

"He that will come after Me," Christ said, "let him deny himself, and take up his cross daily, and follow Me." This is the proof of discipleship. If church members would be doers of the word, as they solemnly pledged themselves to be when they received baptism, they would love their brethren, and would be constantly seeking for unity and harmony. . . . [Cf: 5MR369.01] p. 48, Para. 1, [1898MS].

If we are laborers with Christ, we shall work just as Christ worked. Our way and our dispositions are not to be grafted into the work. If we have not the Spirit of Christ, we are none of His. Profession is nothing. "By their fruits ye shall know them."--Manuscript 165, 1898, pp. 1-11. ("Unity a Test of Discipleship," typed December 13, 1898.) [Cf: 5MR369.02] p. 48, Para. 2, [1898MS].

*Not by Human Methods.* When church members are imbued with Christ's Spirit, they will be able to fulfill His commission. But unless they strive with all their capabilities to answer the prayer, "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," they are not bound up with Him. The spirit developed by the natural character will not lead us to work as Christ worked. There can be no unity while this spirit is cherished. The pure principles of God's word, which are essential to our moral health and purity, cannot be followed while self is upheld. Individual consecration means that the whole being, mind, soul, heart, and strength, is placed on the side of Christ. This is genuine sanctification, and is brought about through obedience to the truth. This sanctification every individual must have who would overcome as Christ overcame. Each must possess that faith that works by love and purifies the soul. This will produce true unity. [Cf: 5MR369.03] p. 48, Para. 3, [1898MS].

The unity that God requires cannot be secured or maintained by any human methods. But all who are united to the parent stock, as the branch is united to the vine, will be one in Christ.--Manuscript 156, 1898, p. 2. ("The Need of Self-sacrificing Effort," typed December 5, 1898.) [Cf: 5MR370.01] p. 48, Para. 4, [1898MS].

Self must be laid aside; or God will lay the human instrument aside.--Manuscript 168, 1898, p. 4. ("Fragments," undated.) [Cf: 5MR370.02] p. 48, Para. 5, [1898MS].

Christ's seamless garment is a representation of the unity that should exist in the church. All must see that there must be no rending of the seamless robe.--Letter 107, 1898, p. 2. (To the brethren and sisters in Rockhampton," November 6, 1898.) [Cf: 5MR370.03] p. 48, Para. 6, [1898MS].

When troubles arise in the church we should not go for help to lawyers not of our faith. God does not desire us to open church difficulties before those who do not fear Him. He would not have us depend for help on those who do not obey His requirements. Those who trust in such counselors show that they have not faith in God. By their lack of faith the Lord is greatly dishonored, and their course works great injury to themselves. In appealing to unbelievers to settle difficulties in the

church they are biting and devouring one another, "to be consumed one of another" (Gal. 5:15). [Cf: 5MR409.01] p. 48, Para. 7, [1898MS].

These men cast aside the counsel God has given, and do the very things He has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. Christ is crucified afresh, and put to open shame. Let these men know that God does not hear their prayers. They insult His holy name, and He will leave them to the buffetings of Satan until they shall see their folly and seek the Lord by confession of their sin. [Cf: 5MR409.02] p. 49, Para. 1, [1898MS].

Matters connected with the church are to be kept within its own borders. If a Christian is abused, he is to take it patiently; if defrauded, he is not to appeal to courts of justice. Rather let him suffer loss and wrong. God will deal with the unworthy church member who defrauds his brother or the cause of God; the Christian need not contend for his rights. God will deal with the one who violates these rights. "Vengeance is mine, I will repay, saith the Lord" (Rom. 12:19). An account is kept of all these matters, and for all the Lord declares that He will avenge. He will bring every work into judgment. [Cf: 5MR409.03] p. 49, Para. 2, [1898MS].

The interests of the cause of God are not to be committed to men who have no connection with heaven. The interests of those who are disloyal to God cannot be safe counsellors. They have not that wisdom which comes from above. They are not to be trusted to pass judgment in matters connected with God's cause, matters upon which such great results depend. If we follow their judgment we shall surely be brought into very difficult places, and shall retard the work of God. Those who are not connected with God are connected with the enemy of God, and while they may be honest in the advice they give, they themselves are blinded and deceived. Satan puts suggestions into the mind and words into the mouth that are entirely contrary to the mind and will of God. Thus he works through them to allure us into false paths. He will mislead, entangle, and ruin us if he can. [Cf: 5MR410.01] p. 49, Para. 3, [1898MS].

Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. Under the ancient economy it was a sin to offer sacrifice upon the wrong altar. It was a sin to offer incense kindled by the wrong fire. [Cf: 5MR410.02] p. 49, Para. 4, [1898MS].

We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. The true altar is Christ; the true fire is the Holy Spirit. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works. [Cf: 5MR410.03] p. 49, Para. 5, [1898MS].

Let us show perfect trust in our Leader. Let us seek wisdom from the Fountain of wisdom. In every perplexing or trying situation, let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, and persevere in asking for the help they need. We are to acknowledge God in all our counsel, and when we ask of

Him, we are to believe that we receive the very blessings sought.--  
Manuscript 196, 1898, pp. 1-4. ("Appealing to Lawyers.") [Cf:  
5MR411.01] p. 49, Para. 6, [1898MS].

I have written largely in regard to Christians who believe the truth placing their cases in courts of law to obtain redress. In doing this, they are biting and devouring one another in every sense of the word "to consume one another." They cast aside the inspired counsel of God and in the face of the message He gives they do the very thing He has told them not to do. Such men may as well stop praying to God, for He will not hear their prayers. They insult Jehovah, and He will leave them to become the subjects of Satan until they shall see their folly and seek the Lord by confession of their sins. . . . [Cf: 5MR413.03] p. 50, Para. 1, [1898MS].

I ask you, my brother, to help those who have acted like men with their eyes put out to wake up and be converted, that God can use them. We have a solemn message from God. We have no time to lose. Ask and receive, that you may give.--Letter 61, 1898. (To A. T. Jones, August 1, 1898.) [Cf: 5MR414.01] p. 50, Para. 2, [1898MS].

The world and unconverted church members are in sympathy. Some, when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts! [Cf: 5MR414.02] p. 50, Para. 3, [1898MS].

This action, of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done. God has permitted this that you who have been deceived may understand what power is controlling those who have had entrusted to them great responsibilities. Where are God's sentinels? Where are the men who will stand shoulder to shoulder, heart to heart, with the truth, present truth for this time, in possession of the heart?--Manuscript 64, 1898. ("The Danger of Rejecting Light," May 19, 1898.) [Cf: 5MR414.03] p. 50, Para. 4, [1898MS].

The widow and the fatherless are the objects of the Lord's special care, and those who in any way rob them of the means they should have, those who regard their wants with indifference, will be dealt with by the Judge of all the earth. Men cannot receive God's favor while they are unfeeling and selfish. The Lord will test His people as individuals. He will not suffer His heritage to be oppressed. . . . [Cf: 5MR415.01] p. 50, Para. 5, [1898MS].

If you are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Your case may seem discouraging, but do not look at outward appearances. Continue to pray. Have faith in God; for He has promised that He will hear the prayer of faith. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come,

and will not tarry." [Cf: 5MR415.02] p. 50, Para. 6, [1898MS].

The judge spoken of in this parable represents those judges who, when human life is in the balance, decide the question in accordance with debased, perverted sentiments. He neither feared God nor regarded man. Self was his god. By this God would show us to what depths of degradation men can sink. This judge was filled with Satanic attributes. Appetite and passion had destroyed his powers of perception. When men yield their powers to Satan, their lower nature is fully developed. [Cf: 5MR415.03] p. 50, Para. 7, [1898MS].

There are judges now in office who neither fear God nor regard man. Intemperate practices, liquor drinking, and tobacco using are perverting the judgment of many who occupy positions of responsibility. These unfaithful stewards will be stripped of their robes of honor. They will one day stand before the bar of God, to be tried, and the Judge of all the earth will judge righteously. . . . The teaching of this parable is applicable to the church of God at this time. When troubles assail, do not go for help to lawyers not of our faith. God would not have us open church difficulties before those who do not fear Him. Let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, persevering in asking for deliverance. God would not have us depend for help upon those who do not obey His requirements. They have not that wisdom that cometh down from above. Those who trust in such counselors show that they have not faith in God. They dishonor Him by appealing to unbelievers to settle difficulties in the church. What do they think they will gain by opening to lawyers the supposed wrongdoings of their fellow church members? . . . [Cf: 5MR415.04] p. 51, Para. 1, [1898MS].

Much pride of heart has been revealed by the professed people of God. Many selfish opinions have been cherished. It has been regarded as justifiable to appeal to lawyers to adjust difficulties. Thus God's people have shown, as did ancient Israel, that notwithstanding He has led and prospered them, they will dishonor Him by seeking help from unbelievers. . . . [Cf: 5MR416.01] p. 51, Para. 2, [1898MS].

From this we see that the Lord requires His people to be particular in carrying out right principles. When they are in trouble He would have them call upon Him, in the place of betraying the cause of God into the hands of unbelievers. It is a betrayal of sacred trust to open before unbelievers the working of God's institutions. In this way false statements are made, and these statements are reported to others. Those who do this counterwork the cause of God. They are adversaries of the truth.--Manuscript 72, 1898. ("Shall Not God Avenge His Own Elect?" June 14, 1898.) [Cf: 5MR416.02] p. 51, Para. 3, [1898MS].

How can men to whom have been committed the living oracles of God appeal to lawyers who are disloyal to God, to settle matters relating to the cause of God? Can we be surprised that more souls are not convinced of the truth when pride, self-love, and self-exaltation make those who claim to believe the truth more like men who have lost their first love than like the children of God?--Manuscript 75, 1898. ("Come Out From Among Them, and Be Ye Separate," June 16, 1898.) [Cf: 5MR417.01] p. 51, Para. 4, [1898MS].

The very same power has been working upon you, A. R. Henry, leading

you to betray Christ as verily as it led Judas to sell Him for money. You are selling your Lord, and betraying His cause to His enemies, irrespective of consequences; and thus reproach is brought upon the truth. By so doing you demonstrate the truth of the warnings and admonitions that have been given you. . . . [Cf: 5MR442.01] p. 51, Para. 5, [1898MS].

Could your eyes have been opened as you with others sat in counsel, you would have discerned the unseen Watcher marking your words and noting the hasty, overbearing spirit which controlled your decisions, especially when something took place to arouse your combativeness. A sufferer from indigestion, you have brought the results of this into council meetings and board meetings. You have presided when, owing to your diseased imagination, you were not fit to preside. You were not always in this frame of mind, but at times were conciliating and conceding. Angels of God were present to help you when you did wish and strive to do the will of God.--Letter 41, 1898. (To A. R. Henry, May 6, 1898.) [Cf: 5MR442.02] p. 51, Para. 6, [1898MS].

Perfection of Christ vs. Perfection of Man--The Lord Jesus took upon him the form of sinful man, clothing his divinity with humanity. But he was holy, even as God is holy. If he had not been without spot or stain of sin, he could not have been the Saviour of mankind. He was a Sin-bearer, needing no atonement. One with God in purity and holiness of character, he could make a propitiation for the sins of the whole world. . . . [Cf: 6MR3.02] p. 52, Para. 1, [1898MS].

When the human agent feels his need of the Sun of Righteousness, when he comes to Jesus saying, Lord, I am sinful, unworthy, hopeless; save me, or I perish, he is accepted in the beloved, and his heart is warmed by the rays of divine love. In this sincere coming to Christ he opens the door to Him who has long been saying, "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." He is accepted by faith, and he knows what it means to sit together in heavenly places in Christ Jesus.--Ms 164, 1898, pp. 1, 4. ("Be Ye Therefore Perfect," typed December 14, 1898.) [Cf: 6MR4.01] p. 52, Para. 2, [1898MS].

The work of consecration must go forward and upward, elevating the mind, elevating the speech. Thus we become more and more heavenly minded, better prepared for translation. "Be ye therefore perfect, even as your Father which is in heaven is perfect. Man is to be perfect in his sphere, as God is perfect in his sphere. How can we attain so lofty a standard? The required perfection is based on the perfection of Christ. In Him is our righteousness. He spoke these words, and he was by birth a human being, though allied to divinity. Every provision has been made that man should be a partaker of the divine nature. God never issues a command without furnishing the grace essential to carry it out. He says, "Without me ye can do nothing." --Ms 157, 1898, pp. 1, 2. ("Be Ye Therefore Perfect," typed December 5, 1898.) [Cf: 6MR4.02] p. 52, Para. 3, [1898MS].

Parables of Jesus--Many who are highly esteemed among men but who are carried away by the love of self will find at last that they have built their house, not upon the Rock, but upon the sand.--Ms 19, 1898, p. 7. ("The Unjust Steward," undated.) [Cf: 6MR24.01] p. 52, Para. 4, [1898MS].

To know the glory of God in the face of Jesus Christ is everything to us individually. We must wear the yoke of Christ. Only in submission and consecration is rest found. God in Christ is full of mercy, love, goodness, and truth. His compassion cannot be measured. Look at the cross of Calvary. Behold God's precious gift. We should set a high estimate upon the Gospel, building our hopes on the sure Rock, Christ Jesus. The time has come, and this will be seen more and more plainly, when a faithful standard bearer for God, who ministers in word and doctrine, is far more secure than those who possess gold and silver.-- Ms 87, 1898, p. 1. ("Go, Work Today in My Vineyard," typed July 7, 1898.) [Cf: 6MR24.02] p. 52, Para. 5, [1898MS].

Preparation for Baptism--As Christians, we are now to labor most earnestly to bring souls to Jesus Christ. There must be no cheap chapters of experience woven into our Christian life. All true experience costs every soul that obtains it an effort, because of Satan's temptations. God sees how the soul hungers for the knowledge of God, for salvation through Christ, and the promise is, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." . . . [Cf: 6MR53.03] p. 52, Para. 6, [1898MS].

Christianity. How many there are who do not know that it is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world Christians will say, We will not dabble in politics. They will say decidedly, We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated with childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God.--Ms 7, 1898, pp. 1, 12, 13. ("True Education in Our Churches," undated.) [Cf: 6MR53.04] p. 53, Para. 1, [1898MS].

Divine knowledge may become human knowledge. Every minister should study closely the manner of Christ's teaching. They must take in his lessons. There is not one in twenty who knows the beauty, the real essence, of Christ's ministry. They are to find it out. Then they will become partakers of the rich fruit of his teachings. They will weave them so fully into their own life and practice, that the ideas and principles that Christ brought into his lessons will be brought into their teaching. The truth will blossom and bear the noblest kind of fruit. And the worker's own heart will be warmed; yea, it will burn with the vivifying spiritual life which they infuse into the minds of others. Then all this tame sermonizing will come to an end; for frequently this is an exhibition of self, rather than the fruit that the teacher bears who has been at the feet of Jesus and learned of Him. . . . [Cf: 6MR71.01] p. 53, Para. 2, [1898MS].

God looks for fruit in his church--fruit that responds to the lessons of Christ, worthy of the truth we profess to believe, and revealing the wisdom and mercy of Christ. The Lord calls for a converted ministry,--a ministry that will meet the people where they are, that will agree with them wherever they can, but that will not deny the truth. We are not to keep ourselves shut within four walls, so that our light cannot come to others. There is common ground where we may meet those not of our faith, where we may agree in principles and in regard to the lesson of

Christ. Few will become combative over these holy principles.--Ms 104, 1898, pp. 7, 11. ("Christ's Manner of Teaching," typed August 24, 1898.) [Cf: 6MR71.02] p. 53, Para. 3, [1898MS].

The human family have scarcely begun to live when they begin to die, and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life is gained. The man who appreciates time as his working day will fit himself for a title to a mansion and a life that is immortal. It is well that he was born. Our characters are revealed by what we do. We are admonished to redeem the time. We cannot call time back, but by making the most of what remains we can redeem the time.--Ms 50, 1898, p. 10. ("The Jews Require a Sign," undated.) [Cf: 6MR80.02] p. 53, Para. 4, [1898MS].

Proof-readers in the Office receive their wages; those who are working at housework receive their wages, two dollars and a half and three dollars a week. This I have had to pay and others have to pay. But ministers' wives who carry a tremendous responsibility, some of them devoting their entire time, have nothing for their labor.--Letter 137, 1898, pp. 9, 10. (To Brethren Irwin, Evans, Smith and Jones, April 21, 1898.) [Cf: 6MR136.04] p. 53, Para. 5, [1898MS].

There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are doing a good work in accordance with the light which they have, and many of them are more advanced in the knowledge of practical work than are those who have had great light and opportunities.--Letter 54, 1898, p. 7. ("To Dear Brethren in the Ministry," June 15, 1898.) [Cf: 6MR176.01] p. 54, Para. 1, [1898MS].

In the Spirit of Christ, with a heart all aglow with His love, seek to win the hearts of those in the family. Give faithful admonitions and instructions from the Word of God. There is appropriate and applicable scripture that needs to be presented, and to be presented in the love of Christ and in love for the souls for whom Christ has died. "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." But many souls have had no personal labor. Words of kindly instruction in the application of scriptures have not been spoken to them. [Cf: 6MR245.01] p. 54, Para. 2, [1898MS].

When a church is visited by wise and experienced workmen, let these men find out if there is not something for them to do for that church that will be a blessing to families. Converse with them in regard to their spiritual advancement. Show them that they are under obligation to work as those who have received the grace of God. The missionary spirit must be kept awake; and in order for this spirit to live, the members of the church must be laborers together with God. It is time that unselfish, consecrated workmen should enter into families who have already accepted the truth, and yet have not worked for its advancement. It is time that our preaching brethren should minister not only in the congregation, but in families.--Ms 42, 1898, pp. 1, 2. ("To Every Man His Work", March 17, 1898.) [Cf: 6MR245.02] p. 54, Para. 3, [1898MS].

After speaking to the church at North Fitzroy, a great burden came



upon me. Again, on Monday night, the agony of my soul seemed to be more than I could bear. I seemed to be in an assembly in which the men in positions of responsibility connected with the various lines of our work were gathered together, and the Spirit of the Lord came upon me. The question in regard to commercial work was being agitated. What should be its character and position in the Echo Office. Should it be allowed to crowd out our own legitimate work, for which the Office was established? I was moved upon by the Spirit of the Lord to say that the work which represented the truth should come first, and the commercial work second. [Cf: 6MR265.02] p. 54, Para. 4, [1898MS].

The question was asked, What do you include in commercial work? What is the character of the work of those employed in the Echo Office? Some years ago a message was given me for the Oakland church, in regard to the mingling of the profane and the sacred. Novels and a most objectionable class of literature were being brought into the Pacific Press, and these were sowing tares in the minds of the workers. Some of them eagerly read this poisonous matter, and were obtaining an education in accordance with the food they were giving their minds. Truth was being eclipsed by error. The objectionable matter was demoralizing those who handled it. This matter is degrading, and should be discarded. Only the matter that will leave no evil influence behind it, that will elevate and ennoble, should be handled by the workers in our publishing houses. [Cf: 6MR265.03] p. 54, Para. 5, [1898MS].

The same difficulty that existed in the Office in Oakland exists in the Echo Office. A class of matter that is not elevated is taken in. In the Calendar line, many things are exaggerated and made falsehoods are printed. Those who work on this class of matter might much better use their talent and influence upon our own work. . . . [Cf: 6MR266.01] p. 55, Para. 1, [1898MS].

When business men seek the Office with work to be done, tell them that you will do it for them if it can be done without neglecting the work of giving the truth to the world by publishing tracts and pamphlets and small and large books. But nothing should be introduced into the Office that will lower its dignity and place the work done on a level with cheap, fictitious literature. The Lord would have every one connected with the Office an earnest, eager candidate for the treasures that are enduring. The energy now concentrated on cheap, perishable goods should be enlisted in the work that is to enlighten the world. Let every energy God has given be used in the work which bears with it the blessed satisfaction that it is for time and for eternity. [Cf: 6MR266.02] p. 55, Para. 2, [1898MS].

I must now present before our people the facts as they have been given me. The Lord is our instructor. Should the Echo Office divorce the commercial business from its work, and give itself wholly to the publication of our own literature, the atmosphere pervading the Office would not be any more spiritual than it is now. Continuing or discounting the publication of proper business matters will not make any difference religiously. . . . [Cf: 6MR266.03] p. 55, Para. 3, [1898MS].

Matters have been opened before me that have greatly burdened my soul. A great pressure is being brought into the Office. The Lord is not pleased with any such pressure. Have you thought whether your

solicitations for work in worldly or religious lines are of a character to do service for God? You gain nothing by receiving a class of literature that will unsettle the faith of the workers in the principles of Christianity. My brethren, will you not reason from cause to effect. The time taken to publish matters that do an evil work is worse than wasted. Thus Satan is introduced into the Office. His sophistry is surely being aided by those who help in the promulgation of this literature. If the work solicited is of a character to give a wrong tendency to the minds of the youth, it were better not to accept this work; for it is work that God condemns. [Cf: 6MR267.01] p. 55, Para. 4, [1898MS].

After considering this matter carefully, I see reason for great concern. The very same difficulty prevails in our Office that has prevailed in our schools. There books containing the seeds of infidelity were placed in the hands of the youth. What better is it to receive into the Office work that will cause doubt and unbelief to spring up? . . . [Cf: 6MR267.02] p. 55, Para. 5, [1898MS].

It is not in God's order that the literature published in the Echo office shall dishonor the Redeemer. By accepting and publishing this class of matter, you will send forth to the world an army of educated infidels, and then Satan's object is accomplished. If Christ were upon the earth today, he would cleanse the Office of all the things that defile it, as he cleansed the temple courts of Jerusalem. He would say, as he said then, Take these things hence. It is written, My house shall be called a house of prayer, but ye have made it a den of thieves. [Cf: 6MR268.01] p. 55, Para. 6, [1898MS].

Is not this the case? When you reproduce and send forth with the endorsement of the Office, the argument that Christ was only a man, it is a disgrace, a dishonor, to the Office. Brethren, work on different lines. Better never solicit any matter to publish, if this wretched, religious tare-sowing must be mingled with the wheat coming from the same press. [Cf: 6MR268.02] p. 56, Para. 1, [1898MS].

The special testimonies given to our office in Oakland are in every way appropriate to the Echo Office. Where is the spiritual eyesight, the spiritual discernment of the men at the head of the work? Nothing should be handled by the youth in the Office that will sow one seed of questioning or doubt in regard to the authority or purity of the Old Testament Scriptures. It may be thought that the truth which we advocate is an antidote that will counteract all the infidel sentiments placed before the youth, whose minds so eagerly grasp anything new. But how can God prosper the Office unless those at the head of the work shall discern good from evil and righteousness from sins?--Ms 47, 1898, pp. 1-4, 6, 7, 11. ("The Echo Office and Commercial Work," March 31, 1898.) [Cf: 6MR268.03] p. 56, Para. 2, [1898MS].

(Ephesians 1:1-8 quoted in full.) [Cf: 6MR387.01] p. 56, Para. 3, [1898MS].

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared by sending His Son to our world to die in our behalf, that through faith in Him, we should become one with God. The praise and glory of His grace, power, and wisdom is the effectual salvation of a peculiar people. Wonderful possibilities are

provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination of which God speaks includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. [Cf: 6MR387.02] p. 56, Para. 4, [1898MS].

There is a serious, solemn work to be done at this time. In all places the standard is to be lifted.--Letter 126, 1898, pp. 1, 2. (To J. H. Kellogg, December 18, 1898.) [Cf: 6MR387.03] p. 56, Para. 5, [1898MS].

*Education Should Begin at the Dawn of Reason:* The Lord has a controversy with parents, because they have permitted their children to follow their own pernicious ways, by which the way of truth is evil spoken of. Education should be commenced in the home at the dawn of reason, and is to be carried forward in the fear and love of God.--Letter 117, 1898, p. 4. (To Brother Griggs, December 1, 1898.) [Cf: 7MR6.01] p. 56, Para. 6, [1898MS].

*Kindergartens Needed in Our Schools:* Sister Peck had charge of the children's meeting, and during the holidays on several occasions there were as many as four hundred children and parents present. Sister Peck has taxed her strength to interest the children. This has required constant vigilance and keen management. The children are divided into classes under the direction of teachers who are instructed by Sister Peck. [Cf: 7MR6.02] p. 56, Para. 7, [1898MS].

This is missionary work in the highest sense of the word. The lessons given are made very plain, and parents as well as children are being drawn by them. As far as possible kindergarten methods are followed. Sister Peck leads the minds of the children from nature to nature's God. Thus she sows the seeds of truth. And when the parents hear the simple story from the lips of the children, they are delighted. [Cf: 7MR6.03] p. 57, Para. 1, [1898MS].

This work must be done in all our camp-meetings. And we must have in our schools those who have tact and skill to carry forward a line of kindergarten work.--Letter 138, 1898, pp. 11, 12. (To Dr. J. H. Kellogg, December 14, 1898.) [Cf: 7MR7.01] p. 57, Para. 2, [1898MS].

David writes: "I am fearfully and wonderfully made." Every movement of the vital organs is the handiwork of God our Creator, and if the human agent will not interfere, the Lord will do His work wisely and well. All that He requires is cooperation with Him, that there may be no disorder in the human mechanism. God would be recognized as the Author of our being. That life He has given us is not to be trifled with. Recklessness in the bodily habits reveals a recklessness of moral character. [Cf: 7MR133.01] p. 57, Para. 3, [1898MS].

The health of the body is to be regarded as essential for the advancement of growth in grace, an even temper. If food is given to the stomach which will prove a tax to it, it will surely result in perverting the finer feelings of the heart. The stomach has a controlling influence upon the whole being, and has everything to do with the health of the whole body. If the stomach is not properly cared

for, the formation of a moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking will result in erroneous thinking and acting.--Ms 113, 1898, p. 3. ("Present Your Bodies a Living Sacrifice," September 8, 1898.) [Cf: 7MR133.02] p. 57, Para. 4, [1898MS].

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonoring to God. These Solomon countenanced and sustained. . . . [Cf: 7MR74.01] p. 57, Para. 5, [1898MS].

In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named the Mount of Offense by all the true-hearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came, and looked upon the melancholy sight. [Cf: 7MR74.02] p. 57, Para. 6, [1898MS].

This case is left on record for all the religious world. Let those who know the word of the living God beware of cherishing the errors of the world. These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will mar the precious landmarks of truth.--Ms 47, 1898, pp. 12-14. ("The Echo Office and Commercial Work," March 31, 1898.) [Cf: 7MR74.03] p. 57, Para. 7, [1898MS].

We are not to linger about the tomb, as though Christ were there. We are to remember that Christ is a risen Saviour. We have a living Christ; He is not lying in Joseph's new tomb. There are those who are always complaining of something in their life or religious service. Full of complaint, their tongues do great mischief. The Lord does not enjoy our sorrow and tears. He would have us walk before Him in obedience, with grateful thanksgiving. . . . When trial comes, do not think that some strange thing has happened unto you, but hear the voice of God saying in your test and trial, This is my beloved Son, in whom I am well pleased. God desires you to hear His voice amid the cloud. It is a voice of peace and not of war, telling you to look to Jesus, who is the Author and Finisher of your faith, a Saviour able and willing and longing to save to the uttermost all who come to God by Him. He declares, I am touched with the feeling of their infirmities. Those who put their trust in Him will never be confounded. The shepherd's crook, which stops you from turning into strange paths, is not an evil; it is a mercy. Thus God would draw you away from evil to good. The refining fire must purify the gold and silver from all dross, that those who claim to be Christians may offer to God an offering in righteousness. . . . [Cf: 7MR147.01] p. 58, Para. 1, [1898MS].

Brethren and sisters, do we believe the word of God, or not? Do we not see the signs fulfilling all around us? Do we realize that we are standing on the verge of eternity, that we have no time to make crooked paths and blundering movements, involving the worth of the soul? When the last call shall be made, Behold the bridegroom cometh; go ye forth

to meet him, shall we represent the foolish virgins, who had no oil in their vessels with their lamps? Whatever our line of work, let us remember that we cannot carry it ourselves. Let us be sure that we are making every possible effort to save souls. Self and self-serving has no place now and never had in a true religious experience. Everything we do must be done to the glory of God. Work and pray, and God will cooperate with your efforts. . . . [Cf: 7MR148.01] p. 58, Para. 2, [1898MS].

The Lord could not now bring many souls into the truth because of the church members that have never been converted and those who were once converted, but who have backslidden. What good would these unconsecrated members do the new converts? They would make of none effect the message God has given His people to bear.--Ms 49, 1898, pp 1, 2, 6, 14. ("Lack of Spirituality in Our Churches," April 9, 1898.) [Cf: 7MR148.02] p. 58, Para. 3, [1898MS].

I am so pleased, and gratified, and thankful, that the Lord has raised you up from sickness to do his work. I am more rejoiced than I can express. . . . Through you, the human agency, He communicates His light, His truth; you are the frail instrument through whom the hidden power of God does work, that His strength may be perfected and made glorious in your weakness.--Letter 133, 1898, pp. 1, 2. (To Mrs. S. M. I. Henry, circa April 12, 1898.) [Cf: 7MR158.02] p. 58, Para. 4, [1898MS].

I am thankful that the Lord is leading you. Your letter was refreshing, the more so because your ideas are in harmony with my mind. I believe that the Lord has appointed you to do his work in his way. Let us in our work have faith in God and trust him. While we may take pleasure in counselling our brethren, an individual work is to be done which is beyond the power of any mind to comprehend. . . . I thank the Lord with heart, and soul, and voice that you have been a prominent and influential member of the Woman's Christian Temperance Union. In the providence of God you have been led to the light, to obtain a knowledge of the truth, and the education you have received in the grand temperance work, in connection with your sister workers, is the education you need to bring into the work with women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasure. For twenty years I have seen that the light would come to the women workers in the temperance lines. But with sadness I have discerned that many of them are becoming politicians, and that against God. They enter into questions and debates and theories of many things that they have no need to touch. Christ said, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. How can they walk in opposition to his holy law, in the footsteps of the great apostate, and yet have clear, sharp discernment? [Cf: 7MR155.02] p. 58, Para. 5, [1898MS].

The Lord, I fully believe, is leading you that you shall keep clear and distinct in all their purity the principles of temperance in connection with the truth for these last days. They that do his will shall know of the doctrine. The Lord designs that woman should learn of his meekness and lowliness of heart, and cooperate with the greatest teacher the world has ever known. When this is done, there will be no strife for the supremacy, no pride of opinion; for it will be realized that mind, voice, every jot of ability, are only lent talents, given by

God to be used in his work, to accumulate for him, and to be returned to the Giver with all the increase. We are expected to grow in capability, in influence, and in power, ever looking unto Jesus. And by beholding, we shall become changed into his likeness. [Cf: 7MR156.01] p. 59, Para. 1, [1898MS].

The woman's work is a power in our world, but it is lost when with the word of God before her, she sees a "Thus saith the Lord," and refuses to obey. You see the point. The great and difficult thing for the soul to do is to part with its own supposed righteousness, contending most earnestly against its own supposed works of merit. It is not an easy matter to understand what it means to refuse self the least place of honor in the service of God. All unconsciously we act out the attributes of our own character and the bias and freedom of our own mind in the very presence of God, in our prayer and worship, in our service, and fail to see that we are absolutely dependent upon the leading of the Holy Spirit. Self is expected to do a work that is simply out of its power to do. [Cf: 7MR156.02] p. 59, Para. 2, [1898MS].

This is the great peril of woman's work in Christian temperance lines. The Lord does not bid you separate from the Woman's Christian Temperance Union. They need all the light you can give them. You are not to learn of them, but of Jesus Christ. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Woman's Christian Temperance Union. "I," said Christ, "send you forth as lambs among wolves." If he sends his disciples on such a mission, will he not work through you to open the Scriptures to those who are in error? Cherish the fragrance of that love that Christ has revealed for fallen humanity, and by precept and example teach the truth as it is in Jesus. [Cf: 7MR157.01] p. 59, Para. 3, [1898MS].

And please do not devote all your strength to those who have had the privilege of knowing the truth. Do not work without periods of rest. Corruption extends everywhere, and the self you will meet in those who have been devoted working women will cause sadness. But I fear we often give up too easily. Through Jesus Christ, giving up self and taking him, you will be enabled to reveal the spirit of pleasantness, joy, and love. [Cf: 7MR157.02] p. 59, Para. 4, [1898MS].

The Holy Spirit alone is able to develop in the human agent that which is acceptable in the sight of God. The Lord has given you capabilities and talents to be preserved uncorrupted in simplicity. Through Jesus Christ you may do a good work. As souls shall be converted to the truth, have them unite with you in teaching those women who are willing to be taught, to live and labor intelligently and unitedly.--Letter 118, 1898, pp. 1-4. (To Mrs. S. M. I. Henry, December 1, 1898.) [Cf: 7MR158.01] p. 59, Para. 5, [1898MS].

I would be very much pleased could I be seated by your side and converse with you in regard to the incidents of our experience. I have an earnest desire to meet you. It is not impossible that, even in this life, we shall see each other face to face. When I learn of the gracious dealings of God with you, I feel very grateful to my heavenly Father that the light of the truth for this time is shining into the chambers of your mind and into the soul temple. Across the broad waters

of the Pacific, we can clasp hands in faith and sweet fellowship. I rejoice with you in every opportunity you have of reaching the people. I praise the Lord that he has wrought for you, that the Great Physician who has never lost a case, has healed you, and given you access to the people, that you may set before many your experience of the loving kindness of a gracious Redeemer.--Letter 9, 1898, p. 1. (To Mrs. S. M. I. Henry, Jan. 2, 1898.) [Cf: 7MR155.01] p. 60, Para. 1, [1898MS].

It is a great grief for true hearted souls who love God and keep His commandments, to pass through the experience of seeing men and women apparently taking their position on the Lord's side, and then when some special requirement is presented, which calls for self-denial and self-sacrifice, as the tithing question, becoming offended, and walking no more with Christ, but away from Him. These give evidence that the seed of truth has fallen among thorns, and that the thorns have sprung up and choked it. If these men and women had been truly convicted of sin, if they had allowed truth to cleanse the soul-temple from defilement, the thorns would not have had so favorable a chance. They would have been unable to germinate. [Cf: 7MR178.03] p. 60, Para. 2, [1898MS].

It is not the fault of the gospel that apostasies occur. Those who apostatize are not truly converted. They have received the truth by halves. The light of truth has not been strengthened by practice, and it is soon quenched, leaving them in greater darkness than before. . . . [Cf: 7MR178.04] p. 60, Para. 3, [1898MS].

Cares, riches, pleasures, all are used by Satan as he plays the game of life for human souls. If these tares are not dug out of the heart, they will spring up and bear their harvest. The heart must be diligently searched as with a lighted candle, that all defects may be seen in the light of the law of God, His standard of character. Every briar and thistle must be uprooted as soon as it makes its appearance. If this is not done, men, women, and youth will sell their birthright for some worldly advantage. . . . [Cf: 7MR179.01] p. 60, Para. 4, [1898MS].

Each man in this world is charged with his own salvation, which he is to gain through Christ. It is possible for him to do a work as enduring as eternity. If he loses his own soul, he will be charged also with the souls that might have been saved had he used aright his God-given talents. Had he complied with the conditions, had he acted his part by giving God's warning and invitation, had he shown a living interest in the work of God in behalf of the souls for whom Christ paid the price with His own blood, he would have been accounted a faithful steward. In proportion to his faithfulness in cooperating with God would have been his reward. [Cf: 7MR179.02] p. 60, Para. 5, [1898MS].

Just as far as we give ourselves unselfishly to God, so far shall we be honored by God. Those who have been blundering along, making little advancement, may be saved as by fire. They have worked in wrong lines, but if they repent, God will forgive them. Those who have done their best to elevate, purify, and ennoble humanity, who have knit their hearts to the hearts of others, and the hearts of others to God, will hear the words, "Well done good and faithful servant; . . . enter thou into the joy of thy Lord." Their work is imperishable.--Ms 13, 1898, pp. 1, 2, 5, 6. ("Seed Sown Among Thorns," 1898) [Cf: 7MR179.03] p. 60, Para. 6, [1898MS].

We are now living in the last days, when the truth must be spoken, when in reproof and warning it must be given to the world, irrespective of consequences. If there are some who will become offended and turn from the truth, we must bear in mind that there were those who did the same in Christ's day. When the greatest Teacher the world has ever known spoke the truth, many of His disciples become offended and walked no more with Him. [Cf: 7MR180.01] p. 61, Para. 1, [1898MS].

But truth will bear away the victory. Those who will maintain the truth, irrespective of consequences, will offend some whose hearts are not in harmony with the truth as it is in Jesus. These persons cherish theories of their own, which are not the truth. The truth does not harmonize with their sentiments, and rather than give up their own ideas, they walk away from those who obey the truth. But there are men who will receive the truth, and these will take the places made vacant by those who became offended and leave the truth.--Ms 97, 1898, pp. 5, 6. ("The Necessity of a Close Walk with God," August 11, 1898.) [Cf: 7MR180.02] p. 61, Para. 2, [1898MS].

We shall in the future as we have in the past, see all kinds of characters developed. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who, we supposed, were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, whom can we trust? This is the temptation Satan brings to destroy the confidence of those who are striving to walk in the narrow way. Those who fall have evidently corrupted their way before the Lord, and they are beacons of warning, teaching those who profess to believe the truth that the Word of God alone can keep men steadfast in the way of holiness, or reclaim them from guilt. [Cf: 7MR180.03] p. 61, Para. 3, [1898MS].

The Word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right and keeps them so. But when men show themselves to be unimpressible, unable to appreciate the pearl of great price, when they deal dishonestly with God and unrighteously with their fellow men, it is not best to link up with them. We shall meet those who have so perverted their conscience that they are unable to discern the precious truths of God's Word. Then let all be careful with whom they connect. The truth is no truth to those who do not obey it. [Cf: 7MR181.01] p. 61, Para. 4, [1898MS].

Those who are doers of the Word have found the pearl of great price. The truth is as an anchor to the soul, both sure and steadfast. When men drift away from the principles of truth, they always betray sacred trusts. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God.--Ms 154, 1898, pp. 3, 4. ("Pearl of Great Price," November 22, 1898.) [Cf: 7MR181.02] p. 61, Para. 5, [1898MS].

The father is to represent the divine lawgiver in the family. He is to be the house-band. He is to be a laborer together with God to carry out His gracious designs. He is to make it the great burden of his life to establish upright principles. By teaching his children habits of obedience, by asserting his authority in the home life, he can educate them to yield obedience to their heavenly Father.--Ms 12, 1898, p. 15. ("A God-given Work," February 9, 1898.) [Cf: 7MR207.03] p. 61, Para.



6, [1898MS].

It is by overcoming the world, the flesh, and the devil that any student comes into possession of that knowledge that gives him access to the tree of life. We must all learn that we must overcome as Christ overcame in our behalf. All pride is sin, and must be expelled from the soul. Christ came to cut us loose from the originator of sin. He came to give us a mastery over the power of the destroyer, and to save us from the sting of the serpent. Through his imparted righteousness he would place all human beings where they will be on vantage ground. He came to this earth and lived the law of God that man might stand in his God-given manhood, having complete mastery over his natural inclination to self-indulgence and to the selfish ideas and principles which tarnish the soul. The Physician of soul and body, he will give wisdom and complete victory over warring lusts. He will provide every facility, that man may perfect a completeness of character in every respect.--Ms 161, 1898, p. 1. (Untitled, typed December 10, 1898.) [Cf: 7MR320.01] p. 62, Para. 1, [1898MS].

It is the variety and mixture of meat, vegetables, fruit, wines, tea, coffee, sweet cakes, and rich pies that ruin the stomach, and place human beings in a position where they become invalids with all the disagreeable effects of sickness upon the disposition. The character becomes perverted, a depraved appetite is established, and a diseased religious experience is the result.--Letter 59, 1898, pp. 1, 2. (To Dr. and Mrs. Kellogg, July 26, 1898.) [Cf: 7MR337.01] p. 62, Para. 2, [1898MS].

He [Kellogg] says if no means is allowed to carry the message by medical missionary laborers into the churches, he shall separate the tithe that is paid into the Conference, to sustain the medical missionary work. You should come to an understanding, and work harmoniously. For him to separate the tithe from the treasury would be a necessity I greatly dread. If this money in tithe is paid by the workers into the treasury, why, I ask, should not that amount be apportioned to the carrying forward of the medical missionary work?--Letter 51a, 1898, p. 1. (To Uriah Smith and G. A. Irwin, June 6, 1898.) [Cf: 7MR366.01] p. 62, Para. 3, [1898MS].

There perished in the flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today. The great gifts with which God had endowed man were perverted. There was gold and silver in abundance, and men were constantly seeking to exceed their fellow men in devices. The result was that violence was upon the earth. The Lord was forgotten. This long-lived race were constantly devising how they might [contend] with the universe of heaven and gain possession of Eden.--Letter 65, 1898, p. 3. (To Brethren Griggs and Howe, typed August 23, 1898.) [Cf: 7MR367.01] p. 62, Para. 4, [1898MS].

There is scarcely an operation of nature but we will find reference made to it in the Word of God. The Word declares, "He maketh His sun to rise" (Matthew 5:45), "He maketh the grass to grow upon the mountains" (Psalm 147:8). "He giveth snow like wool; He scattereth the hoarfrost like ashes" (Psalm 147:16). "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" (Jeremiah

10:13). [Cf: 7MR371.01] p. 62, Para. 5, [1898MS].

These words of Holy Writ say nothing of the independent laws of nature. God is the superintendent as well as the creator of all things. The divine Being is engaged in upholding the things which He has created. God has laws which He has instituted, but they are only His servants through which He effects results. It is God who calls everything in order and keeps all things in motion.--Ms 92, 1898, p. 5. ("The Revelation of God," typed July 6, 1898.) [Cf: 7MR371.02] p. 63, Para. 1, [1898MS].

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:2). [Cf: 7MR371.03] p. 63, Para. 2, [1898MS].

When Isaiah predicted the birth of Christ he declared, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isaiah 9:6, 7). [Cf: 7MR371.04] p. 63, Para. 3, [1898MS].

Again speaking of His work, and its results He says: "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. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah 11:1-9). [Cf: 7MR372.01] p. 63, Para. 4, [1898MS].

Those who read and listen to the sophistries that prevail in this age do not know God as He is. They contradict the Word of God, and extol and worship nature in the place of the Creator. While we may discern the working of God in the things He has created, these things are not God. Nature's voice is heard in its influence upon the senses. Her voice, the Word declares, is heard to the end of the world. The physical creation testifies of God and Jesus Christ as the great Creator of all things. "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" (John 1:3, 4). The psalmist bears witness, "The

heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard" (Psalm 19:1-3). . . . [Cf: 7MR372.02] p. 63, Para. 5, [1898MS].

There are many issues in our world today in regard to the Creator not being a personal God. God is a being, and man was made in His image. After God created man in His image, the form was perfect in all its arrangements, but it had no vitality. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human machinery were put in motion. The heart, the arteries, the veins, the tongue, the hands, the feet, the perceptions of the mind, the senses, were placed under physical law. It was then that man became a living soul. . . . [Cf: 7MR373.01] p. 64, Para. 1, [1898MS].

This living God is worthy of our thought, our praise, our adoration, as the Creator of the world, as the Creator of man. We are to praise God for we are fearfully and wonderfully made. Our substance was not hid from Him when we were made in secret. His eyes saw our substance, yet being imperfect, and in His book all our members were written when as yet there was none of them. He breathed into our nostrils the breath of life. The inspiration of God has given us understanding. (See Psalm 139:14-16; Genesis 2:7; Job 32:8). . . . [Cf: 7MR373.02] p. 64, Para. 2, [1898MS].

The system is made up of different parts fitted to work harmoniously, and so arranged and proportioned as to make one complete whole. It is the misuse and violation of nature's laws that keeps some parts of the human machinery in action, while others are left to become weak through disuse. God designs that the whole being shall be proportionately worked, that every part of the wonderful machinery may act in harmony with the other. While God is speaking to the senses, telling us to preserve the organs in their beautiful arrangement that they may do service for God, and glorify the giver, we are to do our part by cultivating every organ in the order of God. We are not to act in accordance with perverted ideas and customs, but in the intelligence which God has given. We are to preserve simplicity, to maintain the natural form and motions of the body, and not educate the mind and body to meet the customs and fashions of this degenerate age. [Cf: 7MR373.03] p. 64, Para. 3, [1898MS].

This world is our educating school. The apostle Paul writes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is our 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" (Romans 12:1, 2). "For we are made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9). [Cf: 7MR374.01] p. 64, Para. 4, [1898MS].

All the heavenly universe is waiting about the throne of God to hear His voice, and go forth to minister unto those who shall be heirs of salvation. They are watching every movement made, and are prepared to cooperate in every good work--for the relief of the suffering, and for the enlightenment of those who are ignorant of the truth. The arch enemy is on the track of every soul, that they shall not be overcomers

through the blood of the Lamb, and through the word of their testimony. But if we make the Lord our teacher, when Satan comes in like a flood, the Spirit of the Lord will lift up a standard for us against the enemy. [Cf: 7MR374.02] p. 64, Para. 5, [1898MS].

Every God-given faculty is to be wisely and intelligently used. Every part of the human machinery is the Lord's, to be used, not under the dictation of Satan, but under the wise counsel of God. Man has a work given him to do, and in order to do that work, he must depend upon God. He must allow the Lord to take the supervision of himself, and, having asked the Lord for wisdom, believe that it will be given him. The promise is, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways" (James 1:5-8). [Cf: 7MR375.01] p. 65, Para. 1, [1898MS].

Every human being is of consequence with God. The apostle says: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh in all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. . . . The eyes of your understanding being enlightened; that ye might 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, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but that which is to come" (Eph. 1:4-21, 18-21).--Ms 117, 1898, pp. 1-3, 5-9. ("A Personal God," typed September 21, 1898.) [Cf: 7MR375.02] p. 65, Para. 2, [1898MS].

One thing I know, if we humble our hearts before God, if we seek to abide in Christ, we shall have a higher, holier experience. There will be a cementing of heart unto heart. . . . [Cf: 7MR388.01] p. 65, Para. 3, [1898MS].

This is not to say that our brethren are to step exactly in our footprints. True faith in God will lead us to understand that each is a worker. . . . [Cf: 7MR388.02] p. 65, Para. 4, [1898MS].

We are not to hold ourselves in our own hands. We are to drop self into the hands of God. We have been losing our faith in place of

increasing it. "These signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). [Cf: 7MR388.03] p. 65, Para. 5, [1898MS].

This is a small part of that which the Lord has revealed to me. Our lack of faith is the reason that we have not seen more of the power of God. We exercise more faith in our own working than in God's working for us. God designs that everything possible shall be done to enable us to stand heart to heart, mind to mind, shoulder to shoulder. This lack of love and confidence in one another weakens our faith in God. We need to pray as we never have prayed before for the baptism of the Holy Spirit: for, if there was ever a time when we needed this baptism, it is now. [Cf: 7MR388.04] p. 66, Para. 1, [1898MS].

There is nothing the Lord has more frequently told us He would bestow upon us, and nothing by which His name would be more glorified in bestowing, than the Holy Spirit. When we partake of this Spirit, men and women will be born again. There will be a firm pressing together. A firm, unwavering faith in God will be seen. The Sun of Righteousness will be in our midst, with healing in His wings. Souls once lost will be found, and brought back and kept by the power of God, through faith unto salvation, ready to be revealed in the last time.--Letter 105, 1898, pp. 3, 4, 7. (To S. N. Haskell and wife, November 28, 1898.) [Cf: 7MR388.05] p. 66, Para. 2, [1898MS].

When we reflect Christ's image, we shall love one another as He has loved us. We shall not love as we love our neighbor, but as Christ loved us. It is an advance to love as Christ loved. This is the perfection of Christian character. When we can say, My will is wholly submerged in God's will, then peace and rest come in. [Cf: 7MR389.01] p. 66, Para. 3, [1898MS].

We must have that love, else we cannot be perfect before God. We may be active, we may do much work, but unless we love as Christ loved, our candlestick will be removed out of its place. . . . [Cf: 7MR389.02] p. 66, Para. 4, [1898MS].

We have little enough of Christ's character. We need it all through our ranks, We must reveal that love which dwelt in Jesus. Then we shall keep the commandment [that we love one another], which not one in a hundred of those who claim to believe the truth for this time are keeping. . . . [Cf: 7MR389.03] p. 66, Para. 5, [1898MS].

Perfect unity must exist in a diversity of gifts. A union of all the gifts is essential. The one great commandment Christ has given is a new commandment. It reaches beyond loving our neighbor as we love ourselves. We are to love one another, "as I," said Christ, "have loved you." This experience must be obtained by every child of God. All must blend together in the work, thus making the work not onesided, but a complete whole.--Letter 121, 1898, pp. 6-8. (To S. N. Haskell and wife, December 12, 1898.) [Cf: 7MR389.04] p. 66, Para. 6, [1898MS].

Christ is the Way, the Truth, and the Life. Christ has consecrated the grave by passing through death. The Lord Jesus broke the fetters of the tomb, and proclaimed over the rent sepulcher of Joseph, "I am the

resurrection, and the life" (John 11:25). The grave is consecrated by his presence. Footsteps of Him that bore the cross are traceable in His life and testify of His character.--Letter 103, 1898, pp. 3, 4. (To Sister Peck, November 21, 1898.) [Cf: 7MR411.02] p. 66, Para. 7, [1898MS].

This world is a vast missionary field. Christ is the greatest missionary the world has ever known. The wonderful love He manifested in our behalf is without a parallel. Willingly He passed over the ground where Adam fell, redeeming Adam's failure. [Cf: 8MR39.01] p. 67, Para. 1, [1898MS].

Christ is called the second Adam. In purity and holiness, connected with God, and beloved by God, He began where the first Adam began. But the first Adam was in every way more favorably situated than Christ. The wonderful provision made in Eden for the holy pair was made by a God who loved them. Everything in nature was pure and undefiled. Fruits, flowers, and beautiful, lofty trees flourished in the garden of Eden. With everything that Adam and Eve required, they were abundantly supplied. But Satan came, and insinuated doubts of God's wisdom. He accused Him, their heavenly Father and Sovereign, of selfishness, because to test their loyalty, He had prohibited them from eating the fruit of the tree of knowledge. Eve fell under the temptation, and Adam accepted the forbidden fruit from his wife's hand. He fell under the smallest test that the Lord could devise to prove his obedience; and the floodgates of woe were opened upon our world. He was furnished with a holy nature, sinless, pure, undefiled; but he fell because he listened to the suggestions of the enemy; and his posterity became depraved. By one man's disobedience many were made sinners. [Cf: 8MR39.02] p. 67, Para. 2, [1898MS].

When Christ came, He entered a world disloyal to God, a world all seared and marred by the curse of rebellion against the Creator. The arch deceiver had carried on his work with intense vigor, until the curse of transgression had fallen upon the earth. Men were corrupted by Satan's inventions. He had been leading men astray by his false representations of God's character. Claiming [for] himself the attributes of mercy, goodness, and truth, Satan attributed his own attributes to God. These misrepresentations must be met and demonstrated as false, by Christ in human nature. [Cf: 8MR40.01] p. 67, Para. 3, [1898MS].

Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. There is hope for all who will come to Christ, and receive Him as their personal Saviour. [Cf: 8MR40.02] p. 67, Para. 4, [1898MS].

Christ, the Commander of all heaven, One with God, clothed His divinity with humanity, that humanity might touch humanity. He humbled himself, taking up His abode on the earth, that He might become acquainted with the temptations and trials wherewith man is beset. He placed Himself among the poor, that as a human being, He might understand their affliction. Before the heavenly universe, He unfolded the great salvation that His righteousness would bring to men, if they would accept it,--an inheritance among the saints and angels, in the

presence of God. [Cf: 8MR40.03] p. 67, Para. 5, [1898MS].

With His human arm Christ encircled the race, while with His divine arm He grasped the throne of the Infinite, uniting finite man with the infinite God. By transgression the world had been divorced from heaven. Christ bridged the gulf, and connected earth with heaven. In human nature He maintained the purity of His divine character. He lived the law of God, and honored it in a world of transgression, revealing to the worlds unfallen, to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam that through His grace humanity can keep the law of God! He came to impart His own divine nature, His own image, to the repentant, believing soul. [Cf: 8MR40.04] p. 67, Para. 6, [1898MS].

The faith that grasps Christ, and believes in Him will work by love and purify the soul. "If our gospel be hid," Paul declared, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:3-6).--Ms 20, 1898, pp. 1-3. ("His Wonderful Love," typed February 18, 1898.) [Cf: 8MR41.01] p. 68, Para. 1, [1898MS].

I want you to write to me. I want you to tell me how you regard the consent of Sister White to let you serve, if you will, for a little while in the school at its commencement. Tell me plainly what you think of this. We must be true yoke-fellows now. I need the help you can give me. But I must close this letter now. I appreciate my workers very much. We shall consecrate ourselves without any reservation to God. In much love, (Signed) Ellen G. White.--Letter 26, 1898, p. 3. (To Sarah Peck, March 3, 1898.) [Cf: 8MR56.01] p. 68, Para. 2, [1898MS].

I learn that Sister Sarah Peck arrived in Sydney the first of last week. She had a very good passage and is now making a small visit with Brother and Sister Haskell. Sister Sara McCenterfer goes with me to Sydney this week, to spend the Sabbath and Sunday with the people in Stanmore.--Letter 33, 1898, p. 1. (To Brother and Sister John Wessels, January 25, 1898.) [Cf: 8MR57.01] p. 68, Para. 3, [1898MS].

We are much pleased to have your daughter a member of our family. She is helping me to prepare books for the press. I have long wanted just the help she can give us. She is pleased with her home. We have a pleasant family, and we are all seeking the blessing of God, and working harmoniously. I thank the Lord for the help that she can be to me. [Cf: 8MR57.02] p. 68, Para. 4, [1898MS].

If I could see you, I would have words to speak that might be more acceptable than these traced with my pen. Christ comes as a Comforter to all who believe. He invites your confidence. He says, "Abide in me." Surely we may trust in our loving Saviour. You can say, "Yes, my Saviour, in Thee I can and will trust. I will abide in Thee." Then how trustfully you can work in His presence. Your works will be but the fruit of Christ working in you. You may rest in what Christ can do for you. And the energies of your soul will be awakened to cooperate with Him. He will work in you to do His good pleasure. [Cf: 8MR57.03] p.

68, Para. 5, [1898MS].

May the blessing of the Lord abide with you, is the prayer of your sister.--Letter 103, 1898, pp. 4, 5. (To Sister Peck (Sarah Peck's mother), November 21, 1898.) [Cf: 8MR58.01] p. 68, Para. 6, [1898MS].

We established the [Avondale] school for the purpose of making most diligent efforts to reach the higher education, of which Christ spoke in His prayer to His Father. "And this is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:30).--Letter 12, 1898, p. 9. (To Brother Hare, January 21, 1898.) [Cf: 8MR155.02] p. 68, Para. 7, [1898MS].

We must not limit our school advantages in teachers or in school facilities, if we would make the work a success. Our mission school must stand upon God-given principles, that students may receive on all-round education. We want young men and women to go forth from the Avondale school as medical missionaries, as laborers together with God.--Letter 52, 1898, p. 4. (To A. G. Daniells, typed June 13, 1898.) [Cf: 8MR156.01] p. 69, Para. 1, [1898MS].

You say, You have not answered my question yet. I would say, The same reasons that have led us to move away from the city and locate our school here [Avondale, Australia], stand good with you in America. The money that is expended in buildings, when they are thousands of dollars in debt, is not in God's order. In this you are not following the path that God has marked out. The counsel of God has not been regarded. Had the money which has been expended in adding to the college building been invested in procuring land in connection with the school, you would not have so large a number of students, with their debts increasing, in the city of Battle Creek. [Cf: 8MR199.01] p. 69, Para. 2, [1898MS].

Let the students be out in the most healthful location that can be secured, to do the very work that should have been done years ago. Then there would not be so great discouragements. Had this been done, you would have had some grumbling from students, and many objections would have been raised by parents, but this all-round education would educate the children and youth, not only for practical work in various trades, but would prepare them for the Lord's farm in the earth made new. If all in America had encouraged the work in agricultural lines that principals and teachers have discouraged, the schools would have had altogether a different showing. Opposing influences would have been overcome; circumstances would have changed; there would have been greater physical and mental strength; labor would have been equalized; and the taxing of all the human machinery would have proved the sum. But the directions God has been pleased to give you, you have taken hold of so gingerly, that you have not had the ability to overcome obstacles. It reveals cowardice to move as slowly and uncertainly as you have done in the labor line, for this is the very best kind of education that can be obtained. [Cf: 8MR199.02] p. 69, Para. 3, [1898MS].

Opposing circumstances will and should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Fate has not woven its meshes about the workings of our schools that they need to remain helpless and in uncertainty.



Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances. [Cf: 8MR200.01] p. 69, Para. 4, [1898MS].

Nature is our lesson book. "Ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). The Lord has not laid out His lines that you should be in uncertainty. The building up of so much that is in Battle Creek the Lord will surely counterwork, if His voice is not heeded, by bringing around circumstances that will pull them down. [Cf: 8MR200.02] p. 69, Para. 5, [1898MS].

Look at nature. There is room in her vast boundaries for schools to be located where grounds can be cleared, land cultivated, and where a proper education can be given. This work is essential for an all-round education, and one which is favorable to spiritual advancement. Nature's voice is the voice of Jesus Christ teaching us innumerable lessons of perseverance. The mountains and hills are changing, the earth is waxing old like a garment, but the blessing of God, which spreads a table for His people in the wilderness, will never cease. [Cf: 8MR200.03] p. 69, Para. 6, [1898MS].

Serious times are before us, and there is great need for the families to get out of the cities into the country, that the truth may be carried into the highways and byways of the earth. Much depends upon your laying your plans according to the word of the Lord, and with persevering energies to go ahead. More depends upon active perseverance than upon genius and book knowledge. All the talents and ability given to human agents, if unworked, are of no value. The talent of genius must be constantly worked. Make a beginning. The tree is in the acorn, and the acorn own the tree. [Cf: 8MR200.04] p. 70, Para. 1, [1898MS].

There are those who are not adapted to agricultural work. These should not devise and plan in our conferences, for they will hold everything from advancing in these lines. This has held our people from advancing in the past. If the land is cultivated, it will with the blessing of God, supply our necessities.--Letter 75, 1898, pp. 6, 7. (To E. A. Sutherland, September 24, 1898.) [Cf: 8MR201.01] p. 70, Para. 2, [1898MS].

We may ask of our Lord, knowing that we shall receive. We need more of Christ's humility and meekness, that we may have fervent charity among ourselves; then we may pray, then we may intercede with God. Thus we shall prove the truth of the word, "The effectual fervent prayer of a righteous man availeth much" (James 5:16). "The secret of the Lord is with them that fear Him" (Psalms 25:14). But those whom the Lord would use are in great danger of getting on human stilts. There is earnest work to be done. There is need of walking with God. Then tracts right to the point will be issued. [Cf: 8MR218.01] p. 70, Para. 3, [1898MS].

Prayer and faith will do what no power upon earth can accomplish. We need not be so anxious and troubled. The human agent cannot go everywhere, and do everything that needs to be done. Often imperfections manifest themselves in the work, but if we show unwavering trust in God, not depending upon the ability or talent of men, the truth will advance. Let us place all things in God's hands, leaving Him to do the work in His own way, according to His own will, through whomsoever He may choose. Those who seem to be weak God will

use, if they are humble. Human wisdom, unless daily controlled by the Holy Spirit, will prove foolishness. We must have more faith and trust in God. He will carry His work out with success. Earnest prayer and faith will do for us what our own devising cannot do. . . . [Cf: 8MR218.02] p. 70, Para. 4, [1898MS].

In our schools we have a very special work to do in educating and training workers. We must hold fast to God, praying to Him to do that work that mortals cannot accomplish.--Ms 120, 1898, pp. 2, 3, 5. ("The Need for Simplicity and Consecration in School Work," September 24, 1898.) [Cf: 8MR218.03] p. 70, Para. 5, [1898MS].

When speaking to congregations, there is always before me the final judgment, which is to be held in the presence of the world, when the law of God's government is to be vindicated, His name glorified, His wisdom acknowledged and testified of as just to believers and unbelievers. This is not the judgment of one person, nor of a nation, but of a whole world of intelligent beings, of all orders, of all characters. The judgment takes place first upon the dead, then upon the living, then the whole universe will be assembled to hear the sentence. I feel as if I were in the presence of the whole universe of heaven, bearing my message for time and for eternity.--Letter 109, 1898, p. 4. (To Brother Moon, November 29, 1898.) [Cf: 8MR244.02] p. 70, Para. 6, [1898MS].

The most essential experience to be gained by the teacher and the student, is that obtained in seeking for the salvation of the souls for whom Christ has died. Teachers and students are to work for the recovery of that which was lost through transgression.--Letter 5a, 1898, pp. 3, 4. (To the Avondale School Board, April 28, 1898.) [Cf: 8MR257.03] p. 71, Para. 1, [1898MS].

I wish to be counted out, and find some place where I can be away from the school, and give myself entirely to the work of getting out my books.--Letter 36, 1898, p. 3. (To J. E. and Emma White, January 11, 1898.) [Cf: 8MR257.04] p. 71, Para. 2, [1898MS].

The Lord has ever placed the school interest before any other enterprise; and I have no hesitancy in saying that at this time the school interest must come first, and more than that, must be kept first.--Letter 50, 1898, p. 2. (To A. G. Daniells, June 3, 1898.) [Cf: 8MR257.05] p. 71, Para. 3, [1898MS].

An encouraging class of students are in attendance who are having the advantages of education. They are learning from nature's book the lessons essential for them in their religious life. . . . [Cf: 8MR258.01] p. 71, Para. 4, [1898MS].

They need also to learn to spell correctly, to write in a clear, fair hand, and to keep accounts. This last study has been strangely dropped out of our school work, but it should be considered an essential branch.--Ms 79, 1898, pp. 2, 3. ("Missionary Work a Means of Education," June 22, 1898.) [Cf: 8MR258.02] p. 71, Para. 5, [1898MS].

Every soul is to obtain an education with the object in view of imparting this knowledge to others.--Ms 54, 1898, pp. 3, 4. ("Our School," May 2, 1898.) [Cf: 8MR258.03] p. 71, Para. 6, [1898MS].

We have a special work to do in educating and training our children that they may not, either in attending school, or in association with others, mingle with the children of unbelievers.--Letter 58, 1898, p. 7. (To J. E. and Emma White, July 13, 1898.) [Cf: 8MR258.04] p. 71, Para. 7, [1898MS].

The boy whose ankle was cut to the bone with glass was a terrible case, but he was completely cured, and his grandfather, a Catholic, with whom he lives, came yesterday to put him into the primary school at Avondale. We have several students from outside [i.e., non-Adventists] attending the school.--Letter 84, 1898, p. 6. (To J. H. Kellogg, October 5, 1898.) [Cf: 8MR258.06] p. 71, Para. 8, [1898MS].

Our students are now deciding their eternal destiny. They are deciding whether they are willing to be fitted for the companionship of angels.--Ms 84, 1898, p. 4. ("Notes of the Work During the Week of Prayer," July 3, 1898.) [Cf: 8MR259.01] p. 71, Para. 9, [1898MS].

Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land, and I dreamed that as I was walking upon the ground I came to a neat cut furrow that had been ploughed one quarter of a yard deep, and two yards in length. Two of the brethren who had been acquainted with the rich soil of Iowa were standing before this furrow and saying, "This is not good land; the soil is not favorable." But One who has often spoken in counsel was present also, and He said, "False witness has been borne of this land." Then He described the properties of the different layers of earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that, if well worked, would produce its treasures for the benefit of man. This dream I related to Brother and Sister Starr and my family. [Cf: 8MR259.02] p. 71, Para. 10, [1898MS].

The next day we were on the cars, on our way to meet others who were investigating the land, and as I was afterward walking on the ground where the trees had been removed, lo, there was a furrow just as I had described it, and the men also who had criticized the appearance of the land. The words were spoken just as I had dreamed.--Ms 62, 1898, p. 2. ("Selection of the School Land at Cooranbong," June 26, 1898.) [Cf: 8MR259.03] p. 72, Para. 1, [1898MS].

Will you [the SDA churches in Australia] do your best to help the school established here to help young men and young women, and those older in years to obtain an education that will qualify them to work intelligently as missionaries? . . . [Cf: 8MR260.01] p. 72, Para. 2, [1898MS].

In our school at Avondale we are seeking to make the Word of God the foundation of all the education given.--Ms 57, 1898, pp. 1, 8. ("Our School at Avondale," May 8, 1898.) [Cf: 8MR260.02] p. 72, Para. 3, [1898MS].

Our school is different from any school that has been instituted. The Bible is taking the place in the school that it should always have had.--Letter 137, 1898, p. 10. (To Brethren Irwin, Evans, Smith and

Jones, April 21, 1898.) [Cf: 8MR260.03] p. 72, Para. 4, [1898MS].

The greater distance that I can be from the school, the more safe will it be for me in every way. I cannot be where there is a constant burden upon my soul. I must be where I will not have to press through a mass of rubbish of opinion and ideas and sentiments received in education that are not sound.--Ms 180, 1898, pp. 10, 11. (Diary, January 21, 1898.) [Cf: 8MR260.04] p. 72, Para. 5, [1898MS].

"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; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt 11:28-30). This is the higher education, to learn the meekness and lowliness of Christ.--Ms 185, 1898, p. 6. (Diary, August 11, 1898). [Cf: 8MR260.05] p. 72, Para. 6, [1898MS].

Our school must be a model school for others who shall establish schools in Australia. Every movement we make must tell.--Ms 186, 1898, p. 7. (Diary, September 22, 1898.) [Cf: 8MR261.01] p. 72, Para. 7, [1898MS].

Last Friday night after retiring, a great burden came upon me. I could not sleep until midnight. About the time of the beginning of the Sabbath, I lay down upon the lounge, and (an unusual thing for me to do) fell asleep. Then some things were presented before me. [Cf: 8MR264.01] p. 72, Para. 8, [1898MS].

Some persons were selecting allotments of land, on which they purposed to build their homes, and One stood in our midst and said, "You are making a great mistake which you will have cause to regret. This land is not to be occupied with buildings except to provide the facilities essential for the teachers and students of the school. This is the school farm. This land is to be reserved as an acted parable to the students. They are not to look upon the school land as a common thing, but as a lesson book which the Lord would have them study. Its lessons will impart knowledge in the spiritual culture of the soul. [Cf: 8MR264.02] p. 72, Para. 9, [1898MS].

"For you to settle this land with private houses, and then be driven to select other land at a distance for school purposes would be a great mistake, always to be regretted. All the land upon the ground that is not needed for buildings is to be considered the school farm, where youth may be educated under well-qualified superintendents.". . . [Cf: 8MR264.03] p. 73, Para. 1, [1898MS].

The Lord would have the school grounds dedicated to Him as His own school room. The church premises are not to be invaded with houses. We are located where there is plenty of land. . . . [Cf: 8MR264.04] p. 73, Para. 2, [1898MS].

"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 trembleth at my word" (Isaiah 66:1). [Cf: 8MR265.01] p. 73, Para. 3, [1898MS].

We have had an experience to teach us what this means. Nearly one year ago, as we were living the last days of the old year, my heart was in a burdened condition. I had matters opening before me in regard to the dangers of disposing of land near the school for dwelling houses. We seemed to be in a council meeting, and there stood One in our midst who was expected to help us out of our difficulties. The words spoken were plain and decided, "This land, by the appointment of God, is for the benefit of the school. You have recently had an evidence of human nature, what it will reveal under temptation. The more families you settle about the school buildings, the more difficult it will be for teachers and students.--Ms 115, 1898, pp. 1, 3, 6. ("The School Farm," September 14, 1898.) [Cf: 8MR265.02] p. 73, Para. 4, [1898MS].

In America the Bible has been brought into our schools to some extent, but teachers and students have depended upon the books of authors whose ideas and sentiments are misleading. When the light of truth for these last days came to the world in the proclamation of the first, second, and third angels' messages, we were shown that a different order of things must be brought in. But it has taken much time to become aware of the changes that should be made in the lines of study in our schools. [Cf: 8MR283.03] p. 73, Para. 5, [1898MS].

It is most difficult to practice right principles after being so long accustomed to the practices of the world, but reforms must be entered into with heart, and soul, and will. Altogether too long have the old habits and customs been followed. The Word of God is to be our study book.--Ms 56, 1898, pp. 1, 2. ("The Need of Harmonious Action," April 27, 1898.) [Cf: 8MR284.01] p. 73, Para. 6, [1898MS].

The Son of God came to our world in human form to show man that divinity and humanity combined does not commit sin. He is our Pattern. Through Him we may be partakers of the divine nature, having escaped the corruption that is in the world through lust.--Ms 16, 1898, p. 6. ("Wholehearted Service," February 10, 1898.) [Cf: 8MR291.05] p. 73, Para. 7, [1898MS].

The practice of telling others about Christ, of reading and explaining His Word, will stamp that word on the mind, and will make the truth their own. . . . [Cf: 8MR297.01] p. 74, Para. 1, [1898MS].

As religious teachers, we are under obligation to God to teach the students how to engage in medical missionary work.--Ms 70, 1898, pp. 3, 5. ("The Need of Missionary Effort," June 13, 1898.) [Cf: 8MR297.02] p. 74, Para. 2, [1898MS].

The Son of man will come in the clouds of heaven in his own glory and the glory of His Father, and of all the holy angels. There will be no lack of honor and glory. In that day the law of God is to be revealed in its majesty, and man, who has broken that law and stood in defiant rebellion against its holy precepts, will understand that that law which he has despised, discarded and trampled under foot is God's standard of character.--Ms 39, 1898, p. 6. ("The Day of Reckoning," November 22, 1898.) [Cf: 8MR348.01] p. 74, Para. 3, [1898MS].

We have no more strength and grace given us than we can wisely appropriate. If God has a work for any of His commandment-keeping people to do in regard to politics, reach the position and do the work

with your arm linked in the arm of Christ. The salvation of your souls should be your greatest study.--Letter 4, 1898, p. 13. (To "My Brethren," February 20, 1898.) [Cf: 8MR352.01] p. 74, Para. 4, [1898MS].

The Lord designs that the school shall also be a place where a training may be gained in women's work--cooking, house-work, dressmaking, book-keeping, correct reading and pronunciation. They are to be qualified to take any post that may be offered,--superintendents, Sabbath-school teachers, Bible workers. They must be prepared to teach day schools for children.--Letter 3, 1898, pp. 4, 5. (To "Brethren," February 2, 1898.) [Cf: 8MR369.02] p. 74, Para. 5, [1898MS].

Every church should be staunch and true to the light God has given. Some justify their use of tea and of meat by saying that they have been in the habit of eating meat and drinking tea. But this is a great evil. He who thus tries to justify these practices is not walking in the light. Some try to live the truth but their habits are not brought into conformity with the will of God. Their appetites and passions bear away the victory, and the safeguards are broken down. How then will the church be prepared to help those newly come to the faith. They are far behind in the principles of health reform, and lead others in the same line.--Ms 49, 1898, p. 14. ("The Lack of Spirituality in Our Churches," April 9, 1898.) [Cf: 8MR383.02] p. 74, Para. 6, [1898MS].

I write to you, having received your letters concerning the book now in your hands. I advise that the book be not delayed. It is greatly needed in the field, and I would hasten it out, with the cuts you deem suitable. [Cf: 8MR457.01] p. 74, Para. 7, [1898MS].

I have just received my American mail, and sorry enough I am that the letters were not opened at Sunnyside, so that Willie [W. C. White] could have read them. But they were sent without being opened, and neither Willie nor Marian [Davis] have seen them. But I say, put in your cuts; for it is not possible for you to hear anything from W. C. White or Marian till next mail. Close up the book, and put it in circulation as soon as possible. I am sure that W. C. White and Marian would give this advice. [Cf: 8MR457.02] p. 74, Para. 8, [1898MS].

These delays are most painful to me. We are losing time that we can ill afford to lose. Whatever the cuts may be, if they are essential to the sale of the book, put them in, and afterwards, if we have a chance to make improvements, we will do so. But we must have the book, so please hasten its completion. May the Lord give you all wisdom and counsel, is my prayer.-- Letter 19, 1898, p. 1. (To C. H. Jones, Manager of the Pacific Press, March 25, 1898.) [Cf: 8MR457.03] p. 75, Para. 1, [1898MS].

The Sabbath is holy unto the Lord. Affectionate, personal, private conversation in regard to religious experience will be blessed of the Lord. "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" (Malachi 3:16-17).-- Letter 8, 1898, p. 5. (To Sister Gotzian, February 14, 1898.) [Cf: 9MR1.01] p. 75, Para. 2,

[1898MS].

*The Book With Seven Seals Contains the History of the World.*-- "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" (Revelation 5:1-3). [Cf: 9MR6.01] p. 75, Para. 3, [1898MS].

There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close. [Cf: 9MR6.02] p. 75, Para. 4, [1898MS].

This roll was written within and without. John says: (Revelation 5:4, 5, 8-14; 6:8-11; 8:1-4; quoted.) [Cf: 9MR6.03] p. 75, Para. 5, [1898MS].

The same spirit is seen today that is represented in Revelation 6:6-8. History is to be repeated. That which has been will be again.-- *Letter 65, 1898*, pp. 6-9, 12. (To Brethren Griggs and Howe, August 23, 1898.) [Cf: 9MR6.04] p. 75, Para. 6, [1898MS].

*Ministers and Conference Presidents Not to Stay Too Long in One Place.*--*I have some things to give you which were written January 1, 1897:* [Cf: 9MR8.01] p. 75, Para. 7, [1898MS].

I have not been able to sleep after one o'clock. Through the night season the light has been given me that it is not wise to keep ministers in the same locality year after year, that it is not right to keep the president of the conference in one place through a succession of years. His position as president should be carefully considered, and changed as soon as God shall open the way for another to take his place. It is not justice to have the burdens that must come upon the president of any conference placed upon one man year after year, for a condition of things will come into existence that will not be for his good, or for the good of the conference. It is in this way that one man's mind and judgment comes to be thought infallible. The work is in the Lord's hands, and He will signify to us when He has a man prepared for the place. Until then we may let our minds rest.-- *Letter 87, 1898*, p. 1. (To N. D. Faulkhead, October 20, 1898.) [Cf: 9MR8.02] p. 75, Para. 8, [1898MS].

*Any Moves Should Leave a Positive Influence on the Cause of God.*-- After the council meeting [in Stanmore, NSW, Australia] I saw quite a change being made. As I told you, there was a transferring of workers and our Counselor was saying that the same men should not continue a length of time in one place. The health of the Cause and the working out of the plans of God demanded that the same gifts in labor in certain lines of work, should not continue a length of time. There were families with their goods being drawn away to be transported to other places. There was a necessity for this in order to leave a positive

influence on the work and the cause of God, and its advancement. I would encourage the movement you suggest, and believe the Lord is in Elder Daniells' moving to Sydney at this time, and the Lord will tell him what to do next.-- *Letter 63a, 1898*, p. 1. (To W. C. White, August 12, 1898.) [Cf: 9MR9.02] p. 76, Para. 1, [1898MS].

*"Come Out From Among Them."*-- Christ is the Saviour of the body as verily as He is the Saviour of the soul. His first sermon at Nazareth shows this. . . . [Cf: 9MR128.05] p. 76, Para. 2, [1898MS].

This command (2 Corinthians 6:17) is just as valid today as when God gave it to Moses to give to the children of Israel. The sins against which ancient Israel were warned have led modern Israel into byways and forbidden paths. The professed people of God have made those who are trampling under foot His commandments their counselors. [Cf: 9MR129.01] p. 76, Para. 3, [1898MS].

They have weakened their hold on God by uniting in politics with unbelievers. By parading their political belief before the world, just as worldlings do, they have created division, strife, and jealousy among themselves. The influence of this course of action is a great offense to God, and He cannot and will not prosper those who follow it. . . . [Cf: 9MR129.02] p. 76, Para. 4, [1898MS].

We are to work distinctly in God's lines, refusing to follow worldly practices. The exhibitions made in Battle Creek regarding political questions have not raised any soul who has acted a part in them in God's estimation. Thus God's people have given evidence to the world that they had not the love of God in their hearts, whatever might be their profession. Those who have distinguished themselves in politics, who have paraded their political differences, were looked upon, not only by human spectators but by the Lord Jesus, who gave His life to save a perishing world. The heavenly universe watched their course with disapproval, and Satan and his synagogue watched also. They were a spectacle to the world, to angels, and to men. [Cf: 9MR129.03] p. 76, Para. 5, [1898MS].

By this course of action, you have convinced many that you are not what you claim to be. In spirit and action you are no more true to God than are those watching you. The spirit which has led you to link up with the world in political matters, has so dimmed your spiritual discernment, that you would lay yourselves open to the world as some of you have done, hiding the fact that you have God as a leader and guide. You have carried to worldlings matters which concern only our own people, called out from the world to be a peculiar people, who are to look for guidance and direction to heavenly agencies. Of those who have acted thus, after having great light and great opportunities, God says, "Ye know not what spirit ye are of." . . . [Cf: 9MR129.04] p. 76, Para. 6, [1898MS].

As the sons and daughters of God, we are to have nothing to do with political strife. Those who engage in these contests make Satan glad, for he knows that they will exhibit the natural attributes of unregenerate hearts.-- *Manuscript 75, 1898*, pp. 1, 3,4,9. ("Come Out From Among Them, and Be Ye Separate," June 6, 1898.) [Cf: 9MR130.01] p. 77, Para. 1, [1898MS].



*Have Faith in God.*--Have faith in God. He is the greatest physician the world has ever known. He can save to the uttermost. Do not depend on the faith of others, but lay yourself, soul, body, and spirit, upon the altar of God for repairs and restoration. We present your case to God in our family and private prayers. It is your privilege to seek the Lord with earnest faith, and to believe that He would have you healed.- Letter 100, 1898, p 8. (To Brethren Wilson, Pallant, and Chapman, November 3, 1898.) [Cf: 9MR283.02] p. 77, Para. 2, [1898MS].

Among all who walk in harmony with God, there must be perfect freedom from all the natural passions of the human heart. All who give themselves to the service of Christ will follow the example of Christ, and will be perfect overcomers. When self ceases to wrestle for the supremacy, and the heart is worked by the Holy Spirit, the soul lies perfectly passive--and then the image of God is mirrored upon the heart, the soul is in accord with the mind of God, and human identity is lost in Jesus Christ. Then all temporal and spiritual transactions which need to be done will be done under the guidance of the Holy Spirit, without worry, perplexity, murmuring, faultfinding, accusation, or wrathful speeches, which, among those who have not surrendered self to God, are often not restrained but pour forth from the lips in any place and under any circumstance when selfish ideas are interfered with. [Cf: 9MR323.01] p. 77, Para. 3, [1898MS].

Who presides over and controls the selfish heart? Could the curtain be withdrawn, that passionate, professed believer would see a legion of satanic angels controlling him with their own spirit. He is standing in the presence of holy angels and in the presence of Satan's hellish army, and his conduct shows that he has no right to the name of "Christian." He professes much, but brings forth thorn-berries. Self is the mainspring of action. One such exhibition before the people is sufficient to testify--How "can two walk together, except they be agreed?" (Amos 3:3)-- *Manuscript 176*, 1898, pp. 4,5. ("Testimony to the Members of the Prahran Church," April 4, 1898.) [Cf: 9MR323.02] p. 77, Para. 4, [1898MS].

When the student fully realizes that it is Christ whom he must honor, that Christ is to be his guide, his counselor in everything he undertakes, that He alone can give a fitness for work in any position, that it is He who restores the moral image of God in man, when he understands that the very image, the character, of Christ is to be reflected in man, [then] every talent will be a power for good. . . . [Cf: 9MR378.03] p. 77, Para. 5, [1898MS].

All the studies given to our youth should be of that character that will make them the most successful in the service of God; and such as will enable them to follow in the footsteps of Christ. Study the life of Christ. Follow Him from the manger to Calvary. Act as He acted. The great principles which He maintained, you are to maintain. Your standard is to be the character of Him who was pure, and holy, and undefiled.--*Manuscript 11*, 1898, pp. 1, 2, 4, 5. ("The Word of God as a Study Book," June 29, 1898.) [Cf: 9MR378.04] p. 77, Para. 6, [1898MS].

*Parents and Children--The future of society is indexed by the youth of to-day. Is the outlook for the future flattering? Parents are bringing upon the stage of action children who will reveal in life and character the training they have received. Some will be ruined in one way and*

*some in another. The mismanagement of parents is swelling the ranks of Satan, and children are being lost to Christ. [Cf: 10MR112.03] p. 78, Para. 1, [1898MS].*

It is the duty of those who bear the last message of mercy to the world to make special efforts to instruct parents in regard to home religion. Here lies the very foundation of Christian character. Parents need to be instructed as to the best methods of educating and training their children for the future life. They must take hold of this work earnestly, without any desire to let go, for as soon as they relax their efforts Satan enters to do his work with unwavering perseverance.--Ms. 133, 1898, p. 1. ("Parents and Children," Oct. 17, 1898.) [Cf: 10MR112.04] p. 78, Para. 2, [1898MS].

As the sin-bearer and priest and representative of man before God, He [Christ] entered into the life of humanity, bearing our flesh and blood. The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity, He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man, Christ could die. By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour.--Letter 97, 1898, p. 5. (To "My Brethren in North Fitzroy," November 18, 1898.) [Cf: 10MR173.01] p. 78, Para. 3, [1898MS].

*Restoration of the Whole Man to God's Image--*The great object of life should be to restore to God soul, body, and spirit. If the moral image of God is restored in the poor, degraded sot, it will not be by continuing to give him liquor. In every city the Lord would have a place where sin-sick souls may find courage and sustaining help to overcome all unnatural appetites and sinful indulgences--tobacco using, tea and liquor drinking. All flesh meat is to be discarded. Educational meetings should be held where young men may be instructed how to develop a perfect manhood. Then they can become teachers of good things.--Letter 95, 1898, p. 3. (To Bro. Hubbard, Nov. 18, 1898.) [Cf: 10MR231.02] p. 78, Para. 4, [1898MS].

*Advent Delayed Because Work Not Done for the Wicked--*As in the days that were before the Flood, the impenitent see no cause for alarm. They eat, they drink, they marry and are given in marriage. The event has been long foretold, but time has passed on, and many distinctly say, "My Lord delayeth His coming." It is because the work has not been done for the wicked that time delays. [Cf: 10MR275.04] p. 78, Para. 5, [1898MS].

God's long forbearance is wonderful. The Master is treated with disrespect, He receives but little thanksgiving for His bestowment of blessings. The world is mad. They do not consider that His long

forbearance toward the wicked is a part of His great plan, that judgments will surely come. But the long-suffering God will do His work. He will discriminate with justice and accuracy.--Ms. 151, 1898, p. 6. (Notes of the Queensland Camp Meeting, copied November 2, 1898.) [Cf: 10MR276.01] p. 79, Para. 1, [1898MS].

Some are in danger of taking the position that if Christ is their healer, there is no need for them to restrict the animal appetites. The answer for these will be found in the Word of God. The Lord promised the children of Israel that if they would keep His statutes and obey His commandments, all their diseases should be removed from them, and that there should not be one feeble person in all their tribes, and that He would establish them in the land of Canaan, a pure, happy, and holy people. But if they disregarded the conditions, if they were unmindful of the words of God and followed their own ways, they would dishonor God, and would suffer from sickness and disease and plagues. [Cf: 10MR306.01] p. 79, Para. 2, [1898MS].

God calls upon all who will to come and drink of the waters of life freely. The power of God is the one element of efficiency in the grand work of obtaining the victory over the world, the flesh, and the devil. It is in accordance with the divine plan that we follow every ray of light given of God. Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success.--Ms. 113, 1898, p. 1. ("Present Your Bodies a Living Sacrifice," September 8, 1898.) [Cf: 10MR306.02] p. 79, Para. 3, [1898MS].

*The Relationship of Faith and Works--"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). I repeat the words of John--"Behold the Lamb of God"--that you may all contemplate Jesus. This, the cross of Calvary, is doctrine, it is the all-powerful argument. This is our message to the impenitent, our warning to the backslider--Behold Jesus. [Cf: 10MR331.03] p. 79, Para. 4, [1898MS].*

Keeping his eye upon the cross, man, who has brought the message, may step to one side, for his work is done. It is then he will learn his lesson, and there by beholding, he will hate the sin that brought such suffering upon Jesus Christ. By beholding he contemplates and he will believe. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). The sinner sees Jesus as He is, full of compassion and tender love, and he becomes transformed by beholding this exhibition of suffering, because of the great love wherewith He hath loved fallen apostate man. "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" (Philippians 2:12,13). Man's working, as brought out in the text, is not an independent work he performs without God. His whole dependence is upon the power and grace of the Divine Worker. Many miss the mark here, and claim that man must work his own individual self free from Divine Power. This is not in accordance with the text. [Cf: 10MR331.04] p. 79, Para. 5, [1898MS].

Another argues that man is free from all obligation because God does

it all, both the willing and the doing. The text means that the salvation of the human soul requires the will power to be subject to the Divine Will power, which will can't be forced, but there must be cooperation of the human and divine agencies. [Cf: 10MR332.01] p. 80, Para. 1, [1898MS].

Man cannot possibly work out his own salvation without the ordained divine power, and God will not do for man that which He requires man shall do for himself, through his own earnest willing cooperation. . . . [Cf: 10MR332.02] p. 80, Para. 2, [1898MS].

The Lord has in His heavenly counsels set forth methods and agencies whereby His grace shall be at work through various influences for the saving of the soul of the sinner. But all these facilities will be ineffectual and powerless without the sinner's consent to be drawn, and he cooperates with the divine agencies. It is a united work, a union of the divine and human, dependent upon grace, and concurring with grace in willing obedience.--Letter 135, 1898, undated, to Brother Starr. [Cf: 10MR332.03] p. 80, Para. 3, [1898MS].

*Book Committee in Need of Converting Power of God*--The book committee has been following in the tread of the paths of Rome. When Prof. Prescott's matter was condensed, and refused publication, I said to myself, "This committee needs the converting power of God upon their own hearts, that they may comprehend their duty." They do not know themselves. Their ideas are not to control the ideas of another. From the light which the Lord has given for the managers of the book committee, they do not know what they should condemn or what approve. They know not the workings of God. It is not such men as these who are to work the minds of God's heritage. The Holy Spirit must do this work. It is because of their separation from God that men have misunderstood and failed to comprehend the fact that they are not to rule their fellow men. It is not for these men to condemn or control the productions of those whom God is using as His light-bearers to the world. By their course of action they have so narrowed their range of vision that they are far from being proper judges. They must fall on the Rock Christ Jesus and be broken.--Ms. 148, 1898, pp. 1, 2. ("The Book Committee," Oct. 26, 1898.) [Cf: 10MR350.01] p. 80, Para. 4, [1898MS].

*The Need to Become Christlike*--I was much pleased to receive a letter from you yesterday. I thank the Lord that He has enlightened you by His Holy Spirit, and I beg of you to walk circumspectly. The reason there is so great a dearth of means in Battle Creek at the present time is that the root of selfishness has been so long cherished that it has become a prevailing power to tarnish and corrupt the soul. There are occasional revivals, when the sword of truth, cutting both ways, cuts off the top of the plant of selfishness, but it is not taken out by the roots, and when anything is favorable for its growth, it springs up and flourishes, and thereby many are defiled. [Cf: 11MR40.01] p. 80, Para. 5, [1898MS].

This is the great evil which proves a curse to individuals, to families, to all our institutions, and to the church. We need not merely to talk about the Holy Spirit, but to open the door of our hearts and let Him come in. Then there will be a molding and fashioning of the character. Prayers are offered in the family circle, in the

church, in the publishing house, and in our educational institutions, for the Lord to guide and direct, but when temptations come, the root of selfishness springs up, and the precious talents of reason and voice are placed on the enemy's side. . . . [Cf: 11MR40.02] p. 80, Para. 6, [1898MS].

The Lord has a controversy with parents, because they have permitted their children to follow their own pernicious ways, by which the way of truth is evil spoken of. Education should be commanded in the home at the dawn of reason, and is to be carried forward in the fear and love of God. The reason that children do not become godly is because they are allowed too much freedom. Their will and inclination is indulged. Parental neglect in restraining children is the cause of so much evil in the world today. Oh, what sad things the judgment will reveal. Many prodigal sons become such because of indulgence in the home, because their parents have not been doers of the Word. The mind and purpose are to be sustained by firm, undeviating, sanctified principles. Consistency and affection are to be enforced by a lovely and consistent example. [Cf: 11MR40.03] p. 81, Para. 1, [1898MS].

The Lord is watching the course of action of every youth and parent. Human nature is to be educated, disciplined, and characters are to become changed, elevated, ennobled, Christlike. The youth must be educated to respect themselves because they are bought with a price. . . . [Cf: 11MR41.01] p. 81, Para. 2, [1898MS].

We are to teach the youth to value themselves. We owe God obedience to the specifications of the moral law. We are to love God supremely and our neighbor as ourselves. The work must be wrought in God. This will impress the children who manifest opposition, stubborn unbelief, and a sullen will. Let cheerfulness, hope, and happiness be seen in the deportment of teachers. Try to please the students, but do not indulge them.--Letter 117, 1898, pp. 1, 4, 5. (To Frederick Griggs, Dec. 1, 1898.) [Cf: 11MR41.02] p. 81, Para. 3, [1898MS].

*Focus Attention on the Cross of Christ*--Educators who will not work in these lines [Christian education] are not worthy of the name they bear. Teachers, turn from the examples of the world; cease to extol the professedly great men; turn the minds of your students from the glory of everything save the cross of Christ. That cross is to be bravely and manfully borne. Christ declares, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). And to all who will lift it and bear it after Christ, the cross is to them a pledge of the crown of immortality which they shall receive, which can never fade away.--Ms. 11, 1898, p. 6. ("Word of God as a Study Book," Feb. 4, 1898.) [Cf: 11MR157.01] p. 81, Para. 4, [1898MS].

*Students to Impart as They Have Received*--Every soul is to obtain an education with the object in view of imparting his knowledge to others. The powers of the mind are God's gift, and we are to use them to benefit and bless the members of the human family. As the mind is enlarged by true knowledge, the heart will be softened and subdued into humility, kindness, and true love. We are to gather all the knowledge possible for the purpose of communicating the same that it may become the property of others.--Ms. 54, 1898, pp. 3, 4. ("Our School," May 2, 1898.) [Cf: 11MR157.02] p. 81, Para. 5, [1898MS].

*Bible Teaching in SDA Schools Not to Be Restricted to One Man*--In our schools the work of opening the Scriptures to the students is not to be left to only one teacher. This would not be wisdom. Other minds should be brought in. One man may seem well able to present the truth, and yet this is not evidence that he should teach the students from the Word of God term after term. Others should aid in this work, for it is a great work.--Ms.158, 1898, pp. 3, 4. ("The Gift of the Holy Spirit," Dec. 7, 1898.) [Cf: 11MR158.01] p. 81, Para. 6, [1898MS].

*Schools Not to Run in Debt*--In regard to the school's running in debt: The tuition has been altogether too low in America. Cannot those who conduct the schools in America understand that this is the only way out? Why do they keep the price so low? An increase in price of educational advantages would stop that increasing debt. The students are to be fed and they need good, nourishing food. They should not be stinted in the wholesome fruit and vegetarian diet; but cut off everything like the desserts. Let abundance of fruit be eaten with the meals, but custards and pastries are of no manner of use, all unnecessary. [Cf: 11MR162.01] p. 82, Para. 1, [1898MS].

Now when the wise heads officiating in our schools study to run the school upon a sum wholly, insufficient, year after year, they are engaged in a work that will bring debts. It cannot be prevented. They have begun this policy at Cooranbong [Avondale College], and the very same results will follow. There is no justice, or requirement of God, for them to make such loose calculations. They make it necessary to practice the closest economy and it is not always wise to bring down the diet as a means of avoiding debts. Economy must be practiced in every line to keep afloat and not be drowned with debts; but there is to be an increase in the sum paid for tuition.--Letter 137, 1898, p. 11. (To Brethren Irwin, Evans, Smith, and Jones, April 21, 1898.) [Cf: 11MR162.02] p. 82, Para. 2, [1898MS].

*Cautions Regarding the Establishment of SDA Schools*--I have been warned that the teachers in our younger schools should not travel over the same ground that many of the teachers in the Battle Creek College have traveled over. Popular amusements for the students were brought into Battle Creek school under a deceptive garb. . . . [Cf: 11MR168.02] p. 82, Para. 3, [1898MS].

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many points regarding the management of schools among Seventh-day Adventists. All the light that has thus been given must be carefully heeded. No one should be connected with our schools as a teacher who has not had an experience in obeying the Word of God. The instruction which the Lord has given our schools should be strictly regarded, and if the education given is not of a different character from that which has been given at the Battle Creek College, we need not go to the expense of purchasing land and erecting buildings. . . . [Cf: 11MR168.03] p. 82, Para. 4, [1898MS].

The students coming to our schools have had an abundance of amusement which serves merely to please and gratify self. They are now to be given a different kind of education, that they may go forth from the school prepared for any service.--Ms. 172, 1898, pp. 1-3. ("The Character and Work of Avondale School," Dec. 20, 1898.) [Cf: 11MR168.04] p. 82, Para. 5, [1898MS].

*The Bible to Be Studied*--In our school [Avondale College] the Word of God is to be our main study. We are to learn not only to read the Word, but to study it as the book which we must understand in order to be complete in Christ. . . . [Cf: 11MR169.03] p. 82, Para. 6, [1898MS].

The human agent must cooperate with the Divine. Your thoughts will become pure and heavenly as you diligently peruse the lessons of the Old and New Testaments. The Word of inspiration should be your daily food. It alone is the tree of life.--Ms. 54, 1898, pp. 1, 2. ("Our School," May 2, 1898.) [Cf: 11MR170.01] p. 83, Para. 1, [1898MS].

*Lessons From Nature, and the Importance of the Bible in SDA Schools*--By a study of natural things, they [Christian teachers] may exemplify spiritual things. The Lord has given the open book of nature in material substances. In the tilling of the soil, proper persons should be appointed to oversee a certain number of students and should work with them. Thus the teachers themselves will be helped to become men who can carry responsibilities as burden-bearers. The Lord Himself gives His presence to this line of education. . . . [Cf: 11MR170.02] p. 83, Para. 2, [1898MS].

Students should not merely be told to do this or do that without being given a lesson that will teach them the principles underlying the things they are required to do. As they put seeds into the ground, teach them the lesson of the germinating principle of seeds, found in the great lesson Book. Teach them the time to sow, the time to plant trees in their season, and when to prune them. Draw lessons from the day and night, the sunshine and clouds, the former and the latter rains, the harvest. . . . [Cf: 11MR170.03] p. 83, Para. 3, [1898MS].

It is essential that the students in our school obtain an education that they can take with them wherever they go, a knowledge that they can use to the glory of God. True higher education gives power, and the students who receive this education are to consecrate all to God, using their knowledge to search the Scriptures, for this is wisdom that will give an influence in His work that nothing else can give. Ignorance is a crime when light and knowledge can be obtained. Sanctified knowledge will give much joy to believers and much light to those who are in the darkness of error. The education of every student should be turned to the best account in doing the work of the Lord intelligently. To every man the Lord has given his work, according to his several ability. . . . [Cf: 11MR170.04] p. 83, Para. 4, [1898MS].

The Lord has been greatly dishonored in our institutions of learning when His Word has been made only a book among books. The very Book that contains infallible wisdom has scarcely been opened as a study book. . . . [Cf: 11MR171.01] p. 83, Para. 5, [1898MS].

Students and teachers are to regard themselves as being in partnership. It will be of no benefit or blessing to the school for any of those who act as teachers to draw themselves apart. Work in Christ's lines. Talk to each other and pray with each other as Christians. Stand under the yoke of Christ. "Learn of Me," said the great Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:29, 30). I am instructed to speak to our teachers, urging them to become elevated,

sanctified, ennobled, by heeding the invitation, "Come unto me. Take upon you My yoke of restraint and obedience." . . . A study of God's Word will make all students wise unto salvation.--Ms. 55, 1898, pp. 2-4, 7, 9, 10. ("Union With Christ and With Each Other," May 4, 1898.) [Cf: 11MR171.02] p. 83, Para. 6, [1898MS].

*Unselfish Christian Service the Aim of the Highest Education*--What are you here for? Is it to obtain an education that will help you to stand by the side of Christ in unselfish service? This is the highest education that you can possibly obtain. The Word of God declares, "Ye are labourers together with God." (See 1 Corinthians 3:9.) "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" (Philippians 2:12, 13). . . . [Cf: 11MR171.03] p. 84, Para. 1, [1898MS].

Christ gives a new character to all who believe. This character, through His infinite sacrifice, is to be the reproduction of His own. . . . [Cf: 11MR172.01] p. 84, Para. 2, [1898MS].

A great work is to be accomplished by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that My house may be filled" (Luke 14:23). There is a work to be done in this line that has not yet been done. . . . [Cf: 11MR172.02] p. 84, Para. 3, [1898MS].

Many more workers ought to be in the field. There should be 100 where now there is only one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them. . . . [Cf: 11MR172.03] p. 84, Para. 4, [1898MS].

The Bible is to be the great textbook of education, for it carries in every page the evidence of its truth. The study of God's Word is to take the place of the study of books that have led minds away from the truth.--Ms. 139, 1898, pp. 6, 16, 19, 23. ("An Appeal for Missions," October 21, 1898.) [Cf: 11MR172.04] p. 84, Para. 5, [1898MS].

*The Place of the Bible in Education*--If the Bible had been made the book of study in the schools, what a different showing there would be in society today. The Word of God must be our lesson book if we would travel heavenward, and in the words spoken by inspiration we are to read our lessons day by day. . . . [Cf: 11MR172.05] p. 84, Para. 6, [1898MS].

Let the students in our school study this Book which has been so universally neglected and set aside for books that are not inspired. Let every student be taught to read the Word of God with prayerful, earnest interest, lest he shall fail to be a doer of the Word, and his education in science be a useless knowledge; lest he build his house, not upon the eternal Rock, but upon the sand. . . . [Cf: 11MR172.06] p. 84, Para. 7, [1898MS].

All knowledge gained in this life of probation, which will help us to form characters that will fit us to be companions of the saints in light, is true education. It will bring blessings to ourselves and others in this life and will secure to us the future, immortal life with its imperishable riches. [Cf: 11MR173.01] p. 84, Para. 8, [1898MS].



Christ came to our world to restore the moral image of God in man, to elevate and ennoble our mental character, that our pursuits and aims in this life might not be misapplied and lost, and it is of the greatest consequence that every student in our schools obtain that knowledge that will enable him to cooperate with God in the grand work of forming characters after the divine pattern. We may carry with us all the treasure of knowledge that gives us a fitness for the life that measures with the life of God. The fear of the Lord is the beginning of wisdom. Christ came to our world to mold character and give mental power. His teachings were of an entirely practical nature.--Ms. 67, 1898, pp. 1, 2, 9. ("Search the Scriptures," June 9, 1898.) [Cf: 11MR173.02] p. 85, Para. 1, [1898MS].

*All-round Education to Be Provided*--We are trying to provide means by which the students in our school may obtain an all-round education by learning to use brain, bone, and muscle equally. This is God's design. As students seek to obtain this education, they become familiar with different lines of physical work, as well as different lines of study. . . . [Cf: 11MR177.01] p. 85, Para. 2, [1898MS].

We cannot be in Christ's service, we cannot wear His yoke and bear His burdens, unless we learn in His school how to love one another as He has loved us. When this precious attribute is cherished, self dies, and Christ lives in the soul.--Ms. 84, 1898, pp. 2, 4. ("Notes During Week of Prayer, No. 4," July 3, 1898.) [Cf: 11MR177.02] p. 85, Para. 3, [1898MS].

*Nature to Be a Lesson Book*--The educational advantages of our school [Avondale College] are to be of a distinct order. This school farm is God's lesson book. Those who till the soil and plant and cultivate the orchard are to make the application of nature's lessons, and bring these lessons learned into their actual spiritual experience. Let every individual bear in mind that "whatsoever a man soweth, that shall he also reap." The man who day by day sows objectionable seeds, in words, in deportment, in spirit, is conforming himself to the same character, and this is determining the future harvest he will reap.--Ms. 116, 1898, pp. 2, 3. ("Two Great Principles of the Law," Sept. 16, 1898.) [Cf: 11MR177.03] p. 85, Para. 4, [1898MS].

*Lessons to Be Learned From Agricultural Process*--As they cultivate the soil, the students are to learn spiritual lessons. The plow must break up the fallow ground. It must lie under the rays of the sun and the purifying air. Then the seed, to all appearance dead, is to be dropped into the prepared soil. Trees are to be planted, seeds for vegetables sown. And after man has acted his part, God's miracle-working power gives life and vitality to the things placed in the soil. In this agricultural process, there are lessons to be learned. Man is not to do slothful work. He is to act the part appointed him by God. His industry is essential if he would have a harvest.--Ms. 71, 1898, p. 2. ("Come Up to the Help of the Lord," June 14, 1898.) [Cf: 11MR177.04] p. 85, Para. 5, [1898MS].

*Giving God's Word a Subordinate Position*--We have a deep and earnest desire to see all the members of the churches transformed, physically, mentally and morally. They see men, society, and the world, all in disorder, thinking only of remodeling the fabric. Greater skill, later

methods, better facilities, they think will set all things in proper order. Apparently they receive and believe the living Oracles, but they only give the Word of God an inferior position in the great framework of so-called philosophy. It is a secondary consideration with them. That which could stand first is made subordinate to human inventions.-- Ms. 58, 1898, p. 9. ("The Mistake of a Low Fee for Tuition," April 17, 1898.) [Cf: 11MR178.01] p. 85, Para. 6, [1898MS].

*Unity in Diversity*--The Lord endows His workers with power. By the influence of this power they are fitted to be wise directors and teachers, each doing his appointed work. Then the truth goes forth as a lamp that burneth. But God does not design that the teachers of truth shall each be strong on one point. There is to be unity in diversity. Every one is to be earnest in endeavoring to keep the unity of the Spirit in the bonds of peace. One man's thought is not to control, but minds are to be united under the great Head, as the branches are united to the vine. Believers in the Saviour who gave His life for them, they are to work together in harmony. There will be no friction, for they will realize that they are called to the belief and knowledge of the truth as it is in Jesus. Those who are partakers of the divine nature will be one in spirit with Christ. "For he that is joined unto the Lord is one spirit" (1 Corinthians 6: 17). . . . [Cf: 11MR178.02] p. 86, Para. 1, [1898MS].

Yielding to a desire for diversity has placed the church where God cannot glorify His name through His people. The question is asked, "Why are not the sick among us healed?" It is because of the lack of unity, and love that exists in the church. Perfection of character means perfection in unity. "That they all may be one," Christ said, "as Thou, Father, art in Me, and I in Thee" (John 17:21). What possibilities are before us. Shall not our faith grasp them?--Ms. 158, 1898, pp. 6, 7, 9. ("The Gift of the Holy Spirit," Dec. 7, 1898.) [Cf: 11MR179.01] p. 86, Para. 2, [1898MS].

*Physical and Mental Training to Be Combined*--The education to be gained in the felling of trees, the tilling of the soil, and the erection of buildings, as well as the studies of the classroom, is what our youth should seek to obtain. Tentmaking also should be taught. Buildings should be erected, and masonry should be learned. Farther on, a printing press should be connected with the school, that an education may be given to students in this line of work. [Cf: 11MR180.03] p. 86, Para. 3, [1898MS].

There are many things which lady students may also engage in, such as cooking, dressmaking, and gardening. Plants and flowers should be cultivated, strawberries should be planted. Thus the lady students may be called out-of-doors to gain healthful exercise, and to be educated in useful labor. Bookbinding also, and a variety of trades, should be taken up. These will not only give exercise to brain, bone, and muscle, but they will also give knowledge of great value. The greatest curse of our world today is idleness. The students coming to our schools have had an abundance of amusement, which serves merely to please and gratify self. They are now to be given a different kind of education, that they may go forth from the school prepared for any service. . . . [Cf: 11MR180.04] p. 86, Para. 4, [1898MS].

*Medical-Missionary Work and Business Training*--It is also very

essential that students understand the principles of medical-missionary work, for wherever students may be called, they need a knowledge of the science of how to treat the sick. This will give them a welcome anywhere, because there is suffering of every kind in every part of the world. [Cf: 11MR181.01] p. 86, Para. 5, [1898MS].

It is an important matter that students be given an education that will fit them for successful business life. In many schools the education given is one-sided. In our schools the common branches should be fully and thoroughly taught.--Ms. 172, 1898, pp. 3-5. ("Character and Work of Avondale School.") [Cf: 11MR181.02] p. 86, Para. 6, [1898MS].

*The Land Is to Be Our Lesson Book*--Plans were laid to build cottages on the school campus [Avondale College]. I was glad I was here at the time that this subject was brought up, for I had something to say. I told them that the grounds were not to be occupied by buildings. The land is to be our lesson book. After being cleared, it is to be cultivated. Orange, lemon, peach, apricot, nectarine, plum, and apple trees are to occupy the land, with vegetable gardens, flower gardens, and ornamental trees. Thus this place is to be brought as near as possible to the presentation that passed before me several times, as the symbol of what our school and premises should be. Dwelling houses, fenced allotments for families were not to be near our school buildings. This place must by the appointment of God be a representation of what school premises should be--a delight to the eyes. [Cf: 11MR185.03] p. 87, Para. 1, [1898MS].

The open book of nature is to be the student's study. Schools should be established away from the cities. I have more invested in this land than any other person. I am carrying students through school, paying their expenses that they may get a start. This gives me an influence with teachers and learners. The land was laid out in lots. Houses were to be built, as in a village. But I tell them that buildings are not to be crowded upon the land around the school buildings. This is God's farm, and it is sacred ground. Here the students are to learn the lesson, "Ye are God's husbandry; ye are God's building." The work that is done in the land is to be done in a particular, thorough, wise manner. From the cultivation of the soil and the planting of seed, lessons in spiritual lines may be learned. [Cf: 11MR186.01] p. 87, Para. 2, [1898MS].

All kinds of industrial employment are to be found for the student. The students are constantly to learn how to use brain, bone, and muscle, taxing all harmoniously and equally.--Letter 84, 1898, pp. 8, 9. (To J. H. Kellogg, October 5, 1898.) [Cf: 11MR186.02] p. 87, Para. 3, [1898MS].

*Sound Constitutions Needed*--No one can submerge his identity in another. He must know himself, and give himself a favorable chance to come forth with an unbroken constitution, with a clear mind, with well-balanced nerves, and a good digestion. With these, he will be fitted to do the work he has qualified himself to do. If he disqualifies himself by imprudence, by eating hurriedly, because he has little time to spend, he is unfitting himself for ever doing sound, wholesome work. [Cf: 11MR198.01] p. 87, Para. 4, [1898MS].

This matter is worthy of consideration. We should keep the words of Christ ever before us. "Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (See 1 Corinthians 6:20). The first and highest and most acceptable missionary work that the student can do is to obey God in all he undertakes, in every action of the wonderful machinery God devised in the formation of man. He is not to treat himself indifferently. He is to know himself and work with an intelligent knowledge of what he can do, and do safely, and what he should avoid in eating and in working. A disordered stomach means a disordered mind. . . [Cf: 11MR198.02] p. 87, Para. 5, [1898MS].

Give yourself proper time to sleep. They who sleep give nature time to build up and repair the weary waste of the organs. (1 Corinthians 3:9-11, 16, 17 quoted.)--Letter 116, 1898, pp. 1, 2. ("Students to Understand Themselves," no date.) [Cf: 11MR198.03] p. 87, Para. 6, [1898MS].

*Problems at the SDA Offices of Publication Not to Be Taken to Worldly Men*--Pure, uncorrupted motives and principles must become a controlling power in our offices of publication. At your board meetings angels of God have covered their faces, that they might not behold the wrongs devised. Yet I have still an appeal to make: Stop where you are. You have no more right to the large wages you demand than have I or your brethren. If you obtain them by fraud, by carrying your case to worldly men, please read your Bible, and see what it says on this subject.--Letter 41, 1898, p. 15. (To A. R. Henry, May 16, 1898.) [Cf: 11MR216.01] p. 88, Para. 1, [1898MS].

*Church Members Who Appeal to Worldly Courts Show They Have Chosen the World for Their Judge*--The world and unconverted church members are in sympathy with each other. Some, when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh and put to open shame. These church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts! [Cf: 11MR216.02] p. 88, Para. 2, [1898MS].

This action of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done. . . . [Cf: 11MR216.03] p. 88, Para. 3, [1898MS].

*Hope for Those Who Repent*--There is hope for all who will hear the truth and repent of their evil works. When from unfeigned lips the earnest prayer goes up, "Create in me a clean heart, O God," the answer comes in the promise, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them" (Ezekiel 36:25-27). [Cf: 11MR216.04] p. 88, Para. 4, [1898MS].

These are the words of the Lord, and if the blindness of those who have betrayed the cause of God into the hands of our enemies is ever removed they will understand this scripture . . . . [Cf: 11MR217.01] p. 88, Para. 5, [1898MS].

*The Lord and Heaven Rejoice in Medical-Missionary Work Being Done*--The Lord and all heaven rejoice to see this work being done in medical missionary lines. The churches are to blend with this work, that they may be kept in a healthy condition, guarding the Lord's purchased possession as faithful sentinels.--Ms. 64, 1898, pp. 11-14 ("The Danger of Rejecting Light," May 19, 1898.) [Cf: 11MR217.02] p. 88, Para. 6, [1898MS].

*J. H. Kellogg's Medical-Missionary Work Commended*--Doctor Kellogg is doing the very work which God has given to the church in Battle Creek--the last call to the supper He has prepared. [Cf: 11MR217.03] p. 88, Para. 7, [1898MS].

In order to be carried forward aright the medical-missionary work needs talent and wise discrimination. But can this work be done while those in responsible places--presidents of conferences, and ministers--bar the way? I say to the president of the Michigan Conference, to Elder \_\_\_\_\_ and to others, Remove the stumbling block that you are surely placing before the people. [Cf: 11MR217.04] p. 89, Para. 1, [1898MS].

The people in Battle Creek have not exercised their talents in devising and planning how they may plant the standard of truth in regions where decided efforts should be made, and the Lord has moved upon Doctor Kellogg to do the work offered to those in Battle Creek, which they did not choose to accept. . . . [Cf: 11MR218.01] p. 89, Para. 2, [1898MS].

Those who are doing medical-missionary work in Battle Creek should have the full sanction and cooperation of the church. . . . [Cf: 11MR218.02] p. 89, Para. 3, [1898MS].

Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionaries to work in the churches, they will do it without your consent, for this work must and will be done. Brother \_\_\_\_\_, Brother \_\_\_\_\_, Brother \_\_\_\_\_, Brother \_\_\_\_\_, in the name of the Lord, I call upon you to take your position on the Lord's side. Do not be found fighting against God.--Letter 51, 1898, pp. 1, 2, 6. (To Brethren in Battle Creek, June 6, 1898.) [Cf: 11MR218.03] p. 89, Para. 4, [1898MS].

*God Will Not Be the Counselor of Those Who Take SDA Problems to Worldly Lawyers*--You who are engaged in opening the things connected with our work to lawyers, will realize that those who trust the things connected with our work to those who know not God, will be left to trust to the law, and will have all the law they want until their souls are satisfied. God will not be their Counselor.--Letter 51a, 1898, pp. 1, 2. (To Uriah Smith and G. A. Irwin, June 6, 1898.) [Cf: 11MR218.04] p. 89, Para. 5, [1898MS].

I have written out something in regard to votes by proxy. The way in

which this matter has been managed should not be repeated. Those who, by the number of votes which they have accumulated, have placed men whom they have chosen in positions of influence, reveal that they are untrustworthy. They show just what they would do if they could. It may be that the Lord has suffered this thing to be, that He may awaken the understanding of His people. There must be faithful watchmen on the walls of Zion who will be ready to give the note of warning to the unruly elements who think that they have wisdom to run anything they choose. It is the privilege of all who are thus elected to say, I do not choose to serve in any position brought about by such unprincipled means.--Letter 45, 1898. (To W. C. Gage and wife, May 19, 1898.) [Cf: 11MR272.01] p. 89, Para. 6, [1898MS].

*Gifts to Be Blended*--The Lord has given gifts differing according to the grace that is given. Let no one suppose that his special gift is above all other gifts. These gifts are to be made helpful by connecting them with the gifts of others. Each is to fill his place with the gift appointed of God. They are to be appreciated as essential for the advancement of the cause of God.--Letter 57, 1898, p. 3. (To W. W. Prescott, June 19, 1898.) [Cf: 11MR279.02] p. 89, Para. 7, [1898MS].

*Counsel to Look to Christ for Wisdom*--Warn every student against placing dependence on you, for you are not beyond temptation. Even now, though doing the very work the Lord designs to have done, you are embracing too much. The light of Christian example and Christian instruction may be turned in wrong channels, and the work God would have done may become too scattered, thus bringing confusion and discouragement upon the workers. [Cf: 11MR305.03] p. 90, Para. 1, [1898MS].

The Lord alone must be your counselor. Remember that Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish, because they yield to his plans. You are not above temptation. You are not to feel confidence in your own wisdom. Your only dependence must be in God. Lean hard on Jesus Christ. You have worked hard to bring about good results. Do not now make any mistakes and spoil your work. You must never, never seek to lift one pin, remove one landmark of truth, that the Lord has given to His people as truth.--Letter 126, 1898, p. 4. (To J. H. Kellogg, Dec. 18, 1898.) [Cf: 11MR305.04] p. 90, Para. 2, [1898MS].

*J. H. Kellogg Warned He Is In Danger*--Brother John Kellogg, my mother-heart goes out toward you with weeping, for by symbols I am warned that you are in danger. Satan is making masterly efforts to cause your feet to slide, but God's eye is upon you. Fight these last battles manfully. Stand equipped with the whole armor of righteousness. By faith I lay you in earnest prayer at the feet of Jesus. You are safe only in that position. Never for a moment suppose that you are in no danger.--Letter 132, 1898, pp. 4,5. (To J. H. Kellogg, Dec. 29, 1898.) [Cf: 11MR306.01] p. 90, Para. 3, [1898MS].

Dear Sister: We had some conversation in reference to your accompanying your daughters to the theater. Last night I was commissioned to speak to you, saying, "Come out from among them, and be ye separate" (2 Cor. 6:17). (2 Cor. 6:14-18 quoted.) [Cf: 11MR334.01] p. 90, Para. 4, [1898MS].

My sister, you are to be connected with Jesus Christ. Our Saviour, in His example, has led the way which every sinner who turns from sin must follow. By taking the requisite steps--in conversion, in repentance, in faith, and baptism--he is to fulfill all righteousness. Christ has shown that repentance, faith, and baptism are the steps that all must take if they would follow His example. All who in obedience to Christ's command follow in this ordinance, in the name of the Father, and of the Son, and of the Holy Ghost, signify that they are dead to the world. They are buried in the likeness of Christ's death, and raised again from the water in the likeness of His resurrection. Says the apostle Paul: (Colossians 3:1-4 quoted). [Cf: 11MR334.02] p. 90, Para. 5, [1898MS].

Christ is the light of the world. All who are born into the kingdom of God, Christ adopts into the household of faith. If you have been converted, then the whole tenor of your life is changed. You have been convicted by the Word of God. You have accepted unpopular truth. But now comes your danger. As a mother you have not felt your responsibility to so educate and train your children that they would consider themselves a part of the family firm, to take hold with their mother in their education and become efficient in learning a trade. This is essential for practical life, and this is work that devolves upon the parents. They are to educate and train their children in this probationary time, that they may not remain in disobedience and transgression, standing under the banner of the prince of darkness, and uniting their God-given powers with the enemy of righteousness. [Cf: 11MR334.03] p. 90, Para. 6, [1898MS].

My sister, you have decidedly failed in the duties which every mother should do in the fear of God, in training her children to lift with her the burdens that come with every child that is born into the family. You have a work to do even now, and God will help you if you will take up your work in your home life. Your children are God's property, and they should not be left to become estranged from Him. True, you have had large odds to contend with, but you have not maintained the surrender you made of yourself to the Lord. Had you followed on to know the Lord, you would have better understood what it means to give up your way and will to the Lord. But the temptation and snare of the enemy came to your children, and through them to yourself, and as a family you are in constant peril of the loss of your souls. [Cf: 11MR335.01] p. 91, Para. 1, [1898MS].

Had you, my sister, followed on to know the Lord, you would during this period of time have had enlightenment from the Sun of Righteousness. Your only safety lay in following in His footsteps. But in not decidedly taking your stand to give no sanction by your presence to the theatrical performance of your children, you have encouraged them in their choice of the use they have made of their talents. Their capabilities and power belong to God, but they are not now being used to gather with Christ. All their talents were lent them to use to the honor and the glory of God, that they might win souls away from everything that pertains to this class of fascinating amusement that absorbs the mind and draws it away from God and from heavenly things. But they have not had an experimental knowledge of what is truth. The principles of truth have never been stamped upon their souls. The deceptive temptation that they can be a blessing to the world while serving as actresses is a delusion and a snare, not only to themselves,

but to your own soul. Said Christ, "Without Me ye can do nothing." Can the Lord Jesus Christ accept these theatrical exhibitions as service done for Him? Can He be glorified thereby? No. All this kind of work is done in the service of another leader. [Cf: 11MR335.02] p. 91, Para. 2, [1898MS].

My sister, you cannot have an experimental knowledge of the love of God in the soul, and the joy of true obedience to your Lord, who has bought you and your family with the price of His own blood, while you join yourself to these things. Your family do not understand as do you the reasons of the faith that leads away from all such pursuits. You can never be free in Jesus Christ and yet have a divided heart. My sister, you need now to consider that your influence in accompanying your daughters to the theater is decidedly against Christ. He declares that "he that loveth son or daughter more than Me is not worthy of me" (Matt. 10:37). [Cf: 11MR336.01] p. 91, Para. 3, [1898MS].

The Word of God is free. Under its hallowed power of influence you may with the disciple John say, "Behold, the Lamb of God, which taketh away the sin of the world" (John 1:29). Thus you may cooperate with God in saving many souls to Christ. You may be a savor of life unto life by becoming a living influence in your family to save them from Satan's deceptive snares. But if you are not steadfast, rooted and grounded in the truth, self-delusion will place you where God cannot use you as a vessel unto honor. The light that comes from God is the light which guides the human soul to God, and the Lord calls for every power He has lent the human agent to be exercised strenuously on Christ's side of the question, to rescue the souls deceived and infatuated with just such service as your daughters have entered upon--to amuse and delight the senses and endeavor to supply a necessity in which Christ has no part. [Cf: 11MR336.02] p. 91, Para. 4, [1898MS].

You can see, my dear sister, that the blessing which attends the cheerful, consecrated sons and daughters of God cannot be realized by those who work with a divided heart. You do not feel the freedom, the rest, and the joy of believing in Christ because your mind is largely taken up with worthless things. Your work, and the work that God has given your children to do, you are not doing. They have consented to work up a counter-attraction that has no Christ in it. [Cf: 11MR337.01] p. 92, Para. 1, [1898MS].

If the truth as it is in Jesus is brought into actual contact with the souls that are ready to perish, it will produce good works. The talents of your daughters should be brought into the home life to make a model home. They should use their God-given powers to reform, to restore, and to bring order and discipline and sound principles into the home life. This would be the beginning of the work represented in the Word of God as bringing to the foundation gold and silver and precious stones, which are imperishable. This work will bring the approval of God. Angels of God in the heavenly courts would rejoice to see such a work done. [Cf: 11MR337.02] p. 92, Para. 2, [1898MS].

The "form of sound words" is to be prized, for it leads to right actions. The souls of your children cost the greatest sacrifice our God could make. He gave His Son to die that they might not perish. They have souls that Jesus loves. But if they follow a course of disregard for the truth and the commandments of God, they cannot enter into the



kingdom of heaven. If they accept the only One who can save them from ruin, He will accept them and their service. And angels of God will be their escorts as they use their powers in guiding lost and perishing souls to a haven of rest. The power of the truth will elevate the nature, refine the taste, sanctify the judgment, and give them characters after the divine similitude. They will become members of the royal family, children of the heavenly King. [Cf: 11MR337.03] p. 92, Para. 3, [1898MS].

There is an abundance of theatrical performances in our world, but in its highest order it is without God. We need now to point souls to the uplifted Saviour. Deceptions, impositions, and every evil work are in our world. Satan, the wily foe in angel's garments, is working to deceive and destroy. The object of the death of Christ was to declare His righteousness, and no man, woman or child can do this in his own strength, or by his own words. [Cf: 11MR338.01] p. 92, Para. 4, [1898MS].

Paul declared: (Ephesians 3:8-11 quoted). To make known "unto the principalities and powers in heavenly places . . . the manifold wisdom of God." Righteousness is made known in that manifold wisdom, for nothing that is unrighteous can be wise. The wisdom of God and the power of God are waiting every human agency. God desires that we shall put to the tax every spiritual nerve and muscle, that we shall strive for an entrance into that city which hath foundations, whose builder and maker is God. All who win eternal life will arm themselves for the conflict against every influence that would obstruct the way. They must bring their minds up to noble and elevated thoughts. While they offer humble prayer to God, they are to search to know what is truth. [Cf: 11MR338.02] p. 92, Para. 5, [1898MS].

Does my sister place herself in a position where the Lord can come close to her to manifest His presence? What do the angels see in your house on the Sabbath day? All who become members of the heavenly family will have a philosophy and faith that is founded on a true faith in Jesus Christ. His life alone is to be our guide. His life, His attributes, are to become woven into all our life and all our works. God speaks from heaven, "This is my beloved Son, hear ye Him." [Cf: 11MR338.03] p. 93, Para. 1, [1898MS].

Christ did not come into the world to disparage education, for He Himself was the greatest Teacher the world has ever known. Christ came to call the minds of His redeemed people to learn of Him. He will sanctify the human talents that are employed for His glory. He came to make human learning strong and pure and ennobling, and of such a character that He could commend. He came to give it a foundation upon which to stand--a knowledge of Himself. Christ declared, "Think not that I am come to destroy the law, or the prophets: I came not to destroy, but to fulfil" (Matt. 5:17). He came to give every specification of the law a depth and meaning which the Pharisees had never seen nor understood. Christ is the originator of all the deep thoughts of true philosophy, of every line of that education that will be retained through sanctification of the spirit. True education is that which will not be left behind when He shall come to be admired in all them that believe. [Cf: 11MR339.01] p. 93, Para. 2, [1898MS].

Every member of your family is deciding his own destiny. Those who

will be rewarded with the gift of eternal life in the kingdom of God will be those who are learning here of the great Teacher. You do not have peace and joy because you have not consecrated yourself to God. To you the voice of your children is above the voice of Jesus Christ, and in not taking your stand firmly you are being led away from God and His holy requirements. In becoming their escort and companion to go where they choose, you are making yourself one with them. You endorse the ambitious enterprise that is perverting their talents so that God cannot sanctify them. And the food you thus give to your soul, in seeing and hearing, is making its impression upon the mind. Should the heavenly intelligences offer you the bread of heaven, you would have no relish for it. [Cf: 11MR339.02] p. 93, Para. 3, [1898MS].

Just that which you give your soul to feed upon will determine the character of your experience. If you place yourself in objectionable positions where the Lord is not honored or glorified, you disqualify yourself for enjoying wholesome, heavenly instruction that would make you wise unto salvation. You are bought with a price. The plan of salvation is so vast that it brings into action the attributes of the divine nature. [Cf: 11MR340.01] p. 93, Para. 4, [1898MS].

If we will let Him, the Lord by His Holy Spirit will put every part of our entrusted capabilities into His service. He will cause us to feel our deep need of the grace of Christ, that we may feel His love constraining us to declare that, could we multiply our powers a thousandfold, they should all be invested in the work and cause of God. Our testimony would be, "Of Thine own we give Thee" (1 Chron. 29:14). When we have a soul hunger for Christ, we shall be filled with His fullness. [Cf: 11MR340.02] p. 93, Para. 5, [1898MS].

My sister, I have an intense interest that you shall have the rich manna of heaven upon which to feed. Read the sixth chapter of John. You are choosing whom you will serve. If you keep before your eyes and in your ears the transactions of the theater, you will find in your heart no soul hunger for God. It is a question of life or death with you. The Lord has appointed means whereby you may gain spiritual strength and comfort. But if you close the door of your heart to the rays of light from the throne of God and give your mind to the performances of the stage, you can have no peace, no joy, no hope. Gradually you have been losing the spirit of assurance. Your love for Bible religion is dying out. You cannot serve God with a divided heart. [Cf: 11MR340.03] p. 94, Para. 1, [1898MS].

I have a message for your daughters: You are not feeding upon the bread which came down from heaven, but upon husks. All the praise and glory you receive from human beings is of no value. Repent ye, for the kingdom of heaven is at hand. Christ, the Sent of God, gave His life a sacrifice that the world might have a second probation in which to return to their loyalty to God. When Christ was threatened by His foes, He said, "My kingdom is not of this world (John 18:36). It is not My mission to recognize caste and human theories, or to establish political interests. My kingdom is not to be set up by the power of human armies or the sword. If My kingdom were of this world, then would My soldiers fight. No human power can weaken or overthrow My kingdom through the enemies of God." [Cf: 11MR341.01] p. 94, Para. 2, [1898MS].

Who are the subjects of the kingdom of heaven? Daniel tells the world the name by which they shall be called. "The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Daniel 7:18). And Paul writes to the Philippians: (Phil. 1:1,1,9-11; Eph. 2:18-22 quoted). [Cf: 11MR341.02] p. 94, Para. 3, [1898MS].

All who are enrolled as citizens of the heavenly country are required that their behavior shall be such as the gospel of Christ can approve. And it is our privilege to claim the rights and privileges of subjects of the kingdom of heaven. But to everyone who accepts Christ as his personal Saviour, He says, "Come out from among them [the world] and be ye separate." We are to conform to the Lord's requirements, and not disgrace our citizenship before the angels of heaven or before men. We are to render to God cheerful service. Christ does not speak to those who are no more to wrestle with temptation; who are not in any danger of being drawn away from Christ and overcome by the wiles of Satan, when He says: "Let your conversation be as becometh the gospel of Christ. . . . Stand fast in one spirit, with one mind striving together for the faith of the gospel; . . . For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Philippians 1:27, 29). There is to be no strife or vainglory, no selfishness or murmuring, no disputing, nothing impure or dishonest found in the characters of the followers of Christ.--Letter 58a, 1898, pp. 1-11. (To Mrs. Gorick, July, 1898. Copied July 19, 1898.) [Cf: 11MR341.03] p. 94, Para. 4, [1898MS].

I have not been able to sleep past half-past four a.m. It has been impressed upon my mind that if we realized in a deeper sense the love of God for sinners, much more would be done in the name of Christ to seek and to save that which is lost. The parables of the lost sheep, the lost coin, the prodigal son, bring out in distinct lines God's pitying love for those who are erring and straying from Him. Although [following] their own course of action in turning away from God, He does not leave them in their misery. The Lord is full of lovingkindness and tender, pitying love to all who are exposed to the temptations of the artful foe. [Cf: 11MR367.01] p. 94, Para. 5, [1898MS].

How few bear in mind that the tempter was once a covering cherub, a being whom God created for His own name's glory. Satan fell from his high position through self-exaltation; he misused the high capabilities with which God had so richly endowed him. He fell for the same reason that thousands are falling today, because of an ambition to be first, an unwillingness to be under restraint. The Lord would teach man the lesson that, though united in church capacity, he is not saved until the seal of God is placed upon him, and he is made complete in Christ. [Cf: 11MR367.02] p. 95, Para. 1, [1898MS].

Those who use their God-given intellect to separate themselves from their Maker and lead others into sin need to be searched after and helped. Christ used the parable of the lost sheep to teach a lesson to the hardhearted scribes and Pharisees. The rebuke of God was upon these men because of their self-righteousness and pride. They did not appreciate the attributes of Christ, His mercy, His goodness and truth. These were in marked contrast to their representation of piety, and they were therefore continually misunderstanding His mission and work. [Cf: 11MR367.03] p. 95, Para. 2, [1898MS].

Christ came to seek and to save that which was lost, but they found fault with Him for receiving sinners and eating with them. Christ did not rebuke them openly, lest He should close the door of their hearts against Him, but He gave them a symbol which they could carry with them, and through which some would be convicted. Upon these, after His resurrection and ascension to heaven, the Holy Spirit would come, and they would unite with the disciples in church capacity. [Cf: 11MR368.01] p. 95, Para. 3, [1898MS].

What did the disciples do under the influence of the Holy Spirit's working? They called nothing which they possessed their own. All their earthly goods they used to support the poor believers. And this is the influence the Holy Spirit will have upon the hearts of those who believe today. They will not be improvident with the property lent them in trust. They will remember that it is not their own, and will use the Lord's goods to advance His work. They will publish the glad tidings of the gospel. They will work to relieve the needs, to help the helpless. It was this class for whom Christ manifested the greatest pity, the most tender compassion. [Cf: 11MR368.02] p. 95, Para. 4, [1898MS].

By the parable of the lost piece of silver Christ sought to impress upon the minds of His hearers the necessity of arousing the sensibilities of those within the home to seek for those who were straying from God. Not one member of the family is to be forgotten. The one wayward child is to be sought for. The candle, the Word of God, is to be lighted, and diligently used in examining everything in the house, to see why this one child is lost to God. Parents are to search their own hearts, to examine their own habits and practices. They are answerable for their management of God's property. Have they done their work well? Are the fathers and mothers who claim to belong to God training their families to serve and honor and glorify Him? [Cf: 11MR368.03] p. 95, Para. 5, [1898MS].

The Lord works with those who are sinners. These are the ones who need most the help of the great Physician; yet, like the lost piece of silver, they are unconscious of their state. The soul unaroused is in a state of impiety, even at an early age. The woman who begins her search for the piece of silver sweeps the house until she finds it. She removes everything that will obstruct her search. She seeks diligently until she finds it. Then, rejoicing in her success, she calls her friends together, saying, "Rejoice with me, for I have found the piece which I had lost" (Luke 15:9). In every home let the candle be lighted. Fathers and mothers must bring the Word of God into their practical life if they would save the souls of their children. [Cf: 11MR369.01] p. 95, Para. 6, [1898MS].

Every soul is the object of the loving interest of Him who gave His life that He might bring men back to God. This earnest, persevering interest expressed by our heavenly Father teaches us that the helpless and outcast are not to be passed by indifferently. They are the Lord's by Creation and by redemption. If we were left to ourselves to judge, we would regard many who are degraded as hopeless. But the Lord sees the value of the silver in them. Though they do not look for help, He regards them as precious. The One who sees beneath the surface knows how to deal with human minds. He knows how to bring men to repentance. He knows that if they see themselves as sinners, they will repent and

be converted to the truth. This is the work we are to engage in. It lies before us in this locality, and in every place around us. [Cf: 11MR369.02] p. 96, Para. 1, [1898MS].

In the parable of the prodigal son is presented before us the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will. The love of God is still strong for the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. Although he has grieved the Lord, yet if he repents, the Father will receive him. This work is to be done by us more thoroughly than it has been done. The work now being done in America in medical missionary lines is recognized as bearing the signature of heaven. The pearls buried beneath the rubbish of human invention are to be discovered; and when this work is done there will be rejoicing in the heavenly courts. The Lord is represented as joying over His people with singing. [Cf: 11MR370.01] p. 96, Para. 2, [1898MS].

In this parable Christ shows us that any class of sinners who will return to God He will receive with joy, and cover with His robe of righteousness. As this work is carried on, Satan is disappointed, and imbues with his spirit the elder brother, who apparently has been faithful in the service of his father. When the elder brother saw the joy that was expressed at the return of the prodigal, he felt that he was insulted; for he had never left his father's house. This spirit is a spirit of selfishness and jealousy. He is now prepared to watch that brother, to criticize all he does, to accuse him for the least deficiency. He will not forgive as the Lord forgives. [Cf: 11MR370.02] p. 96, Para. 3, [1898MS].

If the restored son makes mistakes, the elder brother marks every defect. He magnifies every wrong action into a large matter. This he does to justify his own unforgiving spirit. This accuser acts out the spirit of Satan to create disunion and heartburning. He sees the mote in his brother's eye that needs to be plucked out, but he does not discern the beam that is in his own eye. And that beam prevents him from coming close to his brother and adjusting the difficulty. The Spirit of God is not working in that suspicious mind. All this misinterpretation of his brother is placing the accuser where God cannot give him the light of His countenance. [Cf: 11MR371.01] p. 96, Para. 4, [1898MS].

Men often commit wrong through ignorance or want of judgment. In many instances there is no premeditated wrong; it is caused through a lack of thoughtfulness. The one who treats this as sin is himself a sinner. There is with many a keen imagination that makes them offender for a word or action. But often the one judged is innocent in the sight of God. The accuser, who has permitted the tempter to ruffle his feelings, needs to humble his soul before God, to be purified and refined by the Holy Spirit, to love as brethren, be kind, be courteous. The promise to all is, "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you: (James 4:7). If one errs, remember that this is no more than you yourself have done. Put away evil surmisings. Christ says, "All ye are brethren" (Matt. 23:8). [Cf: 11MR371.02] p. 96, Para. 5, [1898MS].

The Spirit of the Lord is grieved by those who partake of the feelings

of the elder brother. Christ alone can take away suspicion and surmising of evil. It is for His glory to have these things put away, to have self purified. He can then work to mold and fashion the one who has erred. The Saviour's love can find him and restore him to God, that his capabilities may be exercised for good, his life spent in honoring God and blessing his fellow men. [Cf: 11MR371.03] p. 97, Para. 1, [1898MS].

"The son of man is come to seek and to save that which was lost" (Luke 19:10). There is a prescription for all who are so rigid in regard to a brother's wrong, when their own record stands in the books of heaven charged with unconfessed sins. You may ask, What can I do? Listen to the Great Teacher: "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" (Matt. 18:12-14). The lessons of this chapter it is for the interest of all to study and practice. [Cf: 11MR372.01] p. 97, Para. 2, [1898MS].

There are those who act out the spirit of the servant in the parable who was forgiven much, but who revealed an unforgiving spirit. After his lord had forgiven his great debt, he (Matthew 18:28-35 quoted). [Cf: 11MR372.02] p. 97, Para. 3, [1898MS].

Personal piety can only bear its testimony in a wise and unconditional surrender to God. It can only be obtained by asking of God. We are to shut our doors to all outward activity, and kneel before our Maker. Away from human beings, we are to consider our duty in the light of the Word of God. "I pray not," said Christ in His prayer to the Father, "that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (John 17:15). The soul that seeks after God will find Him. And the life will be full of goodness, love, and truth. The conversation will be of heaven, from whence we look for our Saviour. Our religion will tell, in its influence, in our personal deeds. (1 John 3:10-22; 2:4-7 quoted.) [Cf: 11MR372.03] p. 97, Para. 4, [1898MS].

The word given from the beginning is the holy law, spoken from Sinai in majesty and glory. (Exodus 20.) In the words of Christ to the lawyer, we see how important it is that we keep the commandments of God. Said 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 neighbour as thyself" (Luke 10:27). [Cf: 11MR373.01] p. 97, Para. 5, [1898MS].

The Lord has a work for us all to do. And if the truth is not rooted in the heart, if the natural traits of character are not transformed by the Holy Spirit, we can never be co-laborers with Jesus Christ. Self will constantly appear, and the character of Christ will not be manifested in our lives. The Saviour represented the Word of God by a pearl of great price. When He sent His disciples forth, He warned them: Cast not your pearls before swine. (See Matt. 7:6.) They understood His meaning. He had placed in their possession truths of the highest value. [Cf: 11MR373.02] p. 97, Para. 6, [1898MS].

The question is asked, "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God" (Rom. 3:1, 2). God had made the Jewish nation the repositories of His holy oracles. Had they been faithful stewards of the sacred trust, the Lord would have delighted in His people, and would have made them the praise of the whole earth. But they transgressed the law, and broke the covenant of God,. They had despised the riches of His goodness, His forbearance, His long-suffering, not knowing that the goodness of God leadeth to repentance, and in so doing they treasured up to themselves "wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: . . . Not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:4-7, 13). The Jews were the chosen nation. They were favored with the oracles of God. But they did not appreciate the pearl of great price. The apostle asks, "What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. 3:3, 4).--Letter 80, 1898. [Cf: 11MR373.03] p. 98, Para. 1, [1898MS].

*The Hebrew Captives*--"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Daniel 9:3). [Cf: 12MR120.02] p. 98, Para. 2, [1898MS].

Daniel knew the value of prayer, its aim, and its object. The prayers which he and his three companions offered after being chosen by the king for the courts of Babylon received answers, which he acknowledged. But prayer is not understood as it should be. Our prayers are not to inform God of anything which He does not know. The Lord is acquainted with the secrets of every soul. Prayers need not be loud and long. The prayers that are offered to tell the Lord of all our wretchedness, when we do not feel wretched at all are the prayers of hypocrisy. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). [Cf: 12MR121.01] p. 98, Para. 3, [1898MS].

The Lord hears the contrite prayer. He reads the hidden thought. We may pray in secret, where no man can see or hear, and He who seeth in secret will hear and reward us openly. Prayer is not intended to work any change in God. It brings us into harmony with God. It is not to take the place of duty. The prayer offered ever so often and ever so earnestly will never be accepted by God in place of your tithe money. Prayer will not pay your debts to God. The servant of Jesus Christ is to pray and rely upon God as did Daniel in the courts of Babylon. [Cf: 12MR121.02] p. 98, Para. 4, [1898MS].

The youth have an example in Daniel, and if they are true to principle and to duty they will be instructed as Daniel was. As the wisdom of the world viewed the matter, he and his three companions had every advantage secured to them. But here their first test was to come. Their principles must come into collision with the regulations and

appointments of the king. They were to eat of the food placed upon his table and drink of his wine. Three years was this diet to last before their examination should take place, and then they were to be brought in before the king. [Cf: 12MR121.03] p. 98, Para. 5, [1898MS].

But Daniel and his companions did not take the position that because their food and drink was of the king's appointment it was their duty to partake of it. They prayed over the matter and studied the Scriptures. Their education had been of such a character that they felt even in their captivity that God was their dependence. After careful consideration from cause to effect, Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself" (Dan. 1:8). [Cf: 12MR122.01] p. 99, Para. 1, [1898MS].

This request was not proffered in a defiant spirit, but was solicited as a great favor. The appearance of Daniel and his companions was as every youth's should be. They were courteous, kind, respectful, possessing the grace of meekness and modesty. And now as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh meat had not composed their diet in the past, neither should it come into their diet in the future. And as the use of wine had been prohibited to all those who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would place them where their powers of discernment would become beclouded. Nadab and Abihu disobeyed the requirements of God and used the common fire in the place of the sacred. [Cf: 12MR122.02] p. 99, Para. 2, [1898MS].

These particulars were placed on record in the history of the children of Israel as a warning to all youth to avoid all approach to customs and practices and indulgences that would dishonor God in any way. Daniel and his companions knew not what would be the result of their decision. They knew not but that it would cost them their lives, but they determined to keep the straight path of strict temperance even in the courts of licentious Babylon. [Cf: 12MR123.01] p. 99, Para. 3, [1898MS].

"Now God had brought Daniel into favor and tender love with the prince of the eunuchs" (Dan. 1:9). The good behavior of these youth obtained for them favor. They rested their case in the hands of God, following a discipline of self-denial and temperance in all things. And the Lord cooperated with Daniel and his fellows, the servants of the only true God. The Lord had charge of these youth because they prayed to Him and trusted in the Lord in regard to the course they should pursue, to do all that lay in their power to reveal the infinite superiority of the worship of the true God. [Cf: 12MR123.02] p. 99, Para. 4, [1898MS].

There was another class of captives carried into Babylon. They were permitted to be torn from their homes and carried into a land of idolaters, because they were themselves constantly going into idolatry. The Lord let them have all they desired of the idolatrous practices of Babylon. The righteous with the unrighteous were taken away into a land



where the name of Jehovah would not come to their ears, where songs of praise and thanksgiving to God would not be heard, where the miracle-working power of God would not be seen, and where prophets with messages of warning and reproof and counsel from God would be few and far between.-- Ms. 51, 1898 ("The Hebrew Captives."). [Cf: 12MR123.03] p. 99, Para. 5, [1898MS].

*Cultivate Dependence on God*--The faith of those who believe every word of God is accounted unto them for righteousness. We need to cultivate a trustful dependence on God, saying as did the apostle Paul, I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. (See 2 Tim. 1:12.)--Ms. 77, 1898. [Cf: 12MR144.01] p. 100, Para. 1, [1898MS].

*The Gift of the Holy Spirit*--"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). There is a multitude of errors in our world, but the truth is a unit always. Those who cherish the truth in the heart will manifest its sanctifying power, for true faith works by love and purifies the soul. "Nevertheless I tell you the truth," Christ declared, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7). [Cf: 12MR144.02] p. 100, Para. 2, [1898MS].

This was the arrangement of the divine government. Christ's ascension was the event which in heaven's order was to mark the descent of the Holy Spirit. A vital work was to be carried on. The world's Redeemer designed to show His followers on earth His union with the Father and with man. [Cf: 12MR144.03] p. 100, Para. 3, [1898MS].

"If ye love Me, keep My commandments, "Christ continued. "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" (verse 21). [Cf: 12MR145.01] p. 100, Para. 4, [1898MS].

When God's people search the Scriptures with a desire to know what is truth, Jesus is present in the person of His representative, the Holy Spirit, reviving the hearts of the humble and contrite ones. (John 15:23, 10-11 quoted.)--Ms. 158, 1898. [Cf: 12MR145.02] p. 100, Para. 5, [1898MS].

*The Laborer Is Worthy of His (or Her) Hire*--I was solicited to visit Melbourne before the tent would have to be taken down, but on account of the severe heat they dared not make the request too urgent. Elder Robinson thought my testimony must be given, as it was greatly needed. He and his wife were left to bear the responsibility of the work, giving Bible readings, conducting the mission, and training several young men and women as workers. The work has rested heavily upon them. Sister Robinson has hired a girl to do her housework and is doing work every way as taxing as that of a minister. The women workers have not received pay, but this will be changed in due time. The cause is now hemmed in for want of means. . . . [Cf: 12MR160.01] p. 100, Para. 6, [1898MS].

There are ministers' wives--Sisters Starr, Haskell, Wilson, and Robinson--who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands. These women give their whole time, and are told that they receive nothing for their labors because their husbands receive wages. I tell them to go forward and all such decisions will be revised. The Word says, "The labourer is worthy of his hire" (Luke 10:7). When any such decision as this is made, I will in the name of the Lord, protest. I will feel it my duty to create a fund from my tithe money to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. I know that the faithful women should be paid wages as it is considered proportionate to the pay received by ministers. They carry the burden of souls and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith and hire their own work done and pay those who work for them. All these things must be adjusted and set in order and justice be done to all. Proof-readers in the office receive their wages; those who are working at housework receive their wages, two dollars-and-a-half and three dollars a week. This I have had to pay and others have to pay. But ministers' wives, who carry a tremendous responsibility, devoting their entire time, have nothing for their labor. [Cf: 12MR160.02] p. 100, Para. 7, [1898MS].

This will give you an idea of how matters are in this conference. There are seventy-five souls organized into a church, who are paying their tithe into the conference, and as a saving plan it has been deemed essential to let these poor souls labor for nothing. But this does not trouble me, for I will not allow it to go thus.--Letter 137, 1898, pp. 1, 9, 10. (To Brethren Irwin, Evans, Smith, and Jones, April 21, 1898.) [Cf: 12MR161.01] p. 101, Para. 1, [1898MS].

*Women Who Carry Responsibilities Should Receive Wages*--Neither Brother nor Sister Hughes [Elder Hughes was the principal of Avondale College.] have the physical ability that Herbert [Lacey] and his wife have, yet they have been hard toilers. All through the vacation Sister Hughes has carried a heavy burden. Sister Hughes is not a strong woman, but she will carry the burdens that lie in her pathway. Her labors during the vacation are of as much value as is her work during the school session, and she should receive according to her work. She has shouldered the care, the the burden, the inconveniences, and the responsibility of the school, and for this she should receive proportionate wages. . . . [Cf: 12MR161.02] p. 101, Para. 2, [1898MS].

Discouragement has been brought upon Brother and Sister Hughes, and the impressions made upon their minds must be effaced by their associate workers. Those who have held the fort, bearing responsibilities, are to receive just and equal remuneration. They have a love for the cause of God, and a conscientious regard for the work in all its phases, and the work needs their talents and influence. They will not leave upon the work a wrong impress. The door of temptation should not be opened to them by the inattention of their brethren. [Cf: 12MR162.01] p. 101, Para. 3, [1898MS].

The ways of the Lord are just and equal. The workers in the school should receive according to the hours they give to the school in

honest, hard labor. Injustice must not be done to any worker. If one man or woman gives to the school full time, he is to receive from the school according to the time which the school receives from him. If one gives mind, toil, and strength in bearing the burdens, he is to receive according to the value he gives to the school. Justice and truth are to be maintained, not only for the present and future standing of the school, but for our own individual benefit in righteousness. The Lord will not be a party to the least injustice.--Ms. 69, 1898, pp. 2-4. ("Teachers and Wages," June, 1898.) [Cf: 12MR162.02] p. 101, Para. 4, [1898MS].

Edson, your method of instructing from pictures for the Southern school is an excellent idea. These pictures can be got up as cheaply as possible. You might talk till you were weary to get ideas into the heads of the colored [or any] children, but give them a similitude, an object, and the lesson becomes stamped upon the mind never to be forgotten. This is why the *Gospel Primer* has been and will continue to be effective.--Letter 136a, 1898, p. 9. (To Edson White, Aug. 14, 1898.) [Cf: 12MR206.01] p. 101, Para. 5, [1898MS].

*Satan's Sophistry Turns Men Into Hard-spirited Religious Zealots*--Every soul that believes is to connect with Christ and angels in saying, Come, whosoever will may partake of the water of life freely. But we look around us, and what do we see? Many churches erected, and worship going on in them formal and insincere. The heart is going after its idols. In the place of heart devotion, the Lord beholds apparent solemnity and formality. The attitudes and signs of devotion are performed. He hears men confessing their sins, but not repenting or forsaking them. He discerns an array of spiritual idols which engage the attention and in which men trust, supplanting God. He sees a system of maxims, customs, and false theories, which they tenaciously cherish, robbing Him of the honor due His name. [Cf: 12MR221.01] p. 101, Para. 6, [1898MS].

The idols of the heathen stood between them and their God, obscuring God from their vision. Thus it is today. By the cunning deception of Satan false theories are made a power to rob God. Man's spiritual understanding is darkened by Satan's sophistry. Instead of religion's making men meek and lowly in heart, it works to make them religious zealots, exacting and hard-spirited because their ideas are not met. Their religious ideas do not lead the soul to humble, fervent trust in God. False theories, wholly human, stand between them and their God. Their souls are wrapped up in their own preconceived opinions, separating them from all who differ with them, engrossing the soul in self. [Cf: 12MR221.02] p. 102, Para. 1, [1898MS].

Shall not Seventh-day Adventists have a record differing entirely from this? The Lord declares that He will have the whole heart; for God is a Spirit, and all who worship Him must worship Him in spirit and in truth and in the beauty of holiness. My brother, you need so much to have enlarged views. Then your light will shine. You will not try to shine; you cannot help shining.--Letter 29, 1898, pp. 4-5. (To Brother Sisley, January 11, 1898.) [Cf: 12MR222.01] p. 102, Para. 2, [1898MS].

*Small Groups to Unite in Prayer for Souls*--We are laborers together with God. Spiritual workers are needed not only to labor in the pulpit but to do personal work among the people. Too much time is devoted to

the churches in preaching. This is not attended with the best results. The work of the Lord's ambassadors is to organize companies of workers to hunt for the souls who need help. Hours are spent in preaching that might better be devoted to house-to-house labor. In the spirit of Christ, with a heart all aglow with His love, seek to win the hearts of those in the families you visit. Give faithful admonitions and instruction from the Word of God. There are appropriate and applicable lessons from the Scripture that need to be presented in the spirit of Christ and in love for the souls for whom He has died. "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" (2 Tim. 3:16, 17). [Cf: 12MR240.02] p. 102, Para. 3, [1898MS].

But there are many who have had no personal labor. Words of kindly instruction have not been spoken to them. It is time that unselfish, consecrated workers entered families who have accepted the truth but who have not worked for its advancement. It is time that our preaching brethren ministered not only to the congregation but to families.--Ms. 65a, 1898. ("Words of Instruction to Ministers and People," May 22, 1898.) [Cf: 12MR241.01] p. 102, Para. 4, [1898MS].

*Thinking for Oneself*--Many are changed by every current. They wait to hear what someone else thinks, and his opinion is accepted as altogether true. If they would lean wholly upon God, they would grow strong in His strength; but they do not say to the Lord, "I cannot make any decision until I know Thy will." Their natural inclination is to allow another to be conscience for them and think for them, and they speak after he has spoken, saying what he says and acting as he acts. When these persons are placed in circumstances where they must think and act for themselves, they dare not express any settled opinion. God pity such weaklings; and yet often, like Aaron, they have much ability.--Ms. 121, 1898. ("An Example of Faithfulness," Oct. 2, 1898.) [Cf: 12MR255.01] p. 102, Para. 5, [1898MS].

Men plan after their own selfish methods. Over and over again God has given messages of reproof in His Word, but they disregard the Word if by so doing they can obtain an advantage over others. That which is common and forbidden is brought into the work. [Cf: 12MR267.01] p. 103, Para. 1, [1898MS].

God says, "I hate robbery for burnt offering" (Isa. 61:8). The Lord will work for those who are pure in heart. "The pure in heart . . . shall see God" (Matt. 5:8), and they will see in Him no corrupting principles. When all selfishness and covetousness is cleansed from the church and from our institutions, we shall see the Lord in His ways and in His works, and great good will be done. His righteousness will go before us. It is Christ our righteousness who leads the way for our feet in the path cast up for the ransomed of the Lord to walk in. [Cf: 12MR267.02] p. 103, Para. 2, [1898MS].

If we are worked by the Holy Spirit, we shall seek for the conversion of souls. Everything possible should be done to draw them to Christ--by religious instruction, by a right training in the home and school life. Everything that will prove a hindrance to their conversion should be kept from them. Instruction is needed. The fullest education should be obtained. The character must be formed for the future eternal life, if

we would be conquerors over the difficulties which all must meet. . . .  
[Cf: 12MR267.03] p. 103, Para. 3, [1898MS].

Christ died for them [the youth] that they might have every opportunity of becoming partakers of the divine nature. Every youth should be properly instructed, for this means a great deal. Will they perpetuate the attributes of character received? The will of one is not to be violently forced by the will of another. [Cf: 12MR268.01] p. 103, Para. 4, [1898MS].

The love of God in the heart of the teacher is valuable in the home, in the church, and in schoolwork in all its lines. The work is to be entered into with earnestness. The children and youth are to understand that their rule of action is the Word of God, and not human inventions. There must be obedience to what God has enjoined. An instructor is not prepared to mold minds or fashion characters unless Christ is abiding in his heart, unless he is learning Christ's ways and walking in His footsteps.--Letter 117, 1898, pp. 1-5. (To Frederick Griggs, Dec. 1, 1898.) [Cf: 12MR268.02] p. 103, Para. 5, [1898MS].

We ask of Paul, the great apostle, and he answers, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). [Cf: 12MR296.01] p. 103, Para. 6, [1898MS].

Again we ask John, What of Christ? (John 1:9-14, 29, quoted). We hear the testimony of Isaiah: (Isa. 62:1-3; 63:1-4, quoted). We ask John what he saw and heard in the vision at Patmos, and he answers: (Rev. 5:1-3, quoted). [Cf: 12MR296.02] p. 103, Para. 7, [1898MS].

There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close. [Cf: 12MR296.03] p. 103, Para. 8, [1898MS].

This roll was written within and without. John says: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon" (verse 4). The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly, said, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (verse 5). [Cf: 12MR296.04] p. 104, Para. 1, [1898MS].

John continues: (verses 6, 7, quoted). As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing. (Rev. 5:8-14; 6:8-11; 8:1-4, quoted.) [Cf: 12MR297.01] p. 104, Para. 2, [1898MS].

The psalmist prayed: (Ps. 141:1-3, quoted). We have every evidence that the humble, contrite prayer offered to God is regarded as precious in His sight. Not one is lost. The promise is: (Luke 11:9-13, quoted). [Cf: 12MR297.02] p. 104, Para. 3, [1898MS].

This invitation is for all. The Saviour seeks to impress the truth by an illustration. Will the father whose child asks for bread, give him a stone? If he asks a fish, will he give him a serpent? If he asks for an egg, will he give him a scorpion? This is presented as an impossibility. Drawing the contrast between the heavenly and earthly parent, Christ adds, "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: 12MR297.03] p. 104, Para. 4, [1898MS].

Let us ask Isaiah what he has from the Lord in regard to this matter: (Isa. 57:15-21; 66:1,2, quoted). [Cf: 12MR297.04] p. 104, Para. 5, [1898MS].

The Lord hears the prayers of all who come to Him in their necessity, all who are humble and contrite in heart. The Lord hears, and He will manifest Himself unto them, to revive the spirit of the humble, and to revive the hearts of the contrite ones. . . . [Cf: 12MR297.05] p. 104, Para. 6, [1898MS].

(Rev. 3:15-18, quoted.) There are precious experiences for the youth to gain, if they will die to self, but if they cherish and exalt self, Christ will not work with or for them. He will permit them to exhibit how little there is of them in their pride and haughtiness and spiritual poverty. Christ says, (Rev. 3:4,5, quoted.) [Cf: 12MR298.01] p. 104, Para. 7, [1898MS].

I have a word of warning to my brethren in this country. (verses 6-11; 2 Peter 1:2-11, quoted.)--Letter 65, 1898. (To Frederick Griggs and Franklin in Howe. Written from "Sunnyside," Cooranbong, Australia.) [Cf: 12MR298.02] p. 104, Para. 8, [1898MS].

The instruction given in the Old Testament Scriptures is as verily the word of Christ as the instruction in the New Testament. Christ was as verily man's Redeemer in the days when the Old Testament was written as He was when He appeared in the form of humanity. He gave those of ancient Israel just as favorable an opportunity of working out their own salvation as He did those who listened to His words.--Letter 34, 1899. (Written from Cooranbong, Australia, February 14, 1899, to "My Brother and Sister.") [Cf: 12MR301.01] p. 105, Para. 1, [1898MS].

*Christ's Messengers to Act in His Stead*--Christ came to our world to teach all who believe in Him the way in which to work. It is not to be in vain that God has given the Bible to the world. The disciples were to begin their work by publishing the great truths of Christianity in the metropolis of Palestine, and from Jerusalem they were to go to all parts of the world. [Cf: 12MR307.01] p. 105, Para. 2, [1898MS].

As Christ sent His disciples forth He gave them their commission: "When He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of

sickness and all manner of disease" (Matt. 10:1). This is just as verily a part of the work of those who proclaim the gospel message as is ministering to the spiritual needs of the being. Christ's messengers are to act in His stead in behalf of their fellow-men. In this age of the world, when Satan is stirred by a power from beneath to work with all deceivableness of unrighteousness in them that perish, the Saviour is waiting to cooperate with His servants. [Cf: 12MR307.02] p. 105, Para. 3, [1898MS].

Christ met with the greatest success among the poor. Thus every human being, learned and unlearned, may find abundance to do. In doing this work they will fulfill their commission. This is the highest credential of the gospel ministry. If the gospel had been of men, it would have been popular with the rich and mighty. But it pours contempt upon human greatness, and calls upon all who accept it to work the works of Christ, helping those who are destitute, despised, forsaken, afflicted.--Ms. 31a, 1898 ("His Own Received Him Not"). [Cf: 12MR307.03] p. 105, Para. 4, [1898MS].

*Eternal Consequences of Words and Works of Christians*--We need to understand better than we do the work of these angel visitants. It would be well for all who claim to be children of God to consider that the words they speak are in the hearing of heavenly beings, and that they behold the works they do. Who would think that heavenly angels are cooperating with us in our work? But so it is, and thus earth is connected with heaven. . . . [Cf: 12MR308.01] p. 105, Para. 5, [1898MS].

Too well do the unprepared inhabitants of earth know what to expect. Satan cannot pay a ransom for their souls, and poor, deluded, professed Christians, who have been content to let the ministers do their searching of the Scriptures, see that they will receive as their works have been. Those, too, who have wrested the Scriptures and taught for doctrine the commandments of men, see that they must answer for the souls of those whom they have led into error and apostasy. A wail of despair and agony reaches heavenward, but it is echoed back to earth. Louder, far louder, than any human cry is the last trumpet's sound, and far above all is heard the voice of Omnipotence: "Depart from Me, ye that work iniquity."--Ms 39, 1898, pp. 5, 9 ("The Day of Reckoning"). [Cf: 12MR308.02] p. 105, Para. 6, [1898MS].

*Successful Evangelism in Stanmore*--I have commenced letters to you several times, but have not been able to finish them before something else came in that must have immediate attention. I would be much pleased could I have a long talk with you face to face. This may be some time. I was seventy years old last November. I am still engaged in writing. [Cf: 12MR353.01] p. 106, Para. 1, [1898MS].

We are now in the midst of the hot weather. Fruit is being canned vigorously. We have been at work canning for quite a while. I often think of the time when you and I first came here, when we used to hire a horse and carriage, and drive around. As I drive over these roads now, I often think of you. We have a very thrifty orchard, which bore a considerable number of beautiful peaches last year. I think I never saw such beautifully tinted peaches. No artist could have so blended the darker and lighter shades of red with the green. Some of these peaches weighed half a pound each, and they were delicious. [Cf: 12MR353.02]

p. 106, Para. 2, [1898MS].

I would have said to you, Come to me again, but I knew that it would not answer for you to work the typewriter. I can get persons to keep my books, and although I have missed you very much I could not ask you to join me in my work, fearing that your health would suffer by thus doing. [Cf: 12MR354.01] p. 106, Para. 3, [1898MS].

The amount of writing that I have been compelled to do has been greater than at any former period of my life. Maggie Hare and Minnie Hawkins are doing good work. I feel so thankful that Fannie is not with me. She has not known what manner of spirit she is of, and I do not think she ever will, for she is deluded by the enemy in regard to her own talents. If she would be converted and remain transformed in character, no one would be more happy than I. But even then I would say to her, Remain in America; never come across the water again. But I have no such thought or feeling in regard to you. I would be very glad to have you with me, but I do not think it best, for reasons which I have written. [Cf: 12MR354.02] p. 106, Para. 4, [1898MS].

A very precious work has been going on in Stanmore, a suburb of Sydney a few stations from Ashfield. Forty have embraced the truth since the camp meeting. Twenty-seven have been baptized, and still others are to go forward in baptism next week. The interest continues to be good. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are at work. Meetings have been held in the tent on Sabbaths and Sundays, and every evening in the week except Monday. [Cf: 12MR354.03] p. 106, Para. 5, [1898MS].

The workers visit from house to house, laboring personally with the people. They have so many calls that the three married couples separate, one going to one place and the other to another, to hold readings with those who are interested. New families, one after another, are soliciting help, and the workers say that ten or twenty more could be employed to good advantage. In the mission there is a company of twelve. Two classes are held everyday, that the workers may receive instruction from the Bible, and know how to work to enlighten others. Many calls have been made by sick people, and the young ladies at the mission, who are receiving their education, are visiting the sick and doing what they can to relieve their sufferings. This opens the way to gain access to still others. [Cf: 12MR354.04] p. 106, Para. 6, [1898MS].

Now there must be a meetinghouse built in or near Stanmore. This will cost quite a sum. The believers who assemble in a hall at Newtown, called the Sydney church, will meet with the church at Stanmore as soon as ground can be procured on which to erect a house of worship. [Cf: 12MR355.01] p. 107, Para. 1, [1898MS].

Brother Humphries is re-converted. He has pledged 25 pounds to help in building the church, and loaned Brother Starr 100 pounds more, which he proposes to use in building the church. He hopes to get this back in donations. Several who have newly come to the faith [have] donated, some 25 pounds, some 20 pounds, others ten pounds. A beginning has been made, and when the new ones see that the land is purchased, they will be led to donate further. We see that we must all strain every nerve and muscle to do our level best. [Cf: 12MR355.02] p. 107, Para. 2,



[1898MS].

Our people have long talked of building a house of worship in Sydney. Now Brother Humphries and his wife are aroused to do something. Brother Shannan is all interested to act his part. We feel courage in the Lord to advance. The house is to be built of brick, and Brother Shannan says that he will furnish half the brick. I hope we shall not be unbelieving, for the Lord has a location for us, and He will clear the way. [Cf: 12MR355.03] p. 107, Para. 3, [1898MS].

Those who have already embraced the truth are in better circumstances than those who embraced the truth after the Ashfield camp meeting. Already several have commenced to pay their tithes. The work in Melbourne is just as promising as it is in Sydney. Since the camp meeting held there, 43 have decided to keep the Sabbath. Brother A. T. Robinson and his wife are the main workers, and Brother Herbert Lacey and his wife are also engaged in the work. I have no doubt but that no less than 100 souls will be added to the church in Melbourne, and 100 souls in Sydney. The Lord will help us. [Cf: 12MR356.01] p. 107, Para. 4, [1898MS].

As those who profess to believe the truth, we are called, not only in these cities, Melbourne and Sydney, but everywhere, to rise up in the spirit and mind of Christ, and with a firm purpose of heart separate from all worldly influences, break every worldly link, laying aside every weight in order to wear the armor of righteousness and be co-workers with Jesus Christ. We are to be absolutely and completely for Him in this world, as He is for us in the presence of God. If Christ abides in the heart, the work will go forward; but if there is a reserve--an undercurrent in the soul, any secondary object, any worldly motive, any selfish aims or ends--the work that the Lord means should be done, will not be done. We must make the kingdom of heaven and the glory of God our best and whole interest. We want to see the work advancing. [Cf: 12MR356.02] p. 107, Para. 5, [1898MS].

I often think that if those who are church members in Battle Creek would do their best, and realize that the work of saving souls is of the utmost importance, the work would move more rapidly. The banner of truth must be held firmly, and in the spirit of Christ. Open the Word, and present from it the lines of truth that concern the salvation of souls. The truth is to be presented as it is in Jesus. We need hearts filled with love and tender compassion. Christ came to seek and to save that which was lost. If all in Battle Creek would stand firm, separating from the world, and drinking from the water of life, they could refresh thirsty souls.--Letter 6, 1898. (Written to Miss Emily Campbell, January 12, 1898, from Sunnyside, Cooranbong, N.S.W.) [Cf: 12MR356.03] p. 107, Para. 6, [1898MS].

*Progress and Trials at Stanmore*--We have been in Stanmore since Thursday evening. Your brother Willie came down Monday, January 31. Sabbath, January 29, I spoke to the congregation assembled under the tent. The Lord gives me His Spirit as I stand before the people. The attendance is not decreasing, but is increasing. But, Edson, it is a hard pull. [Cf: 12MR357.01] p. 108, Para. 1, [1898MS].

Sunday I spoke again. There was a good attendance. The Lord gave me a message for the people, and I spoke in a decided manner. After I had

finished speaking, we made a revival effort in the old American style. We know that many were on the eve of deciding, but did not have moral courage to take the step. A break was made, some came forward, and we had a precious season of prayer. Several decided to obey the truth. [Cf: 12MR357.02] p. 108, Para. 2, [1898MS].

There are now no less than 50 who have taken their position; but we have strange elements to deal with. One man who took his position on Sunday has held the position of postmaster in Stanmore for, I think, 18 years. He owns several houses. His wife has been baptized. A lady--for this she is in every sense of the word--was brought to the tent in a carriage, and then carried inside and placed in a chair. She is soon to be baptized. Several of her children have become interested, and in a week or so one will be baptized with her mother. [Cf: 12MR357.03] p. 108, Para. 3, [1898MS].

The interest here is broadening and deepening. The men in government employ who are interested are afraid to come out and say to the authorities, I will keep the Sabbath; but two have taken their stand, and they are both enjoying the blessing of the Lord. One, Brother Sharp, lost his position and was out of work for one week only. He was then employed by another firm at the same wages he had been receiving, and was much more comfortably situated. The other, Brother Stuckey, was baptized. He then told his employer that he could not work on the Sabbath, and the Sabbath was given him. Others who have good positions are interested, but the cross seems heavy. Those who have taken their stand are sharp, intelligent business men, and if all their talents are cultivated they will be a great blessing to the church. . . . [Cf: 12MR358.01] p. 108, Para. 4, [1898MS].

We have had great trials in securing a lot on which to build a church. We decided on one, but were not able to pay the large sum asked-- 600 pounds for a 100-foot lot--and therefore had to give it up. We have found another lot, and are going to take it if it can be secured for 500 pounds. It is 200 feet by 90 feet. The owner, a woman, lives at quite a distance from Stanmore, but we hope to receive an answer in a few days. The building itself will cost 700 pounds, but a meetinghouse must be built. When wind and rain come, the tent is not a proper place for meeting. [Cf: 12MR358.02] p. 108, Para. 5, [1898MS].

Last Sabbath, before I rose to speak, the tent master told Brother Haskell that there had been a breakage in the gearing of the tent, and that two slender ropes were all that were keeping the tent from falling. He said that these ropes might snap at any minute. Brother Haskell kept praying that the Lord would keep us from harm and danger, and the Lord did hold the tent up by His own power. We felt thankful that no one was hurt. Just as soon as the Sabbath closed, the tent was quickly lowered, and the rope mended.--Letter 38, 1898. (Written to Edson and Emma White, Feb. 2, 1898, from Stanmore, Sydney, N.S.W.) [Cf: 12MR359.01] p. 108, Para. 6, [1898MS].

*Finding a Building Site in Stanmore*--Our brethren are working very hard to secure a lot for a meetinghouse in Stanmore, a suburb of Sydney. These lots cannot be obtained for less than six or seven hundred pounds sterling. We really need help, and if you can help us we would be very grateful; and if you can get help from any others, please do so. I expect to have to visit Sydney and Melbourne soon. There will

be a general rally then and meetings will be held over two Sabbaths and Sundays. The weather is extremely hot in both these places. [Cf: 12MR359.02] p. 109, Para. 1, [1898MS].

There is a great work being done in Melbourne--forty or fifty have embraced the truth. Brother Robinson has been very anxious that I should come to Melbourne but I have not dared to leave the interest in Stanmore, as Sydney is a large center. We must have small houses of worship built in the suburbs, and we are now in selection of land seeking to get as near Sydney as possible. We are to commence labor in Sydney proper if we can get a suitable place for a tent to be pitched and if the Lord opens the way for the standard to be raised.--Letter 8, 1898. (Written to Sister Gotzian, Feb. 4, 1898, from Sunnyside, Cooranbong, N.S.W.) [Cf: 12MR359.03] p. 109, Para. 2, [1898MS].

*The Stanmore Church Dedicated*--Since the camp meeting held at Stanmore last November, a meetinghouse, so constructed that it will hold 600 people, has been erected in that suburb. As a fruit of the work done in that place, 75 souls have taken their position to obey the commandments of God. A few weeks after the camp meeting, some of these interested ones introduced the subject of a meetinghouse, and stated what they would give toward it. Afterward, when we had decided that we must build, several of these doubled their donation. [Cf: 12MR360.01] p. 109, Para. 3, [1898MS].

In the providence of God, land was secured in a beautiful locality, and the workmen began to prepare the material for the building. Again, for this enterprise, the help of our American brethren was solicited, and they gave of their means, even when a financial pressure was crippling their resources. We thank every liberal soul who came to our assistance in the time of our great necessity. [Cf: 12MR360.02] p. 109, Para. 4, [1898MS].

During the erection of this building, we were favored by God, for not for one day were the workmen hindered by rain. April 24 and 25 the dedicatory services were held. The auditorium was full, and the heavenly Guest was present. His blessing rested on the worshipers. We thank the Lord for the precious privilege of presenting to Him a house in which His people can assemble to worship Him in spirit and truth and in the beauty of holiness. This house will stand as a living testimony, a memorial of the Sabbath given at Creation. After the Lord had spent six days in creating the world, He rested on the seventh, and was refreshed. Then He blessed the day on which He had rested; and while the morning stars sang together, and all the sons of God shouted for joy, He gave it to man as a rest day, to be kept holy throughout all time. [Cf: 12MR360.03] p. 109, Para. 5, [1898MS].

The hearts of all who had carried the burden of this work were filled with thanksgiving and joy. The tent had been used for a tabernacle for nearly six months. Several times, on account of the weather, they had been unable to hold services in it; and for nearly a week now, we have had both rain and wind every day. When the last meeting was held in the tent, many expressed regret at leaving a place where the blessing of God had often rested so signally upon them. But had they been compelled to leave the tent standing for two more Sabbaths, it would have been of no more service to them. [Cf: 12MR361.01] p. 109, Para. 6, [1898MS].

I feel grateful to my heavenly Father that we have in Stanmore a neat, comfortable chapel, that the people could leave the tent, so long used as a tabernacle, where many souls had heard the truth for the first time, and where they had felt the bright beams of the Sun of Righteousness shining into the chambers of the mind and into the soul temple. [Cf: 12MR361.02] p. 110, Para. 1, [1898MS].

The building of this meetinghouse has drawn largely upon many, and some of the means invested have had to be withdrawn from the school. But we knew that the Lord was in the work of building the Stanmore meetinghouse.--Manuscript 59, 1898, pp. 2-4. ("Notes of the Work.") [Cf: 12MR361.03] p. 110, Para. 2, [1898MS].

The work before God's stewards demands faith and courage and hopefulness. We have to pass through moral dangers, and in Christ is our only hope. He will not fail any one of His workers. There is need for every soul to be gathering strength and spiritual experience. The Lord will work for His people when they will answer the prayer of Christ. [Cf: 13MR6.01] p. 110, Para. 3, [1898MS].

Great dishonor is shown to God in the lack of faith and respect that is manifested for one another. Christ's likeness must be cherished. God cannot use to His name's glory those who are self-satisfied. We must advance, but it must be done with great consideration. God's work must not bear the imperfections of man. We must move solidly and healthfully, doing a work that will not need to be unravelled out because of dropped stitches. [Cf: 13MR6.02] p. 110, Para. 4, [1898MS].

In this work, God's Word will be found a profitable guide. Poverty may bind about the work, because we abide by God's simple truth, but there must be a firm adherence to the truth still. You may have to drop men, but not one thread of truth must be conceded. Said the great Teacher, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Truth, eternal truth, is to be lived in the daily life. The maxims that the Author of our salvation has given must be strictly adhered to. The living principles are as the leaves of the tree of life, for the healing of human woes. [Cf: 13MR6.03] p. 110, Para. 5, [1898MS].

In a "Thus saith the Lord" is eternal wisdom. Notwithstanding God's Word is so little practiced, this is the only remedy for the healing of individual and national woes. Man cannot bow upon his knees in the streets and in the market place to offer up his prayers to God, but never forget, wherever you may be, that there is a God upon whom you may call for wisdom. The Lord declared to John: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength and hast kept my word, and hast not denied my name" (Rev. 3:8). [Cf: 13MR7.01] p. 110, Para. 6, [1898MS].

Enoch walked with the unseen God. In the busiest places of the earth, his Companion was with him. Let all who are keeping the truth in simplicity and love, bear this in mind. The men who have the most to do have the greatest need of keeping God ever before them. When Satan presses his suggestions upon their mind, they may, if they cherish a "Thus saith the Lord," be drawn into the secret pavilion of the Most High. His promises will be their safeguard. Amid all the confusion and rush of business, they will find a quiet resting place. If they will

place their trust in God, He will be their resting place. [Cf: 13MR7.02] p. 110, Para. 7, [1898MS].

Take God with you in every place. The door is open for every son and daughter of God. The Lord is not far from the soul who seeks Him. The reason why so many are left to themselves in places of temptation is that they do not set the Lord ever before them. It is in the places where God is least thought of that you need to carry the lamp of life. If God be left out of sight, if our faith and our communion with Him are broken, the soul is in positive danger. Integrity will not be maintained. [Cf: 13MR7.03] p. 111, Para. 1, [1898MS].

The Lord is our Helper, our Defense. God has provided that no soul that trusts in Him shall be overcome by the enemy. Christ is just as much with His believing ones when they are compelled to be associated in any sense with the world as when they meet in His house to worship Him. Think of these words: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:4, 5). [Cf: 13MR8.01] p. 111, Para. 2, [1898MS].

These words are given for the people while they are in connection with the world, subject to temptations and influences which are deceiving and deluding. While they stay their mind upon Him who is their sun and their shield, the blackness and darkness that surround them will not leave one spot or stain upon their garments. They will walk with Christ. They will pray and believe and work to save the souls that are ready to perish. These are trying to break the bands that Satan has fastened upon them, and they will not be put to shame if by faith they will make Christ their companion. Temptations and deceptions will be constantly brought up by the great deceiver to spoil the work of the human agent, but if he trusts in God, if he is humble and meek and lowly of heart, keeping the way of the Lord, heaven will rejoice, for he will gain the victory. God says, "He shall walk with me in white, with unsullied garments, for he is worthy." [Cf: 13MR8.02] p. 111, Para. 3, [1898MS].

The Lord God of Israel is the only hope and refuge of His people. The people of God who will make use of His Word, who will have faith in His promises, shall see of the salvation of God. Because so little faith is exercised, there is little deep, earnest, abiding experience. There is need of constant dependence upon God, as well as constant faith and earnest fervency of spirit. All heaven is interested in those who have received Christ, in whatever position in life they are placed. [Cf: 13MR9.01] p. 111, Para. 4, [1898MS].

Some who are numbered among merchants and princes will take their position to obey the truth. God's eye has been upon such as they have acted according to the light they have had, maintaining their integrity. Cornelius, a man of high position, maintained his religious experience, strictly walking in accordance with the light he had received. God had His eye upon him, and He sent His angel with a message to him. The heavenly messenger passed by the self-righteous ones, came to Cornelius, and called him by name. And he said, "What is it, Lord?" And he said, "Thy prayers and thine alms are come up for a

memorial before God" (Acts 10:4). Then instruction was given to him as to what he should do to receive greater knowledge. He was to become acquainted with the disciples of Christ. [Cf: 13MR9.02] p. 111, Para. 5, [1898MS].

This record is made for the special benefit of those who are living in these last days. Many who have had great light have not appreciated and improved it as it was their privilege to do. They have not practiced the truth. And because of this the Lord will bring in those who have lived up to all the light they have had. And those who have been privileged with opportunities to understand the truth and who have not obeyed its principles will be swayed by Satan's temptations for self-advancement. They will deny the principles of truth in practice and bring reproach upon the cause of God. [Cf: 13MR9.03] p. 112, Para. 1, [1898MS].

Christ declares that He will spue these out of His mouth, and leave them to follow their own course of action to distinguish themselves. This course of action does indeed make them prominent as men that are unfaithful householders. [Cf: 13MR10.01] p. 112, Para. 2, [1898MS].

The Lord will give His message to those who have walked in accordance with the light they have had, and will recognize them as true and faithful, according to the measurement of God. These men will take the place of those who, having light and knowledge, have walked not in the way of the Lord but in the imagination of their own unsanctified hearts. [Cf: 13MR10.02] p. 112, Para. 3, [1898MS].

We are now living in the last days, when the truth must be spoken, when in reproof and warning it must be given to the world, irrespective of consequences. If there are some who will become offended and turn from the truth, we must bear in mind that there were those who did the same in Christ's day. When the greatest Teacher the world has ever known spoke the truth, many of His disciples became offended and walked no more with Him. [Cf: 13MR10.03] p. 112, Para. 4, [1898MS].

But truth will bear away the victory. Those who will maintain the truth, irrespective of consequences, will offend some whose hearts are not in harmony with the truth as it is in Jesus. These persons cherish theories of their own, which are not the truth. The truth does not harmonize with their sentiments, and rather than give up their own ideas, they walk away from those who obey the truth. But there are men who will receive the truth, and these will take the places made vacant by those who become offended and leave the truth. [Cf: 13MR10.04] p. 112, Para. 5, [1898MS].

"They went out from us, but they were not of us" (1 John 2:19). Men of true Christian principle will take their place, and will become faithful, trustworthy householders, to advocate the Word of God in its true bearings and in its simplicity. The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify Him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize. [Cf: 13MR11.01] p. 112, Para. 6, [1898MS].

By the wonderful works of God, Cornelius was led to bring his

energetic, faithful life into connection with the disciples of Christ. Thus shall it be in the last days. Many will prize the wisdom of God above any earthly advantage, and will obey the Word of God as the supreme standard. These will be led to great light. These will come to the knowledge of the truth, and will seek to get this light of truth before those of their acquaintance who like themselves are anxious for the truth. Thus they become conscientious light bearers to the world. Themselves constrained by the love of God, they will constrain others, and will improve every opportunity to invite and urge others to come and see the beauty of the truth, and to give their abilities to advance the work of God. [Cf: 13MR11.02] p. 112, Para. 7, [1898MS].

There is work of a superior order to be done. A clear understanding of business matters will qualify men to conduct business for the work and cause of God, to keep it upon a high and holy basis. The missionary work, in all its branches, needs wise, careful, judicious men, who have ability and experience to act in the capacity of treasurers--men who will prove trustworthy in bringing the truth before the men in the highways, and who will bring all the advantages of their experience, their soundness of principle, and their unbending integrity and uprightness into the work to which they are appointed. Faith unfeigned in its largeness and fullness is wanted just now.--Manuscript 97, 1898. (Written from Sunnyside, Cooranbong, N.S.W., August 11, 1898.) [Cf: 13MR11.03] p. 113, Para. 1, [1898MS].

You inquire, What shall we do with the school building? Shall we sell it to the Sanitarium? Shall we establish schools in different localities? To the latter question, I answer, Yes; establish schools. Let the very best talent that can be secured be selected for those schools. No cheap cast of mind should be placed in our church schools. The very best is required for educating and molding the human mind. [Cf: 13MR92.01] p. 113, Para. 2, [1898MS].

Men and women should feel that as teachers the Lord has committed to them the solemn trust of the souls of the children and youth, and that as teachers they are to be constant learners, never allowing circumstances to conquer them. In their work they will find clouds and darkness, tempest and storms; they will meet prejudice from parents who have incorrect ideas of what characters they are to form in the training of their children, and who, while they claim to believe the Bible, have not brought its principles into the home life. [Cf: 13MR92.02] p. 113, Para. 3, [1898MS].

Many parents go to extremes. Some who make a large profession are not Christians. They believe that Christ is the Saviour of the world but their faith does not grasp Him as their personal Saviour. They are not converted. When fathers and mothers are converted, there will be a thorough conversion of their principles of management. Their thoughts will be converted; their tongues will be converted. The commandment is positive, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). They will bear witness for Christ by revealing the transforming power of His grace. There will be no loud, angry talking in the home. The words will be of a character to soothe and bless the hearer. Loud words are not needed. Sweet, kind words are like dew and gentle showers to the soul. Take all the ugly features out of the voice. The very best school for voice culture is in the home life.

Study in every way, not to annoy, but to cultivate a soft voice, distinct and plain. Thus mothers may become teachers in the home. Mothers should themselves act like Christ, speaking tender, loving words in the home. Then opposite their names in the books of heaven will be written, "Ye are laborers together with God." [Cf: 13MR92.03] p. 113, Para. 4, [1898MS].

"Ye are God's husbandry, ye are God's building" (1 Cor. 3:9). Fathers and mothers, you are to build up in this life characters which will help you to fit your children for the future, immortal life, which will help them to form such characters that you will not be ashamed to see them, as parents, taking the charge of their own children, and transferring to them your own attributes. [Cf: 13MR93.01] p. 113, Para. 5, [1898MS].

God calls upon mothers and fathers to realize that they are matrons and teachers in the home life. They must subdue every passionate word. Pray, pray, pray, and then, believing, speak tenderly to your children. Bring all the pleasantness possible into the home life. If you cannot control yourselves in words and deportment, if passion bears sway, remember that you are educating your children to follow your example. In dealing with the children and youth, consider what influence your manner of discipline would have upon you were you in their place. Satan will take every advantage of your words, of your deportment, even of the expression of your countenance, to make your words of none effect on your children. He will help mothers to spoil their children in more ways than one. [Cf: 13MR93.02] p. 114, Para. 1, [1898MS].

Some parents think that they can let their little ones have their own way in their babyhood, and then when they get older they will reason with them; but this is a mistake. Begin in the baby life to teach obedience, but never let them hear a cross word from your lips. Avoid everything that will be rasping to your children, but require obedience in your home school. Force circumstances to be your agents in resisting the devil, and he will flee from you. In the greatest difficulties, do not let yourselves be mastered. Be determined to be a conqueror, and not to be conquered. Every morning lay your plans before the Lord, and ask Him to give you wisdom; and when you have done this, do not act out the promptings of Satan and in your speech reveal that Christ is not abiding in your heart by faith. [Cf: 13MR94.01] p. 114, Para. 2, [1898MS].

There is no time now to allow your children to follow baby or childish impulses. Educate them to self-control. One victory gained over yourself will be of great value and encouragement to your children. You may stand on vantage ground, saying, I am God's husbandry; I am God's building. I place myself under His hand to be fashioned after the divine similitude, that I may be a co-worker with God in fashioning the minds and characters of my children, so that it will be easier for them to walk in the way of the Lord. I will act my part faithfully, fitting them to become members of the royal family, children of the heavenly King. I must not place upon my children my defects of character. I must not complain of my children when with all my experience I do the very things for which I punish them. I must not allow a shade of darkness to come into their lives if I can possibly avoid it. [Cf: 13MR94.02] p. 114, Para. 3, [1898MS].



Satan is playing the game of life for the souls of the children and youth. Will fathers and mothers fall into Satan's snare, and become his co-workers to ruin the lives of their children? God forbid. Fathers and mothers, when you can control yourselves, you will gain great victories in controlling your children. [Cf: 13MR95.01] p. 114, Para. 4, [1898MS].

I dwell much upon this because suitable teachers are much needed, and men and women must be fitted up in the home and in the school to do a work of ministry of which they will not be ashamed. In too many families today there is too much self-indulgence and disobedience passed by without being corrected, or else there is manifested an overbearing, masterful spirit that creates the worst evils in the dispositions of children. Parents correct them at times in such an inconsiderate way that their lives are made miserable, and they lose all respect for father, mother, brothers, and sisters. The souls of the children, God's property, the lambs of the flock, are thus prepared for Satan to work his will upon them. [Cf: 13MR95.02] p. 114, Para. 5, [1898MS].

The teachers for our schools should be selected from the very best class. They should be experienced Christians, well balanced in mind, men and women who have learned the lesson of self-control. Then they can educate and do a work of larger importance than even the minister in the preaching of the Word. They can prepare the soil, that the truth may have effect upon human hearts. [Cf: 13MR95.03] p. 115, Para. 1, [1898MS].

I will not go farther in this line. I shall have more to say in regard to this home teaching. You tell me [that] the question to be settled I have not yet answered. I do not think you are prepared to have that question settled now, for you might work away from it, and make things worse than they are. I have many things to say. Financially the management of the school at Battle Creek has not been correct. When the proprietors of an established school, as they run it on certain lines, find that they are heaping up debts, why do they not act like level-headed men and change their methods and plans? When I was in Europe it was plainly presented before me that we should not rejoice so much in [the fact] that there were a large number of students in attendance as that such plans were laid as to avoid debt. [Cf: 13MR96.01] p. 115, Para. 2, [1898MS].

When one year has proved that the management financially has been wrong, let Wisdom's voice be heard. Raise the tuition. Let the students pay sufficiently that in the second year the first year's failure may not be repeated. The Lord would not have things as they have been. If the school is conducted on right lines, debts will not be piling up, and still the boarding home will have plenty of good, substantial food without great cost. The Lord has pointed out to you that there may be a lessening of numbers but that there would also be less financial embarrassment. [Cf: 13MR96.02] p. 115, Para. 3, [1898MS].

But, you say, You have not answered my question yet. [\* The question was, "What shall we do with the [old] school building? Shall we sell it to the Sanitarium? Shall we establish schools in different localities?"--Letter 75, 1898, p. 1.] I would say, The same reasons that have led us to move away from the city and locate our school here

[Avondale, Australia], stand good with you in America. The money that is expended in buildings, when they are thousands of dollars in debt, is not in God's order. In this you are not following the path that God has marked out. The counsel of God has not been regarded. Had the money which has been expended in adding to the college building been invested in procuring land in connection with the school, you would not have so large a number of students, with their debts increasing, in the city of Battle Creek. [Cf: 13MR97.01] p. 115, Para. 4, [1898MS].

Let the students be out in the most healthful location that can be secured, to do the very work that should have been done years ago. Then there would not be so great discouragements. Had this been done, you would have had some grumbling from students, and many objections would have been raised by parents, but this all-round education would educate the children and youth, not only for practical work in various trades, but would prepare them for the Lord's farm in the earth made new. If all in America had encouraged the work in agricultural lines that principals and teachers have discouraged, the schools would have had altogether a different showing. Opposing influences would have been overcome; circumstances would have changed; there would have been greater physical and mental strength; labor would have been equalized; and the taxing of all the human machinery would have proved the sum. But the directions God has been pleased to give you, you have taken hold of so gingerly that you have not had the ability to overcome obstacles. It reveals cowardice to move as slowly and uncertainly as you have done in the labor line, for this is the very best kind of education that can be obtained. [Cf: 13MR97.02] p. 115, Para. 5, [1898MS].

Opposing circumstances will and should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Fate has not woven its meshes about the workings of our schools that they need to remain helpless and in uncertainty. Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances. [Cf: 13MR98.01] p. 116, Para. 1, [1898MS].

Nature is our lesson book. "Ye are God's husbandry, ye are God's building" (1 Cor. 3:9). The Lord has not laid out His lines that you should be in uncertainty. The building up of so much that is in Battle Creek the Lord will surely counterwork, if His voice is not heeded, by bringing around circumstances that will pull them down. [Cf: 13MR98.02] p. 116, Para. 2, [1898MS].

Look at nature. There is room in her vast boundaries for schools to be located where grounds can be cleared, land cultivated, and where a proper education can be given. This work is essential for all-round education, and one which is favorable to spiritual advancement. Nature's voice is the voice of Jesus Christ teaching us innumerable lessons of perseverance. The mountains and hills are changing, the earth is waxing old like a garment, but the blessing of God, which spreads a table for His people in the wilderness, will never cease. [Cf: 13MR98.03] p. 116, Para. 3, [1898MS].

Serious times are before us, and there is great need for the families to get out of the cities into the country, that the truth may be carried into the highways and byways of the earth. Much depends upon

your laying your plans according to the word of the Lord, and with persevering energies to go ahead. More depends upon active perseverance than upon genius and book knowledge. All the talents and ability given to human agents, unworked, are of no value. The talent of genius must be constantly worked. Make a beginning. The tree is in the acorn, and the acorn in the tree. [Cf: 13MR99.01] p. 116, Para. 4, [1898MS].

There are those who are not adapted to agricultural work. These should not devise and plan in our conferences, for they will hold everything from advancing in these lines. This has held our people from advancing in the past. If the land is cultivated, it will, with the blessing of God, supply our necessities. [Cf: 13MR99.02] p. 116, Para. 5, [1898MS].

We have no time to spend now in longing to be higher than we are. The grumblers will never cease their criticism as long as time shall last. Some think they should be first. They think their great talents are not appreciated, and in this they reveal that they are unfitted for any position of responsibility. The first, Christ declares, shall be last. [Cf: 13MR99.03] p. 116, Para. 6, [1898MS].

Do these want a change? Let the change first be developed in them. Who prevents them from becoming complete in Christ? They may advance to the first ranks, but they must not commence their work by tearing somebody else down. Although they do not know it, many are as high as their faculties will sustain them. If they would show themselves faithful and true in that which is least, the Lord would give them greater things to handle. [Cf: 13MR99.04] p. 116, Para. 7, [1898MS].

Not one of us will be excused for practicing dishonesty and fraud in order to get into positions which we desire. We must learn the meekness and lowliness of Christ. We must reveal that we have borne the test and trial in the furnace until the image of the Lord is reflected in us. We will all reap that which we have sown. They that sow to the wind, will reap the whirlwind. Our capacities and powers are to be seen by the works we do. We can all do a work if we will put forth our energies in accordance with the principles of the Word of God. [Cf: 13MR100.01] p. 117, Para. 1, [1898MS].

There are plenty of men who would have had excellent qualifications if they had by persevering, earnest, prayerful effort sought for perfection by exercising their gifts. But thousands have undeveloped capacity. They have not worked at the business of developing. They wanted to shine, but they were not willing to work so that they might shine. Daniel gained his position by self-denial, by linking himself with God by invisible cords. He put himself into every good work. But man cannot make himself like Daniel by controlling and working himself. Neither can he dash into a position. It is only by enduring trial, by proving true as steel to principle, that human agents find their places. [Cf: 13MR100.02] p. 117, Para. 2, [1898MS].

The intellectual powers increase by use; the physical powers increase in firmness and healthful solidity by action. There are men who rush into one thing and then into another, darting here and there as their fancy strikes them. But they are not fast colors. They fade out in the summer's heat. Men who are caught up as geniuses have frequently to be put down as frauds. He whom the Lord blesses is blessed. The man who

keeps his soul steadfast in the love of God, who is ever true to principle, is the man to be trusted always. The men who have sanctified perseverance, who labor and pray and watch and wait, are the men that will stand. [Cf: 13MR100.03] p. 117, Para. 3, [1898MS].

Everything is to be shaken that can be shaken, and those things that cannot be shaken will remain. You will hear men talking of competition. "He is not treated as he should have been," they say. "Others have taken an advantage of him" But the trouble is with themselves. Constant perseverance in the right direction will give anyone standing place. Rational effort in cooperation with Christ means success and victory. These fluctuating, blustering men are represented in our institutions and in our churches. But they are not the Lord's chosen workmen when men are called for to be depended on. (Isaiah 50:2, 3, quoted.) [Cf: 13MR101.01] p. 117, Para. 4, [1898MS].

This is a representation of Christ. Those who are laborers together with God do not stand in a negative position. They show that they weigh carefully all sides of a question. They do not stand about, waiting, but step firmly by faith. They are where they are, following on to know the Lord. Had this been the case with those in the school at Battle Creek, it would not now be in a position of uncertainty. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned" (verse 4). When this experience is obtained by those learning in the school of Christ, they will have gained that wisdom that is to be valued above gold and silver. [Cf: 13MR101.02] p. 117, Para. 5, [1898MS].

(Proverbs 2:1-9, quoted.) This is an experience that will not wash out in the heat of summer. It will stand the test of trial. Those who gain this experience will not follow their own impulsive conjectures. [Cf: 13MR102.01] p. 118, Para. 1, [1898MS].

The Lord Jesus needs in His work men who will stand with their faces to the foe, men who will fight manfully in the aggressive warfare, men who understand that Christ is the Son of God, the Author and Finisher of their faith. The Lord calls for workers, and He will move upon them to go into places where there is promise of obtaining land and cultivating it. Go out in the name of the Lord and feel that as you have made an unreserved surrender, you may ask in faith for guidance. [Cf: 13MR102.02] p. 118, Para. 2, [1898MS].

(Proverbs 2:10-13, quoted.) This has been the condition of things all along the line in the going out from the center, Battle Creek. The great difficulty is that confidence is placed in men. The ideas of those whose lives have not been clean and upright have been seized and acted upon. Selfishness and self-serving characterize these men, and in any important crisis they make trouble, drawing under their influence those who ought to have learned by experience to cut away from them. The light of the Sun of Righteousness has not been shining upon them. They hear a rumor, and they run without any message from God. This is the trouble with many in Battle Creek. They are unsettled. They have not a firm grip upon the Lord. They need to be thoroughly converted. [Cf: 13MR102.03] p. 118, Para. 3, [1898MS].

Brother Sutherland, I must say that the Lord is not pleased with the

plan of centering so much in Battle Creek, making it as was Jerusalem. If the men settled in Battle Creek were unselfish, if they would move out of Battle Creek into new fields, they would have an altogether better opportunity to learn and practice the truth. But they say, "I am conveniently settled. My home is here. I cannot move." They do not listen for the voice of God. I was conveniently settled in Battle Creek. I left home, furniture, everything. I had to be gone two years; and what have I received for all I left? A mere pittance. My goods I left in Healdsburg. Some few things have been brought over here, and where are the rest? Lost to me. [Cf: 13MR102.04] p. 118, Para. 4, [1898MS].

Souls are more precious than houses and lands, horses and carriages. We must work for the souls that are ready to die. I see no light in leaving this field. I long for God to work here. I am investing my means and am working with all my power to advance the cause. [Cf: 13MR103.01] p. 118, Para. 5, [1898MS].

Let those who are suffering with poor health go out into country places, where the standard of truth needs to be elevated. The Lord calls for volunteers. Then move, and let the light shine in other localities. You have something to do; do it with no slack hand. Years ago I was shown what would be if our people in Battle Creek would arouse and go out of the city, extending the work now done in Battle Creek to other places. [Cf: 13MR103.02] p. 118, Para. 6, [1898MS].

There are men who might do great good if consecrated daily to God, but who with might and will, pen and voice, oppose the idea of changing their location. If they had followed the light given by God, there would now be 20 centers where there is one, 20 churches where there is one. A breaking up is what is needed. If men would only listen to the word of the Lord, if they would only pray and hear and believe, God would work with them. [Cf: 13MR103.03] p. 118, Para. 7, [1898MS].

Go out, young men, and with persevering energy do something. Industry and economy will place you in possession of homes. Toil in the name of the Lord. Study, work in literary lines. Keep the physical and the mental machinery equally taxed. Give yourselves a chance for your life. I would say to students, teachers, physicians, ministers, that the health is preserved only by combining physical and mental labor. [Cf: 13MR104.01] p. 119, Para. 1, [1898MS].

All, both men and women, have a work to do. Let the Lord have a chance to use mind and heart, brain, bone, and muscle. Never impose on the human organism. There has been enough doubting, stubborn resistance to the idea of moving away from Battle Creek. But life is more than meat, and health more than raiment. Change your taxing brain labor. Use the sinews and muscles, and then the brain will be relieved. [Cf: 13MR104.02] p. 119, Para. 2, [1898MS].

Battle Creek is in a congested state, and needs to be relieved of some of its blood. Move out, move out of Battle Creek. Bring your blood where it is needed. There is a great work for all to do. Let a move be made; for there is deep, earnest work before us, solemn, real, and useful. Life to us is no idle song, no mere amusement, which does no one any good. It is full of duties, full of goodness, mercy, and love to be shown to others.--Letter 75, 1898. (Written from "Sunnyside,"

Cooranbong, N. S. W., Sept. 24, 1898, to E. A. Sutherland.) [Cf: 13MR104.03] p. 119, Para. 3, [1898MS].

The blessings of the gospel are compared to treasure hid in a field "the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44). [Cf: 13MR129.01] p. 119, Para. 4, [1898MS].

The treasures of the gospel are hidden, for many have eyes but they see not; they have ears, but they hear not; they have intellect but they discern not the hidden treasure. A man may pass over the place where treasure has been hidden. In his dire necessity he may sit down to rest, knowing not of the treasure hidden at the roots of the tree where he is resting. This represents the blindness of the Jews. They had eyes but they did not see. The treasure house of all knowledge was in their midst but they knew it not. [Cf: 13MR129.02] p. 119, Para. 5, [1898MS].

Christ wept over Jerusalem, saying: (Luke 19:42; Matt. 13:13-15, quoted). [Cf: 13MR129.03] p. 119, Para. 6, [1898MS].

In His miracles Christ gave the Jewish people abundant evidence that He was the Messiah. But His teaching called for a decided change in their selfish, ungodly practices. They saw that if they received Christ they must give up their cherished maxims and traditions. It involved a cross to give up their errors and receive changeless, eternal truth, therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They were afraid of being convinced, lest they should be converted and be compelled to yield up their preconceived opinions. They professed to believe the Old Testament Scriptures, yet the testimony of the Scriptures regarding Christ's life and character, they refused to believe. The treasure of the gospel of truth, the Way, the Truth, and the Life, was among them, but because of their perverted religious theories they would not receive the greatest Gift that heaven could bestow. [Cf: 13MR129.04] p. 119, Para. 7, [1898MS].

Among the chief rulers "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). They were convinced; they believed Christ to be the Son of God; but it was not in harmony with their ambitious desires to confess Him. They had not the faith that works by love and purifies the soul, the faith that would have made them doers of the Word, and secured for them, the heavenly treasure. [Cf: 13MR130.01] p. 120, Para. 1, [1898MS].

Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. The Scriptures were not to be adapted to meet the prejudices and jealousies of men. They can be understood only by those who are humbly seeking the hidden treasure. These receive the truth in prophecy, and submit to its authority. They are sanctified, soul, body, and spirit. This faith is inseparable from repentance and transformation of character. To have faith means to find and receive the gospel treasure, with all the obligations which it imposes. Such believers are represented by the man who found hidden treasure in a field. [Cf: 13MR130.02] p. 120, Para. 2, [1898MS].

Many poor souls torture themselves, many go on long pilgrimages, thinking to find Christ. If this were the way to secure the treasure, the poor would be in a hopeless condition. The afflicted, the lame, and the blind would fail to find the treasure. But salvation is given without money and without price. All we are asked to do is to believe in Christ as our personal Saviour, and be doers of His Word. (Romans 10:6-10, quoted.) [Cf: 13MR130.03] p. 120, Para. 3, [1898MS].

The heavenly treasure is to be sought for. (Job 28:15-18; Proverbs 3:15-18, quoted.) [Cf: 13MR131.01] p. 120, Para. 4, [1898MS].

The treasures of the Word of God are for all who will seek for them, but they are hidden from those whose minds are filled with worldly, ambitious thoughts. Paul speaks of a class who have lost their spiritual eyesight. (2 Cor. 4:3-7; 1 Cor. 2:14, quoted.) [Cf: 13MR131.02] p. 120, Para. 5, [1898MS].

If the heavenly treasure could be made plain to the eyes of men, as the gold was revealed to the poor man's wondering, delighted eyes, those thus blessed would be so rejoiced that they could not hide the treasure. They would go everywhere, saying, Hear what the Lord has done for me. Their hearts would be filled with rejoicing, for the value of this treasure is above that of rubies, pearls, gold, or silver. The contents of the richest mines cannot compare with it. [Cf: 13MR131.03] p. 120, Para. 6, [1898MS].

Philip found the Lord, and fully believed in Him. He was so rejoiced because he had found this treasure that he went to hunt for Nathanael. He found him under a fig tree, and said unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45). The treasure that Philip had found was a knowledge that Christ, the Son of God, was among them. [Cf: 13MR131.04] p. 120, Para. 7, [1898MS].

Received by faith into the heart, the gospel changes the whole man. The Word of God is the bread of life. Taken into the life, it transforms the character, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. [Cf: 13MR131.05] p. 121, Para. 1, [1898MS].

"Except a man be born again, he cannot see the kingdom of God" (John 3:3). He may conjecture and imagine, but he cannot see the treasure with the eye of faith. Christ gave His precious life to secure for us this inestimable treasure. Without shedding of blood, there is no remission for sins, no treasure for any perishing soul. [Cf: 13MR132.01] p. 121, Para. 2, [1898MS].

How few realize that the Bible is the great instrument of God's government through probationary time. This Word is the direct unveiling of truth. It is spoken of as "the mystery which hath been hid from ages" (Col. 1:26). We need a far greater knowledge of the Word of God than we now have. A man may go through every grade for acquiring scholastic knowledge; he may devote all his capabilities to book learning; but unless he has the knowledge of God, unless he understands and practices the laws which govern his being, he will destroy himself by erroneous habits, by using tobacco, tea, coffee, and strong drink.

Thus he thinks to brace himself up, but instead he loses his power of self-appreciation. He uses his brain too much. He loses his self-control. He cannot reason acutely upon the matters that concern him most. He is reckless and irrational in his treatment of his body. [Cf: 13MR132.02] p. 121, Para. 3, [1898MS].

By wrong habits, he is making of himself a complete wreck. His neglect to cultivate pure, clean, healthful principles, in order that harmonious action may be preserved, that he may be a sound man, will leave him in the control of habits that will ruin his peace. Happiness he cannot have. For a time he is elated under the stimulus of alcohol, but it is followed by sluggish movements of the brain. His indulgence in unnatural habits has destroyed the harmonious action of all the parts of the being. His years of taxing study are lost, for he has ruined himself. He has misused his physical and mental powers, and the temple of the body is in ruins. He thought to gain a treasure by acquiring worldly knowledge, and he laid his Bible aside, ignorant that it contained a treasure worth everything to him. [Cf: 13MR132.03] p. 121, Para. 4, [1898MS].

Daniel in Babylon chose the wisdom that would vindicate the honor of God. He and his three companions decided that it was in the wise purpose of God that they had been taken as captives to the wicked and corrupt city of Babylon. They did not leave their religion behind them in their own nation. They determined that they would not devote their time to complaint, but that they would be cheerful and faithful in all their business transactions; that God's compassion for them demanded the most unselfish service on their part as His representatives. They would preserve the true worship, and not permit one slur to be cast upon God. [Cf: 13MR133.01] p. 121, Para. 5, [1898MS].

We read that God gave these youth wisdom and knowledge. God rejoices to give His Spirit to those who cooperate with Him. He blessed Daniel and his fellows, that they might reveal Him to the idolatrous nation with which they were connected. [Cf: 13MR133.02] p. 121, Para. 6, [1898MS].

Man is the crowning work of all that God has made. The proper study of every learner is man. Science, true and unadulterated, in all its achievements, is to be laid at the feet of the God of science. Man is a being to be prized. Holy angels are sent from heaven to minister to those who shall be heirs of salvation. There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. But these are the objects of divine compassion. Angels from the heavenly courts stand by the side of those who do God's service by ministering to their fellow men. Angels encamp round about the little flock that love and fear God, and were we half awake we would feel their companionship.--Ms. 48, 1898. (Written in Australia, probably at "Sunnyside," Cooranbong, or possibly at Melbourne.) [Cf: 13MR133.03] p. 122, Para. 1, [1898MS].

(Written December 20, 1898, from Newcastle, NSW, Australia.) The Lord has said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). [Cf: 13MR395.01] p. 122, Para. 2, [1898MS].



Unbelief has kept the work centered in a few places, and the message has not advanced as it should. Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and the supremacy. Contention and strife as to who shall be the greatest have taken the strength and grace and power from the working forces. God calls for a decided change in every church, that all may become one in Christ Jesus. It is no time now for us selfishly to draw apart from our brethren. There is to be unity and love among God's people. [Cf: 13MR395.02] p. 122, Para. 3, [1898MS].

I address the Seventh-day Adventist churches. The Lord is coming. I am bidden to call upon the churches to awake out of sleep. We must contend with invisible, supernatural foes. We are to put on the whole armor of God, that we may be prepared for the battles we have daily to fight. (See Eph. 6:11.) [Cf: 13MR395.03] p. 122, Para. 4, [1898MS].

I call upon those who have received light and knowledge to pray most earnestly, and to come up to "the help of the Lord, to the help of the Lord against the mighty" (Judges 5:23). Who are these mighty foes? They are the powers who in the days of Daniel hindered the heavenly messenger from convincing the king of Persia of the work he was to do. [Cf: 13MR395.04] p. 122, Para. 5, [1898MS].

Our work of heralding the second coming of Christ is similar to that of John the Baptist, the forerunner of Christ at His first advent. We are to proclaim to the world the message, "The great day of the Lord is near" (Zeph. 1:14). "Prepare to meet thy God" (Amos 4:12). We are to do much more than we have yet done. [Cf: 13MR396.01] p. 122, Para. 6, [1898MS].

Among us, as among the children of Israel when they were being led to the Promised Land, are many who, unless they can see clearly every step in advance, will not move at the command of God to "go forward" (See Ex. 14:15). They have but little faith and but little of the spirit of self-denial and self-sacrifice. [Cf: 13MR396.02] p. 122, Para. 7, [1898MS].

Here in this field we are bound about. We must make centers for the work in this country just as fast as possible--not like the center that has been made in Battle Creek, but many centers on a smaller scale. We are not to overbuild in some places while many sections are left unworked. [Cf: 13MR396.03] p. 123, Para. 1, [1898MS].

We must build humble houses for worship. Wherever our camp meetings are held, some of our workers are to remain and carry on the work as the interest demands; and this work should not be left before a meetinghouse is erected for the use of those who shall accept the truth as the result of the personal labor that has been put forth. In Brisbane this plan has been followed, and about 40 have been converted. A small meetinghouse is now being erected. [\* April, 1899. This work has advanced, and I now understand that the church is completed and is dedicated free from debt.] [Cf: 13MR396.04] p. 123, Para. 2, [1898MS].

Many are earnestly laboring for the conversion of souls in Brisbane; but in that large city Elder Haskell is the only minister. [Cf: 13MR396.05] p. 123, Para. 3, [1898MS].

Brother Wilson and his wife, precious and successful laborers, have accomplished a good work wherever they have gone. But our beloved Brother Wilson now sleeps in Jesus. We bury our faithful standard-bearers, but we have no time to stop for mourning; we are to "go forward." The inhabitants of the world are perishing, many without having heard the call to repentance. The work must be advanced in every place. [Cf: 13MR397.01] p. 123, Para. 4, [1898MS].

As yet there are but few of our people in Newcastle. This great city must be worked. [Cf: 13MR397.02] p. 123, Para. 5, [1898MS].

Shall we stop where we are? No; to us who have the truth is given the command: "Go forward; enter new fields; lift up the standard in new territory." In Australia we are entering new fields continually, yet we have not done one hundredth part of what we might have done if we had received the help we needed. [Cf: 13MR397.03] p. 123, Para. 6, [1898MS].

An Appeal for Help-- To those who are looking for a place where they may work in the Lord's vineyard, we say, "Come over and help us. Come prepared to practice self-denial, determined that you will not fail nor be discouraged. (See Acts 10:9; Isa. 42:4.) We cannot pay your passage to this country, nor can we give you large wages. We cannot carry you financially or spiritually, but if you will come to do a work for the Master, if you are willing to visit and labor for souls where they are, come, and we will cooperate with you as long as you will cooperate with God." [Cf: 13MR397.04] p. 123, Para. 7, [1898MS].

There is room in the work of God for all who are filled with the spirit of self-sacrifice. We have a solemn work before us. God is calling for men and women who are consecrated to His work. We need in this country men who have a solid experience in the things of God, who, when they encounter difficulties, will hold firmly to the work, saying, "We will not fail nor be discouraged." We want men who will strengthen and build up the work, not tear down and seek to destroy that which others are trying to do. We need men and women whom God can work, the fallow ground of whose heart has been broken up. [Cf: 13MR397.05] p. 123, Para. 8, [1898MS].

We do not need workers who must be supported and carried by those who have long been in the faith, who regard themselves as a perfect whole. To such we would say, "Stay where you are." We have had enough to do with this class of workers. We want workers who are not steeped in selfishness, those who are not self-sufficient. [Cf: 13MR398.01] p. 124, Para. 1, [1898MS].

I am instructed to address those in America who have property. Brethren, you are the Lord's stewards, to whom He has entrusted of His means. From the light given me I know that the Lord will make the hearts of many of those who have an abundance of means, willing to return to Him His own, which He has permitted them to hold in trust until He shall call for it. [Cf: 13MR398.02] p. 124, Para. 2, [1898MS].

I ask those who would receive a special blessing from God to help us in our need. We ask you for ten thousand dollars at this time. And this is but a small sum in proportion to what has been spent in large

buildings in Battle Creek. We will sacrifice with you, as we have done ever since we have been in Australia. We are economizing every way possible. I have borrowed money to meet the needs of the work, until I am thousands of dollars in debt. But it is not this debt that troubles me now; it is the knowledge that the work is hindered because of the lack of means. [Cf: 13MR398.03] p. 124, Para. 3, [1898MS].

Satan will always cooperate with those who are willing to betray sacred trusts. There are traitors here, as there have been and still are traitors in America, men who claim to be Sabbathkeepers but who, instead of building up the work, hinder it by criticizing and falsely accusing their brethren. [Cf: 13MR399.01] p. 124, Para. 4, [1898MS].

Oh, how many might do a noble work in self-denial and self-sacrifice, who are absorbed in the little things of life! They are "blind, and cannot see afar off" (2 Peter 1:9). They make a world of an atom and an atom of a world. They have become shallow streams, because they do not impart to others the water of life.--Manuscript 173, 1898. [Cf: 13MR399.02] p. 124, Para. 5, [1898MS].

*Churches to Be Built Wherever Tent Meetings Are Held*--Our work is new, and if we are aggressive many places we now have in view will be worked. We are trying to enter Newcastle and Maitland, both important places. The first tent effort is now being made in Brisbane, and I am now consulted by Brother Haskell as to what they are to do. They cannot hold tent-meetings any longer, and they have no places in which to meet. They are trying to find a house which they can rent and, by removing partitions, make it a place in which to assemble. But they have failed in this. [Cf: 13MR405.04] p. 124, Para. 6, [1898MS].

A humble house of worship must be built there. This work must be done in every city where camp meetings are held. If we cannot secure a house of worship, where those who accept unpopular truths can assemble, we might better not enter new places; for the ministers work under the inspiration of the enemy to counter the work of Seventh-day Adventists.--Letter 140, 1898, pp. 7, 8. (To Dr. J. H. Kellogg, December 20, 1898. [Cf: 13MR406.01] p. 124, Para. 7, [1898MS].

*More Love Needed*--I received your letter while in the midst of the Conference duties. Since that meeting closed I have been sorely afflicted with my teeth, and I am in such a state of nervous weakness that I cannot write as lengthily as I would be pleased to do. [Cf: 15MR144.03] p. 125, Para. 1, [1898MS].

I have been unable as yet to find the writings which you mention, but I may find them, and if I do will send them to you. I will say that the difficulties which have existed in the church are all unnecessary. The troubles exist because of the misunderstanding of what constitutes true Christian charity, brotherly affection, and Christlike love. There is far more self-love, self-esteem, far more talking among men and women than is essential. You have been measuring yourselves by yourselves, comparing yourselves among yourselves, taking it for granted that all your feelings and surmisings and suspicions were correct, when if such feelings and suspicions and judging of one another are continued there will be discord, strife, and an unhealthy state of the church. [Cf: 15MR144.04] p. 125, Para. 2, [1898MS].

If you will meet together once or twice a week in the evening, and with humble minds, feeling your own weakness and defects, will ask the Lord to enlighten your understandings and fill your hearts with His love, and examine, not one another, but the Scriptures, Satan will be defeated. Many imaginary difficulties, mere mole-hills, have been magnified into mountains that have made barriers between brethren. Love, compassion, and respect cherished for one another should take the place of jangling and accusation. [Cf: 15MR145.01] p. 125, Para. 3, [1898MS].

When you begin to give your minds to the work of judging your brethren, you are doing the work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren. Satan is an accuser of the brethren, and when he can set the leaven of disaffection to work in human hearts, he is exultant. When he can divide brethren he has a hellish jubilee. I think if our brethren could see as I have seen how much wrong is done in speaking evil of our brethren there would be an entire change in the way you treat one another. You do not understand yourselves; you misinterpret words and deeds and measure them from your own finite standpoint. Your feelings, your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike. [Cf: 15MR145.02] p. 125, Para. 4, [1898MS].

Brother Buckner, bring the attractiveness of Christ into your Christian service. Let the soft beams of the Sun of Righteousness into your heart and you will be more pleasant and cheerful. If you do this you will have a strong and blessed influence on all around you. The truth of Jesus Christ is not gloom and sadness. Do not forget, my brother, that we are in Christ's school to learn lessons of truthfulness and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own soul's necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ. [Cf: 15MR145.03] p. 125, Para. 5, [1898MS].

We will have to learn the benefits of trials, and not be discouraged under them. The heart must be disciplined, faith must be cultivated, the power of the soul's endurance must be tested. The simplicity of faith and perfect confidence in God needs to be encouraged in your hearts. You must be constantly looking and talking on the bright side, and while the work of self-discipline must be carried on by every individual Christian, it must be in such a manner as to exalt and ennoble, and not to contract and center on little things. Your thoughts should be a growth of holy principles. Do not center your minds on your poor selves, and do not make a brother an offender for a word. Do not judge him by your own finite measurement. Let the voice of simple, trustful, earnest prayer be heard in your dwelling. When our sisters visit one another let them never speak words of criticism of their brethren. Let your minds dwell upon the attributes and experiences of the love of Jesus. The fullness of that love will prove a soother of little bruises, inconveniences, and disagreeable occurrences. "O what peace we often forfeit, O what needless pain we bear, All because we do not carry Everything to God in prayer." How much sweet peace we lose because we keep poring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more, obtain more of His attractive beauty and grace of

character, and cease filling the mind with the contemplation of others' mistakes and others' errors. No one is perfect but Jesus. Think of Him and be charmed away from yourself and from every disagreeable thing; for beholding our defects faith is weakened. Faith in God and His promises is lost sight of. [Cf: 15MR146.01] p. 126, Para. 1, [1898MS].

Let me tell you, brethren in the church at Lemoore, you need more of Jesus and less of self. Think no evil; talk no evil of anyone; keep your lips as with a bridle. You cannot measure others' experience by your own. It would be a deplorable thing if everyone was of the same mind. If all were just like Brother Buckner in religious experience, there would be a wonderful want of fullness in church labor, in carrying forward the work of God. I do not write this to discourage you, but to help you. [Cf: 15MR147.01] p. 126, Para. 2, [1898MS].

Brother Buckner is worn and feeble; he needs the help of stronger men, and the church needs the help of stronger men. What if Brother Harvey Grey has made mistakes? What if in some respects we do err, does the Lord forsake us, and forget us, and leave us to our own ways? No, the Lord does not treat us as we wish to treat one another. May the Lord help you all to repent and confess and let the love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the least provocation. Envy, and evil surmising is ready to be indulged, ready to grow by being cultivated. [Cf: 15MR147.02] p. 126, Para. 3, [1898MS].

Oh, how many hurt the heart of Christ because they want their own way, and their own will. Let the warfare be turned against these unenviable traits of character, and then they will not be against one another in the church of the living God. If there were only such elements existing in the church as characterized the life of Jesus Christ, there would be a firm union. The world is against the church to weaken and destroy it, but let the church of God press together, press together, press together. Let not Satan thrust himself between the members of the church. Do not give one stroke on the enemy's side of the question. Put away egotism. Do not think that one or two men in the church are all the men who are conscientious in the church. You are far too narrow in your thoughts and in your actions. [Cf: 15MR147.03] p. 126, Para. 4, [1898MS].

Could the state of every human heart reputed eminent for holiness be critically examined and developed, there would be seen some dark chapters of distrust of God. What erroneous ideas of what constitute a Christian life we would find. What false ideas of God's prerogatives and of His moral government; what feeble, inefficient ideas of the atonement; what limiting of the powers of the Holy One of Israel in the agency of the Holy Spirit, would be seen. [Cf: 15MR148.01] p. 127, Para. 1, [1898MS].

I know you all are earnestly struggling after the higher life and for clearer views of heavenly things, yet how slow the progress. How difficult for the mind to rise to the full assurance of hope that maketh not ashamed. In spite of all our efforts, we are often discouraged because the flesh warreth against the spirit. Let not the common cheap things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and He to the church, and we help the church when we work in harmony with

the life giving power, when we lose sight of ourselves and seek to build one another up in the most holy faith. [Cf: 15MR148.02] p. 127, Para. 2, [1898MS].

There may be instrumentalities which we do not prefer because they do not exactly meet our ideas. They do not work in the very line we have marked, and in the place of leaving them with God we begin to lay difficulties and barricades in the way and cherish a grieved feeling because we see that they are doing a work which we ourselves cannot do. Then comes the picking, the dissecting of character, the talking, the gathering up of tidbits of complaint, and faultfinding and slander magnifies little occurrences and events into grave sins. This has been done with the church at Lemoore until you are a weak church, and you always will be weak until this narrow order of things is changed. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude, and praise to God for the precious gift of the Son of God, and not with envying, jealousies, and rivalries. Then true love and unity will exist. [Cf: 15MR149.01] p. 127, Para. 3, [1898MS].

Christ prayed that His disciples might be one, even as He and His Father are one. In what does this unity consist? That oneness does not consist in everyone having the same disposition, the very same temperament, that makes all run in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. In a church there are different gifts and varied experiences. In temporal matters there is a great variety of ways of management, and yet none of these variations in manner of labor, in exercise of gifts, need to create dissension and discord and disunion. One man may be conversant with the Scriptures, and some particular portion of the Scripture is especially appreciated by him because he has seen it in a certain striking light; another sees another portion as very important; and thus one and another presents the very points to the people that appear of highest value. This is all in the order of God. One man blunders in his interpretation of some portion of the Scripture, but shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same shade of light. [Cf: 15MR149.02] p. 127, Para. 4, [1898MS].

The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord but they cannot quench it and establish a perfect agreement. Nothing can perfect a perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ who declares Himself to be meek and lowly of heart; and Christ declares that if we learn of Him, then our worries will cease, and we shall find rest to our souls. [Cf: 15MR150.01] p. 128, Para. 1, [1898MS].

The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When you as individual members of the church love God supremely and your neighbor as yourself, then there will be no labored efforts to be in unity; there will be a oneness in Christ, the ears to reports will be closed, and no one will take up a reproach against his neighbor. The members of the church will

cherish love and unity and be as one great family. Then we shall bear the credentials to the world that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are My disciples, if ye have love one to another." The divinity of Christ is acknowledged in the unity of the children of God. Brethren, when you humble your hearts before God you will see that there is danger of Phariseeism, danger of thinking and praying as did the self-righteous Pharisee. "I thank God that I am not as other men are." Oh, that there may be a breaking up of the fallow ground of the heart, that the seeds of truth may take deep root and spring up and bear much fruit to the glory of God. [Cf: 15MR150.02] p. 128, Para. 2, [1898MS].

When, my brethren, you would accuse one of the brethren, consider the words of Jesus, "He that is without sin among you, let him cast the first stone." Your sin may not be the particular sin that is under consideration, but Jesus's words meant that when you are free from sin you may cast the first stone. When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him. They were convicted each in his own conscience, and they went out one by one, beginning at the eldest even to the youngest. [Cf: 15MR151.01] p. 128, Para. 3, [1898MS].

What can Christ, who is so forgiving, so patient with all our mistakes, so rich in mercy and love, think of our hardhearted criticism and fault-finding? Love for your erring brethren will produce far greater effect in reforming him than all your harsh criticisms. Let all the thoughts and emotions of the heart be after Christ's order. Let self be put out of sight. The Lord would have the thoughts and the language and the experience of Christian life far more attractive than it is today. If they are not more like Jesus, they can never be the light of the world. [Cf: 15MR151.02] p. 128, Para. 4, [1898MS].

When you assemble together, do not dishonor God by criticizing the worshipers and picking flaws in the characters of your brethren. Your work is between God and your own individual soul. What are you thinking of, my brethren? There is work to do in the saving of souls around you, and precious time is passing. The hours of probation will soon close. Is your work for the Master of that character that you will hear the "Well done good and faithful servant?" Remember that every soul making efforts in the divine life, finds every inch of ground disputed by antagonistic force, and he must gird himself for the conflict by earnest prayer, and fight the good fight of faith. He is called to wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. There is no strength to be invested in warring against each other. If individually we make progress in spirituality the loins must be girt about with truth, and we must have on the breastplate of righteousness; we must take the helmet of salvation and the sword of the Spirit. Brethren, seek God. Seek Him while He is to be found; call upon Him while He is near. [Cf: 15MR151.03] p. 128, Para. 5, [1898MS].

Oh, what experiences we might gain if we were devoting all our God-given ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting one another. How unsearchable are His judgments. Brethren, love one another as Christ has loved you. How little we really know of sweet communion with God;

how little we know of the mysteries of the future life. Let us put our mind on these things. We may know far more than we do know if all our powers are sanctified to discern the blessed features of the character of Christ. There are heights for us to reach, depths of experience to sound, if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren? Is there not better work for you to do than to discourage one another and try to put out the light of your brethren? [Cf: 15MR152.01] p. 129, Para. 1, [1898MS].

Let the capacities of the mind expand that you may take in the heavenly beauties and the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the intellect and heart. This teaching gives clearness to the mental vision. It gives compass to the power of the thoughts; ideas are created, the soul hunger is filled. The heart is softened and subdued and filled with glowing love that neither discouragement, despondency, affliction, or trial can quench. God will open to the mind's eye His preciousness and His fullness. [Cf: 15MR153.01] p. 129, Para. 2, [1898MS].

Then let us labor and love. I point you to the Rock of Ages, Christ Jesus. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let not one man do much of the talking. Let several take part. He who heard the voice of Christ and did His will was the wise man that built upon the rock, and storm nor tempest could not destroy this structure. We are workers for time and for eternity. [Cf: 15MR153.02] p. 129, Para. 3, [1898MS].

I write to you to love one another. Try the art of forgiving one another even as God for Christ's sake has forgiven your sins.--Letter 29, 1889. (Written November 8, 1889, from Battle Creek, Michigan, to Brother and Sister Buckner.) [Cf: 15MR153.03] p. 129, Para. 4, [1898MS].

The Lord is not pleased with the position of those who have a knowledge of the truth but do not keep it. They do not practice the truth. In their soul the love of Christ is eclipsed. Their principles of action are not sanctified, righteous, holy. Self is the supreme idol. By the words they speak, they show that they have given themselves over to do Satan's work, to drop seeds which will produce tares. They repeat words that were spoken to them in confidence, and betray their friends. Anything that will cut the threads of union between brother and brother, between sister and sister, is looked upon as a worthy action. Satan stands by and laughs to think that he can so easily inspire the tongue to utter words which will kindle a fire not easily quenched. [Cf: 15MR161.03] p. 129, Para. 5, [1898MS].

Some tattle and criticize, finding fault with everything, when they might easily find something to approve. Their words might encourage; they might leave a sweet, fragrant influence behind them; but is otherwise. Their words create strife and disaffection, and evil angels are close beside them. These are the ones who think they see something that they must reprove, but do not try to see that which is worthy of commendation. If they would commend where it is just and right to



commend, they would give strength to righteous purposes and principles. [Cf: 15MR162.01] p. 129, Para. 6, [1898MS].

The men who hold positions of trust in our institutions should be men who appreciate the love of God, who realize their own weakness, who remember their own mistakes and errors and feel too much humbled in consequence to think that God has given them a special duty to criticize and place themselves as far off as they can from their own fellowmen. This is Satan's inspiration. Shall we provoke the Lord to anger by our idolatrous sentiments and selfish up-building, so that He will leave us to follow on in our own supposed wisdom and self-sufficiency, till He proves us, and reveals the true character of our service? "Wherefore let him that thinketh he standeth take heed lest he fall." The Lord is against all self-sufficiency. He cannot work with His people because they will not use His blessings aright, but glorify themselves. [Cf: 15MR162.02] p. 130, Para. 1, [1898MS].

"And for their sakes I sanctify Myself," Christ declared, "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: 15MR163.01] p. 130, Para. 2, [1898MS].

Here is defined the exalted position we should occupy. Let busybodies and accusers be visited and rebuked. If after thorough labor, they do not hold their tongues in check, they should be suspended from church membership.--Manuscript 43a, 1898, pp. 12-14. (Written March 22, 1898, "The Laborer Is Worthy of His Hire.") [Cf: 15MR163.02] p. 130, Para. 3, [1898MS].

*Disfellowshipping Sometimes Necessary*--There are those members who are busybodies, speaking evil, sowing the seeds of doubt and infidelity, who pay no heed to the light God has given them in His Word. If we have but one church member who by his spirit, words, and influence seeks to counterwork the influence of the minister of Christ, labor with that one faithfully; and if after taking the steps required by Christ, he will not hear, will not change his course of action, then separate him from the church, and let him know the reason why the church cannot hold him in her fellowship. And if there are those who sympathize with him, who will not discern the right from the wrong, who, after patient instruction has been given them, choose to keep on the wrong side, let them also be suspended. God's name must not be dishonored by murmurers, faultfinders, and those who are continually sowing seeds of disaffection. [Cf: 15MR163.03] p. 130, Para. 4, [1898MS].

"A bishop must be blameless as the steward of God; not self-willed, not soon angry, not give to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped." [Cf:

15MR164.01] p. 130, Para. 5, [1898MS].

There has been too little personal labor done. When one becomes in any way disaffected, he begins to visit and talk with others, and impressions of a disagreeable and untruthful character are left upon the mind. Thus it is that much of the seed of irritation and evil-surmisings are sown, and the unity of the brethren and sisters is broken up. There is a great need of work to be done, that the churches may not become defiled. Let those persons who have no inclination to come out and be on the Lord's side be labored with, and if they cannot harmonize with the church, let them either keep their tongue as with a bridle, or find some other place to worship. Their influence of evil cannot have the sanction of the church or God's approval. This work has been strangely neglected. It is time to set the church in order.-- Manuscript 52, 1898, pp. 17-19. (Written May 5, 1898, "The Work Required of God's People.") [Cf: 15MR164.02] p. 131, Para. 1, [1898MS].

*Critical Spirit to Be Overcome*--The Holy Spirit will come to the believing, praying soul who is meek and lowly. This Spirit must come to every child of God. The spirit of accusing, of envy and evil-surmising, is inspired by Satan. Those who take part in the work here, should not stand as independent atoms, but as a solid wall, which the Lord makes firm and immovable. [Cf: 15MR165.01] p. 131, Para. 2, [1898MS].

Satan is playing the game of life for the souls of men. Will those who claim to be Christians work with him to weaken the forces of [God's] army and to strengthen the forces of the enemy? Every worker is now to be wide awake, but he is not to train his imagination to see defects in others and designs and mischief against themselves. They are not to use their capabilities to tear down the influence of those whom God has chosen to do his work. Keep quiet. Let the precious talent of speech be used to win minds to God. Silence is eloquence unless in patience, kindness, and tenderness you can speak to win souls to Christ's side. Separate from the tempter, and cling to the Lord. . . . Unity is the element so much needed in the work of God. This drawing apart, this scolding and fretting, this pettish spirit of fault-finding, might better be cut away; for it is a root of bitterness springing up, whereby many are defiled. He who is imbued with the love of God will be at unity with his fellow workers. [Cf: 15MR165.02] p. 131, Para. 3, [1898MS].

Unity of thought, unity of prayer, unity of action, is essential. When this unity is manifested, the heavenly intelligences will observe the earnestness of our prayers, and our love for one another in the Holy Spirit. It is necessary at times to hold church meetings, when the obstinate persistence of a brother must be brought before the church for decision. But of what value is the decision of men who are full of suspicion, jealousy, and evil-surmising. Who can put reliance upon the decisions arrived at in board meetings where such a spirit controls the members? . . . [Cf: 15MR165.03] p. 131, Para. 4, [1898MS].

God calls upon his people to be converted, to become humble as a little child, that they may have childlike faith. Those who have grown hard and cold and unimpressionable, may have the form of godliness but they have lost the virtue that keeps the mind humble. "Blessed are the poor in the spirit; for theirs is the kingdom of heaven." Remove from

the heart that criticizing spirit. God hates it. Those who yield to this spirit have given themselves up to do Satan's work, and he stands by exulting.--Manuscript 165, 1898, pp. 6-9. (Written December 13, 1898, "Unity a Test of Discipleship.") [Cf: 15MR166.01] p. 131, Para. 5, [1898MS].

(Written December 18, 1898, from Sunnyside, Cooranbong, N.S.W., to Dr. John Harvey Kellogg.) [Cf: 15MR250.01] p. 132, Para. 1, [1898MS].

Some good will result from equipping Gospel Wagons in America, and thousands of dollars will be consumed in this way. When the season is ended, some sheaves may be gathered, but not many. The money could be used in lines that would have a more lasting influence. Camp meetings should be more abundant, but not large. Gospel Wagons will not accomplish the work of these meetings. They will not have the very best influence over those who work in connection with them. They will have a sort of infatuation for many who will think, "That is just the kind of work I would like to do--to ride through the country, and sing, and listen to instrumental music." But this kind of labor does not make the best impression on minds. [Cf: 15MR250.02] p. 132, Para. 2, [1898MS].

In the place of having one mammoth camp meeting, have several small camp meetings. And when companies are raised up in the places where these meetings are held, let a place of worship be built for them. We cannot do otherwise here, so that labor shall not be lost. To do otherwise is too much like carrying a torch through a district in the night. The places where the torchbearer goes are light, but there are not many tapers kindled from his torch, to become true workers in giving light to others. [Cf: 15MR250.03] p. 132, Para. 3, [1898MS].

People have been called to the Gospel Wagon to listen to the music and the speeches that are made. But after they are gone little is left on the mind that will ripen into fruit. Many are enchanted with these outward performances; but the life and work of Christ was not after this order. God has not appointed us to proclaim the truth in this way, when there are better methods. Outward display is not to characterize our work. [Cf: 15MR250.04] p. 132, Para. 4, [1898MS].

Please consider this before you spend on Gospel Wagon thousands of dollars. This money would erect humble houses of worship, something that the people really need, where they can meet to worship God. After an effort has been made in a certain place, do not leave that place without building a church. Then you must go farther. A school building should be erected, and a school teacher employed to educate the children. Thus the whole community may hear the last message of warning. [Cf: 15MR251.01] p. 132, Para. 5, [1898MS].

We should employ methods of work that are not transient. Every action should be done solidly, for time and for eternity. We must not give the impression that we link amusement with the solemn work for this time. [Cf: 15MR251.02] p. 132, Para. 6, [1898MS].

We have just visited Queensland. Both in Brisbane and Rockhampton there are companies of our people, but they need places of worship. The basement of a church can be used as a schoolroom. [Cf: 15MR251.03] p. 132, Para. 7, [1898MS].

We have a most serious work to do. We are not merely to exalt the medical missionary work. The reasons of our faith are to be given in clear, distinct lines. Meet the people where they are. Outward attractions and display may encourage sensational ideas that will spoil some of the workers and the influence they leave behind. The Lord Jesus Christ was the Majesty of heaven, the King of glory, but He laid aside His royal robe and kingly crown and humbled Himself to meet the people where they are. The last days are upon us, and you, my brother, are devising ways to consume means which could be better invested by building churches for the people, in which they can meet to worship God. [Cf: 15MR251.04] p. 132, Para. 8, [1898MS].

I send you a letter from Brother Haskell. This will show you the situation of things in Brisbane. There is not a place in which they can meet to worship God, and the rains have been breaking up their meetings in the tent. Souls are deeply convicted, and several have taken their stand. But the rain has come, and the tent is very much like a sieve. But the interest still continues good, and if at this time a house of worship could be built in that large city, the souls who are seeking for truth would take courage. [Cf: 15MR252.01] p. 133, Para. 1, [1898MS].

We are very sorry to say that our dear Brother Wilson has had a severe hemorrhage of the lungs. On Friday last a telegram came from Sister Wilson soliciting us to pray for her husband at six o'clock Sabbath evening. We did so, and had a very solemn season of prayer. We presented to the Lord the promise, "Ask, and ye shall receive." [Cf: 15MR252.02] p. 133, Para. 2, [1898MS].

This cuts off the only helper that Brother Haskell has. There are a large number of inquirers for truth in Brisbane, and a church should be built there. But funds are lacking. We have drawn and drawn upon our people here to help sustain the school and the health food enterprise, and we cannot ask them to do much toward this church. If outside parties in Brisbane will help by furnishing the land, that will be something. But as far as money is concerned, we have been using up and borrowing money until now I have nothing with which to pay my workers. They have waited six months.--Letter 124, 1898. [Cf: 15MR252.03] p. 133, Para. 3, [1898MS].

(Written at "Sunnyside," Cooranbong, NSW, June 17, 1898.) We find that we have much to be thankful for. During the Week of Prayer we had very pleasant weather--cool mornings and nights, and beautiful, sunshiny days. We are very thankful to our heavenly Father that He has been with us of a truth. [Cf: 16MR39.01] p. 133, Para. 4, [1898MS].

Throughout the week we had all that we could do. The first Sabbath we had a full house. In the morning at 9:45 Sabbath school was held. One of the articles for the Week of Prayer was read. We thought it best to send horses and carriages to Dora Creek and Martinsville to bring up the women and children who could not come on foot. We also provided lunch for them, and while they waited between the services one read to them the articles prepared for the Week of Prayer. [Cf: 16MR39.02] p. 133, Para. 5, [1898MS].

At 3 p.m. the Lord gave me freedom to speak. I felt drawn out to speak particularly upon the necessity of doing missionary work in all the

region round about. If we really believe the truth, the outward life will testify of it. We are anxious that our teachers and students shall have much of the Holy Spirit of God. Through the grace of God we may be just and pure and diligent in all our works in connection with our fellow men. [Cf: 16MR39.03] p. 133, Para. 6, [1898MS].

Notwithstanding there will be much to dishearten and sadden the soul because of bigotry and formalism and unbelief among those who should have faith, we can exclaim, "'Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His'" [2 Tim. 2:19]. The worse the situation appears, the more light and life we must have. We must cherish cheerfulness, and let the world know that we are reflecting the light of the Sun of Righteousness. [Cf: 16MR39.04] p. 133, Para. 7, [1898MS].

The carelessness of many, the example and influences of the world, the tendencies of the time to regard neither God nor man, is no excuse why those who believe the Word should grow lax, weak in faith, or indifferent in the discharge of the work to which they have been appointed. We have had the light, while many have not had the light regarding the binding claims of the fourth commandment. Our work must correspond with our faith. Circumstances must be mastered by our moral courage and faith in Christ Jesus. We are to pray in faith, looking heavenward, and saying, "I will not fail nor be discouraged." [Cf: 16MR40.01] p. 134, Para. 1, [1898MS].

The whole earth is to be lightened with the glory of the Lord. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven "having great power." The first message is to be repeated proclaiming the second advent of Christ to our world. The second angels' message is to be repeated, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" [Rev. 18:2, 3]. [Cf: 16MR40.02] p. 134, Para. 2, [1898MS].

This prophecy will be fulfilled, and the earth will know that the Heavens do rule. Christ is coming with power and great glory. He will come with all the holy angels with Him. He will come with His own glory and with the glory of the Father. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. [Cf: 16MR41.01] p. 134, Para. 3, [1898MS].

What a day that will be when the unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have received Him. All who have served Him will catch the undimmed rays of the glory and brightness of the King in His majesty. In that day those who have been counted as the lowly ones will be the truly lofty. [Cf: 16MR41.02] p. 134, Para. 4, [1898MS].

All the means to sustain the work is unequal to the demand, yet a beginning has been made. Even in Cooranbong, since we have located

here, we have felt the necessity of a hospital where the sick could be treated. Miss Mcenterfer has been called on from far and near to do the work of nurse and physician. She has gone on horseback to places where a carriage could not go. At one place a little lad was badly scalded. His sufferings were great. His family knew not what to do for him. They could not sleep because of his agonizing cries. [Cf: 16MR41.03] p. 134, Para. 5, [1898MS].

Miss Mcenterfer could not tell how the case would turn, but she worked tenderly and carefully, dressing the wounds. She made her applications of hot water compresses. What a wonderful restorer this is. After the first work that was essential to be done was finished, the little fellow slept, and the family slept. Day after day she treated this case. She prayed as well as worked, and through the blessing of the Lord the lad was perfectly restored. That was indeed a very grateful family. [Cf: 16MR41.04] p. 134, Para. 6, [1898MS].

In many such cases Miss Mcenterfer has been called to relieve suffering. One lad, about ten years old, was running to chase a calf out of the yard, when he was thrown down, his foot slipping into a hole where there was a broken glass bottle. The glass cut a deep gash in his ankle. After ten days Miss Mcenterfer was sent for. She did not at first think she could save the foot, but she prayed and worked. The greatest care was required in touching the foot. It was a terrible-looking wound. One, as soon as she looked at it, fainted away. She had come to assist Miss Mcenterfer, but could not do anything. [Cf: 16MR42.01] p. 135, Para. 1, [1898MS].

After two days' treatment, Miss Mcenterfer saw that the case needed more constant care, that special efforts must be put forth, and, after talking the matter over, we decided to take him to our home, having his aunt go with him to remain with him. We boarded the two; Sara treated the foot for ten days, and it was saved. The lad is now walking about perfectly well. We thank God that he was restored to soundness. When they asked what they should pay for this care, Sara told them that she did not do this work for money, but out of pity and compassion for suffering humanity. The relatives of this boy were touched by these things. [Cf: 16MR42.02] p. 135, Para. 2, [1898MS].

There have been other cases which I do not care to relate. In one case, through proper treatment, the efforts made brought a young man back from [almost certain] death. Great hopes were entertained of his recovery. Some who were with Miss Mcenterfer, who lived near, were watching the case. The family consisted of the mother and the father and several brothers who were hard-drinking men. They were strictly charged to give him no brandy or rum. The young man was doing well, and the neighbors returned home. [Cf: 16MR42.03] p. 135, Para. 3, [1898MS].

When the doctor, whom they had sent for to Newcastle came, he said he was much better. The family asked if they should give him any liquor, and he said, "A very little." They gave him the drink, and it snapped the thread of life. Those drunken men knew not what they were about. The mother said that they poured the liquor down his throat, and he could not help himself; and she could do nothing to prevent them. He was the only member of the family of boys who would not use liquor. When the neighbors came in the morning, the mother said, "They have

killed my son! They have killed my son!" Oh, how my heart ached as I thought of that murder in that house. The father and brothers had imbibed liquor until they knew not what they were about. This was considered a very affectionate family, but the rum demon took away their senses. They became as all men become when they sell their reason for strong drink. [Cf: 16MR43.01] p. 135, Para. 4, [1898MS].

Many such calls have been made, and all have been successfully treated with the exception of one woman who was in the agonies of death when help reached her. [Cf: 16MR43.02] p. 135, Para. 5, [1898MS].

Another case was that of Brother Thompson's little son, about nine years of age, who fell with his knee upon a stone. The knee became very large, and the lad was obliged to use a crutch. The doctors could do nothing to relieve the child. It had been in this condition for six months when the father brought the boy to Cooranbong. He came to work on the chapel in this place. [Cf: 16MR43.03] p. 135, Para. 6, [1898MS].

Sister Mccenterfer looked at the knee, and she had compassion on the bright, promising lad. She took him in charge and gave him thorough treatment twice each day with bandages of flannel as hot as he could bear it. This treatment helped him, and the swelling went down. Now the boy is as active as if he had never been injured. The mother and father and family of ten children were glad to know that their son and brother was not to remain a helpless cripple for life. We assure you that there is abundance to be done in medical missionary lines in this place. [Cf: 16MR43.04] p. 136, Para. 1, [1898MS].

We have no time to lose in the work of temperance, in the restoration of the poor outcasts, the unhappy, homeless ones. The Lord has a work for men and women to do. If Christ is abiding in the heart, He will sanctify the soul temple. Our hearts will be earnest, and full of divine sympathy. Whatever we do we will do as if in the full view of the whole universe of heaven. Men and women, you may with perfect consistency wear the badge that declares you medical missionaries. This means temperance in all things, and by it you make a silent, personal appeal.--Ms 91, 1898. [Cf: 16MR44.01] p. 136, Para. 2, [1898MS].

We are very grateful to our God that the land that has been cleared and cultivated in the school ground has produced such excellent fruit and vegetables. Our hearts have been made sad by the false witness which has been borne. This has not helped us to battle with the discouragements which we were compelled to wrestle with. When every voice and pen should have been engaged in encouraging us and lifting up our hands, reports that were false were sent to our friends in Africa, placing in a wrong light the efforts made by those who were struggling to clear and break the land preparatory to setting in the trees. [Cf: 16MR152.01] p. 136, Para. 3, [1898MS].

This work has cost money, and the lack of means to advance the cause of God has been sorely felt; but it was those who invested nothing in the trial, but who were paid for all the labor which they did, who carried unfavorable reports wherever they went, of mismanagement, miscalculation, and unwise investment of means. This is a great enterprise. Before we came upon the land a man from America was requested to come and act as manager of the financial part of the work;

but for some reason he did not come, and we had to do the best we could. [Cf: 16MR152.02] p. 136, Para. 4, [1898MS].

How much easier it is to criticize and pick flaws and tell what should be done, than to unselfishly lay hold of the work and devote to it our capabilities and talents. One who had means, and who could have helped us when everything went hard, refused to work because we could not afford to pay him the wages he asked. Men who were coach-builders by trade, and who had large families to support, worked for less than one dollar per day. while the brother who had come, as we supposed, as a missionary, did nothing. For three months he sat on the enemy's stool of indolence because he could not have the wages he desired, and the enemy kept him busy watching and criticizing, talking of his great knowledge and of the value of his work, while others did everything in their power to follow the light God had given, giving of their time and means to push the work and make it a success. [Cf: 16MR152.03] p. 136, Para. 5, [1898MS].

Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land, and I dreamed that I was walking upon the ground. I came to a neat-cut furrow that had been plowed one quarter of a yard deep and two yards in length. Two of the brethren who had been acquainted with the rich soil of Iowa were standing before this furrow and saying, "This is not good land; the soil is not favorable." But One who has often spoken in counsel was present also, and He said, "False witness has been borne of this land." Then He described the properties of the different layers of earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that if well worked it would produce its treasures for the benefit of man. This dream I related to Brother and Sister Starr and my family. [Cf: 16MR153.01] p. 137, Para. 1, [1898MS].

The next day we were on the cars, on our way to meet others who were investigating the land; and as I was afterward walking on the ground where the trees had been removed, lo, there was a furrow just as I had described it, and the men also who had criticized the appearance of the land. The words were spoken just as I had dreamed. [Cf: 16MR153.02] p. 137, Para. 2, [1898MS].

After we had returned to the cottage rented by one of the brethren for the time we should spend in investigating the land, a council was held, and the decision made to take the land. Elder Mccullagh was among the number. He had brought his spring cot with him, purposing to remain for a time and see what the climate would do for him. He was suffering from severe inflammation of the throat and stomach, and did not dare to use the vocal organs. [Cf: 16MR154.01] p. 137, Para. 3, [1898MS].

In the morning we had a season of prayer. The Lord gave me the burden of prayer for Brother Mccullagh, and the blessing of the Lord came into our midst. The room seemed to be flooded with the glory of God, and our brother was healed. He said that the soreness was all gone, and he repaired at once to his home in Parramatta, and continued his labor for months without any difficulty. It seemed as if this was the seal of God upon the decision made. [Cf: 16MR154.02] p. 137, Para. 4, [1898MS].



But after this there was a change in the minds of the brethren. They objected to the land, and kept searching for a better location; but in every place there was something objectionable, and they could not come to a decision. I was so sure that the Lord was leading us to locate on these grounds that I told my son Willie and my brethren that I would pay the price for the land myself; then, if they did not want it, I would settle upon it some of our poor brethren who were crowded into the cities. I would make homes here for those who could not make homes for themselves. But this proposition was not acceptable, and for a year the work was greatly hindered by the unbelief of those who should have had faith. [Cf: 16MR154.03] p. 137, Para. 5, [1898MS].

The land was accepted. We now have a home upon the land, and what has been done speaks for itself. The land speaks for itself. The trees that were planted the last of September bore fruit in less than two years. The most beautiful peaches I have ever looked upon and most delicious to the taste, many of them weighing one half-pound each, have been produced on the land. From the first crop many of the peaches were picked off, for we feared that it would hurt the trees to let them bear so early. This last season our peach trees were so loaded with fruit that we had to prop up the branches. We have had all the vegetables we wanted for our own use, and have supplied the family of W.C.W. and Brother James, our farm manager. The orchard at the school bore well, and the fruit was of a good flavor. [Cf: 16MR154.04] p. 137, Para. 6, [1898MS].

When our trees were first planted, we had no rain for many months, but with careful attention they nearly all lived. During the past season, while the countries [country areas] around us have been without rain, we have had all we needed. We visited Melbourne the last of February, and after we had passed a few stations near Sydney, the whole country presented a charred and burned appearance. They had had no rain, and everywhere the cattle were suffering for water and food. In Melbourne the cattle were poor and the paddocks almost without a green thing in them. All through Victoria was this drought felt; but this country has had showers when needed; the grass is green, and everything is pleasant to the eye. We thank the Lord that we are located just where we are, and that we have been blessed by Him. [Cf: 16MR155.01] p. 138, Para. 1, [1898MS].

Three school buildings are already completed, and the meetinghouse is erected. We went forward in faith, and the Lord honored our faith. The word came to me from the Lord, "Arise, and build a house for the Lord, and build without delay." In His providence there was just at that time carpenters who were not engaged at their business, and these were employed. All donated liberally of their time, and worked at reduced wages. In eight weeks the meetinghouse was built. We know that the angels of the Lord were with the workers. When hindrances seemed to arise, Elder Haskell would encourage the workers. He would propose a season of prayer, and all would leave their work. And as they called upon the name of the Lord the Holy Spirit of God softened and subdued the hearts of the workers. [Cf: 16MR155.02] p. 138, Para. 2, [1898MS].

Just before the first term of school closed, this house was dedicated to God, and there has not been as favorable a time since to erect a building. We rejoice now that we see the chapel full of students who are accommodated with a good, pleasant, convenient place of worship.

[Cf: 16MR156.01] p. 138, Para. 3, [1898MS].

We are sorry, very sorry, because of the reports that have gone out to distant countries who cannot see for themselves the truth of this matter. Especially were we sorry for the reports that were carried to Africa, and the unfavorable reports that were made upon the minds of those who had the greatest interest in this place. We wish them to understand that the means invested is not lost nor used unadvisedly. As far as location is concerned, we are in the best place we could have selected. [Cf: 16MR156.02] p. 138, Para. 4, [1898MS].

The Lord is good, merciful, and forbearing. The works of creation reveal His character. "The heavens declare the glory of God, and the firmament showeth His handywork." It is man, formed in the image of God, who does not magnify the Lord of Hosts in contemplating the love of God and the perfection of His law. We may now see that the transgression of the law of God has been bringing upon the world God's displeasure. If he will, man may read in the natural world nature's testimony to the result of man's transgression of the law of Jehovah. [Cf: 16MR156.03] p. 138, Para. 5, [1898MS].

We are located far from the city, and in this we see the providence of God. All who come to Avondale School are pleased with the location, and we hope that all the letters sent by the students to their parents will be of a character to encourage the hearts of the parents. We all want to work unitedly for the glory of God.--Ms 62, 1898. [Cf: 16MR156.04] p. 138, Para. 6, [1898MS].

[ Matt. 25:1-13, quoted.] A special message has come to our world in the messages of the first and second angels. [ Rev. 14:6-8, quoted.] [Cf: 16MR267.01] p. 139, Para. 1, [1898MS].

Under the proclamation of these messages, the midnight cry was made, and the believers in the messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear that message, "Behold, the Bridegroom cometh; go ye out to meet Him." Here is the parable of the ten virgins. [Cf: 16MR267.02] p. 139, Para. 2, [1898MS].

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Five of these virgins were wise. They anticipated delay, and filled their flagons with oil, prepared for any emergency. From those flagons their lamps were supplied, and not left to go out. But five of their number had not this foresight. They made no provision for disappointment or delay. [Cf: 16MR267.03] p. 139, Para. 3, [1898MS].

The second call is made, and the ten virgins are still watching for the bridegroom. Hour after hour passes. Their eyes are anxiously looking for the appearance of the bridegroom. But there is a delay, and the weary, watching ones fall asleep. But at midnight, at the very darkest hour, when their lamps are most needed, the cry is heard, "Behold the bridegroom cometh." The sleeping eyes are opened. Everyone is astir. They see the procession they are to join moving on, bright with torches and with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps from the oil in their flagons, and their lamps burn brightly. [Cf: 16MR267.04]

p. 139, Para. 4, [1898MS].

"But five of them were foolish." These had made no provision wherewith to replenish their lamps, and when aroused from their slumbers they found their lights going out. Their flagons were empty. [Cf: 16MR268.01] p. 139, Para. 5, [1898MS].

Their first thought was to borrow of their neighbors, and they said to the wise virgins, "Give us of your oil, for our lamps are going out." But the answer comes back, "Not so; lest there be not enough for yourselves and for us. Go ye rather to them that sell, and buy for yourselves." And while they went to buy, the procession moved on and left them behind. The bridal train entered within the house, and the door was shut. When the foolish virgins reached the banqueting hall, an unexpected denial was given them. They were left outside in the blackness of the night. The door was shut. [Cf: 16MR268.02] p. 139, Para. 6, [1898MS].

All the Christian world is represented in this parable. The bride constitutes the church that is waiting for the second appearing of our Lord and Saviour Jesus Christ. Some who have a nominal faith are not prepared for His coming. The oil of grace is not feeding their lamps, and they are not prepared to enter in to the marriage supper of the Lamb. The representation is such as to call forth our earnest study, that we may know what preparation we who are living in the last days are to make, that we may enter in and partake of the marriage supper of the Lamb. We are to accept the last message of mercy given to a fallen world: "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: 16MR268.03] p. 139, Para. 7, [1898MS].

There is a delay in the coming of the Bridegroom in order that all may have an opportunity to hear the last message of mercy to a fallen world. The first and second angels' messages are all united and complete in the third: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." [Cf: 16MR269.01] p. 140, Para. 1, [1898MS].

John was shown these things in holy vision. He saw the company represented by the five wise virgins, with their lamps trimmed and burning, and he exclaimed in rapture, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Cf: 16MR269.02] p. 140, Para. 2, [1898MS].

Many who heard the first and second angels' messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made

the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world. [Cf: 16MR269.03] p. 140, Para. 3, [1898MS].

A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels' messages will need to be repeated. The call will be given to the church, "Come out of her, My people, that ye be not partakers of her sins." "Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities" [ Rev. 18:2-5]. [Cf: 16MR270.01] p. 140, Para. 4, [1898MS].

Take each verse of this chapter, and read it carefully, especially the last two: "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." [Cf: 16MR270.02] p. 140, Para. 5, [1898MS].

The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise. [Cf: 16MR270.03] p. 141, Para. 1, [1898MS].

Said Christ, "Every plant, which My heavenly Father hath not planted, shall be rooted up. . . . Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" [ Matt. 15:13, 18-20]. [Cf: 16MR271.01] p. 141, Para. 2, [1898MS].

It is impossible for men to read the human heart, for the tares so closely resemble the wheat. It is not given to human beings to try to separate them. But the angels of God know them, for their fruits declare their character. Have they not been commissioned to counterwork the work of those who fight against the truth of God's word? These angels will never make a mistake in gathering the wheat from among the tares. [Cf: 16MR271.02] p. 141, Para. 3, [1898MS].

[ Matt. 7:15-23, quoted.] This is the test. Those who are counted among the wise virgins will let their light burn in good works. There are many who will not remain at the feet of Jesus, and learn of Him. They have not a knowledge of His ways. Let none rest in the idea that

baptism has saved them, while they give no evidence that they are conformed to the image of Christ, while they cling to their old habits, while they exert their influence on the side of the world, and weave their fabric with the threads of worldly ideas and customs. These have not kept the oil in the vessels with their lamps. They are not ready for the Bridegroom. The oil is the holy grace that is sent from heaven, and there must be an inward adorning with that grace, that they may be enabled to stand when He appeareth. [Cf: 16MR271.03] p. 141, Para. 4, [1898MS].

The parable of the talents is given to represent the kingdom of heaven, and to show the necessity of an accurate use of the endowments that God has entrusted to us. It is of the highest importance that we understand these parables and know wherein they have any bearing upon us individually. The ten virgins are represented as watching in the evening of this earth's history. They represent the church of professed Christians. This lesson should fill our minds with serious thought, and drive us to our Bibles, the Word of the living God. It should lead us to most earnest supplication that God will lead us into all truth. [Cf: 16MR271.04] p. 141, Para. 5, [1898MS].

Said Christ: [ Matt. 7:24-27, quoted]. The apostle says: [ Jude 20-25, quoted]. We must not stand in a neutral position. Our position must be one of strong and living faith. We are to rear our houses for eternity, as is represented in the parable of the hearers and the doers of the Word. Those who are superficial in their piety may be willing to take the name of Christians, but they will not comply with the conditions laid down in the Word of God. They do not conform their characters to the Word of God and to the pattern He has given. All are hearers of the word. They comment upon that which they hear, but some, while they assent to the message sent by God to them, do not have the faith that will enable them to place the word of God in their hearts. God knows full well that if self does not die, it will become a controlling power in the soul. When the transforming power of God works upon the hearts of men, then they are represented by the wise virgins. [Cf: 16MR272.01] p. 141, Para. 6, [1898MS].

There are many who profess to be the sons and daughters of God who have no connection with Him. But God sees every spot and stain that is upon the characters of those who profess to follow Him, and He will prove every soul. He says: [ Mal. 3:1-3, quoted]. [Cf: 16MR272.02] p. 142, Para. 1, [1898MS].

God has commanded His people: "Thou shalt love the Lord thy God, and keep His charge, and His statutes, and His judgments, and His commandments, alway" [ Deut. 11:1]. [ Verses 13-15, 19-23; Deut. 27:1-10, quoted.] [Cf: 16MR273.01] p. 142, Para. 2, [1898MS].

The five wise virgins represent those who have perfected a Christian character, who have washed their robes and made them white in the blood of the Lamb. God's message to His people is: [ Rev. 3:3-5, quoted]. [Cf: 16MR273.02] p. 142, Para. 3, [1898MS].

A great price has been paid for the redemption of man, and none who are untruthful, impure, or unrighteous can enter the kingdom of heaven. If men do not make Christ their personal Saviour, and become true and pure and holy, there is only one course for the Lord to pursue. He must

destroy the sinner, for evil natures cannot inherit the kingdom of God. Thus it is that sin, if not destroyed, will destroy the sinner, just as Satan designed it should. [Cf: 16MR273.03] p. 142, Para. 4, [1898MS].

As God made man, he was perfect, reflecting the moral image of God. He was left free to choose good or evil. If he should decide to choose the evil, he must have the evil. And man abused the high prerogative of his nature. Christ gave His life to make it possible for all to be wise virgins, partakers of the divine nature, that they might become complete in Jesus Christ, perfect, without spot, and blameless. Thus through Jesus Christ human nature was placed on vantage ground with God, before the heavenly universe and the fallen world. [Cf: 16MR273.04] p. 142, Para. 5, [1898MS].

But the Lord does not release men from responsibility. "Work out your own salvation," He says, "with fear and trembling. For it is God that worketh in you both to will and to do of His good pleasure." Here is a cooperation of God with man and man with God. Here is encouragement for the most earnest, noble strivings. Christ declares that the life is more than meat, and the body than raiment. "What shall it profit a man," He says, "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]. [Cf: 16MR273.05] p. 142, Para. 6, [1898MS].

Christ has made it possible for man to rise in moral value with God. By resisting all wrong, by subduing the evil temper, selfishness, and pride, he may attain to the righteousness of Christ. Man is to become one with Christ in God. Sin is degrading, and there is no place for it in heaven. It is our privilege to have the power of self-control, and if we do not have it we reveal that sin still reigns in our mortal bodies. In Christ is all sufficiency for a self-directed life. "Let him take hold of My strength, that he may make peace with Me," He says, "and he shall make peace with Me" [ Isa. 27:5]. [Cf: 16MR274.01] p. 142, Para. 7, [1898MS].

The ten virgins all claim to be Christians, but five are true and five are false. All have a name, a call, a lamp, and all claim to be doing God service. All apparently watch for His appearing. All started apparently prepared, but five were wanting. Five were found surprised, dismayed, without oil, outside the wedding banquet, and the door was shut. There are many who cry peace, peace, when there is no peace. This is the most perilous belief for the human soul to entertain. Christ speaks to all who bear His name, who claim to be His followers, to eat His flesh and drink His blood, else they can have no part with Him. Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not live as Christ has enjoined upon them. Christ teaches us that profession is nothing. "He that will come after Me," He says, "let him deny himself, and take up his cross daily, and follow Me" [ Luke 9:23]. [Cf: 16MR274.02] p. 143, Para. 1, [1898MS].

Let no one take for granted that he is saved. Sanctification is the work of a lifetime. Said Christ, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the

righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" [ Matt. 5:19, 20]. [Cf: 16MR275.01] p. 143, Para. 2, [1898MS].

When we stand the test of God, in the refining, purifying process, when the furnace fires consume the dross, and the true gold of a purified character appears, then we may say as did Paul, "Not as though I had already attained, either were already perfect; but I follow after. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" [ Phil. 3:12-14]. [Cf: 16MR275.02] p. 143, Para. 3, [1898MS].

These parables were spoken after the solemn lessons given in the twenty-third and twenty-fourth chapters of Matthew, when Christ dwelt particularly upon His second coming, and revealed things which would transpire before His second appearing in the clouds of heaven. "O Jerusalem, Jerusalem," Christ said, "thou that killest the prophets, and stonest them that 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: 16MR275.03] p. 143, Para. 4, [1898MS].

In this lamentation over Jerusalem is given the assurance of protection to all who will come unto Christ. He will accept and protect them, poor, defenseless, dependent, even as the hen spreads her protecting wings over her brood. If her chickens wander from her, the hen has a peculiar call by which she warns them of peril or storm. If they will heed the danger signal, and can reach their mother's protecting wings, they find warmth and safety, for she will defend them while she has any life. She forgets herself, and will give her life in defending her helpless little flock. [Cf: 16MR275.04] p. 143, Para. 5, [1898MS].

What a touching figure is this! What an idea it gives us of the watchful care of Christ for all who trust in Him. Christ longed to gather Israel under His mediatorial wings. He longed to hear their voice calling upon, Him, and saying: "Hold up my going in thy paths, that my footsteps slip not. I have called upon Thee, for Thou wilt hear me, O God: incline Thine ear unto me, and hear my speech. Show Thy marvelous loving kindness, O Thou that savest by Thy right hand them which put their trust in Thee from those that rise up against them. Keep me as the apple of the eye, hide me under the shadow of Thy wings" [ Ps. 17:5-8]. [Cf: 16MR276.01] p. 143, Para. 6, [1898MS].

[ Ps. 36:5-11, quoted.] "I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings" [ Ps. 61:4]. [Cf: 16MR276.02] p. 144, Para. 1, [1898MS].

But Christ could not do for Israel all that He desired to do, because they would not respond to His invitations. "Ye would not," He said. Their will was stubborn and unyielding. His last words to the impenitent nation were, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" [ Matt. 23:38, 39].--Ms 92a, 1898. [Cf: 16MR276.03] p. 144, Para. 2, [1898MS].

(Written in 1898, probably at Cooranbong, N.S.W., to "Those on the Avondale School Ground.") [Cf: 16MR278.01] p. 144, Para. 3, [1898MS].

Paul wrote to Timothy, his son in the gospel, "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" [ 2 Tim. 2:1-3]. [Cf: 16MR278.02] p. 144, Para. 4, [1898MS].

These words were written to a youth. Paul tells Timothy that he is not to be a weakling, but strong in the grace of God; that it is his privilege to have power and grace. Timothy is to show that he has given attention to the things which have been communicated to him by his father in the gospel. He is to treasure up those truths and commit them to faithful men, who shall be able to teach others also. This was his charge. His special work was to gather up the fragments of all he had heard, and commit them to others. [Cf: 16MR278.03] p. 144, Para. 5, [1898MS].

This scripture is fraught with important meaning. It plainly shows us that our love will be tested and proved. In the providence of God we shall be associated with those who are inexperienced. The humblest child of God, who needs the most help, may at times try the patience of those who are connected with him. Be careful, my brother, be careful, my sister. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven" [ Matt. 18:10]. [Cf: 16MR278.04] p. 144, Para. 6, [1898MS].

What nearness, then, to God there is in doing our appointed work. It is for the glory of God that souls are saved and not left to perish. They are ransomed by the life, sufferings, and death of the Son of God. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [ John 3:16]. [Cf: 16MR278.05] p. 144, Para. 7, [1898MS].

God calls upon us to cooperate with Him in saving perishing souls. He would have every soul saved. But the churches are asleep. We who are situated on the Avondale school ground, that will call into the school and into the manufacturing work a large class of men and women, shall we seek to help each other? There must be a great deal of patience, a great deal of prayer. Christ met and worked with all classes of human beings, seeking to save that which was lost. Will you who shall connect with men of different organisms and different temperaments, put on Christ, and respect each other as you desire to be respected? [Cf: 16MR279.01] p. 144, Para. 8, [1898MS].

The ministering angels are watching every line of the work. They are beholding either your unity and order, or your disunion and disorder. They feel very sad when they have to carry to heaven, as they have had to do in the past, a report that there is dissension, that criticism is studied as a fine art, that you weigh your brethren and neighbors in your finite scales, and pass your opinion upon them, treating them as though they were not God's purchased possession. [Cf: 16MR279.02] p. 145, Para. 1, [1898MS].



God is not pleased with the men who have composed the school board. They should have worked in a way altogether different from what they have done. The God of heaven is weighing these men in scales that are accurate. He has signified that His name is dishonored, that different men must compose the board. Two or three or four men are not enough. The Lord calls for men who will work in an altogether different way, with an altogether different spirit, who will respect one another, who will not condemn, who will respect position and intelligence, and will give place and room for others. [Cf: 16MR279.03] p. 145, Para. 2, [1898MS].

God has put into operation every conceivable plan that the value of the human soul should be appreciated. He would lead all to see what souls are worth. Christ died to save every man. He desires that every effort shall be made to save perishing souls. He sends out evangelists and missionaries, and causes religious periodicals to be circulated. The press is brought in to help to reach souls in darkness. Those who are on this ground must not put on their citizen's dress, but the wedding garment. They have been married to Christ, and the robe of His righteousness is to clothe them. The church is the bride of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments.--Letter 123a, 1898. [Cf: 16MR280.01] p. 145, Para. 3, [1898MS].

In itself the act of consenting to be a man would be no act of humiliation were it not for the fact of Christ's exalted preexistence, and the fallen condition of man. But when we open our understanding to realize that in taking humanity upon Him, Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God, [we begin to understand the magnitude of the Incarnation].--Ms 67, 1898, pp. 4, 5. [Cf: 17MR25.01] p. 145, Para. 4, [1898MS].

The heavenly universe were amazed at such patience, such inexpressible love. To save fallen humanity, the Son of God took humanity upon Him, laying aside His kingly crown and royal robe. He became poor, that we through His poverty might be made rich. One with God, He alone was capable of accomplishing this work, and He consented to an actual union with man. In His sinlessness, He could bear every transgression. [Cf: 17MR26.02] p. 145, Para. 5, [1898MS].

This love was manifested, but it cannot be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension, He would be enabled to pour out His blood in behalf of the fallen race.--Ms 166, 1898, pp. 9, 10. [Cf: 17MR26.03] p. 145, Para. 6, [1898MS].

The Lord Jesus Christ left His riches and His splendor in the heavenly courts and took humanity upon Himself that He might cooperate with humanity in the work of uplifting them.--Ms 177, 1898, p. 4. [Cf: 17MR26.04] p. 146, Para. 1, [1898MS].

Christ clothed His divinity with humanity that He might associate with the fallen race, and through His own merits might elevate man to be a partaker of the divine nature. . . . Man can accomplish nothing without

God, but God has chosen that His only begotten Son should come in the form of humanity to stand at the head of the fallen race.--Ms 193, 1898, pp. 1, 2. [Cf: 17MR26.05] p. 146, Para. 2, [1898MS].

(Written August 27, 1898, from "Sunnyside," Cooranbong, NSW, to "Dear Brother and Sister Prescott.")--I have been very desirous that you should visit us in Australia again. It would be pleasing to us if for a time you could stand as principal of our school. I have hoped this might be. But again, I have desired that you might stand in the school at Battle Creek. Then Europe with all its necessities has come before me, and I have kept quiet, believing that you are in the place where you are most needed. England has had few enough laborers. It is a place where those who labor need to push at every step. You need to act as if you meant that something should give way and move. Aggressive warfare alone will prove successful. I am really pleased that you are there, and yet I would be so glad could you have carried our school through one term, if no more. God help you, is my most earnest prayer. [Cf: 17MR208.01] p. 146, Para. 3, [1898MS].

*Present Truth* is an important paper, and you are at home in working as best you can with that. The Lord would have advance moves made in England. He desires that a school shall be established there, and this no one can do as well as yourself. [Cf: 17MR208.02] p. 146, Para. 4, [1898MS].

Time is short, and that work which is essential must be done quickly. Satan has seen this, and he has worked with his deceptive, intriguing power to entangle everything in America so that the work that you and others could and should have done has been made impossible. And the work which should have been done in England has been blocked by the very same power that has swayed things in America. The wisdom of men disconnected and out of touch with the wisdom of God, the spirit of arbitrary authority which has manifested itself so decidedly in America, has not been confined to that country but has extended its power to leaven other countries. I am afraid of the men who have moved like blind men. The cause and work of God demands men who will attend to the work God has given them; and had this been the case, men would have listened to the counsel of God, and not to the wisdom of fools, wise only in their own conceits. [Cf: 17MR208.03] p. 146, Para. 5, [1898MS].

Morning after morning I awake at 2 a.m., and often at 12 a.m. During the night season has been presented before me the unfaithfulness of men who have occupied positions of responsibility at the great heart of the work. The councils at this great center, if kept pure and uncorrupted, would have been as the voice of God; but men have worked upon principles that are condemned by the word of God, and they have not heard nor obeyed the voice of God. Like Jehu, they have driven furiously in a course to uproot the confidence of God's people in men who are true to the Master's cause. They have sought to establish their own authority, while betraying the cause of God. While making decisions, and devising and planning, they have tried to make their oppressive human orders as the voice of God to His people. [Cf: 17MR209.01] p. 146, Para. 6, [1898MS].

My spirit burns within me as these things are revealed to me, and I cry to God in an agony of remorse, because of those who have pursued

this course and who feel no remorse, because of their heedless disregard of right principles. At this time above all others the paths of life are beset with perils that I cannot find language to describe. In a single departure from the path of sanctified principle, Satan obtains an advantage, and he leads on and on, farther and farther from right and truth. God calls every man and woman who has any connection with His cause and work at this time to walk with fear and trembling before Him, lest self become interwoven with His work, and they be led to neglect the very things that require careful, prayerful watching and consideration. [Cf: 17MR209.02] p. 147, Para. 1, [1898MS].

With many neglect of the smaller matters leads to unfaithful stewardship, until the highest claims of duty are unrecognized. They want to devise some very wonderful thing, to do something that will astonish but not reform. But if we would attain to the highest education, we must be sure that the smaller matters are not neglected in order that we may grasp and do great things. If in the fear of God we are faithful in the performance of the little things, the larger responsibilities will be light to handle. [Cf: 17MR210.01] p. 147, Para. 2, [1898MS].

When those in high places of trust do not consider it essential to be true as steel to principle, true to their fellow men, they will not be true to God, the highest sovereignty. If those who are entrusted with responsibilities in high places take as their guide human beings who have no connection with God, they will make shipwreck of the work in every line they handle. Not for any soul living, be they young or old, is there security from the temptations of Satan, and those who choose to bind up with unholy men will imbibe their spirit and bear similar fruit. The only safety for any one of us is in walking humbly with God, in going where the Master leads the way. There is always safety and protection in obeying a "Thus saith the Lord." [Cf: 17MR210.02] p. 147, Para. 3, [1898MS].

Men may err unwittingly. The most conscientious will make mistakes and take missteps, because they do not heed the counsel given; but in every case beware of the men who oppose the spirit of truth and righteousness. Keep close in confidence and friendship to those who have never betrayed the cause of God. They only are safe who wear the yoke of Christ and lift His burdens--not burdens which are have been manufactured by themselves or by someone whom they know has no connection with God and who is working contrary to His way and will, but the burdens of Christ. They only are safe who learn of Christ His meekness, His lowliness of heart. [Cf: 17MR210.03] p. 147, Para. 4, [1898MS].

We need to pray without ceasing. Let the heart long after God. Let the heart go out in daily, hourly prayer, believing, trusting, holding on to the promise, saying as did Jacob, "I will not let Thee go, except Thou bless me"; [and saying as did David], "Hold up my goings in Thy path." O God, "that my footsteps slip not" into the pitfalls which men have dug for my feet. [ Ps. 17:5.] [Cf: 17MR211.01] p. 147, Para. 5, [1898MS].

The removal of one safeguard from the conscience, the failure to do the very thing that the Lord has marked out, one step in the path of wrong principle, often leads to an entire change of the life and

action. It is a terrible thing for men standing in responsible positions not to understand when to say Yea, and when Nay. Satan has used men to deceive, to allure, to betray souls that they may obtain some selfish purpose. God says, "My people have been deceived by men who forget God, who walk contrary to His word, who have felt they have no need of light from above, and who have walked in slippery paths." It is no longer safe for human souls to follow human devisings. We are safe only in following where Christ leads the way. The path will grow clearer, brighter and brighter, unto the perfect day. [Cf: 17MR211.02] p. 148, Para. 1, [1898MS].

The apostle Paul says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" [ Phil. 2:12, 13]. Man's business is to work in cooperation with God. Alone, his feet will slip in apparently the safest path. We cannot walk one step safely in mere human wisdom. If we would walk without fear, we must know that the hand of Jesus Christ holds our own firmly. And we can know this only by searching the Word of the living God. Paul's charge to Timothy is: [ 1 Tim. 4:9-16, quoted]. [Cf: 17MR211.03] p. 148, Para. 2, [1898MS].

The heart of infinite love pities those who are in perilous places-- when He sees men exalt by word, by confidence, by action those who have faith in human law and force, who have no pity and who cannot discern the sufferings of the needy, to whom souls may cry in their agony of distress but whose hearts remain as hard as adamant. We may turn away from this picture, and look to God, and Him alone. God desires that men shall feel their dependence upon Him, and trust to that Hand that can save to the uttermost, that Heart that throbs in response to the appeals of suffering humanity. We must not trust in man, or make flesh our arm. Our trust must be placed in a Hand and a Heart that is warm with life, that throbs with love for the helpless. [Cf: 17MR212.01] p. 148, Para. 3, [1898MS].

September 1, 1898--I have just been having some conversation with Elders Daniells, Starr, and W. C. White. We were considering matters relating to our school: Who shall be preceptor the next term. My mind at once referred to you, but W. C. White said, "I wish we could, but we dare not urge him away from Europe. England is almost destitute of workers." [Cf: 17MR212.02] p. 148, Para. 4, [1898MS].

I knew the situation, and dared not express anything farther. W. C. White then presented the situation of Europe, and how very much Brother Prescott was needed in England, saying that he could advance the work and the school which is to be established there. The time for this has fully come. The want of means is the objection, but the work must advance. Men must go to England to help there in the work. "We must," said W. C. W., "hold up the hands of Brother Prescott. We must make every effort and see that means is sent to England without delay." Be of good courage in the Lord, my brother. A work is to be done in England. God will help you and Elder Waggoner to do this work, and others will be added to your number. [Cf: 17MR212.03] p. 148, Para. 5, [1898MS].

As I consider the past history of our people in Battle Creek, I suffer intense agony of soul. It seems, if I could, that I would roll back the years that have been, and blot them out from their history. Very recent

transactions tell us that those who have not yet learned their lesson, who have not had a depth of experience in the things of God, have come forward with their bold words. They are fluent in words but destitute of true understanding. True education would teach them to listen to the words of wisdom, "Be still, and know that I am God." Their words have been like a brawling brook; lacking depth, it makes the most noise. [Cf: 17MR213.01] p. 149, Para. 1, [1898MS].

But the Lord has not left His people. He will work with each heart that turns fully to Him. Many of those who are so ready of speech are not under the inspiration of the Spirit of God. Will these ever learn from the lesson book to be doers of the Word? Striplings who have but a limited experience are coming to the front; and this is well if they have learned the meekness and lowliness of Jesus Christ. [Cf: 17MR213.02] p. 149, Para. 2, [1898MS].

The Highest, who was with the Father before the world was, submitted to humiliation; He clothed His divinity with humanity that He might lift up the lowly. Prophecy lifts the veil that we may behold the throne of heaven, that we may see upon that throne, high and lifted up, One who in human form came to our world to suffer, to be lacerated with stripes and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. He proclaims Himself the Advocate of the sinful human family. Before all the universe of heaven the Lord of glory suffered in human form, that His love, as a mighty Helper, might flow in rich currents to all suffering human beings. He cried out in His agony. He poured out His life on the cross for the one lost sheep. [Cf: 17MR213.03] p. 149, Para. 3, [1898MS].

And all heaven is enlisted in beseeching Christ's laborers to recover the guilty sheep that was lost. The lost sheep must be recovered. All the resources of heaven are at the command of the interested workers, that they may bestow them upon perishing souls. The Word declares that the Father has given all heaven in the great gift of His Son to seek and save that which was lost. [ Zeph. 3:16-20, quoted.] [Cf: 17MR214.01] p. 149, Para. 4, [1898MS].

The cross! the cross! it is set up that we may understand and know the only true God, and Jesus Christ whom He has sent. It tells us of the depth and breadth of infinite love, the greatness of the Father's love. It reveals the astonishing truth that God the Father gave Himself in His Son, that He might have the joy of receiving back the sheep that was lost. [Cf: 17MR214.02] p. 149, Para. 5, [1898MS].

We will cooperate with God in leading back to His fold the lost sheep. Then, my brother, my sister, work on, I beseech you. By living faith lay hold of the power of divinity, and lead the sheep back to the Shepherd who gave His life for it. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" [ Dan. 12:3]. [Cf: 17MR214.03] p. 149, Para. 6, [1898MS].

The day is breaking, and I must stop for a little rest. But I want you to know that we sympathize with you and with Brother Waggoner. [Cf: 17MR214.04] p. 150, Para. 1, [1898MS].

We have no time to lose. While the day lasts, let us work to turn the

wandering ones to the path of life. [ Jude 21-25, quoted]--Letter 71, 1898. [Cf: 17MR214.05] p. 150, Para. 2, [1898MS].

(Written August 26, 1898, from "Sunnyside," Cooranbong, NSW, to "Dear Brother and Sister Waggoner.")--How much pleased I would be to see you and visit with you. I have so much desired that you would visit us in Australia; but it has been some years since I have considered the General Conference as the voice of God, and therefore I feel no desire to write, although again and again I have come to the point of requesting you to make a visit to Australia. Cannot you do this? Please write us whether you can. [Cf: 17MR216.01] p. 150, Para. 3, [1898MS].

When I learned that Brother Robinson and his wife had been sent to England, I said, It is a mistake. He has not the qualifications that would be of use and benefit in Europe; for unless he can rule, he would ruin. Then his wife's influence would be a very wrong one. There is no light in her. She is a body of darkness, a channel through whom the enemy works, and that continuously. Who placed him in power? Why did they place him in that position? He has left his mark where it has done harm that will not be easily effaced. The Lord help and strengthen you against all such influences. [Cf: 17MR216.02] p. 150, Para. 4, [1898MS].

What is Elder Olsen doing in Europe now? I feel very sorry for him. I cannot feel in union with him, as I formerly did. He did not use aright the testimonies given me for him. He gave wrong impressions by selecting portions of the testimonies and making strong use of them, passing over the reproofs given to him and to others. I cannot place confidence in him. He has oppressed his brethren by bringing in elements to work against those whom God was using to do His work. Will not God judge for these things? I hope that something will take place that will give me stronger faith than I now have in Battle Creek and the working of the cause of God in the institutions there. But as yet, I am in trouble of mind, sending over reproving messages for them. First one thing and then another works to hinder, and not to purify, the work. [Cf: 17MR216.03] p. 150, Para. 5, [1898MS].

I write to you now because I want you (and W. C. White is of the same mind) to visit us in Australia. We think *Present Truth* the best paper published by our people. We enjoyed Elder and Mrs. Prescott's visit here very much, and I was surprised that he did not remain in Battle Creek when he returned. It may be in the providence of God that he is where he is, but I do hope and pray that the Lord will adjust the work so that proper ones will take hold of it in Battle Creek. [Cf: 17MR217.01] p. 150, Para. 6, [1898MS].

I would be pleased to have you come here to Australia. This seems to be a new world. Great changes have been made here since we first broke the soil three years ago this coming September. We have had very close work in regard to means, and still have. We are hoping, eagerly hoping, that the Lord will hear our earnest prayers and furnish us means to build a hospital in Cooranbong. We need it so much. The poor people here know not how to take care of themselves. Sara McCenterfer is called out quite frequently to treat the sick. It is a great tax on her, and we can ill afford to have her away so much. [Cf: 17MR217.02] p. 150, Para. 7, [1898MS].

I have decided to walk out by faith and secure a site for a hospital. I shall send to America, asking the members of our churches to donate a dime each, and those whose hearts are willing, a larger sum; for this building we must have, and we shall go to work to erect it just as soon as we can possibly obtain means. We shall build as cheaply as we can, and then this building will be succeeded by a better one. We can do scarcely anything for the sick unless we have a place in which they can be given treatment. We shall wait, and watch, and pray, trusting God's living word. We feel deeply the need of men to work and money to use. [Cf: 17MR217.03] p. 151, Para. 1, [1898MS].

Sunday, August 27. Today we are to ride to Wyee, a place about six or seven miles away, to visit the railway workers and speak to those who want to hear the words of truth. I have thought how profitable it would be to have minute men, laborers together with God, who would be instant in season and out of season. The Lord's work is not to stand on ceremony, with a precise time to be observed for every line of work. When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined. [Cf: 17MR218.01] p. 151, Para. 2, [1898MS].

God has divine methods. David expresses the ways of God. "O God, Thou hast taught me from my youth," he says, "and hitherto have I declared Thy wondrous works." He declares that though [he is] old and grey headed, his zeal has not diminished. He entreats the Lord not to leave him to his own wisdom, but to remain with him, that he may bear testimony to the youth that are springing up around him. [Cf: 17MR218.02] p. 151, Para. 3, [1898MS].

The Lord has a great work to be done, and He will bequeath the most in the future to those who have done the most in the present. The Lord chooses His own agents, and each day under different circumstances gives them a trial in His plan of operations. In each wholehearted, true endeavor to work out His plans, He chooses His agents, not because they are perfect, but that, they may gain perfection of character through connection with His work. [Cf: 17MR218.03] p. 151, Para. 4, [1898MS].

Those in responsible positions who have the least conscientious scruples in reference to their own course of action are the ones who watch most jealously for the mistakes of others. Position does not make the man. Only by a living connection with God is the Holy Spirit implanted in the heart. Those who have this connection are faithful and true and will not betray holy trust. [Cf: 17MR219.01] p. 151, Para. 5, [1898MS].

The men whom God has called and chosen may, if they will, learn of Christ to be true. They may work out their own salvation with fear and trembling, for it is God that worketh in them to will and to do of His good pleasure. But when young men and young women begin to put on airs of importance, they are not looking to the Lord Jesus. They are not learning from Him to be meek and lowly. They form habits of arbitrary authority, and are full of conceit, full of boasting about what they are going to do, and what wonderful improvements they will make in advancement and growth. [Cf: 17MR219.02] p. 151, Para. 6, [1898MS].

They have not learned lessons from Christ, and they become so wise in

their own conceit that they think they are on the topmost round of the ladder, but they have not placed their feet on the first round. They show that they cannot guide, with enlightened, sanctified intelligence, their own little bark of self. If they had learned this lesson, they would have learned how to deal with human minds.--Letter 77, 1898. [Cf: 17MR219.03] p. 152, Para. 1, [1898MS].

(Written "To the General Conference and Our Publishing Institutions.") In the General Conference the counsels of God have been set aside, and the counsels and wisdom of men have been relied upon. God has seen this, and He is displeased. The General Conference--what is it? what does it comprehend? Is it a General Conference, or is it something wrapped up and called by that name? With the exception of a limited number, the people who ought to know are not intelligent in regard to its workings. A few have managed matters according to their own judgment, and the people at large know scarcely anything of what is being done at the heart of the work, only as it is represented by the men who have not set the Lord ever before them. [Cf: 17MR221.01] p. 152, Para. 2, [1898MS].

As I was made to understand something of the management of the work in this great center, it was all that I could bear. My spirit was pained within me, for I had lost confidence in that which I had ever presented before the people as the voice of God to His children. It has not been the voice of God. There has been a lording power exercised over God's heritage in decisions which were not dictated by the Spirit of God. Unconsecrated men who were brought in connection with the work have exercised their own wisdom, and have woven into the work their own unconverted peculiarities. Their own principles have been counterworking the principles of truth and righteousness. We cannot therefore present before the people that the voice of the General Conference in its decisions must move and control them; for its propositions and decisions cannot be accepted. They are not in the right line of progress. God is cropped out of their counsels. [Cf: 17MR221.02] p. 152, Para. 3, [1898MS].

Those who have questioned the policy of the lines pursued have been in the way of these supposed wise counsellors' accomplishing all that they desired, and some have been instructed that their talents were needed in some other place. They have been recommended to secure a healthful and better climate. [Cf: 17MR222.01] p. 152, Para. 4, [1898MS].

The Lord has need of faithful stewards in connection with His work, and this He has not had. There has been much confusion and evil working in the Committee and Board meetings. Suggestions have been made which, if men had not put out their own eyes, they would have easily discerned as wrong. The men who have devised and planned are not the ones who should have been in trust, for they were no more qualified to grasp and manage the large responsibilities than are children to guide the steamships over the broad ocean. [Cf: 17MR222.02] p. 152, Para. 5, [1898MS].

The men who are guiding and planning, who carry large responsibilities, have separated themselves from God, and the righteousness of true principles is not in them; and if their plans are not counterworked they will cause ruin. They have been very diligent in attending to matters which they had far better have left for God to



handle. In the place of diminishing the cares, they were only increasing them. [Cf: 17MR222.03] p. 152, Para. 6, [1898MS].

It was God who gave knowledge to Daniel and his fellows. Those four companions were united in mind and judgment, for they depended on the counsel that was given by Christ as, enshrouded in the pillar of cloud, He led the children of Israel in the wilderness. He gave light in regard to the lessons that must be unwaveringly followed by those who would engage in His service. But at this stage of the work objectionable influences have come in to counterwork the work of God. The work of God has not been done according to His purpose. The Lord's workmen must have their eyes anointed with the heavenly eyesalve, and then they will see light and truth in its importance and sanctifying character. [Cf: 17MR222.04] p. 153, Para. 1, [1898MS].

Many see in the light which God has permitted to shine upon His people nothing but objectionable darkness. Others decide that they will not be untrue to principle, but when temptation comes and the enemy presents methods of working that are entirely contrary to the word of God, they follow his suggestions and counterwork the very work that God would have them do for this time. [Cf: 17MR223.01] p. 153, Para. 2, [1898MS].

Thus it was that Satan presented his temptation to our first parents. He led them to believe that in disobeying the command of God a great good would be secured to them. The temptation was gilded with attractions, and our first parents yielded to it. Thus the seed of evil is cast into the soil, and by reasoning upon it the matter which once he regarded as decidedly opposed to the Scriptures, man begins to view in a more favorable light; and the tempter secures the once steadfast soul with the confederacies of evil. [Cf: 17MR223.02] p. 153, Para. 3, [1898MS].

Thus the work has gone forward till the tares have appeared. The harvest of corrupting influences does its work, and in the place of the fine gold of character being found in men in positions of trust, there are revealed principles which, if cherished, will bring disaster and defeat, spiritual blindness, nakedness, and despair. [Cf: 17MR223.03] p. 153, Para. 4, [1898MS].

Says the True Witness, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." A few even in Sardis held fast their integrity. Their only hope was in holding fast to God, and in these the promise will be fulfilled, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" [Isa. 13:12]. [Cf: 17MR223.04] p. 153, Para. 5, [1898MS].

God holds responsible the men whom He has appointed to positions of trust. They are to conduct our institutions upon strictly Bible principles, in every line, in every branch. They are to educate those who are connected with them. They may be surrounded with ever increasing cares, but if they are looking to God in prayer, if they are seeking for the grace of Christ, they will have the help that they so

much need. They will not be found unfaithful in their stewardship in large or small responsibilities, in spiritual or business lines. [Cf: 17MR224.01] p. 153, Para. 6, [1898MS].

In the early Christian church there were men who were true disciples of Christ. They met often together where prayer was wont to be made. They could only work to advance those principles that bore the signet of heaven. They first talked with God, ascertained what spirit they themselves were of; then they could closely and critically examine every point, every method, every principle in the light reflected from the Sun of Righteousness. [Cf: 17MR224.02] p. 154, Para. 1, [1898MS].

They did not accept strange fire. They took their fire from the divine altar. To them holy and just principles were sacred, and by cherishing these they kept themselves unspotted from the world. Ever looking to Jesus, they marked the spirit in which He worked, and followed His example. They gave to others the pure principles of the Word of God. This Word was their counsel, their guide, their close companion. To them the Scriptures were supreme authority. For every question agitated they had one standard to consult. It was not, "What saith men?" but, "What saith the Lord?" [Cf: 17MR224.03] p. 154, Para. 2, [1898MS].

Those who are constrained by the love of Christ will be faithful to the work and word of God. They will not be sluggards. They will not be noncommittal. They will not be divided in their decisions and sentiments. They will be of one mind and one judgment, quick to detect errors and not slow to name them. [Cf: 17MR224.04] p. 154, Para. 3, [1898MS].

In order that no cheap, bungling work be brought into the cause of God, the true Christian is ever to feel that he is dependent upon his Maker. And he will not be ashamed to acknowledge his dependence. Like Daniel, he will not take credit to himself. He will give all honor to God, letting worldly men as well as his brethren know that he is depending upon the Lord and weeding out of his life everything that would grieve His Spirit. Like Daniel, he will improve every opportunity of adding to his acquirements. He will trade upon the talents the Lord has given him, after the holy principles laid down in the Word. And this will give him multiplied ability. [Cf: 17MR225.01] p. 154, Para. 4, [1898MS].

The man who magnifies his own office in working in any line to bind about the conscience of another, be he president of the General Conference, president of a smaller conference, or the elder or deacon or lay member of a church, he is out of God's line. The Lord has been dishonored by the misrepresentations that have weakened and discouraged some of His servants, and deprived them of the opportunity to employ their talents because they will not sell their conscience or their powers for other men to use. God desires that men shall stand in their own individual responsibility, and while they are consecrated to Him there will be unity in their diversity, as branches of the true Vine. But in the present condition of things, if one stands fast to his integrity, he is by some scorned, scouted, criticised, and dropped out if it can be brought about. [Cf: 17MR225.02] p. 154, Para. 5, [1898MS].

Brethren, God has given you no power to work in the lines in which you

have worked. The Holy Spirit has not appointed you to any such position. Attend to your own soul's salvation. If you have not that wisdom which will lead you to provide for your own future eternal good, how can you provide for others? How can you give right instruction to them? [Cf: 17MR225.03] p. 154, Para. 6, [1898MS].

If God gives a man wisdom, his course of action will be in harmony with the will of God, and those connected with him will have confidence in his wisdom to devise and plan for the progress and advancement of the work of God in saving souls that are ready to die. The apostle Peter says: [ 2 Peter 1:2-9, quoted]. [Cf: 17MR226.01] p. 155, Para. 1, [1898MS].

Men who have been standing in stubborn resistance of the teachings of the Spirit of God have been honored as chosen men, as men qualified to run the work of God and to decide questions involving the highest responsibilities. They have been sent from place to place to give judgment in regard to matters which affect the future history of the work. But how can God look upon such a presentation as is now given at the great center of the work? [Cf: 17MR226.02] p. 155, Para. 2, [1898MS].

Those in our council meetings who are Christians will be thoughtful, serious, sober-minded, calm, and not easily thrown off their balance by the sweeping assertions and misrepresentations which they will have to meet, though there be one by their side who is led by the spirit of Satan to bring confusion and humiliation and defeat upon those who stand in vindication of the truth. Positive disrespect has been shown to these men as they have advanced their opinions in regard to the work, while those who have stood in opposition have not given an honest answer to prove why the position taken was not right. A sneer goes a long way with some who are very sensitive, but let all remember that loud voiced reiteration of opinion is not evidence. Let all bear in mind that whatever men have said or ever may say is of value only as far as the Word of God can endorse and sustain their opinions. A jingle of words is only as chaff when compared to sound reasoning and sound principles. What is the chaff to the wheat? [Cf: 17MR226.03] p. 155, Para. 3, [1898MS].

The spirit of men has striven for the mastery against God. The man who trusts in man will receive the spirit and sentiments of men as wiser and safer than God's. But those who trust in God, who can, like Moses, come into the mount with God, will be kept by the power of God, calm and composed above the influence of the boisterous accusations and the shocks that ruffle and discompose the minds of men. Nothing can sway from right principles the men who will make the Word of God their guide. Ever before their minds is the question, "What is written in the law?" "How readest thou?" "What hath God said?" No word from men or from ministers in the highest position can make them set their feet in questionable paths. In earnest prayer with God they have shod their feet with the preparation of the gospel of peace. [Cf: 17MR227.01] p. 155, Para. 4, [1898MS].

The blessing of God can attend only the cleanest, purest work between man and his fellow man. But at the very heart of the work wrongs have been glossed over. Strict integrity has been turned aside, and dishonesty has taken its place. Men have not scrupled to conduct the

work after their own defective planning. All this bears only too plainly the impress of human, erring wisdom. These men have no completeness of character in Christ, and nothing could be more unwise than to allow such men to be actively engaged in work that God has not demanded of them. Bible principles are not considered of sufficient consequence to demand forethought, earnest prayer in private. Close investigation of the work and its management is not considered needful. [Cf: 17MR227.02] p. 155, Para. 5, [1898MS].

If men will walk in the path that God has marked out for them, they will have a Counselor whose wisdom is far above any human wisdom. Joshua was a wise general because God was his guide. The first sword that Joshua used was the sword of the Spirit, the Word of God. Will the men who are handling large responsibilities read the first chapter of Joshua? [ Joshua 1:1, 5, 7, quoted.] [Cf: 17MR227.03] p. 156, Para. 1, [1898MS].

Do you think that all these charges would have been given to Joshua if there had been no danger of his being brought under misleading influences? It was because the strongest influences were to be brought to bear against his principles of righteousness that the Lord in mercy charged him not to turn to the right hand or to the left. He was to follow a course of strictest integrity. [ Joshua 1:8, 9, quoted.] If there had been no peril before Joshua, God would not over and over again have charged him to be of good courage. But amid all his cares, Joshua had his God to guide him. [Cf: 17MR228.01] p. 156, Para. 2, [1898MS].

There is no greater deception than for man to suppose that in any difficulty he can find a better guide than God, a wiser counselor in any emergency, a stronger defense under any circumstance. Man cannot act more unwisely than to rely upon human wisdom, to devise and plan when Christ has said, "Without Me ye can do nothing" aright, to venture to unite with men who set aside the wisdom of God as unessential, and enter into plans devised by human agents who are worked by the enemy of righteousness. Human devices that should never have been allowed to come into existence have been adopted to escape from financial embarrassment. These will not help the matter, but make it tenfold worse. We are not to trust to the wisdom of men whose management has helped to bring about the difficulties. [Cf: 17MR228.02] p. 156, Para. 3, [1898MS].

God declares, "Them that honor Me, I will honor." God's revealed will has been superseded by the speculations and opinions of finite men who have refused the Holy Spirit's working and called His work fanaticism. How often have you changed the working of the *Sentinel*? Will you attend to matters in your own line, and let God manage this organ? The Word of God has not been taken into your council meetings; for had this been followed you would have had your feet shod with the preparation of the gospel of peace. You would have walked in straight paths. But men have foolishly trusted to finite wisdom. They have adopted theories and plans that are opposed to the Word of God, and have greatly marred His work. Yet they act like blind men. They work desperately to gather all the responsibilities they can grasp, while they are no more able to manage them than are children. [Cf: 17MR228.03] p. 156, Para. 4, [1898MS].

In your conference meetings there were heard pleasant presentations in regard to the consolidation of the Pacific Publishing House with the publishing interests at Battle Creek. This, it was proposed, should not interfere with their independence and rights, but that the General Conference should be to the interests on the Pacific Coast what fathers and mothers are to their children. These were very pleasant presentations; but I was carried into the future and was shown those who sanctioned these principles laying plans to control the work on the Pacific Coast. I was shown that if this plan were adopted, the publishing interests there would be swallowed up by the methods and plans of those who wanted more power, who were contending as to who should be first, who should carry the greatest honors, who should have the supremacy. [Cf: 17MR229.01] p. 156, Para. 5, [1898MS].

You cannot relieve your present embarrassment by loading down, but by unloading. The word of the Lord was given, "Attend to your own work faithfully, and take your hands off that which the Lord has appointed for the Pacific Coast." And again, "Warn them upon the Pacific Coast not to entangle themselves in anyway, nor bind upon themselves obligations which will place them in bondage to any man or council." [Cf: 17MR229.02] p. 157, Para. 1, [1898MS].

"Come out from among them," God says, "and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" Cor. 6:17, 18]. We all need a Father with whom to consult. The Holy Spirit has been refused by men who are puffed up with vain conceit and believe themselves capable of managing wonderful responsibilities. The men who have chosen to be a light unto His people have acted as if their lamps, lighted from the divine altar, had gone out. [Cf: 17MR229.03] p. 157, Para. 2, [1898MS].

For years the Lord has given light which is unheeded. Men may fast and pray and have every appearance of sanctity, but it will disappear as frost before the sun if they continue to dishonor God as Eli dishonored Him in sanctioning wrong influences and accepting wrong principles, and turning from the light that God has given. [Cf: 17MR230.01] p. 157, Para. 3, [1898MS].

To the men who handle God-given responsibilities, the Bible must be more than a collection of syllables and words. The Spirit of God has been grieved from many who have had great light. But is it always to be so? God will not have His word return unto Him void. He will make it a power, a savor of life unto life, or of death unto death. [Cf: 17MR230.02] p. 157, Para. 4, [1898MS].

There are men in responsible places who have but a limited knowledge of what the soul demands. Men are placed there who are deficient in many ways. But the most dangerous men in all our ranks are those who do not work righteousness. The Holy Spirit does not work them. They are worked by a power from beneath. And yet these men suppose that they can manufacture laws and rules, build up and tear down, and carry all they can grasp under their own control, without God. They should tremble and be afraid because of their course of action. [Cf: 17MR230.03] p. 157, Para. 5, [1898MS].

If our people were not blinded by deception they would see that these

men are walking contrary to God. God has been speaking to them by His Word, through His testimonies, by His Spirit. Why do they not take heed? They have closed their eyes that they should not see, and their ears that they should not hear. They have rushed madly on in their uncontrollable spirit, unsanctified and separated from God; and yet they suppose that they can bring God's people to their terms and under their control. [Cf: 17MR230.04] p. 157, Para. 6, [1898MS].

Cannot our people understand that when men's lips speak proudly and they seek to rule their fellow men, when their resolutions and principles are decidedly contrary to the Word, to turn away from justice and equity, and when they treat their fellow men unjustly, they are walking away from God? Brother----, how could you give your sanction to the methods that have had a place in the work, and which have caused God's workers to be treated as inanimate machines? God abhors your practice. [Cf: 17MR231.01] p. 157, Para. 7, [1898MS].

When the consolidation was first devised, it was represented as altogether another thing. But the enemy saw that this was his chance to work upon human minds. He prepared a confederation that the Battle Creek institutions might be the power to bring under its control all other lines of work. It cannot be done. God will put a voice in the stones to cry out against it. Unconverted men have had altogether too much to do in molding and fashioning the work at Battle Creek--in erecting large buildings to make a display, to "give character to the work." Piety, true fear and love of God alone, can give stability of character to the cause of truth. [Cf: 17MR231.02] p. 158, Para. 1, [1898MS].

Unless they fall on the Rock and are broken, it is impossible for the men who have been under the leavening influence of those who have separated themselves from God to see and work on correct principles. Unless they obtain an experience in how to control their own spirit, they cannot manage any religious interest; for they are unable to judge righteously and unselfishly. [Cf: 17MR231.03] p. 158, Para. 2, [1898MS].

The refuge of lies will fail. God will strike a blow to deliver His oppressed people. He will raise up humble men to do His will. He who rules among the nations calls upon those at the heart of the work to "be still, and know that I am God." Men will find ere long that they cannot trample on God's holy precepts without incurring the punishment. The Lord will not be slow to punish those who have had great light and yet have betrayed Him. His eye has been reading the transactions that have been stealing through the unconsecrated elements in councils and board meetings in our institutions. "Ye shall do no unrighteousness in judgment," He says, "in meteyard, in weight, and in measure" [ Lev. 19:35]. "By humility and the fear of the Lord are riches, and honor, and life" [ Prov. 22:4]. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" [ Heb. 13:5]. [Cf: 17MR231.04] p. 158, Para. 3, [1898MS].

Men have walked contrary to the light. They have extinguished their light, and yet have dictated with their strong spirit how matters should be, as if God had given the special control over all His heritage, to forbid or sanction, to oppress, to speak proudly, to put

forth the finger unto vanity, to walk in a false show as mighty men. Shall not God judge for these things? Is prosperity to come to God's institutions and work by building upon the ruins of truth, of righteousness, of justice, of all that is pure and holy? [Cf: 17MR232.01] p. 158, Para. 4, [1898MS].

Do those who know the truth and have a knowledge of God suppose that men who have turned away from truth and righteousness and are filled with a sense of their own importance, can invent safe methods for carrying on the work? This is what it means, and the sooner this bubble blown by Satan is burst, the better it will be for the healthfulness of all our institutions. When the very heart of the work is diseased, its action must be uncertain, fitful, unreliable. It is time we had an investigation before as many people as possible. All who are helping to sustain the work should get together and understand its inward workings. [Cf: 17MR232.02] p. 158, Para. 5, [1898MS].

I must speak plainly. We are reaching a time when a just standard of right and wrong, of honor and dishonor, of truth and error, is becoming a thing of naught. "Truth is fallen in the streets, and equity cannot enter." In the ambitious projects invented, there [is danger] of losing all sense of distinction between right and wrong. Those who listen to misrepresentations are supposed to be acting for the cause. For a long time a course has been pursued which has perverted principle and justice. We need men who will not be drawn into secret, underhand confederacy, but who will shun as a sin the least intriguing and underhand work--men who will call things by their right name, men who are barricaded by principle and braced for duty, be it pleasant or unpleasant, men whom neither flattery, pretense, cunning, nor art could induce to swerve one hair from principle or duty. [Cf: 17MR233.01] p. 158, Para. 6, [1898MS].

It is a great dishonor to prevaricate, to falsify, to come to terms with men because they have spoken that which is not true, for the love of a little money to degrade the soul. The Word of God condemns all such practice. It is a common thing with some to sacrifice conscience in order to obtain an advantage or to be thought greatest. The man who sits at the feet of Jesus and learns His lessons will say as did one of old, "Unto their assembly, mine honor, be not thou united." [Cf: 17MR233.02] p. 159, Para. 1, [1898MS].

Those who in heart are not united to the truth pride themselves upon the great show of buildings in the publishing house. Though habituated to handling divine interests, the sacred has no more virtue to them than the common, and they do many things deceitfully. They do not bring the sacred Word of God to their lips to feed upon it as upon heavenly manna. They may talk the most pointed truth, but they do not love or practice its principles. [Cf: 17MR233.03] p. 159, Para. 2, [1898MS].

The Word of God is to be our teacher. It is the voice of God speaking to our hearts. But the principles that God has given us--principles of strictest integrity--have been discarded. The deceitful heart has been consulted, and the Wonderful, the Counsellor, who alone can keep the soul pure, has been rejected. The transactions of the past years should be presented before those who should know the inward workings. Little by little have the barriers been broken away, showing that the foundation of the structure is built upon the sand. The Bible and the

Bible alone must now be laid up in the heart. It must be cherished and regarded as the voice of God, for it alone can make men right and keep them so. [Cf: 17MR234.01] p. 159, Para. 3, [1898MS].

Every earthly influence is weak when compared with the wayward heart of man. Unless the truth is cherished, unless it controls the whole man, conscience will be violated. When the Word of God abides in the soul, the heart is kept as a fountain of living water, refreshing and blessing all within the sphere of its influence. [Cf: 17MR234.02] p. 159, Para. 4, [1898MS].

The lessons we are to learn from the existing state of things in the publishing institution is that any resistance against the Holy Spirit in any of its workings is dangerous. No one should lose his confidence in the validity of the truth, for the showing at the present time is a positive testimony to the power of the truth in its influence upon human hearts, and proves that truth alone is the bread of life. Truth must be enthroned in the heart and maintained in the conscience as the savor of the whole man and the saviour of many souls.-- Manuscript 66, 1898. [Cf: 17MR234.03] p. 159, Para. 5, [1898MS].

(Written September 16, 1898, at "Sunnyside," Cooranbong, NSW.) The principle of God's Word most disregarded is that which enjoins upon us the necessity of loving God supremely, and the result is that men find it impossible to obey the second great principle of the law, "Thou shalt love thy neighbor as thyself." Just in accordance with the seed sown will be the harvest reaped. The test is now upon us. Which shall it be--transgression or loyalty, obedience or disobedience, to these commandments? [Cf: 18MR0.01] p. 159, Para. 6, [1898MS].

The Word of God is our standard of character. It is a "form of sound words" from the great Source of light and life. There is nothing that we need to preserve so sacredly as this standard of doctrine, a "Thus saith the Lord." This is the pure fountain from which we are to draw the reasons for our faith. The Bible is our guide and textbook. The law of God is our covenant with our Maker, in life, in death, in the resurrection, and through all eternity. Our loyalty to God in obeying, in spirit and letter, the ten commandments, reveals to the world, to angels, and to men, our covenant relation with Him. Adam and Eve were to glorify God by personal and perpetual obedience to His law, and it is in this way that we are to give God glory for all His entrusted gifts. We are to love God supremely and our neighbor as ourselves. [Cf: 18MR0.02] p. 160, Para. 1, [1898MS].

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live" [ Luke 10:25-28]. [Cf: 18MR0.03] p. 160, Para. 2, [1898MS].

Here are the two great principles--love to God and love to our neighbor. Upon these two principles hang all the law and the prophets. Those who fail in their fulfillment of these vital principles, though they profess a knowledge of the truth, though they preach the Word and



understand all mysteries, "shall eat of the fruit of their own doings, and be filled with their own devices." Those who cherish suspicion and imagine evil, reveal that they are not carrying out the principles of this law; and they pursue a course which brings upon themselves the evils which they imagine. God will not be trifled with. His word is to be cherished and obeyed. [Cf: 18MR1.01] p. 160, Para. 3, [1898MS].

The educational advantages of our school are to be of a distinct order. This school farm is God's lesson book. Those who till the soil and plant and cultivate the orchard are to make the application of nature's lessons, and bring these lessons learned into their actual spiritual experience. Let every individual bear in mind that "whatsoever a man soweth, that shall he also reap." The man who day by day sows objectionable seeds, in words, in deportment, in spirit, is conforming himself to the same character, and this is determining the future harvest he will reap. Then let ministers and their wives, let the teachers of the youth in any line, close the door to jealousy and evil surmising of those whom God uses to do His work. [Cf: 18MR1.02] p. 160, Para. 4, [1898MS].

God has given to every man an individual responsibility. "Work out your own salvation with fear and trembling," He says. Man is not to work out any other man's salvation. He is not to become the transcript of any man's mind. He is required to act in his capacity according to the ability God has given him. No man, whatever his experience, whatever his position, is to feel that he accomplishes a wonderful work when he fashions and shapes the mind of any human being after his own mind, and teaches him to voice the sentiments he may express. This has been done again and again to the detriment of human beings. [Cf: 18MR1.03] p. 160, Para. 5, [1898MS].

The minds of God's workers must be turned toward the Sun of Righteousness. The impress of the mind of God is not upon the man who will refuse to impart instruction unless he first learns the mind of some minister or someone in whom he has confidence. In this he is leaning upon man and making flesh his arm. Let every intelligent human being lean upon his God. Let him breathe out his soul to God. Let him not consent to wear Saul's armor, but with his own God-given ability, work in the armor that God has provided for him. [Cf: 18MR2.01] p. 161, Para. 1, [1898MS].

The man who seeks to pattern after any man's character will make an utter failure. Each person is to look to God for himself, to trade with conscientious fidelity upon the talents God has given him. "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure" [ Phil. 2:12, 13]. It is in you, brother, in you; not in another for you. You are to have an individual experience. Then you will have rejoicing in yourself, and not in another. [Cf: 18MR2.02] p. 161, Para. 2, [1898MS].

No man can grow up to the full stature of a man for another. Each must reach his own individual measurement for himself. Each is to grow up under God's supervision. "Which of you by taking thought," says Christ, "can add one cubit unto his stature?" Thus in the spiritual as in the natural growth, all depends upon the Lord. [ Matt. 6:24-33, quoted.] [Cf: 18MR2.03] p. 161, Para. 3, [1898MS].

These things in the natural world are to be considered and their lessons applied to the spiritual life, the spiritual growth. To every man God, not man, has given his work. This is an individual work--the formation of a character after the divine similitude. The lily is not to strive to be like the rose. There are distinctions in the formation of the flowers and in the fruits, but all derive their peculiar variance from God. All are the Lord's. So it is God's design that even the best of men shall not all be of the same character. [Cf: 18MR3.01] p. 161, Para. 4, [1898MS].

A life consecrated to the service of God will be developed and beautified in its individuality. No person can sink his individuality in that of another, but we are all, as individuals, to be grafted into the one parent stock, and there is to be unity in diversity. The great Master Artist has not made two leaves of the same tree precisely alike; so His creative power does not give to all minds the same likeness. They are created to live through ceaseless ages, and there is to be complete unity, mind blending with mind, but none are to be of the same mold. [Cf: 18MR3.02] p. 161, Para. 5, [1898MS].

There is abundant room for all in harmonious diversity to act the part assigned them. No one man's mind or judgment is complete. The Word of God is dealing with principles that all must respect. It has been an educator in every age. Divinity speaks through a variety of His human agents. [Cf: 18MR3.03] p. 161, Para. 6, [1898MS].

All are to strive for the fragrance of Christ's character; then they can act their part in the world as God designs they shall do. Let us thank God that all characters are to be fashioned not after man's pattern but after the Lord's ideal. Let us allow our fellow workers to grow up in religious experience under the molding and fashioning of the Holy Spirit. Let none feel at liberty to demerit and belittle God's workmanship, the men who do not bear their likeness. David could not wear Saul's armor, and, dropping it, he took the sling and the stone with which he was familiar, and slew the Philistine who defied Israel. [Cf: 18MR3.04] p. 161, Para. 7, [1898MS].

To love God supremely and our neighbor as ourselves, means the formation of a symmetrical character. It behoves every soul who is striving for the overcomer's reward to heed the principles enjoined, and bring them into his practical life. Then there will be a precious bond of union, brother with brother. Under the Holy Spirit's working, selfishness, self-sufficiency, and self-esteem will be put away. [Cf: 18MR4.01] p. 162, Para. 1, [1898MS].

Not all are given the same work. "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." Here it is plainly revealed that the saints are to be perfect in the development of their different gifts; and the grace of Christ is to be revealed in bringing all into unity, love, and harmonious action, "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,

may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" [ Eph. 4:13-16]. [Cf: 18MR4.02] p. 162, Para. 2, [1898MS].

This is the relation church members should sustain to each other. This is to be conscientiously carried out. Each is to live and act individually before God, and conscientiously give to his fellow laborers a place to work, without jealousy, evil surmising, or evil-speaking. We are to encourage one another. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" [ verses 29-32]. This word is to be brought into the practical life. [Cf: 18MR4.03] p. 162, Para. 3, [1898MS].

Man may see no place for the working of certain gifts, because they are not his gifts, but let each think of himself as God would have him. Let each bear in mind that his capabilities are only lent him, and that by these God is testing him to see whether he will use these entrusted talents to honor God, and work for the good of his brother and neighbor. [Cf: 18MR5.01] p. 162, Para. 4, [1898MS].

Holiness, which means wholeness to God, is wholly acceptable to God. A Paul may plant, and Apollos water, but God giveth the increase. "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting" [ Gal. 6:8]. As the workers till the soil, they are to reap all the advantages possible by making an application of the lessons they receive. In the natural world unseen agencies are constantly at work to produce the essential results, but the harvest to be reaped depends upon the seed that has been sown. After man faithfully prepares the land, and plants the seed, God must work constantly to cause the seed to germinate. [Cf: 18MR5.02] p. 162, Para. 5, [1898MS].

So it is in spiritual things. The word of the living God is the seed, Christ is the sower, and unless He constantly works the soil of the heart, there will be no harvest. "Ye are God's husbandry; ye are God's building." God gave His Son to die, the Just for the unjust, that there might be a glorious harvest of souls. The human heart is God's seed plot, and the righteousness of Christ must be cherished there. Then let no man trust in the arm of flesh, but in God. Let each give evidence that he has faith, that he is not a religious dwarf, but that he grows under the dews and showers of the grace of Christ, that his life of righteousness is not of man's creating, but that it is the righteousness of Christ, which the grace of God has nourished in his heart. [Cf: 18MR6.01] p. 163, Para. 1, [1898MS].

To some the Lord has given a special work, in bearing testimonies of warning and reproof, to break down the strongholds of iniquity, to arouse conviction in the human heart, and bring man to repentance. Some

messages come as the Lord's hammer, to break down the workings of Satan, and bring men to the living God. But mingled with this decided work of standing in defense of the truth is Christ's consolation, which comes when repentance reveals what sin really is. And while some are called to battle desperately with an evil work, there is another kind of message to be borne to the ones who, while suffering wrong, have endured the temptation to harbor a sense of injustice and cherish it in the mind. [Cf: 18MR6.02] p. 163, Para. 2, [1898MS].

Again, some have the gift given them of God to act as organizers. Others fill their place as they work in retirement, feeling themselves little and unknown, with but few to recognize their work, and none to pity their mistakes and praise their victories. But the Lord uses all these elements. No one man can fill every place, and God's great work must go forward. Those who consider themselves the least, and in their weakness lean upon God, those who walk in humility of mind, as children--these will become first, and the first last. In every age God has His workmen, and at the needed time preparation is made for some man with talent, with some gift, to come in. Thus the Lord reveals that He has the supervision of His work. [Cf: 18MR6.03] p. 163, Para. 3, [1898MS].

The most essential work now to be done is to consider the words of Christ, "All ye are brethren." Each must stand in his lot and place to do the work appointed him, in perfect harmony with his brethren. All are to seek to strengthen and build up the waste places, to hold aloft the Bible standard, to voice the third angel's message, to live the truth, to exercise mercy and the love of God, and be ready for any work that may be next in the service of God. They are to bear in mind the teachings of Christ upon the Mount of Olives, and mark the attributes which He calls blessed. "Blessed are the meek," He says, "for they shall inherit the earth." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Blessed are the merciful; for they shall obtain mercy." Then let us cultivate the precious attribute of mercy, for it will be reflected back to us again. [Cf: 18MR7.01] p. 163, Para. 4, [1898MS].

"Blessed are the pure in heart; for they shall see God." The psalmist says: "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." "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." [Cf: 18MR7.02] p. 163, Para. 5, [1898MS].

Shall we not receive this light shining forth from the Word of God? Shall we not be thankful for His Word, and thank Him for such plain instruction in regard to the duty devolving upon all who desire the blessings specified? Shall we consult human beings when we have the voice of God to speak to us? [Cf: 18MR8.01] p. 164, Para. 1, [1898MS].

"Blessed are the peacemakers; for they shall be called the children of God." Who calls them so? All the heavenly intelligences. Then do not encourage any tempted soul to tell you the grievances of a brother or a friend. Tell them that you do not want to hear their words of censure

and evil speaking, because your Counsellor has told you in His Word that if you cease to stir up strife, and become a peacemaker, you will be blessed. Tell them that this is the blessing you are craving. [Cf: 18MR8.02] p. 164, Para. 2, [1898MS].

For Christ's sake do not speak or think evil. May the Lord help us not only to read the Bible but to practice its teachings. The human agent who is faithful in his work, who unites gentleness with his power, justice with his love, causes rejoicing among the heavenly intelligences, and glorifies God. Let us strive earnestly to be good and to do good, and we shall receive the crown of life that fadeth not away.--Ms 116, 1898. [Cf: 18MR8.03] p. 164, Para. 3, [1898MS].

(Written January 1, 1898, to Edson White from "Sunnyside," Cooranbong, N.S.W.) I wish you a happy New Year. 1897 with its burden of record has passed into eternity. Today W.C.W. spoke to the people here in Cooranbong. The discourse was, I understand, appropriate for the occasion. The ordinances were administered. The meeting was a profitable one. [Cf: 19MR171.01] p. 164, Para. 4, [1898MS].

It has been very warm here today. We have had some thunder and lightning, and some refreshing showers. [Cf: 19MR171.02] p. 164, Para. 5, [1898MS].

The same interest is still manifested in the meetings in Stanmore. During the coming week, there is to be a baptism. Since the camp meeting I have visited Stanmore often, and have spoken eight times on Sabbath and Sunday afternoons. The interest is wide and extended. Brother Wilson and wife, Brother Starr and wife, and Brother Haskell and wife are all working in the mission, educating workers to give Bible readings. Brother Baker has the care principally of the churches in Ashfield, Paramatta, and other places. Two men are employed to care for the tent in Stanmore. There is quite a large family in the mission. One room, a large front parlor, is a meeting room. One room has been fitted up very pleasantly for me. I furnish it. [Cf: 19MR171.03] p. 164, Para. 6, [1898MS].

The workers in the mission cannot go out husband and wife together. There are so many to visit, they have to divide. Satan works very earnestly through the ministers to keep the people bound in error, but continually we hear of one and still another deciding to take a stand for the truth. [Cf: 19MR171.04] p. 164, Para. 7, [1898MS].

On Sunday or Monday the baptism will take place. They are expecting me to be present, but I do not think that I can be. I weary much more easily than formerly, especially during the hottest part of the season. It is midsummer now, and the most debilitating part of the year. [Cf: 19MR172.01] p. 164, Para. 8, [1898MS].

There is need of fifty laborers now in Melbourne and Sydney. We have not enough efficient workmen, and there is also a dearth of means to carry forward the work essential to be accomplished for this time. If those who knew the truth, the present truth for this time, would individually realize that a responsibility rests upon them to communicate to those who know not the truth, the light the Lord has graciously given them, they would more nearly meet the mind of Christ. They would be His light, penetrating the darkness of error which covers

the religious world, and which is as dense as the darkness that enveloped the Jewish nation in the days of Christ. [Cf: 19MR172.02] p. 165, Para. 1, [1898MS].

Shall Seventh-day Adventists walk in the same path as did the Jewish nation? Shall the message to the Laodicean church be applicable to this people? Shall those who have seen great light, who have had large opportunities and many privileges, cease to do service as witnesses for Christ? Those who know the truth, but who feel no special burden to reveal corresponding works, will be like that servant who knew his Master's will, but did it not. [Cf: 19MR172.03] p. 165, Para. 2, [1898MS].

The Lord has appointed every converted soul to witness for Him. The light that has been given to the individual members of His church is to shine forth, not merely in much talk, but in good works. Every talent entrusted to every soul is to be traded upon. The talents that might have been put out to the exchangers by those who have done nothing in the service of God will be required again with the improvements that the Lord required His stewards to make. Every jot of light, of ability, of influence, is to be used, not for self-pleasing, but for the Lord. We are to be yoked up with Christ in perfect obedience to the Lord our God, who is holy, just, and good. Thus God's people may develop characters of increasing consecration, efficiency, and tact, and act their part as laborers together with God. [Cf: 19MR172.04] p. 165, Para. 3, [1898MS].

Why are so many so slow in recognizing the work they ought to do in seeking to save that which is lost. Consider prayerfully what is to be done. Kill indolence. Lay hold of personal labor. Too much labor is done by those who minister in word and doctrine in behalf of churches that should be set to work themselves. The church members should carry a weight of responsibility. They should keep their own souls in the love of God by exercising all the powers they have. By precept and example they should bear witness of the power of the truth and grace of Christ upon human hearts. This will commend the truth that the seventh-day Sabbath is a sign between them and their God. Obedience in the observance of the Sabbath testifies of the sanctification received through its observance. [Cf: 19MR173.01] p. 165, Para. 4, [1898MS].

In many of our organized churches the banner of truth is trailing in the dust because the members are not doing service to God, but are serving their own pleasure. They work through the influences that surround the soul. By precept and example, in self-indulgence, in their worldly habits of dress, in their words and actions, they testify against the truth, against self-denial, against the meekness of Christ. They are cold spiritually, and far separated from Christ. If they followed in the footsteps of Christ, they would be partakers of His self-denial, of His self-sacrifice, that they might lift up and save the souls that are ready to perish. [Cf: 19MR173.02] p. 165, Para. 5, [1898MS].

The talents entrusted to men may be used in an unconsecrated manner, by doing a good action from impulse in a haphazard way, refusing to see opportunities that are close by and that should claim the attention. Many practice self-denial and self-sacrifice by fits and starts. They need to seek the wisdom that comes from God alone. They need to consult

their Leader. They need to do much praying, much trusting in Jesus Christ that His Holy Spirit may work in them, revealing a straightforward course of service which God will approve, and which will be a benefit and blessing to many souls. The consecration of all our words and actions to God makes us His witnesses. It develops a character that is the result of cherishing the truth in all its principles. Truth is not a cheap commodity; it is as precious gold, tried in the fire. [Cf: 19MR173.03] p. 166, Para. 1, [1898MS].

We pass through this world but once. Let every step taken by those who claim to be sons and daughters of God be forward. Listen to the words of Christ: He that "will come after Me, let him deny himself, and take up his cross, and follow Me" [ Matt. 16:24]. This alone will designate each of us as His disciples. Are we witnessing before the angels of heaven and before the worlds unfallen that we as human beings recognize that we understand what this means, "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" [ 1 Cor. 6:19, 20]. [Cf: 19MR174.01] p. 166, Para. 2, [1898MS].

Entire consecration to God, living an undivided heart-life of service, this is a living testimony to the world that you recognize your accountability to improve. Every entrusted talent is to be treated as absolutely and really belonging to Him whose you are by creation and redemption. Consecration of words, of voice, of every work, is needed. This act of sanctification of soul, body, and spirit is not an act on the part of the human agent of creating anything and rendering it to God. All we have is from God and by Him. It is just as much His, if we do not recognize it thus and take some credit to ourselves. By consecrating all to God, you are simply showing the angels of heaven that you recognize that soul, body, and spirit belong to the Lord, and are to be devoted to His service. [Cf: 19MR174.02] p. 166, Para. 3, [1898MS].

The talent given to the unprofitable servant, which he wrapped in a napkin and buried in the earth, was the Lord's own, entrusted to the servant for use. It was to be so used that it would gain other talents. Our life is to be a life of earnest, thoughtful service to God. Those who feel no real obligation to represent the truth in life and character, who do not testify to the power of the grace of Christ by revealing the reformation it has wrought in them, fail to exalt the law of God before those whose characters are demonstrated in making that law void by their wrong principles. [Cf: 19MR175.01] p. 166, Para. 4, [1898MS].

The true commandment-keeping people of God show to the world a character of unspotted integrity, testifying by their own course of action that the law of the Lord is perfect, converting the soul. Thus the Lord Jesus, the Son of God, through His obedience to the law of God, exalted and made that law honorable. God will surely condemn every member of every church claiming to be Seventh-day Adventist, who is not doing Him service, but through pride, selfishness, and worldliness, is showing that the truth of heavenly origin has not worked a reformation in his character. [Cf: 19MR175.02] p. 166, Para. 5, [1898MS].

Please read carefully Rev. 3:15-18. The voice of Jesus Christ is heard. "As many as I love, I rebuke and chasten: be zealous therefore

[not half-hearted], and repent. Behold, I [your Saviour] 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 overcome, and am set down with My Father in His throne" [ Rev. 3:19-21]. [Cf: 19MR175.03] p. 167, Para. 1, [1898MS].

Will the churches heed the Laodicean message? Will they repent, or will they, notwithstanding that the most solemn message of truth--the third angel's message--is being proclaimed to the world, go on in sin? This is the last message of mercy, the last warning to a fallen world. If the church of God becomes lukewarm, it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God. Only those that are sanctified through the truth will compose the royal family in the heavenly mansions Christ has gone to prepare for those that love Him and keep His commandments. [Cf: 19MR176.01] p. 167, Para. 2, [1898MS].

"He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him" [ 1 John 2:4]. This includes all who claim to have a knowledge of God, and to keep His commandments, but who do not manifest this by good works. They will receive according to their deeds. "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him" [ 1 John 3:6]. This is addressed to all church members, including the members of the Seventh-day Adventist churches. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" [ 1 John 3:7-10]. [Cf: 19MR176.02] p. 167, Para. 3, [1898MS].

All who claim to be Sabbath-keeping Adventists, and yet continue in sin, are liars in God's sight. Their sinful course is counterworking the work of God. They are leading others into sin. The word comes from God to every member of our churches, "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; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears" [ Heb. 12:13-17]. [Cf: 19MR177.01] p. 167, Para. 4, [1898MS].



This is applicable to many who claim to believe the truth. Rather than give up their lustful practices, they venture on in a wrong line of education under Satan's deceiving sophistry. Sin is not discerned as sinful. Their very consciences are defiled, their hearts are corrupted, even the thoughts are continually corrupt. Satan uses them as decoys to lure souls to unclean practices which defile the whole being. "He that despised Moses" law [which was the law of God] died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God" [ Heb. 10:28-31].--Letter 35, 1898. [Cf: 19MR177.02] p. 168, Para. 1, [1898MS].

(Written to "Dear Sister Gosrick," June 1, 1898, from Sunnyside, Cooranbong, N.S.W.) I commenced a letter to you, and had it nearly finished, but was called away, and now I cannot find it. I will write a few lines to you. I feel deep sympathy for you, knowing that you are sorely tempted. The enemy is trying to make you faint and become discouraged. I feel no less sympathy and deep interest for your husband. Our Saviour will be his Saviour if he will accept Him. Never, never are any of us to feel that it is anything but the highest honor to become the sons and daughters of God. [Cf: 20MR61.01] p. 168, Para. 2, [1898MS].

My sister, never, never yield to the temptation to sacrifice Christian principle in order to meet the world's criterion. Be firm; be faithful; for you are bought with a price. Your duty to your Saviour may not lead you in the smoothest paths, for your Redeemer never walked in paths of self-pleasing and self-indulgence. He lived not to please Himself. He went without the camp, bearing the reproach. Wherever providence has placed you, God will give you strength to stand firm in the faith. Let nothing interpose between your soul and God. [Cf: 20MR61.02] p. 168, Para. 3, [1898MS].

We will press close to Jesus. Hear His voice to His disciples, "He that will come after Me, let him deny himself, and take up his cross daily and follow Me." God requires of us our life service. Our Saviour came to this world to be a sin bearer, to take away the sin of the world. He came as our Advocate. He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world. "Hereby we do know that we know Him, if we keep His commandments." [Cf: 20MR61.03] p. 168, Para. 4, [1898MS].

Christ did not merely give us directions as to the path in which we must travel, but He came to be our teacher. He did not merely tell us how we ought to obey, but in His own life He gave us a practical example of how we should obey. Thus He is the true Helper. Going before us, He beats down the obstructions, and tells us to walk in His footsteps. Our blessed Saviour says, Follow Me; I will lead you; I am the way, the truth, and the life. He that followeth Me shall not walk in darkness. [See Matt. 4:19; John 14:6; 8:12.] [Cf: 20MR61.04] p. 168, Para. 5, [1898MS].

Christ served as a true son, an obedient son. He declared, "I have kept My Father's commandments." We can be greatly honored by being in copartnership with Christ. "Take My yoke upon you," He says, "and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." The obedience of which Christ has left us an example is perfect and complete. He lived the law in human nature, that human nature may receive Him by faith, and through the power given become the sons of God. God's love is magnified in His law by restricting and binding about the impulse to work against the attributes of God, and His great love magnifies the law and makes it honorable. He came not to do His own will, but the will of Him that sent Him. [Cf: 20MR61.05] p. 169, Para. 1, [1898MS].

It is for our present good and happiness in this life, and for our eternal interest in the future life to consider the life of Christ, His sonship in humanity. All who connect with Him will be partakers of the divine nature, and will render Him their willing service. They will not feel that it is an arbitrary exaction. Obedience is required to save the world from the dire and sure results of disobedience. [Cf: 20MR62.01] p. 169, Para. 2, [1898MS].

The Lord Jesus is teaching every soul to step in the sonship of His obedience in humanity, not as a hard duty, but as sons of God, in oneness with the Son in the Father. This obedience in oneness with Christ will make the path of obedience pleasant, for we shall be walking in Christ's footprints. We shall follow where our Saviour leads the way. We may not always see a clear path for our feet, but we can follow in His footsteps, knowing that His example is right. We can leave all the issues with Him. And in this close following, we help others by our example. [Cf: 20MR62.02] p. 169, Para. 3, [1898MS].

My sister, the universe of heaven is interested in your human life. Christ is interested in your family. His heart of love is grieved that the talents He has entrusted to your children are misdirected and misapplied. They are not choosing a career that will elevate, ennoble, and sanctify the mind, that will develop a character after Christ's likeness, that will make them such that Christ can unite them with His family in the courts above. I am sorry that the enemy has deceived them, because they are lost to the service of Christ as long as they are thus following a path of their own choosing, and they are bringing hay, wood, stubble, to the foundation, rather than gold, silver, and precious stones, which are imperishable. The very highest honor we each can have is to lift and bear the cross of Christ. That cross is to all who bear it the pledge of the crown of eternal life. [Cf: 20MR62.03] p. 169, Para. 4, [1898MS].

My sister, the Lord loves you, and He wants you to have the crown of life. "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" [Rev. 3:5]. The white robes are the garments of Christ's righteousness, and all who have this righteousness are partakers of the divine nature. They have written upon them "the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name" [verse 12]. [Cf: 20MR62.04] p. 169, Para. 5, [1898MS].

The Lord is calling upon your husband to make a surrender of himself to God. He has been bought with a price, even the blood of the Son of God. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" [John 1:12]. My brother, may the Lord indeed wash all your sins away, and give you a new heart. "Behold, I come as a thief. Blessed is he that, watcheth, and keepeth his garments, lest he walk naked, and they see his shame" [Rev. 16:15]. [Rev. 19:6-9, quoted.]--Letter 48, 1898. [Cf: 20MR63.01] p. 170, Para. 1, [1898MS].

The Lord has given to the world a message of wonderful mercy. God has sent to men the light of heaven, but they have rejected the truth, and followed in the path of the Pharisees of Christ's day. In the world today the rejection of the mercies, the warnings, and invitations of Christ has been repeated. The great salvation offered to humanity in these last days in the "bright and morning Star," has not been received. His counsels have been despised. His temple courts have been converted into desecrated shrines, places of unholy traffic. Unrighteousness, selfishness, the love of gain, envy, pride, passion, and malice, have been entertained. Men have blinded their eyes, and stumbled along in darkness, living on in guilty unconsciousness of their aggravating sins, and turning God's agents from their rights. They have despised reproof and warnings; they have treated the ambassadors of God with scorn and His messages as idle tales. In their stubbornness they have refused to humble their hearts and repent. [Cf: 20MR178.01] p. 170, Para. 2, [1898MS].

From the crest of Olivet Christ's prophetic eye looked down the stream of time to these last days. He saw the actions of saints and sinners, and the tears He shed were for them, for those who are whispering, "Fanaticism! enthusiasm!" as the voice of God's people is uplifted in earnestness and strength. God bids His servants not to be afraid: "Say unto the cities of Judah, Behold your God!" [Cf: 20MR178.02] p. 170, Para. 3, [1898MS].

Jesus is to be looked to as the bright and morning Star. His sayings should be our textbook. The instruction given in our schools should be in distinct lines, and should differ materially from the instruction of every other school in our land. These are not new truths, not a new revelation. Those whose eyes have been opened by the heavenly anointing behold wondrous things out of God's Word. The doctrine of the grace of Christ is to be gradually developed, represented by the advancement from dawn unto noonday. [Cf: 20MR178.03] p. 170, Para. 4, [1898MS].

To His disciples the Saviour promised the Holy Spirit, that He might recall His lessons to their minds. These would come to them as a new revelation, if they would remain humble and contrite in spirit. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones [Isa. 57:15]. Christ told His disciples that He had many things to say to them, but they could not bear them yet. He left them in possession of truth, the value of which they had but a faint appreciation. After His resurrection, unrecognized by His disciples, He opened to them the Scriptures relating to Himself. When He revealed Himself to them in the breaking of bread, they said,

Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" [Luke 24:32]. It was the truth, all full of riches, and precious, far more precious than the gold of Ophir, but their understanding had not been keen and unobstructed so that they could take it in and assimilate it to their spiritual needs. [Cf: 20MR178.04] p. 170, Para. 5, [1898MS].

Many who have had the truth kept before them continually do not appreciate the Word. They do not regard it as the bread of life, upon which they are to feed day by day. They need the work of grace in their hearts represented in the words, "Then opened He their understanding, that they might understand the Scriptures" [Luke 24:45]. The heart must be opened, softened, subdued. Idols that have been cherished must be dethroned. Through their perceptive powers men must take hold of the Word, and appropriate the same to their spiritual necessities, eating of the bread of life, and drinking of the waters of salvation. Then they will grow spiritually. In its development, the truth will give evidence of constant expansion and new developments. [Cf: 20MR179.01] p. 171, Para. 1, [1898MS].

The humble and contrite in heart will ever seek for truth as for hidden treasure. With such the high and lofty One designs to dwell, to revive the spirit of the humble, to revive the heart of the contrite ones. These will reach the standard in perfection of Christian character. They will follow on to know the Lord. [Cf: 20MR179.02] p. 171, Para. 2, [1898MS].

I wish I had the power with pen or voice to present before the teachers of our youth and all who preach the truth to others what they have lost by trusting in human wisdom. It has led them to close the door of their hearts to the bright and morning Star. I wish I could teach those who feel superior in their own wisdom, those who are self-sufficient, that in order to be wise they must step down from their loftiness and become fools in their own estimation, that they must become learners if they would drink in wisdom. [Cf: 20MR179.03] p. 171, Para. 3, [1898MS].

Those who think themselves full of wisdom and knowledge do not hunger and thirst after righteousness. They look with a sort of pity and disgust upon those who are earnestly seeking to know the way of the Lord more perfectly. They feel so well supplied by their human understanding that there is no room in their vessels for a supply of heavenly grace. These will awake from their slumbers to find their lamps going out. With all their knowledge and wisdom they have neglected the one thing that would give them an entrance to the marriage supper of the Lamb. [Cf: 20MR179.04] p. 171, Para. 4, [1898MS].

When the teachings of Christ are but dimly comprehended, the whole life and character will testify to the fact. The teachings of Christ will be seen in a far different aspect when the soul falls upon the Rock and is broken. When the soul is filled with self-esteem and self-importance there is no place for the Word to find entrance. The teachings of Christ are very nice, he thinks, but not necessary to practice. Christ's lessons will bear close study. One truth comprehended in its simplicity will prove a key to a whole treasure house of truth. Christ is the great mystery of godliness. He is as the

Master scattering the golden grains of truth, which require tact, skill, and deep laborious search to pick up and link together in the chain of truth. The Word is the treasure house of truth. It puts in our possession all things essential for our preparation for entrance into the city of God. [Cf: 20MR180.01] p. 171, Para. 5, [1898MS].

By some the truth has been preached for a lifetime, but the understanding, darkened by defects of character which are not overcome, prevents them from discovering truth in its matchless loveliness. There yet remain many things for the teachers of present truth to discover. They need to understand some truths in a new aspect--their breadth and their harmony and bearing in relation to other truths that are now dim to the comprehension. If we will search with a humble, contrite spirit, revived by the lofty One that inhabiteth eternity, we will see with the same sight by which Moses endured the seeing of the Invisible. The oil of grace in the vessel with the lamp will enable us to discover wondrous things out of God's Word. A vigorous search will reward the Bible student, and make him a man after the similitude of God. It is the ignorance of minds that are supposed to be wise that makes them so well satisfied with their knowledge of God's Word. [Cf: 20MR180.02] p. 171, Para. 6, [1898MS].

On the part of teachers and ministers and students there is altogether too great indifference and slothfulness in searching the Scriptures. They are content to grasp the surface truths. But there is a mine of truth to be worked. We are to dig until we find the veins of rich and precious ore. The earth itself with its golden lodes is not more promising than is the Word, the great garden of revealed truth; but its rich treasure will reward only the humble and contrite ones who search for it. The Holy Spirit will direct the searcher. A vast field, yet undiscovered, is to be worked, that precious truth may be found to enrich the receiver, that he may impart his treasure to others. [Cf: 20MR180.03] p. 172, Para. 1, [1898MS].

The Holy Spirit is to be presented in every discourse. What wonderful statements Christ has made concerning His representative to the world. This is the theme of encouragement to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.--Ms 8, 1898. [Cf: 20MR180.04] p. 172, Para. 2, [1898MS].

(Written August 23, 1898, from "Sunnyside," Cooranbong, Australia, to "Brethren [Frederick] Griggs and Howe.") I have read your articles in the *Educator*, and am surprised at that which they present. Your minds do not see all things clearly. You see men as trees walking. You grasp and advocate some truth, while in the same article you present that which opposes your own statements. Would it not be best for you to get out of the fogs of your previous education under teachers themselves befogged? This education has not been true and unmingled with error. If I write for the *Educator*, as I have been and am now doing, my articles would be directly opposed to your human philosophy. Shall there be a yea and nay go forth in the *Educator*? Or shall I be obliged to issue a paper on true education that will not have in it one thread that will dishonor our heavenly Father? [Cf: 20MR194.01] p. 172, Para. 3, [1898MS].

I have written much on education, and have much yet to write; and if

the Lord has been teaching me, He certainly has not been teaching you to present to the many readers of the *Educator* a yea and nay as you have done. You will see that you have done this when the Holy Spirit works your human minds. Then you will not write a yea and nay in the same issue. [Cf: 20MR194.02] p. 172, Para. 4, [1898MS].

There is a constant progress in the knowledge of God and of Jesus Christ whom He has sent, but when men feel that they are wise above a "Thus saith the Lord," they need to become fools in order that they may be wise. The living oracles of God were given to lie at the very foundation of all true education. "The fear of the Lord is the beginning of wisdom." There is a distinction to be made between the sacred and the common, and we are accountable to God if we place human wisdom at the head as essential for education. Language may change, and study books may present the supposed improvements, but, "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 any thing 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" [John 1:1-5]. [Cf: 20MR194.03] p. 172, Para. 5, [1898MS].

I am not surprised that as darkness covers the earth, and gross darkness the people, the light that comes from the Father of lights is not discerned. Just to the extent that the mists and fogs encompass the minds of men, will be their ignorance and misconception of God. The worldly churches cannot read a "Thus saith the Lord," in regard to the seventh-day Sabbath; and why? Because they are wise in their own conceits; because they are following the example of men who were only one step from the Eden of God, and who, because of their mental and moral capabilities, began to work out their human inventions, and worship the things their hands had made, supposing that they were improving upon God's plans and devices. In this they worshiped and extolled themselves. [Gen. 6:5-7, 11-13, 17, 18, quoted.] [Cf: 20MR194.04] p. 173, Para. 1, [1898MS].

There perished in the flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today. The great gifts with which God had endowed man were perfected. There was gold and silver in abundance, and men were constantly seeking to exceed their fellow men in devices. The result was that violence was upon the earth. The Lord was forgotten. This long-lived race were constantly devising how they might contend with the universe of heaven and gain possession of Eden. [Cf: 20MR195.01] p. 173, Para. 2, [1898MS].

When men talk of the improvements that are made in higher education, they are aping the inhabitants of the Noatic world. They are yielding to the temptation of Satan to eat of the tree of knowledge, of which God has said, "Ye shall not eat of it, lest ye die." God gave men a trial, and the result was the destruction of the world by a flood. In this age of the world's history there are teachers and students who suppose that their advancement in knowledge supersedes the knowledge of God, and their cry is, "Higher education." They consider that they have greater knowledge than the greatest Teacher the world has ever known. [Cf: 20MR195.02] p. 173, Para. 3, [1898MS].

Christ came to the earth as the Light of the world. Nearly two thousand years ago a voice was heard in heaven--the more mysterious because it came from the throne of the Infinite--saying: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: Lo, I come (in the volume of the book it is written of me,) I delight to do Thy will, O my God; yea, Thy law is within My heart." [See Ps. 40:6-8; Heb. 10:5-9.] [Cf: 20MR195.03] p. 173, Para. 4, [1898MS].

Who is this that the heavenly universe proposes shall visit a guilty world? We ask the prophet Isaiah, and in the decided tones he speaks. His language is not yea and nay. "Unto us a Child is born," he says, "unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." [Cf: 20MR195.04] p. 173, Para. 5, [1898MS].

We inquire of John, the beloved disciple. Hear his words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.... And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." [Cf: 20MR196.01] p. 173, Para. 6, [1898MS].

To Christ Himself we address the inquiry, "Who art Thou?" Listen! "Before Abraham was, I am." "I and My Father are one." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." [Cf: 20MR196.02] p. 174, Para. 1, [1898MS].

We ask of Paul, the great apostle, and he answers, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [Cf: 20MR196.03] p. 174, Para. 2, [1898MS].

Again we ask John, What of Christ? "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: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." "Behold the Lamb of God, which taketh away the sin of the world." [Cf: 20MR196.04] p. 174, Para. 3, [1898MS].

We hear the testimony of Isaiah: "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." "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling 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 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 My blood shall be sprinkled upon their 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." [Cf: 20MR196.05] p. 174, Para. 4, [1898MS].

We ask John what he saw and heard in the vision at Patmos, and he answers: "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." [Cf: 20MR197.01] p. 174, Para. 5, [1898MS].

There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close. [Cf: 20MR197.02] p. 174, Para. 6, [1898MS].

This roll was written within and without. John says: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon." The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly said, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." [Cf: 20MR197.03] p. 175, Para. 1, [1898MS].

John continues: "I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne." [Rev. 5:8-14; 6:8, quoted.] [Cf: 20MR197.04] p. 175, Para. 2, [1898MS].

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they



were, should be fulfilled" [Rev. 6:9-11]. Here were scenes presented to John that were not in reality but that which would be in a period of time in the future. [Rev. 8:1-4, quoted.] [Cf: 20MR197.05] p. 175, Para. 3, [1898MS].

The psalmist prayed: "Lord, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee. Let my prayer be set before Thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips." [Cf: 20MR198.01] p. 175, Para. 4, [1898MS].

We have every evidence that the humble, contrite prayer offered to God is regarded as precious in His sight. Not one is lost. The promise is: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he 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?" [Luke 11:9-13]. [Cf: 20MR198.02] p. 175, Para. 5, [1898MS].

This invitation is for all. The Saviour seeks to impress the truth by an illustration. Will the father whose child asks for bread, give him a stone? If he asks a fish, will he give him a serpent? If he asks for an egg, will he give him a scorpion? This is presented as an impossibility. [Cf: 20MR198.03] p. 175, Para. 6, [1898MS].

Drawing the contrast between the heavenly and earthly parent, Christ adds, "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?" [Isa. 57:15-21; 66: 1,2, quoted.] [Cf: 20MR198.04] p. 176, Para. 1, [1898MS].

The Lord hears the prayers of all who come to Him in their necessity, all who are humble and contrite in heart. The Lord hears, and He will manifest Himself unto them, to revive the spirit of the humble, and to revive the hearts of the contrite ones. [Cf: 20MR198.05] p. 176, Para. 2, [1898MS].

Whatever may be our experience or supposed intelligence, we must all become learners and receive an education in spiritual things, that we may give to others. Let all bear in mind that Christ in His life has given them an example of the necessity of prayer. [Through His Word] He says, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." "Watch ye and pray, lest ye enter into temptation." "Take ye heed, watch and pray: for ye know not when the time is." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [Cf: 20MR198.06] p. 176, Para. 3, [1898MS].

The same spirit is seen today that is represented in Revelation 6:6-8.

History is to be repeated. That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church. [Cf: 20MR199.01] p. 176, Para. 4, [1898MS].

The prayer of Christ for His people, just before His humiliation and death, is as much unheeded as if it had never been made. The same spirit that controls the nations of the earth is working upon the minds of those who have had light. As the children of disobedience, irrespective of consequences, they act like the blind. They are drunken but not with strong drink. They reveal that that which has allured and deceived them was an unholy ambition. [Cf: 20MR199.02] p. 176, Para. 5, [1898MS].

The Lord God of Israel has made Himself a refuge for His people. All who will make Christ their dependence will know what it means in these last days to agonize to enter in at the strait gate. The foolish self-esteem and self-confidence which many possess will prove their eternal ruin. To them the narrow path cast up for the ransomed of the Lord to walk in seems altogether too restricted. But he who abides in Christ will understand what it means to be crucified to the world. The Lord has provided only one refuge for His people. The great apostle says, "Your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with Him in glory." All who are overcomers will be highly exalted. [Cf: 20MR199.03] p. 176, Para. 6, [1898MS].

Those who are striving for position, seeking to be the greatest, will be called the least in the kingdom of heaven. As He sought to impress this lesson, Christ called a little child and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." [Cf: 20MR199.04] p. 177, Para. 1, [1898MS].

On another occasion, "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." [Cf: 20MR199.05] p. 177, Para. 2, [1898MS].

We have this matter placed in the heavenly scales and weighed, and the result is presented before us. All this ambitious exercising of the spirit to exalt self will surely be worked by satanic agencies until the persons, whatever their profession, will reveal hereditary and cultivated attributes that will place them in the very lowest scale; and when God shall weigh them in the golden scales of the heavenly sanctuary, the sentence will be passed, "Thou art weighed in the balances, and art found wanting." [Cf: 20MR200.01] p. 177, Para. 3, [1898MS].

Those who consider themselves capable and efficient know little of their own poor selves. The explanation has been given me why there is so little safety for men placed in responsible positions. They want to do some great thing in proportion with their supposed great position. In the place of considering themselves as less than nothing unless worked by the Holy Spirit, they themselves want to work the Holy Spirit. The prayer of each should be: "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: 20MR200.02] p. 177, Para. 4, [1898MS].

The youth of today have not obtained that education and training that will lead them to put on the whole armor of God, and be able to resist temptation, depending upon the Holy Spirit to strengthen and empower them to fight manfully the battles of the Lord. They have formed the habit of working to do something to uplift themselves, and thus they are left to their own strength. Their words, their spirit, their actions, are not after the likeness of Christ. Self, self, self, is revealed in everything they are connected with, and the Lord says of them: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: 20MR200.03] p. 177, Para. 5, [1898MS].

There are precious experiences for the youth to gain if they will die to self, but if they cherish and exalt self, Christ will not work with or for them. He will permit them to exhibit how little there is of them in their pride and haughtiness and spiritual poverty. Christ says: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." [Cf: 20MR201.01] p. 178, Para. 1, [1898MS].

I have a word of warning to my brethren in this country. "He that hath an ear, let him hear what the Spirit saith unto the churches. . . . These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and has not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man

take thy crown." [Cf: 20MR201.02] p. 178, Para. 2, [1898MS].

Teachers, be careful, be prayerful, be serious. Certain it is that you have collected all the chaff that it is safe for you to have. What, I ask, is the chaff to the wheat? Let the character of your work be such that as teachers you will by pen and voice "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: 20MR201.03] p. 178, Para. 3, [1898MS].

We have a Saviour who is at hand, and not afar off; and now is the time to make your calling and election sure. Your life insurance policy you will find in 2 Peter 1:2-11 [quoted]. [Cf: 20MR201.04] p. 178, Para. 4, [1898MS].

Mark especially verses 8-11. In order to have this positive assurance, you must begin to work, as the Holy Spirit works you, on altogether different lines, from inward to outward. You need not feel that you must mingle the common with the sacred. You have done this so continually in the past that your spiritual eyesight is obscured, and you cannot discern between the sacred and the common. You take the common fire, and exalt and praise and cherish it, and the Lord turns from you with displeasure. Had you not better make a full consecration of yourself to God? Will you imperil your souls by a divided service? [Cf: 20MR201.05] p. 178, Para. 5, [1898MS].

Not one sin has yet been blotted out from the book of God only through the faith of the believer who holds the beginning of his confidence firm unto the end. We may have hope in anticipation of the full and entire atonement made; for this is efficacious if sin is put away. [Cf: 20MR202.01] p. 178, Para. 6, [1898MS].

John declares: "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous." [Cf: 20MR202.02] p. 179, Para. 1, [1898MS].

Brethren, read your Bibles; study your Bibles. We should be ever grateful to God that by His mercy we possess knowledge. We know our duties. We have the eternal life insurance papers plainly written out. We have every facility provided for us, every endowment of capability for discharging the duties devolving upon us. There is only one way of becoming partakers of the divine nature, of escaping the corruption that is in the world through lust. I beseech of you, Put off all self-importance, for it can be of no help to you. And yet you may place a high estimate upon your own characters, for you are bought with a price. [Cf: 20MR202.03] p. 179, Para. 2, [1898MS].

I have a deep interest in you. You must think of the pure waters of Lebanon rather than of the murky pools of the valley. I speak to you personally because you do not know what it means to be sanctified, elevated, ennobled. If you will seek earnestly for a pure, a consecrated, a holy life, you will find that your human knowledge is not all that you need to constitute [you] a laborer together with God. I am pained for you; and not for you only, but for many of our young men and women who act in the capacity of teachers. They need so much that which is true "Higher education." [Cf: 20MR202.04] p. 179, Para.

3, [1898MS].

The great Teacher who came down from heaven has not directed you to any of the supposed great authors. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Christ has promised to give you rest, and in learning your lessons of Him, you will find rest. [Cf: 20MR202.05] p. 179, Para. 4, [1898MS].

Is not this plain and simple? Those who have been students in the schools at Battle Creek have come from their years of study unprepared to do the work in teaching that they should do. They are imperfect in many ways where they should be wise. They are weighed in the balances of the sanctuary above, and are pronounced "Wanting." These defects in their education the Lord would not have reproduced in others. [Cf: 20MR202.06] p. 179, Para. 5, [1898MS].

Were you here in Cooranbong, we would not, could not, entrust our youth to you, for you are not qualified to give students proper instruction. We would feel that God held us responsible for placing you in so important a position. You would hinder the very work that the Lord calls upon every teacher to be qualified to do. [Cf: 20MR203.01] p. 179, Para. 6, [1898MS].

We are now amid the perils of the last days, and something more is essential for you to have than that which you now have. It is hard for you to unlearn things which you have learned, and learn those things which ought to have been the very alpha of your education. The omega you will never reach in this world. Seek the Lord while He may be found. Be sure that you have learned your lessons in wearing the yoke of Christ. Then, learning under His restraining discipline His meekness, His lowliness of heart, you will find rest unto your souls. You will find yourselves riveted to the eternal Rock. [Cf: 20MR203.02] p. 179, Para. 7, [1898MS].

I would say much more, but I cannot give the time from my other pressing duties.--Letter 65, 1898. [Cf: 20MR203.03] p. 180, Para. 1, [1898MS].

Christ spake as never man spake. To the multitude that listened to His sermon on the mount, His lessons illustrated by things with which they were familiar, the law of God with its living, matchless principles was brought home to their minds and consciences. Among the thousands who were converted in a day after Christ had risen from the tomb and ascended to the Father were the very ones who had heard and believed the words spoken on that occasion. [Cf: 20MR241.01] p. 180, Para. 2, [1898MS].

As Jesus stood among men clothed with the garb of humanity, He longed to unfold to His disciples the deep mysteries of the plan of redemption. But with sadness He was forced to say, "I have yet many things to say unto you, but ye cannot bear them now." The temporal, the earthly, was so mingled in their minds with the spiritual and the eternal that the sacred and heavenly were eclipsed. Eternal realities did not stand out before them in clear lines, and the precious lessons

Christ desired to give them must be withheld because they would not be able to comprehend them. [Cf: 20MR241.02] p. 180, Para. 3, [1898MS].

The soul must be infused with the Spirit of the great Teacher if the mind would penetrate into the deep things of God. The truth will enlarge and enrich the mind. Its beauty, its purity, its holiness, its invigorating power will inspire the receiver, and he will not be content to be circumscribed in his work. The yearning soul will cry out after the living God, "Show me Thy glory." There are new forces of power to be gained in searching the mines of truth for precious ore. The mind becomes enlarged and enriched. Let the Spirit of God rest upon the messenger and the whole man will become a living, burning light to present the truth as it is in Jesus. [Cf: 20MR241.03] p. 180, Para. 4, [1898MS].

Christ declares, "Ye are the light of the world." Christ is the source of light and power for His church. If the heart is pure and right, if godliness is dwelling there, it will be revealed in the life. It will pervade the conversation and all the relations of man to his fellow man. He will be a doer of the words of Christ. "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, throughly furnished unto all good works." His every action will shine with a holy luster. He will be invested with power, for the divine presence is with him. [Cf: 20MR241.04] p. 180, Para. 5, [1898MS].

There is in the heart of man that which is opposed to truth and righteousness. For ages the Jews had been looking for a Messiah to come. And because Christ did not come just in the way they expected He would appear, because He did not meet the ideas of His own nation, but few would receive Him. Their proud hearts had laid out the lines, and the Messiah must meet them, or He was no Messiah to them. [Cf: 20MR241.05] p. 180, Para. 6, [1898MS].

Christ's miraculous power gave evidence that He was the Son of God. In the cities of Judah overwhelming evidence was given of the divinity and mission of Christ. When disease fled at His presence, and at His word Death was mastered and his prey wrested from his grasp, we would naturally suppose that none would turn from Christ, that all would gladly follow Him. But prejudice is hard to deal with, even by Him who is Light and Truth, and the prejudice that filled the hearts of the Jews would not allow them to accept the evidence given. With scorn they rejected the claims of Christ. [Cf: 20MR242.01] p. 180, Para. 7, [1898MS].

Had the scribes and rulers studied the prophecies and sought to understand their deep meaning, they would have accepted Christ. The prophecies, investigated with humble hearts, would have opened a flood of light to their understanding. They would have seen that Christ answered every specification of the Messiah, whose coming the prophecies foretold. But in their pride they misinterpreted the Scriptures. They wanted a temporal Prince answering to the description of Christ at His second appearing. The glory and power which was foretold would be at His second advent, they were determined to apply to His first coming. These proud ideas were so proudly ingrained in their minds that when the wonderful miracles were wrought, it was

easier for them to charge this to the power of the devil than to admit that they had not interpreted the Scriptures aright. Their pride forbade them to admit their error, and this proved their eternal ruin as a nation. [Cf: 20MR242.02] p. 181, Para. 1, [1898MS].

In every age, through periods of great light as well as great spiritual darkness, there is revealed in some a peevish disposition, a disposition to complain, to question, and find fault. The most marked evidences of God's workings have no effect upon their ideas; they become fault finders, accusers, sitting in judgment upon sacred things, which can only be spiritually discerned. With many the truth has but little power upon mind and character. It does not sanctify the receiver. Separate the truth from Jesus, and it is powerless. But when the truth is received as it is in Jesus, it has a telling power upon the whole man. A light goes forth from the genuine believer which has a power upon the heart, for it bears the divine credentials. [Cf: 20MR242.03] p. 181, Para. 2, [1898MS].

In His teachings Christ did not sermonize as ministers do today. His work was to build upon the framework of truth. He gathered up the precious gems of truth which had been appropriated by the enemy and placed in the framework of error, and reset them in the framework of truth, that all who received the word might be enriched thereby. Those who receive the word of God in the heart will become fruit-bearing branches. They will be partakers of the divine nature. Their thoughts will be in harmony with the divine mind, and they will be in harmony with the great Teacher. Those who listen to their words will know that they have been with Jesus and learned of Him. [Cf: 20MR242.04] p. 181, Para. 3, [1898MS].

If the miracles of Christ were reproduced before the eyes of the impenitent today, would it add to their conviction or turn them to repentance? In the light which shines forth in such clear rays, divine truth is presented--truth so convincing as to insure the condemnation of those who do not receive it. [Cf: 20MR243.01] p. 181, Para. 4, [1898MS].

Christian love will work the grandest of all miracles. Christ is the world's Redeemer, and men who do not have an experimental knowledge of what He is and what He will be to them, are in darkness. In our day it is a difficult matter to bring those who profess to believe the truth to the experimental knowledge of its vitalizing, sanctifying power. This has been experienced in years gone by, but form has taken the place of the power, and its simplicity has been lost in a round of ceremonies. There is need of the Spirit and life of God to be breathed into the dry bones. [Cf: 20MR243.02] p. 181, Para. 5, [1898MS].

Letters have come to us in regard to matters upon which God has given us no light, and we are pleased to say to these inquirers, *We do not know*. The great anxiety in every mind should be to know God and do His requirements. Blessed are they that hear the word of God and keep it. [Cf: 20MR243.03] p. 182, Para. 1, [1898MS].

The Saviour was the greatest Teacher the world has ever known, and He revealed His wisdom not only in imparting for the benefit of the world the most precious light, but also in withholding that light. He who came down from heaven could have gathered to Himself large numbers to

picture before them the celestial glories of the eternal world. But His work was not to astonish. He came to instruct the world and save it from ruin, that through His divine power men might be overcomers and become partakers of the divine nature, members of the royal family, children of the heavenly king, that they themselves might behold the glories of the eternal world to be given to the saints of the Most High God. [Cf: 20MR243.04] p. 182, Para. 2, [1898MS].

Those who are so curious to find out things that have not been made known in the Scriptures are generally surface students in regard to those things which have a bearing on the daily life and practice. They do not know God as revealed in Jesus Christ. The Son of God came to bless the world with the example of a pure and perfect life, to practice self-denial, to sacrifice Himself that He might have the joy of seeing souls eternally saved in the kingdom of God. Everyone who follows Christ fully will share with Him in this divine work of saving the lost. All who, in the name of Jesus, teach as He taught [and] work as He worked, have a divine commission. [Cf: 20MR243.05] p. 182, Para. 3, [1898MS].

There is nothing that will give a man a knowledge of the value of his entrusted capabilities as the conviction that he is a laborer together with God, reflecting to the world the light of truth which the Lord has given him. Christ expects us individually to do the work which, when He ascended to the Father, He left in the hands of His believing disciples. We are to reveal to the world that which God has seen necessary to reveal to us. We are not doing the will of our heavenly Father when we speculate upon things which He has seen fit to withhold from us. It is the privilege of everyone to reveal to others that he appreciates the worth of divine truths, that he appreciates the treasures of eternal life, by making every sacrifice to obtain the reward. [Cf: 20MR244.01] p. 182, Para. 4, [1898MS].

If as Christ's followers we walk in companionship with Him, we will work the works of Christ. In our time it requires no small amount of labor to impress the minds of those who believe the truth with the fact that we are not to stop where we are, as though there were no more knowledge for us to gain. We have seen only the glimmerings of divine glories and the infinitude of knowledge and wisdom. We have been, as it were, working on the surface of the mine, when rich golden ore is beneath to reward the toilsome effort of the worker who will dig for it. We may think we have it all, but there is precious ore still to be found. The shaft must be sunk deeper and still deeper in the mine, and the result will be glorious treasure. [Cf: 20MR244.02] p. 182, Para. 5, [1898MS].

Divine knowledge may become human knowledge. All our ministers should study closely the manner of Christ's teaching. They must take in His lessons. There is not one in twenty who knows the beauty, the real essence, of Christ's ministry. They are to find it out. Then they will become partakers of the rich fruit of His teachings. They will weave them so fully into their own life and practice that the ideas and principles that Christ brought into His lessons will be brought into their teaching. The truth will blossom and bear the noblest kind of fruit. And the worker's own heart will be warmed; yea, it will burn with the vivifying spiritual life which it infuses into the minds of others. Then all this tame sermonizing will come to an end, for



frequently this is an exhibition of self rather than the fruit that the teacher bears who has been at the feet of Jesus and learned of Him. [Cf: 20MR244.03] p. 182, Para. 6, [1898MS].

Moses lived in close communion with God. Listen to his prayer, "Send me not up, unless Thou shalt go with me." As Moses obtains assurance, as he holds fast the promises of God, he becomes emboldened to ask still greater things. "Show me Thy glory," he pleads. He must know God, that he may represent Him to the people in all his ministration. And the Lord heard him. He put His servant in the cleft of the rock, and then declared His own character before him. [Cf: 20MR244.04] p. 183, Para. 1, [1898MS].

How can I present before you in words, my brethren, the thoughts that crowd my mind? The Lord has declared it to be His will that schools shall be established that our youth may be educated. But while all may think this is the right thing to do, they do not bring the principles right home. The Lord would have ministers to go forth to proclaim the truth to the people, and He designs that they in their turn shall be learners. How shall they learn? They are not to think that because a man is selected to act as president, that he is to think and plan for them, for by this reasoning they will lose their identity. Each is to act for his individual self. [Cf: 20MR245.01] p. 183, Para. 2, [1898MS].

God never designed that one man's judgment and plans should be regarded as supreme. He says, "Ye are laborers together with God." Let no man undertake to repress or discourage. Let him not seek to put his armor upon his brother, for he has not proved it. The president of our General Conference is not to consider it his work to lay plans as to how the minister shall carry forward his work. And the ministers are never to copy any man's gestures, his habits, his attitude, his expressions, the tones of his voice. They are to become no man's shadow, in thought, in sentiment, or in devising and execution of the great whole. If God has made you a shepherd of the flock, He has given you qualification to do that work. Christ says, "Call no man your father upon the earth; for one is your Father, which is in heaven" [Matt. 23:9]. Let every man take his Bible, and place himself in divine communion with the great Teacher. God is the source from which all knowledge and wisdom flows. [Cf: 20MR245.02] p. 183, Para. 3, [1898MS].

Many obtain a surface knowledge of truth or Bible doctrine, and then stop, thinking they know it all. But do they know it all? No; no; God's word is, Go forward, looking unto Jesus, the author and the finisher of your faith. Because young men measure themselves among themselves, and reach a standard which others have reached, they are satisfied to stop learning. But the voice of God bids them go forward. Fifty times as much might be accomplished in self-education than now is if the minds of men and women were awake to their own possibilities and privileges. Education of self means more than the colleges can give you. [Cf: 20MR245.03] p. 183, Para. 4, [1898MS].

Men of true education are scarce. Men of talent are numerous, but they do not improve their opportunities, and their talents do not increase. When men and women hunger after knowledge for the purpose of blessing their fellow men, God will bless them. He will prepare the new bottles

for the new wine. There will be an expansion, a development of the higher faculties, so that men will become deep thinkers. If the men who have talents would not settle down satisfied that they have sufficient for the great work; if they would dig deeper, there would not be such a dearth of laborers. We should have more spiritual teaching, and the hidden treasure would by diligent effort be brought to the surface. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering" [Heb. 10:22, 23]. [Cf: 20MR245.04] p. 183, Para. 5, [1898MS].

Oh, that I could present before our people the great loss of heavenly treasure we are sustaining because our human faculties are not trained and disciplined according to the Word of the Lord to wrestle with hard problems in the search for divine truth. God designs that we shall possess a vivifying power to communicate these truths with the power of the Holy Spirit, and make these truths a blessing to the people. There are treasures in the great gift of God to human souls that might be discovered if there was more cultivated and earnest prayer, more simplicity and less formality. Greater spiritual knowledge would be given from the great Teacher and there would be less ignorance, if our souls were not high and lifted up in ourselves unto vanity. [Cf: 20MR246.01] p. 184, Para. 1, [1898MS].

There are great and important truths to be revealed, and these cannot be understood unless minds shall grasp them and love them. If we incorporate them into our lives, then, like an overflowing fountain, we will not be able to restrain them or bind them about. That which we have heard and seen and experienced will be to us a living reality, and we cannot but speak and write the things which we know, which have been stamped upon our mind's experience. [Let us] hold fast the profession of our faith, Christ dwelling in us by faith. [Cf: 20MR246.02] p. 184, Para. 2, [1898MS].

Just as soon as men begin to learn, Christ, the Educator, is by their side. If they desire Him to mold the mind and instill His principles into the soul, they will be educated to understand that their talents are entrusted of God for the upbuilding of His kingdom in the world. The minds of S.D.A. ministers are but half trained. The natural disposition, the untrained, uneducated intellect, cannot represent the sublime truths for this time. The closing scenes of this world's history are not to present to the world as educators a set of novices whose frivolous lives and characters reveal that they have not yet learned the first principles of divine truth. Even our present low standard is not reached by ministers who profess to be teaching the truth, and many [listeners] are disappointed. "Know ye not your own selves, [brethren], how that Jesus Christ is in you, except ye be reprobates" Cor. 13:5 . [Cf: 20MR246.03] p. 184, Para. 3, [1898MS].

That which is most prized by the world's Redeemer, most sought for in His representatives, is purity and charity that suffereth long and is kind. "Every one that loveth is born of God, and knoweth God." This is sanctified knowledge. If we love one another as Christ has loved us, His love is perfected in us. "He that dwelleth in love dwelleth in God, and God in him." The coldness and lack of sympathy that has come into our ranks is not of God. It is of the wicked one. How few really

believe that the law of God is comprehended and fulfilled by him who loves God supremely and his neighbor as himself. This is indeed honoring God in the highest, and bringing peace on earth, good will toward men. [Cf: 20MR247.01] p. 184, Para. 4, [1898MS].

God looks for fruit in His church--fruit that responds to the lessons of Christ, worthy of the truth we profess to believe, and revealing the wisdom and the mercy of Christ. The Lord calls for a converted ministry--a ministry that will meet the people where they are, that will agree with them wherever they can, but that will not deny the truth. We are not to keep ourselves shut within four walls, so that our light cannot come to others. There is common ground where we may meet those not of our faith, where we may agree in principles and in regard to the lessons of Christ. Few will become combative over these holy principles. [Cf: 20MR247.02] p. 184, Para. 5, [1898MS].

Some ministers, when they find before them unbelievers who are prejudiced against our views upon the nonimmortality of the soul out of Christ, feel all stirred up to give a discourse on that very subject. This the hearers are in no way prepared to receive, and it only increases their prejudice and stirs up their opposition. Thus all the good impressions that might have been made if the worker had pursued a wise course are lost. The hearers are confirmed in their unbelief. Hearts might have been won, but the combative armor was put on. Strong meat was thrust upon them, and the souls that might have been won were driven farther off than before. [Cf: 20MR247.03] p. 185, Para. 1, [1898MS].

The combative armor, the debating spirit, must be laid off. If we would be Christlike we must reach men where they are. True eloquence flows from the lips of the man whose heart is full of the love of God and for his fellow man. The pure heart, loyal and true to God, has veneration for all that comes from God. Christ does not attach Himself to man because it is habit, but because He is merciful and just and righteous. The soul that is purified and refined by the grace of Christ will not be selfish, will not think the sin of licentiousness and earthliness and sensuality a small matter that should be treated with leniency. Spiritual culture brings men into harmony with Jesus Christ, and the soul that abides in Christ will always be tender, kind, simple but earnest, and inspired with the Spirit of Christ, willing to suffer for Christ's sake or to rejoice for Christ's sake. The words of such are eloquent in their simplicity. [Cf: 20MR247.04] p. 185, Para. 2, [1898MS].

The apostle Paul enjoins us: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" [Rom. 13:14]. "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]. [Cf: 20MR248.01] p. 185, Para. 3, [1898MS].

It is a wonderful and grand fact that in the laws of God in nature effect follows cause with unerring certainty. The seed sown will produce a harvest of its kind. So it is in human nature. He that sows to the flesh shall of the flesh reap corruption. He who sows to the

Spirit shall of the Spirit reap life everlasting. If human beings would consider that they are making their own harvest, they would be careful what seed they sow. [Cf: 20MR248.02] p. 185, Para. 4, [1898MS].

We have had the light of health reform, and the Lord requires us to live that light. God will not daily work a miracle to counteract the unhealthful, selfish doings of man. Man is required to care for his health building, which the Lord has given him. He must not eat unwisely, and then ask the Lord to give him health. He must not contract habits which will have a tendency to debilitate and enfeeble his presence. Our ministers must become increasingly intelligent in regard to their bodies and how to treat them. The minister is to set an example to the people and the world, to reveal that he has sound judgment, that he is sober-minded. The charge of the apostle is: "Young men likewise 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" [Titus 2:6-8].--Ms 104, 1898. [Cf: 20MR248.03] p. 185, Para. 5, [1898MS].

This morning I will put my trust in God. We have had much consultation in regard to our future work, for, as we consider matters, perplexities present themselves. Our school work is a very important, sacred work. It must advance, but its simplicity must and will prove its success. The light given me is that the crib must not be placed too high. We must have the simplicity of the apostles. If we walk humbly with God in prayer and in faith, we can and will advance. But our hearts must blend in unity and love. Not one thread of selfishness must be woven into the school fabric. This is a missionary enterprise, and our counsel and help must come from God. We must pray; our hearts must be emptied of self; for just as soon as self gains the supremacy, the Spirit of God is quenched. [Cf: 20MR268.01] p. 186, Para. 1, [1898MS].

We must pray more, and walk more humbly and more by faith. Christ was perfect in His humanity, and the more faith we have in Him as our sufficiency, the more humbly we walk with God, [and] the more entire our consecration, the less intrusion of self will there be between God and man. The grace of Christ must be an abiding presence in the soul day by day. Only thus can we endure the seeing of Him who is invisible. [Cf: 20MR268.02] p. 186, Para. 2, [1898MS].

Christ came to our world to manifest God to men, to lead men to God. "I am the light of the world," He declared. What was it that consecrated Him the light of the world? It was this. He came down from heaven. He is the true Teacher sent from God. He was the One chosen to reveal God's character to the world. He is the Bright and Morning Star. He is the Sun of Righteousness, a light to lighten the Gentiles, and the glory of His people Israel. John declared of Him, "That was the true Light, which lighteth every man that cometh into the world." [Cf: 20MR268.03] p. 186, Para. 3, [1898MS].

We may ask of our Lord, knowing that we shall receive. We need more of Christ's humility and meekness, that we may have fervent charity among ourselves; then we may pray, then we may intercede with God. Thus we shall prove the truth of the word, "The effectual fervent prayer of a righteous man availeth much." "The secret of the Lord is with them that

fear Him." But those whom the Lord would use are in great danger of getting on human stilts. There is earnest work to be done. There is need of walking with God. Then tracts right to the point will be issued. [Cf: 20MR268.04] p. 186, Para. 4, [1898MS].

Prayer and faith will do what no power upon earth can accomplish. We need not be so anxious and troubled. The human agent cannot go everywhere and do everything that needs to be done. Often imperfections manifest themselves in the work, but if we show unwavering trust in God, not depending upon the ability or talent of men, the truth will advance. Let us place all things in God's hands, leaving Him to do the work in His own way according to His own will, through whomsoever He may choose. Those who seem to be weak God will use if they are humble. Human wisdom, unless daily controlled by the Holy Spirit, will prove foolishness. We must have more faith and trust in God. He will carry His work out with success. Earnest prayer and faith will do for us what our own devising cannot do. [Cf: 20MR268.05] p. 186, Para. 5, [1898MS].

We need to prepare the way of the Lord, according to the light given. We need to have a new experience. We need to offer praise and thanksgiving to God, not only in the congregation, but in the home life. Let the voices of His heritage be heard recounting the works of the Lord. Speak of His goodness, tell of His power. Whom have I in heaven but Thee? And there is none upon the earth that I desire but Thee. We need more songs of praise and less murmuring and complaining. [Cf: 20MR269.01] p. 186, Para. 6, [1898MS].

We feel depressed, greatly depressed, as we see the world and its wickedness. The professed Christian world is enveloped in the darkness that covers the earth. We sigh and cry for the abominations that are done in the land. Why is it that all this wickedness does not break forth in decided violence against righteousness and truth? It is because the four angels are holding the four winds, that they shall not blow upon the earth. But human passions are reaching a high pass, and the Spirit of the Lord is being withdrawn from the earth. Were it not that God has commanded angelic agencies to control the satanic agencies that are seeking to break loose and to destroy, there would be no hope. But the winds are to be held until the servants of God are sealed in their foreheads. [Cf: 20MR269.02] p. 187, Para. 1, [1898MS].

We are not to be ignorant of the prophecies. We are not to be wise in our own conceit, lest blindness come upon us, and we stumble and fall. If we are wise in this way, we do not represent the truth as it is in Jesus. We must look carefully, that we do not dishonor God by our unbelief. Amid the moral darkness light is to shine forth in clear, distinct rays. [Cf: 20MR269.03] p. 187, Para. 2, [1898MS].

There shall come forth out of Zion a Deliverer who shall turn away ungodliness from Jacob. [See Rom. 11:26.] But every soul needs to turn his face toward the light that he may reflect this light. We need to praise God much more than we do. We are to show that we have cause of rejoicing. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." Are we doing this as fully as we should? Are we revealing that love in the home that will honor and glorify our Redeemer? [Cf: 20MR269.04] p.

187, Para. 3, [1898MS].

However black the clouds that roll upon the world at the present time, there is light beyond. Ignorance, superstition, darkness, unbelief strong and masterful, will meet us at every step we advance. But our faith must soar above all, and see the bow of promise encircling the throne. We must reflect the light with pen and voice, praising God before the world. We must remember that Christ's work is our work. The message from God's Word is, "He hath sent Me to preach deliverance to the captives and recovering of sight to the blind." [Cf: 20MR270.01] p. 187, Para. 4, [1898MS].

What is our work? Christ declared, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." [Cf: 20MR270.02] p. 187, Para. 5, [1898MS].

In our schools we have a very special work to do in educating and training workers. We must hold fast to God, praying to Him to do that work that mortals cannot accomplish. The gospel message must be borne in this locality. The work done in this school will be carried far and near, even to the ends of the earth. There are tracts of this moral wilderness that will be added to the garden of the Lord. The church must work, and everyone who names the name of Christ must depart from all selfishness, and from all iniquity. Those who compose the church must become full of life and vitality. Then regions of unsightly barrenness and drouth will be made like the garden of the Lord.--Ms 120, 1898 (Written September 24, 1898). [Cf: 20MR270.03] p. 187, Para. 6, [1898MS].

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" Tim. 2:1-5 . [Cf: 20MR315.01] p. 188, Para. 1, [1898MS].

Much work has been done in Battle Creek in various lines by those who have entrusted ability but not sanctified zeal. These have for so long violated conscience that they do not come up to the help of the Lord against the mighty powers of darkness. They are moving in accordance with erroneous opinions. They are not striving lawfully, and Satan comes in and inspires them to counterwork the work of God. [Cf: 20MR315.02] p. 188, Para. 2, [1898MS].

"And if a man also strive for masteries, yet is he not crowned [though he be ever so active,] except he strive lawfully." These words are appropriate. Young men are presented before me who have been serving as

teachers in our schools, but who have not walked humbly with God. They did not first become learners. They did not take a humble position before God, to learn before attempting to teach. They needed an experience different from what they received. "The husbandman that laboreth must be first partaker of the fruits" Tim. 2:6 . They had not been partakers of the fruit, the grace of God, which is the essential element in all service, and they are not placed in positions of trust because they have not given evidence by the quality of the fruit borne, that the tree is good. [Cf: 20MR315.03] p. 188, Para. 3, [1898MS].

Had they been teachable, had they walked, not boasting, but humbly before God, they would first have been partakers of the fruit of their well-advised, judicious efforts put forth to make them successful in their positions of trust. But their ideas were not a success; they were not partakers of the fruit of their labors. [Cf: 20MR315.04] p. 188, Para. 4, [1898MS].

Paul said to Timothy, "Consider what I say; and the Lord give thee understanding in all things" Tim. 2:7 . This is the understanding we all need. Timothy was to walk in the way of the Lord, to do justice and judgment. Those who work under God's direction, and in harmony with Him, will gratefully acknowledge His power, and He will let fruits follow them. [Cf: 20MR315.05] p. 188, Para. 5, [1898MS].

"Wherefore also it is contained in the scriptures, 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 offence, even to them which stumble at the word, being disobedient" Peter 2:6-8 . [Cf: 20MR315.06] p. 188, Para. 6, [1898MS].

There is a great deficiency in some of our ministers in Michigan who have had the clearest light on health reform. They have not used this light in their labors among the people. Many of them are far behind, for when they neglect to receive the light which God has permitted to shine upon their pathway, they are not partakers of the fruit which would be seen if they gave that light to others. [Cf: 20MR316.01] p. 188, Para. 7, [1898MS].

If as laborers they could show by a correct religious experience that they are partakers of the fruit, they could bear a message of great value to those who are in need of just such a testimony. [Cf: 20MR316.02] p. 189, Para. 1, [1898MS].

Our ministers need to practice right principles and live healthfully, that they may be partakers of the fruit of their own labors. There is a neglect shown in this line of work. There is light which our ministers have never taken up and thoroughly practiced. Therefore they cannot harmonize with the work that is being done in these lines, and they make this work a stumbling block to themselves. They watch with eager eyes for some inconsistencies which they can comment upon. But they might better overcome their prejudice; and as husbandmen of the garden of the Lord, His church, being first partakers of the fruit they bear the message, "I beseech you therefore, 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]. [Cf: 20MR316.03] p. 189, Para. 2, [1898MS].

What is the condition of the world at the present time? Christ has described it: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. ... Even thus shall it be in the day when the Son of man is revealed" [Luke 17:26, 27, 30]. [Cf: 20MR316.04] p. 189, Para. 3, [1898MS].

Another class is described by Peter. Peter 2:1-5, 11, 12; 1:13-19, quoted. [Cf: 20MR316.05] p. 189, Para. 4, [1898MS].

There is a message regarding health reform to be borne in every church. There is a work to be done in the schools that have been established. Neither principal nor teachers should be entrusted with the education of the youth until they themselves as husbandmen cultivate the garden of the heart and are partakers of the fruit. [Cf: 20MR316.06] p. 189, Para. 5, [1898MS].

"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" Tim. 2:14 . There are to be no schisms in the church of Christ. God designs that a people shall stand forth before the world sound in principle, and He would have all heed the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.... 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" [Verses 15, 23-26]. [Cf: 20MR317.01] p. 189, Para. 6, [1898MS].

There have been those who have felt it their duty to criticize and question and find fault with things they know nothing about experimentally in regard to health reform. They should stand shoulder to shoulder, heart to heart with those who are working in right lines. There must be men who shall proclaim the truth in the churches, giving to the people the reasons of our faith. The light in regard to health reform is to be given to the world and to our churches. Our people in Michigan should be deeply stirred, for many of them are behind in this work. [Cf: 20MR317.02] p. 190, Para. 1, [1898MS].

The presidents of our conferences in America need to realize that it is high time that they were gathering up the precious rays of light God has given on the subject of health reform, and place themselves on the right side of the question. [Cf: 20MR317.03] p. 190, Para. 2, [1898MS].

Those who are ministers and teachers are to go forth to give to others the light they have received. Their work in every line is needed. [Cf: 20MR317.04] p. 190, Para. 3, [1898MS].



How long will those who claim to believe the truth, ministers and people, work away from the light which the Lord has imparted for His people in these last days? How long will those who minister in word and doctrine stand apart from each other as independent branches, as though they were not all grafted into the same parent stock? The Lord will work if you prepare the way for Him by heeding the light He has given us. Ministers who are working in Battle Creek, for Christ's sake advance with the light, else the light that you already have will become darkness. We have no time to lose in counterworking the men whom God has appointed to do a certain work. [Cf: 20MR317.05] p. 190, Para. 4, [1898MS].

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. 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: 20MR317.06] p. 190, Para. 5, [1898MS].

These words are spoken to every minister in the Michigan Conference. Please read the third chapter of Second Timothy. Every word is applicable at this time to all our churches. Had not our brethren in America better wake out of their lethargic slumbers? Had they not better trim their lamps with the grace of God, and let them shine forth in clear, bright rays to a world that is in darkness? There is a great work to do; there is a message to be borne in regard to the fitting up of a people to stand in the day of the Lord. [Cf: 20MR318.01] p. 190, Para. 6, [1898MS].

God is the strongest being in the universe, and He demands of you to come up to the help of the Lord, to the help of the Lord against the mighty. [Eph. 6:10-18, quoted.] [Cf: 20MR318.02] p. 190, Para. 7, [1898MS].

Please read and study the fifth chapter of Ephesians. I am instructed to present these Scriptures to you as to men who do not practice the Word. Can you expect the Lord to bless you, and cooperate with your efforts? Is it any virtue for ministers or church members to stand on the side of the world instead of on the side of Christ? You need to clear your cobwebbed mind from your selfish indulgences in eating, drinking, and dressing. [Cf: 20MR318.03] p. 191, Para. 1, [1898MS].

You are responsible to God to educate, train, and discipline in right habits and practices the children that you have brought into the world. Will you who have neglected your families not now give to the world and the church an example of a well-disciplined family, where the children are under the control of the father and mother, and the father and mother under the control of God? Will you who are ministers of God's churches disobey His word by failing to require obedience and order in your households? If you neglect this work, you will neglect to set the church in order. It is the neglect of home duties that is eclipsing the light, so that it cannot shine forth in a correct example in eating, in

dressing, in working in right lines. [Cf: 20MR318.04] p. 191, Para. 2, [1898MS].

Please read the first seven verses of the third chapter of First Timothy. We are here given a positive declaration of God, and those who refuse to see the necessity for this work in the home will be so blinded that they will not see the necessity of obeying the work in other lines. The command extends to deacons. See verses eight to thirteen of the same chapter. Had we not better give heed to the work of God. Paul charged 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" Tim. 4:16 . The man who has accepted the work of a minister is not only to preach the Word, but is to give it power by practicing the Word. [Cf: 20MR318.05] p. 191, Para. 3, [1898MS].

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. . . . Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" [John 6:51, 54-57] [Cf: 20MR319.01] p. 191, Para. 4, [1898MS].

Grace sufficient, if accepted and improved, is given for the duties and trials of each day. But in order to learn how to do those things that please God, we are to remain as students in the school of Christ. We are not in the world to amuse and please ourselves. We are making history. The church is making history. Every day is a battle and a march. On every side we are beset by invisible foes, and we either conquer through the grace given us by God, or we are conquered. [Cf: 20MR319.02] p. 191, Para. 5, [1898MS].

I urge that those who are taking a neutral position in regard to health reform be converted. They need to practice the light coming to them in clear lines. This light is precious, and the Lord gives me the message to urge that all who bear responsibilities in any line in the work of God take heed that the truth is in the ascendancy in the heart. Only thus can we meet the temptations we are sure to encounter in the world. [Cf: 20MR319.03] p. 191, Para. 6, [1898MS].

Just as long as ministers and church members sail with the current of the world, they need neither canvas nor oar. It is when they turn square about to stem the current that their work begins. It is the duty of every soul that is on Christ's side to be a witness for Him and to contend earnestly for the faith once delivered to the saints. [Cf: 20MR319.04] p. 192, Para. 1, [1898MS].

What is seen by the world in the present disunion and want of harmony among those who claim to believe the truth? That this people cannot be of God, for they are working against each other. [Cf: 20MR319.05] p. 192, Para. 2, [1898MS].

If we would be one with Christ, we must first be one with each other. Those who are not yoked up with Christ always pull the wrong way. There

are elements that belong wholly to man's natural temperament, and passion is wide-awake to meet passion. Then there is a collision, and Satan uses these elements to bring in confusion. The loud voice is heard in committee meetings, in board meetings, in the public assembly, opposing the will and ways of reform, of purity. When these elements are fully developed, those who have been deceived by them may return and discern between him that serveth God and him that serveth Him not. [Cf: 20MR319.06] p. 192, Para. 3, [1898MS].

At the eleventh hour the Lord will gather a company out of the world to serve Him. There will be a converted ministry. Those who have had privileges and opportunities to become intelligent in regard to the truth, and yet who continue to counterwork the work God would have accomplished, will be purged out, for God accepts the service of no man whose interest is divided. He accepts the whole heart, or none. [Cf: 20MR320.01] p. 192, Para. 4, [1898MS].

Spiritual death marks the course of those who feel no burden to bear the messages which, if received, will restore the moral image of God in man. An unconverted ministry means spiritual death to the churches. When the ministers are converted, spiritual life and spiritual death come into conflict ere the truth gains access to the heart. It must fight every inch of the way. [Cf: 20MR320.02] p. 192, Para. 5, [1898MS].

The world and unconverted church members are in sympathy. Some, when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts! [Cf: 20MR320.03] p. 192, Para. 6, [1898MS].

This action of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done. God has permitted this that you who have been deceived may understand what power is controlling those who have had entrusted to them great responsibilities. Where are God's sentinels? Where are the men who will stand shoulder to shoulder, heart to heart, with the truth, present truth for this time, in possession of the heart? [Jer. 6:10, 13-17; 5:18, quoted.] [Cf: 20MR320.04] p. 192, Para. 7, [1898MS].

There is hope for all who will hear the truth and repent of their evil works. When from unfeigned lips the earnest prayer goes up, "Create in me a clean heart, O God," the answer comes in the promise, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them" [Eze. 36:25-27]. [Cf: 20MR320.05] p. 193, Para. 1, [1898MS].

These are the words of the Lord, and if the blindness of those who have betrayed the cause of God into the hands of our enemies is ever

removed, they will understand this Scripture. If those addressed would respond to the invitation of Christ, and take His yoke upon them, an altogether different atmosphere would surround their souls. Shall those who hold in trust the most sacred truth ever committed to mortals deliver themselves, soul, body, and spirit to the control of the enemy, strengthening evil doers in their evil ways? [Cf: 20MR321.01] p. 193, Para. 2, [1898MS].

God calls for His watchmen to awake and be faithful sentinels. Begin anew to yoke up with Christ and with all who have a knowledge of the truth. Arouse from your death-like slumbers, and learn the simple lessons that lie at the foundation of true godliness. [Cf: 20MR321.02] p. 193, Para. 3, [1898MS].

Whether superiors, inferiors, or equals, your work is to begin with your own heart. Humble yourself before God. Come into right connection with Him by yielding to the creating power of the Holy Spirit. Then will be seen in the church the unity that is of value in God's sight. There will be sweet harmony, and all the building, fitly framed together, will grow up into an holy temple in the Lord. The church will have that faith that shows that it is genuine because it works by love and purifies the soul. A hand to hand and heart to heart interest will be shown in building up the old waste places. [Cf: 20MR321.03] p. 193, Para. 4, [1898MS].

The Lord and all heaven rejoice to see this work being done in medical missionary lines. The churches are to blend with this work, that they may be kept in a healthy condition, guarding the Lord's purchased possession as faithful sentinels. This is due to your heavenly Father, who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. [Cf: 20MR321.04] p. 193, Para. 5, [1898MS].

Christ clothed His divinity with humanity and came to our world that He might touch humanity. He came to win man back to his allegiance to God, to teach him to respect himself for the sake of the One who paid an infinite price for his redemption. He has enlisted man in His service to cooperate with Him in the saving of souls. This man may be by being obedient to God's requirements. By precept and example he may win souls to Christ. [Cf: 20MR321.05] p. 193, Para. 6, [1898MS].

When God's people have faith in Christ, they will work as they have never worked before. There are great possibilities and probabilities before those for whom Christ has given His life. God would have men and women arise to the present emergency. He calls upon men of intellectual power to cooperate with Him by using in His service every talent entrusted to them. The life of the successful worker in God's service is a reflection of Christ's life. God would have us watch for souls as they that must give an account. He bids us to go forward, not backward to Egypt in unbelief. [Cf: 20MR321.06] p. 193, Para. 7, [1898MS].

Mere intellectual knowledge, apart from moral and spiritual elevation, is as nothingness. The greatest of this world's great men, who think that they have reached wonderful heights in science, cannot compare with the great apostle Paul or with John the beloved. But when a human being combines his intellectual powers with his moral and spiritual powers, he is a worker with Christ, and heaven registers him as a man.

Such an one reaches the highest standard that can be reached. [Cf: 20MR322.01] p. 194, Para. 1, [1898MS].

All Christ's followers are to be partakers with Him in His sufferings. God would have us estimate the value placed on us by the price paid for us. Christ died to save us from everlasting ruin. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Then should we not value ourselves when we were made to be sons of God, yes, sons of God? Obedience to Christ, holiness of soul, body, and spirit, gained by the indwelling of the grace of Christ and cherished and matured by looking to Jesus, will make us living epistles, known and read of all men.--Ms 64, 1898. [Cf: 20MR322.02] p. 194, Para. 2, [1898MS].

(Written April 4, 1898, from Ballarat, Victoria, Australia.) I am troubled in spirit. The word of the Lord has come to me to ask the leaders of the Prahran church, "Who has entrusted you with the responsibilities of the church? Say unto these men, 'When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil'" (Heb. 5:12-14). [Cf: 21MR1.01] p. 194, Para. 3, [1898MS].

If the churches in Melbourne and Prahran should continue to act out the principles which have come into their hearts and which have been cherished, it would be perilous to hold camp meetings in Melbourne, for the members of these churches have revealed the impossibility of two walking together unless they be agreed. In a limited degree, this whole matter was laid open before me, and the representation has nearly broken my heart. [Cf: 21MR1.02] p. 194, Para. 4, [1898MS].

"Ye know not what manner of spirit ye are of." "A little leaven leaveneth the whole lump." The leaven of malice, which should not be admitted to the soul, has taken possession of the members of the church, and is permeating their minds and hearts. The men who have been set as watchmen over little churches in the suburbs of Melbourne are unfaithful to their trusts. God does not acknowledge these men as teachers, because they will not be instructed but follow their own perverse way, by reason of which the truth is evil spoken of. They have led the people into false paths. There has not been a close investigation of the spirit cherished by those who have been appointed to instruct. [Cf: 21MR1.03] p. 194, Para. 5, [1898MS].

When Jesus walked on earth as a man among men, the people excited His compassion, because He saw that they were as sheep without a shepherd. Although the scribes and Pharisees sat in Moses' seat, yet they well merited censure as thieves and robbers who exercised their power in an authoritative manner but left the sheep unfed. This view of the matter may startle some into a consideration of what kind of guidance the flock of God is receiving today. There needs to be much more well-organized effort and far less preaching. The instruction given in the church is to be given modestly. If the teacher be a doer of the Word he seeks to hold forth to others, he will in all meekness and humbleness of mind open the door of his mind and heart to the instruction of this

Word, for "The entrance of Thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). [Cf: 21MR1.04] p. 194, Para. 6, [1898MS].

"Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed" (Amos. 3:1-3)? This testimony was given to the children of Israel. [Cf: 21MR2.01] p. 195, Para. 1, [1898MS].

The Lord has declared that the work of advancing the truth shall go forth in His strength. Human wisdom is the gift of God; but often that wisdom is not expressed in word, in spirit, in character, as the wisdom of God. God is misrepresented in 1898 by those who have been as graciously enlightened as were the Israelites when Christ, enshrouded in the pillar of cloud, directed the movements of His people. He was their shadow from the heat, and their light amid the darkness of the night. [Cf: 21MR2.02] p. 195, Para. 2, [1898MS].

How true are the words, "Darkness shall cover the earth, and gross darkness the people" (Isa. 60:2). Darkness covers the world like a funeral pall. This darkness is not an accident or an attribute of our moral condition, but a principle, an element, which, like evil leaven, gathers to itself all the properties it can assimilate. It is a constant darkness, pervading and overshadowing the whole world. [Cf: 21MR2.03] p. 195, Para. 3, [1898MS].

Christ is the light of the world. He says, "He that followeth Me shall not walk in darkness." "He that walketh in darkness knoweth not whither he goeth." "The god of this world hath blinded the minds of them which believe not." Those who follow Christ shall not walk in darkness; but all who follow their own ideas, walking contrary to the Word of God, are of the class concerning whom the Lord spoke to the prophet, "Can two walk together, except they be agreed?" [Cf: 21MR2.04] p. 195, Para. 4, [1898MS].

The humility of Christ, His example of self-denial, are expressed in His words to His disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Christ, the Majesty of heaven, gave Himself up to do His Father's will. His own will was in perfect harmony with the will of His Father. [Cf: 21MR2.05] p. 195, Para. 5, [1898MS].

Among all who walk in harmony with God, there must be perfect freedom from all the natural passions of the human heart. All who give themselves to the service of Christ will follow the example of Christ, and will be perfect overcomers. When self ceases to wrestle for the supremacy, and the heart is worked by the Holy Spirit, the soul lies perfectly passive, and then the image of God is mirrored upon the heart, the soul is in accord with the mind of God, and human identity is lost in Jesus Christ. Then all temporal and spiritual transactions which need to be done will be done under the guidance of the Holy Spirit, without worry, perplexity, murmuring, fault-finding, accusation, or wrathful speeches, which, among those who have not surrendered self to God, are often not restrained, but pour forth from

the lips in any place and under any circumstance when selfish ideas are interfered with. [Cf: 21MR2.06] p. 195, Para. 6, [1898MS].

Who presides over and controls the selfish heart? Could the curtain be withdrawn, that passionate, professed believer would see a legion of satanic angels controlling him with their own spirit. He is standing in the presence of holy angels and in the presence of Satan's hellish army, and his conduct shows that he has no right to the name of "Christian." He professes much, but brings forth thornberries. Self is the mainspring of action. One such exhibition before the people is sufficient to testify, How can two walk together, except they be agreed? [Cf: 21MR3.01] p. 196, Para. 1, [1898MS].

May the Lord impress upon the minds and hearts of all connected with the sacred work of God the importance of ascertaining whether those who are to minister as deacons and elders are suitable men to be entrusted with the flock of God. Jesus calls Himself the "Good Shepherd." He does this in contrast with those who occupy positions of trust in connection with the church, but who have no right to these places, because they put a wrong mold upon the work. What is natural will appear. Compare the Good Shepherd, who gave His life for His sheep, with those who are filled with self-esteem, puffed up, dictatorial, loving to rule in the church. [Cf: 21MR3.02] p. 196, Para. 2, [1898MS].

The prophets have specified Christ's attributes. They foretold Him as a gentle Shepherd, who would carry the lambs in His bosom. There are others pointed out by prophecy, who have accepted the position of leaders and religious instructors, whom the Word of God rebukes for their neglect, in their ignorance, to do the work which they should have been doing in their places of responsibility. [Cf: 21MR3.03] p. 196, Para. 3, [1898MS].

"Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not" (Zech. 11:5). What does this mean? It describes the counterworking influence of those who pursue their own course, not heeding the light God has been giving them. [Cf: 21MR3.04] p. 196, Para. 4, [1898MS].

Here is a people who have had the privilege of listening to the word of the Lord; and if they had listened to a purpose, they would have known that they had heard the truth, and they would have practiced it. But they have not done this. Departing from the plain, direct messages God has sent them, which were essential for them to receive and act upon, they have enjoyed their own selfish indulgences. They have chosen to do as the scribes and Pharisees did--according to their own impulses. The scribes and Pharisees opposed the mission of our Lord. These churches have entered upon the same evil course, and do not walk with the Lord Jesus Christ, for how can two walk together, except they be agreed? [Cf: 21MR3.05] p. 196, Para. 5, [1898MS].

The three sects which in Christ's day exercised a controlling influence over the religious beliefs of the Jews were the Sadducees, Pharisees, and Essenes. These sects are mentioned as representatives of those who have not been converted. They had not been sanctified through the truth, therefore their ideas were perverse. Self was interwoven in all in which they engaged. They did not feel it to be a special part of

their religious program to be one with Christ. Christian fellowship with one another was not an active principle in their lives. Against all whom they supposed did not keep the letter of the law, they cherished the evil of jealousy. [Cf: 21MR4.01] p. 196, Para. 6, [1898MS].

They taught tradition as more essential than the precepts of Jehovah, and killed the world's Redeemer for difference of opinion with them in regard to senseless, unreasonable forms and minute particulars as to just what ceremonies were to be observed in washing the hands before eating, although they had no commandment from God for the carrying out of their multitudinous traditions which they observed. They supplemented the commandments of God with a mass of oral traditions wholly human and conceived by narrow minds. They exalted their human inventions above the commandments of God.--Ms 176, 1898. [Cf: 21MR4.02] p. 197, Para. 1, [1898MS].

(Written April 9, 1898, for presentation to workers in the Echo office.) There is nothing of greater necessity than for each individual to realize his accountability to God as well as his high privileges, and walk, not in murmuring and sorrow, but in the joy of the Lord. We are to serve our heavenly Father with newness of life and gladness every day, knowing that we have access to the throne of grace and that our names are written in the Lamb's book of life. We are to be steadfast, immovable, always abounding in the work of the Lord. Then we shall realize by experience that the joy of the Lord is our strength. [Cf: 21MR27.01] p. 197, Para. 2, [1898MS].

We are not to linger about the tomb, as though Christ were there. We are to remember that Christ is a risen Saviour. We have a living Christ; He is not lying in Joseph's new tomb. There are those who are always complaining of something in their life or religious service. Full of complaint, their tongues do great mischief. The Lord does not enjoy our sorrow and tears. He would have us walk before Him in obedience, with grateful thanksgiving. [Cf: 21MR27.02] p. 197, Para. 3, [1898MS].

"Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength" (Neh. 8:10). The Lord would have us realize our high privileges as His children. He would have us appreciate the great plan of redemption, dwelling with thanksgiving and praise upon the coming of our Lord. [Cf: 21MR27.03] p. 197, Para. 4, [1898MS].

"If I go and prepare a place for you," He said, "I will come again, and receive you unto Myself; that where I am, there ye may be also." Should we not rejoice in the blessed hope of the soon appearing of our Lord and Saviour Jesus Christ? Should not gratitude well up in our hearts that we have access to the mercy seat, that we may cast all our care upon Him who careth for us? We are the heritage of the Lord, and Christ's righteousness is the white linen of His saints. Our garments may be pure and white. Talk it, sing it, pray it. [Cf: 21MR27.04] p. 197, Para. 5, [1898MS].

God wants His children to be strong in His strength. There is no such thing as being strong in our own strength. Let our churches keep their



souls low in the meekness and lowliness of Christ. When trial comes, do not think that some strange thing has happened unto you, but hear the voice of God saying in your test and trial, This is My beloved Son, in whom I am well pleased. God desires you to hear His voice amid the cloud. It is a voice of peace and not of war, telling you to look to Jesus, who is the Author and Finisher of your faith, a Saviour able and willing and longing to save to the uttermost all who come to God by Him. He declares, I am touched with the feeling of their infirmities. Those who put their trust in Him will never be confounded. The shepherd's crook, which stops you from turning into strange paths, is not an evil; it is a mercy. Thus God would draw you away from evil to good. The refining fire must purify the gold and silver from all dross, that those who claim to be Christians may offer to God an offering in righteousness. [Cf: 21MR28.01] p. 197, Para. 6, [1898MS].

God is seeking to fit us for everlasting life. He longs that His people shall catch the strains of heavenly music, for He is our crown of rejoicing. He has put a new song on our lips, even thanksgiving unto our God. Penitence mingled with thanksgiving should be our experience every day. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). Study every plan, every method, used in your business, and think whether this business will most glorify God. To every man God has given his work. [Cf: 21MR28.02] p. 198, Para. 1, [1898MS].

We should carefully weigh the matters relative to the work we take up. Will this work be a blessing to souls? God has not given us work merely to keep us busy, but for His name's glory. Many are busily engaged gathering wood, hay, stubble. But this will all be consumed, leaving nothing to prepare souls for that great day when every work is to be tried by fire. Many will find that the work that has occupied their time and attention has perished with the using, and that they themselves have barely been saved, as by fire. [Cf: 21MR28.03] p. 198, Para. 2, [1898MS].

Such a result as this is not after God's order. By God's appointment each man has his post of duty. The careful, prayerful inquiry is to be made, What duty is assigned us individually, as men and women under accountability to God? And whether our labor be wholly limited to spiritual things, or whether it is temporal and spiritual combined, we are to faithfully discharge our work. Things secular and things sacred must be combined, but spiritual things are not to be hidden by secular matters. [Cf: 21MR28.04] p. 198, Para. 3, [1898MS].

Christ requires the service of the whole being, the physical, mental, and moral powers combined. These are to be enlisted in God's service. Man is to remember that God has the ownership of all, and that his pursuits are invested with a sacredness that they did not possess before he enlisted in the army of the Lord. Every action is to be a consecrated action, for it occupies God's entrusted talent of time. Holiness unto the Lord is inscribed on all the actions of such a one, because his whole being is brought unto subjection to God. [Cf: 21MR28.05] p. 198, Para. 4, [1898MS].

No business is to be undertaken, even in ordinary life, if it is corrupting in its influence upon the senses. We are in the Lord's

training school, and He has His own appointed means whereby we may be brought into His service, so that His name may be glorified by the work we do in this world. Many are troubled because they are not working directly for the advancement of God's kingdom. But the humblest work must not be ignored. If it is honest work, it is a blessing, and may lead to the higher parts of the work. Those who do this work need not accuse themselves of uselessness in the great household of God. This is not necessary, for theirs is a work that someone must do. [Cf: 21MR29.01] p. 198, Para. 5, [1898MS].

The publishing house has its work and its position in the cause of God. Those connected with this institution are to remember that their time and talents are not to be occupied merely in the busy activities of this life. If they devote their abilities to a cheap, common business, they are bringing to the foundation wood, hay, and stubble. This kind of education will not improve the mind or manners of the workers. It will not do anything toward strengthening their faith or enriching their experience, but it will lead to the idea that the Echo office is a common workshop in which men and women engage in business from a financial standpoint. [Cf: 21MR29.02] p. 198, Para. 6, [1898MS].

The Lord would educate the leading men to reason from cause to effect. Weak men are not to be put in places where physical strength is required, neither are men with small intellectual capacity to be entrusted with work that requires tact, intellect, and sharp discrimination. Men qualified for their appointed work, who have excellent judgment and experience, who are able to do a precious work for the advancement of the cause of truth, should be selected for these positions. [Cf: 21MR29.03] p. 199, Para. 1, [1898MS].

It would be a very poor policy to place such men in positions where they would be gathering wood, hay, and stubble, carrying it to and fro through the earth, for the capabilities are brought to the level of the work in hand. They would not improve in wisdom and knowledge by doing such work. How much assistance do those handling wood, hay, and stubble get from God and the angels? Their work takes them out of the channel of light and knowledge. They do not increase in capacity. They are not strengthened to do the work of God intelligently. [Cf: 21MR29.04] p. 199, Para. 2, [1898MS].

There is in the Echo office work enough to keep all very busy. This is made an excuse for the workers to think that they have no time to ask the Lord to aid in all the work being accomplished. An angel was represented to me as passing through the office, examining every part of the machinery and the quality of the work being done there. The words were spoken, Have you thought what this hurry and anxiety amounts to? What is the end and object of much that you are doing? What will be the harvest of this kind of seed sowing? The young men and women apprentices in the office require diligent culture. The faculties of mind and body which develop by exercise require that kind of teaching that will lead the workers to be co-laborers with God to do His work. [Cf: 21MR30.01] p. 199, Para. 3, [1898MS].

It takes a great deal of education to produce a man with capabilities sufficient for the work of God. Divine and human energies must be combined to make an experienced, capable worker of growth and

education. God provides all that is necessary for the physical and mental growth of men and women. It is a great thing to become a man in God's sight, to be thus written in the books of heaven. This is an honor the meaning of which few realize. He who is a man in God's sight obeys the words, "Trust in the Lord with all thine heart; and lean not to thine own understanding" (Prov. 3:5). "In all thy ways, Acknowledge Him, and He shall direct thy paths" (Prov. 3:6). Man must walk with God in perfect harmony. How can two walk together except they be agreed? [Cf: 21MR30.02] p. 199, Para. 4, [1898MS].

Brethren and sisters, do we believe the Word of God, or not? Do we not see the signs fulfilling all around us? Do we realize that we are standing on the very verge of eternity, that we have no time to make crooked paths and blundering movements involving the worth of the soul? When the last call shall be made, Behold the bridegroom cometh; go ye forth to meet him, shall we represent the foolish virgins, who had no oil in their vessels with their lamps? Whatever our line of work, let us remember that we cannot carry it ourselves. Let us be sure that we are making every possible effort to save souls. Self and self-serving have no place now and never had in a true religious experience. Everything we do must be done to the glory of God. Work and pray, and God will cooperate with your efforts. [Cf: 21MR30.03] p. 199, Para. 5, [1898MS].

The Lord God has work for women as well as men to do. They can do a work in families that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Therefore their labor is needed. We must have it. We who love God in truth are all working for a heavenly kingdom. There is no time to waste upon a class of work that has no Christ in it, or upon that work that woman, who is man's equal, can do if her heart is imbued with the love of Christ our Saviour. [Cf: 21MR30.04] p. 200, Para. 1, [1898MS].

There is a religion that is worth less to the possessor. Those who possess it come to the house of God with those that claim to believe the truth. They hear, and return to their homes to drink their tea and stimulate themselves by this beverage. Then they think that they can talk. But as they are not spiritually minded, as the love of Christ is not in their hearts, they have nothing profitable to bring from the treasure house. Evil thinking and evil speaking is a part of their religion. They let their light "so shine" that they criticize the speaker and the words spoken by the servant of God. They sow seeds of evil in the minds of those who hear them, and their sentiments are reproduced by other minds. [Cf: 21MR31.01] p. 200, Para. 2, [1898MS].

In this way the leaven of evil has been introduced into the Echo office to injure the influence of the workers. Let every man and woman remember that God has declared, "I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). Idle words are not thought to be swearing, but they are not of a character to help or bless anyone. They confuse the senses and cause doubt to spring up in regard to believing the words spoken by the Lord's ambassadors. [Cf: 21MR31.02] p. 200, Para. 3, [1898MS].

Are those who speak these words converted, and from what? Are their

tongues converted, their appetites converted? Can it be said of them, Ye are laborers together with God? They do not realize what it means to wear Christ's yoke or to lift His burden. Their children may be members of the church, or they may be impenitent still, for they have never lived in an atmosphere of faith and love, and therefore they do not know what real service to God means. When the overflowing scourge shall come, it will not pass them by. God has a love for their souls, but they have ceased to have any love for themselves. [Cf: 21MR31.03] p. 200, Para. 4, [1898MS].

If ever Satan had faithful workers, it is among the members of our churches in the suburbs of \_\_\_\_\_. Those who live in spiritual darkness cannot diffuse light. Those who have not kindled their tapers from the divine altar are cold and dead at heart. They have no overflowing and subduing influence for good to pour out upon the lost. They grumble like the Pharisees because so much time is devoted to hunting up the lost sheep. This is a terrible representation to the heavenly universe. These churches have had every spiritual advantage. They have been given the most solemn truths for this time, and yet they do not trim their lamps that they may shine. Whatever may be their numbers, such churches are weak. The worst of all is that they do not feel the least burden or the least love or sympathy for the souls for whom Christ has given His life. They complain of those who do carry this burden, who watch and hunt for souls. They seem to think that they should have all the attention that the breath of life may be kept in their souls. They expect to be nursed like sick babies, not like babes who long for the sincere milk of the Word. [Cf: 21MR31.04] p. 200, Para. 5, [1898MS].

When, after the camp meeting in Adelaide, I stood in the new church at \_\_\_\_\_ before the few who came out to hear me, I had a message for them. I was told to give them this message in the name of the Lord, whether they would hear or whether they would forbear. At that time some drank of the water of life, but there were others who refused to drink. Disaffection filled their minds. They ought to have been ashamed of their course of action. They might have been healed, but they have never recovered from the influence they there exerted. [Cf: 21MR32.01] p. 201, Para. 1, [1898MS].

Since coming this time to \_\_\_\_\_ I have had no burden to labor for the \_\_\_\_\_ church. I have had perfect freedom in speaking to those who had not the knowledge of the truth. Poor souls; amid difficulties and temptations they were seeking for the truth as for hidden treasure. But a church that has not lived the truth, whose members are not doers of the Word, becomes hardened as was Pharaoh. They have eyes, but they see not; ears have they, but they hear not. [Cf: 21MR32.02] p. 201, Para. 2, [1898MS].

It has been opened before me that the men who have thought they were doing something to help are not doing this. They are selfish. They think that all the labor of the ministers should be given to the churches. But the only way that the church can live and advance is to keep the way of the Lord, and then go to work interestedly for those who are now convicted and longing for the converting power of God. A sleeping church does not realize how many are hungering for the truth. [Cf: 21MR32.03] p. 201, Para. 3, [1898MS].

When the gospel net draws, it gathers both good and bad. God sees the

distinction, and those who have discernment will see it also. The members of God's church may be poor, illiterate, obscure, and unknown, but if they love Jesus, if they pray earnestly, their prayers are heard although they have no wealth or much education. They may not know from one week to another where they will obtain their bread, but if they walk reverently before God, seeking by humble prayer to know and do His will, the hiding of God's power is with them. Their influence is saving, and will be felt throughout eternity. Their light does not flicker a little, and then go out. They reveal the similitude of Christ by watching to see how they can be a blessing to others. Wherever they go, their light shines. By them Christ is glorified and His kingdom advanced. [Cf: 21MR32.04] p. 201, Para. 4, [1898MS].

But the Lord is sorely displeased with the attitude of some in our churches. They reveal exactly the same spirit that the elder brother revealed because his father rejoiced over the returned prodigal. Will not the members of our churches remember that those who have had labor bestowed on them should have a knowledge of God and of Jesus Christ whom He has sent? If Christ is formed within, the hope of glory, they will seek to save those that are lost. A living church will not be a gossiping church, planting doubt, questioning, evil surmising, and jealousy in the hearts and minds of others. It will be an earnest, working church. The members will be the Lord's chosen vessels to carry the message of salvation to others. They will be His light bearers. [Cf: 21MR33.01] p. 201, Para. 5, [1898MS].

The right discipline is not given to our churches by encouraging them to expect to be constantly fed with sermons from the ministers who ought to be giving the truth to those who know it not. The members of these churches ought to be taught to reflect the light of truth to all with whom they come in contact. A working church is ever delivering by precept and example an effective testimony to the world. By their burden for souls, by the prayers they offer in sincerity for their fellow creatures, the members are stretching out their hands all the day long. Theories and arguments do not interest them. They strive to bring the truth close to hearts. They hunt for souls. But let a church be given food constantly, while the members do not do righteousness in their own homes or in the church, and it is a curse instead of a blessing. [Cf: 21MR33.02] p. 201, Para. 6, [1898MS].

The Lord is much displeased by the attitude of some who have thought they were building up the church by murmuring because constant ministerial efforts were not made for the church. They have acted selfishly, as did the elder brother. They have not the spirit of Christ who left the ninety and nine in the fold and went to seek the lost sheep. Instead of using their strength and talents in the work of helping the minister to carry the burden, instead of wearing the yoke of Christ, they have expressed unjust sentiments, speaking as though the church had been robbed of labor it should have had. God has heard their words and has seen their attitude. [Cf: 21MR33.03] p. 202, Para. 1, [1898MS].

Those who love the truth will strive to make the labors of the ministers a perfect success. Their zeal and fervor will constantly increase. This is the work God requires of every converted soul. Those who love Christ will love those for whom Christ has died. They will not feel it their work to hold up the church while neglecting the perishing

souls around them. [Cf: 21MR33.04] p. 202, Para. 2, [1898MS].

Had proper efforts been put forth by the church to save souls, had the members been earnest in cooperating with the servants of Christ, who need every jot of their help and talent to war against the forces of the powers of darkness which are ever exercised against good, more than one hundred souls might have been added to the church of such as should be saved since the Balaclava camp meeting. And it would have been recorded of these laborers in the books of heaven, Ye are laborers together with God. But the spirit that some have cherished has been a great hindrance instead of being a help. Notwithstanding the light shining from the Word showing that it is the duty of all who love God to seek for perishing souls, a hindering influence has been exerted. [Cf: 21MR34.01] p. 202, Para. 3, [1898MS].

Those who are light bearers need to be educated in regard to health reform. As this is the very work to be done for this time, the Lord has given light upon it. This subject has been presented in the churches, but the light has not been received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. [Cf: 21MR34.02] p. 202, Para. 4, [1898MS].

If the churches expect strength, they must live the truth God has given them. If the members of our churches show that they care not for the light on health reform, but continue to walk in the light of the sparks of their own kindling, they will lie down in sorrow. And the painful part of the history is that the influence of these older church members will leaven those newly come to the faith. The Lord could not now bring many souls into the truth because of the church members that have never been converted and those who were once converted but who have backslidden. What good would these unconsecrated members do the new converts? They would make of none effect the message God has given His people to bear. [Cf: 21MR34.03] p. 202, Para. 5, [1898MS].

Every church should be staunch and true to the light God has given. Some justify their use of tea and of meat by saying that they have been in the habit of eating meat and drinking tea. But this is a great evil. He who thus tries to justify these practices is not walking in the light. Some try to live the truth, but their habits are not brought into conformity with the will of God. Their appetites and passions bear away the victory, and the safeguards are broken down. How then will the church be prepared to help those newly come to the faith? They are far behind in the principles of health reform, and lead others in the same line. [Cf: 21MR34.04] p. 202, Para. 6, [1898MS].

Shall we have to say of our churches in \_\_\_\_\_, and especially of the oldest church, the \_\_\_\_\_ church, it is dark itself, and cannot diffuse light; it is cold at heart, and has no overflowing and subduing influence to pour out upon the lost? With all its members, that church is weak, and for the service of Christ, worthless. It is a dark church that cannot shine. Have its members done despite to the Spirit of God? I fear greatly that were Christ on earth today, He would say, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." [Cf: 21MR35.01] p. 203, Para. 1, [1898MS].

Our churches in \_\_\_\_\_ do not possess discernment. They are not walking in the light of truth. Many know the truth, but do it not. Their practice is not in accordance with the truth. Self-indulgence in eating, drinking, and dressing is idolatry. How few live a life of humility and meekness, seeking the Lord in earnestness. How few realize that as fathers and mothers they are educating their children to show as little respect for sacred things as they themselves have shown. The atmosphere surrounding the souls of fathers and mothers fills the whole house and is felt in every department of the home. [Cf: 21MR35.02] p. 203, Para. 2, [1898MS].

If Christ does not abide in the hearts of the parents, the children will be filled with selfishness, and the door of their hearts will ever be opened to evil things. Let the conversation at the family board be such as is calculated to leave a fragrant influence on the minds of the children. The parents walk directly contrary [to the counsels] of God brought to His people by men whom He has chosen. Even when quite young, children notice, and if the parents show that the Word of God is not their guide and counsellor, if they disregard the messages brought to them, the same reckless spirit of, "I don't care; I will have my own way," will be shown by the children. [Cf: 21MR35.03] p. 203, Para. 3, [1898MS].

Many parents have never yet been converted, therefore their old self-indulgent habits have been brought with them into the church. They were not dead to self when they observed the ordinance of baptism. They were buried alive, and they have remained full of murmuring, full of faultfinding, hating the messages that come to them through the Lord's servants, because of the wickedness of their hearts. They are at enmity with God, and their children breathe in the same atmosphere. They may have good instruction in Sabbath school, they may listen to the most solemn appeals, but they care for none of these things. When in the house of worship, they have little sense that the Lord is giving them instruction through His messengers. Some children sit and read a book or a paper while the words of truth are being presented from the oracles of God. In their present spiritual deadness, the parents feel no special burden, and never will until God shall send His judgments upon them. [Cf: 21MR35.04] p. 203, Para. 4, [1898MS].

When the ministers go forth to lift Christ among those who must hear the message of mercy, the class who appreciate the gospel so little, who are not doers of the truth, is the first to feel aggrieved because the word of truth is carried to those who have not had the privilege of hearing it. These hearers, who listen to the most solemn message but have closed the door of the heart against it, have no burden for the perishing souls around them, and are themselves dead in trespasses and sins. They think that they ought to be entertained by preaching, but the word spoken does not profit them, not being mixed with faith in them that hear it. [Cf: 21MR36.01] p. 203, Para. 5, [1898MS].

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Those who believe in a crucified Redeemer, who receive Him as their personal Saviour, have eternal life. Christ drank the bitter cup in their behalf. He took upon Himself the guilt of every sinner then in the world and every sinner that should afterward be born. As He bowed

His soul to receive the load of guilt, He cried, "If it be possible, let this cup pass from Me." He made a voluntary sacrifice. He contemplated the burden of sin. He alone could measure its magnitude. [Cf: 21MR36.02] p. 204, Para. 1, [1898MS].

He knew every step of self-sacrifice that must be trodden, of the humiliation that He must meet. He saw Himself in the hands of men moved by demons. He saw Himself betrayed by one of His professed disciples. Before Him passed the scene of rejection. He felt the agony of hearing Peter say, "I know not the man," and that Man his Lord and Saviour; and the cruel injustice of Pilate's course when he said, "I find no fault in this man," and yet gave Him up to be mocked and scourged, to endure the contradiction of sinners against Himself. [Cf: 21MR36.03] p. 204, Para. 2, [1898MS].

The basest of human beings spit in Christ's face. Priests and rulers, full of satanic triumph because they had nailed Him to the cross and lifted Him up in the sight of the mocking multitude, said, "We have Him secure now. He said He was the Son of God. Let God deliver Him if He will have Him." Hanging on the cross, Christ endured this degradation till nature spread her merciful covering over Him, her dying Author. [Cf: 21MR36.04] p. 204, Para. 3, [1898MS].

The Saviour knew that this was to come, and He cried, "If it be possible, let this cup pass from Me." But had this cup passed from Him, as He prayed, the plan of redemption must have been frustrated. There rose before Him the picture of a lost world, and He added, "Not My will, but Thine, O God, be done. For this cause came I into the world." [Cf: 21MR36.05] p. 204, Para. 4, [1898MS].

Hanging upon the cross Christ was the gospel. Now we have a message, "Behold the Lamb of God, which taketh away the sins of the world." Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God. They thus receive their lesson. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. He whose eyes are fixed on Jesus will leave all. He will die to selfishness. He will believe in all the Word of God, which is so gloriously and wonderfully exalted in Christ. [Cf: 21MR37.01] p. 204, Para. 5, [1898MS].

As the sinner sees Jesus as He is, an all compassionate Saviour, hope and assurance take possession of his soul. The helpless soul is cast without any reservation upon Jesus. None can bear away from the vision of Christ Jesus crucified a lingering doubt. Unbelief is gone. [Cf: 21MR37.02] p. 204, Para. 6, [1898MS].

I present this before you to whom these lines are applicable, and I ask you, Do you know anything about self-denial and self-sacrifice for Christ's sake? Have you with the eye of faith contemplated the scenes of His sufferings? Or have you allowed your own selfishness to overshadow the sense of what Christ has endured for you? Oh, my brethren and sisters, I lift up Christ, who has been crucified among



you, as your eternal center. [Cf: 21MR37.03] p. 205, Para. 1, [1898MS].

But I must tell you that the church in her present state is represented by the ten virgins, five of whom were wise, and five foolish. The foolish had lamps, but had no oil in their vessels with their lamps. Those represented by this class will die greater sinners than they were before they professed to believe the truth, because when they knew God, they worshipped Him not as God. Self, self, self, in all its perverted attributes, hardened the heart and closed the door against Jesus Christ, that He should not enter and abide with them. [Cf: 21MR37.04] p. 205, Para. 2, [1898MS].

Many are unconverted. They have hard hearts and unappreciative minds. Their eyes are blinded by self-indulgence. "If our gospel be hid," Paul declares, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:3-6). [Cf: 21MR37.05] p. 205, Para. 3, [1898MS].

Brethren, we are far behind. The things which the church should do to be a living church, are not done. The Lord has sent you light upon health reform, but who receives it and believes it? Many indulge their own appetites, and place themselves in such a condition of health through the indulgence of a hurtful appetite that there is a constant warring against the soul's highest interests. The truth, though presented in clear lines, is not accepted. It cuts at the idols of the church members, but they refuse to put them away. [Cf: 21MR38.01] p. 205, Para. 4, [1898MS].

The holy law itself rejoiced in Christ's righteousness. The living representation of the law, Christ, could look around on a nation of witnesses, and say, "Which of you convinceth Me of sin?" Truth never languished on His lips, never suffered in His hands for want of perfect obedience to its requirements. "To this end was I born," Christ declared, "and for this cause came I into the world, that I should bear witness unto the truth." And the mighty principles of truth fell from His lips with the freshness of a new revelation. The truth was spoken by Him with an earnestness proportionate to its infinite importance and to the momentous results depending on its success. [Cf: 21MR38.02] p. 205, Para. 5, [1898MS].

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 6:1). "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; holding forth the word of life that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" (Phil. 2:12-16). [Cf: 21MR38.03] p. 205, Para. 6, [1898MS].

Those who leave their work in the service of God for some others to do, freeing themselves from religious responsibility, will not experience the latter part of the assurance, "For it is God which worketh in you." I wish to set this matter before every member of our churches. The religious life requires the harmonious action of mind and heart with the divine forces. No man can of himself work out his own salvation, and God cannot do this work for him without his cooperation. But when man works earnestly, God works with him, giving him power to become a son of God. [Cf: 21MR38.04] p. 206, Para. 1, [1898MS].

Man is utterly dependent on God for his spiritual health. He must work intelligently to cut away from his life practice every perverted appetite. He is not to say, "Tea does not hurt me, tobacco does me no harm, wine and liquor do not hurt me." These are the very things that hurt the brain power and injure the digestive organs. Stimulating drinks of every kind, even that mild cup of tea, will leave an after effect. Brethren and sisters, when you go to meeting where your indulgences are not ready at your hand, you miss the stimulus and a headache is the result. You are obliged to make the humiliating acknowledgment that you must have your cup of tea in order to whip up your nerves to do their work. You carry with you the testimony that you are a slave to the habit of tea drinking. This is the lust that wars against the soul, stupefying the perceptive faculties. [Cf: 21MR39.01] p. 206, Para. 2, [1898MS].

How little people understand that they are destroying themselves. Paul, the great apostle of God, wrote, "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). [Cf: 21MR39.02] p. 206, Para. 3, [1898MS].

What does God accomplish, and what does He demand of us individually in the work of saving ourselves? God works in us by the light of His truth, which lighteneth every man that cometh into the world. The Scriptures refer to the works of God as they are revealed in our world, as so many teachers whose voices have gone out through the whole earth, proclaiming the attributes of God. The mind must see the truth, and the will bend to its claims, when it is presented to us based upon Scriptural evidence.--Ms 49, 1898. [Cf: 21MR39.03] p. 206, Para. 4, [1898MS].

(Written in 1898 to J.H. Kellogg.) "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace: wherein He hath abounded toward us in all wisdom and

prudence" (Eph. 1:1-8). [Cf: 21MR51.01] p. 206, Para. 5, [1898MS].

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared by sending His Son to our world to die in our behalf, that through faith in Him we should become one with God. The praise and glory of His grace, power, and wisdom is the effectual salvation of a peculiar people. Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination of which God speaks includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. [Cf: 21MR51.02] p. 207, Para. 1, [1898MS].

There is a serious, solemn work to be done at this time. In all places the standard is to be lifted. God has "made known unto us the mystery of His will, according to His good pleasure which He hath purposed in himself: that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth" (verses 9-13). The word of truth, Bible truth, present truth, is to be presented calmly, soberly, in the demonstration of the Spirit, for the angels of God are making impressions upon minds. "The gospel of your salvation: in whom also after that ye believe, ye were sealed with that Holy Spirit of promise." [Cf: 21MR51.03] p. 207, Para. 2, [1898MS].

What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands. [Cf: 21MR52.01] p. 207, Para. 3, [1898MS].

"Which is the earnest of our inheritance," Paul continues, "until the redemption of the purchased possession, unto the praise of His glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of His 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" (verses 14-19). [Cf: 21MR52.02] p. 207, Para. 4, [1898MS].

You are engaged in a great work, but you are treating yourself unwisely. You must guard yourself and those who look to you for instruction, that you may not work away the healthy tone and fragrance

which reveals the sound, sensible principles that make sound, sensible workers who can advance God's cause. This thing you must remember: every standard raised in the work is to be founded on the Book, that storm and tempest may be unable to sweep it away. [Cf: 21MR52.03] p. 207, Para. 5, [1898MS].

"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, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (verses 19-23). [Cf: 21MR52.04] p. 208, Para. 1, [1898MS].

You must not educate your students to look to and depend on you. Do not tell them, as a master does his servant, what work they are to do. You may advise, but let them go to the Lord for counsel. He has given to every man his work. [Cf: 21MR52.05] p. 208, Para. 2, [1898MS].

If you should follow your human judgment, you would do the very things that would be out of harmony with God's purposes and plans. Warn every student against placing dependence on you, for you are not beyond temptation. Even now, though doing the very work the Lord designs to have done, you are embracing too much. The light of Christian instruction may be turned in wrong channels, and the work God would have done may become too scattered, thus bringing confusion and discouragement upon the workers. [Cf: 21MR53.01] p. 208, Para. 3, [1898MS].

The Lord alone must be your counselor. Remember that Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish, because they yield to his plans. You are not above temptation. You are not to feel confidence in your own strength. Your only dependence must be in God. Lean hard on Jesus Christ. You have worked hard to bring about good results. Do not now make any mistakes. [Cf: 21MR53.02] p. 208, Para. 4, [1898MS].

You must never, never seek to lift one pin, remove one landmark, that the Lord has given to His people as truth. You can manipulate matters to suit your own plans and devices. But just as soon as you allow your influence to lead away from the strait and narrow path that the Lord has cast up for His people, in order to accommodate yourself, your prosperity will cease; for God will not be your guide. The record of Nebuchadnezzar's life has been presented to me again and again to present to you, that you may be warned not to trust in yourself and your own wisdom, or to make flesh your arm. Never seek for popularity. Never let the banner be lowered or drop from your hands in order to blend in the wording of the message for these last days anything but that which will keep the features of our faith prominent. "Here are they which keep the commandments of God, and the faith of Jesus" (Rev. 14:12). [Cf: 21MR53.03] p. 208, Para. 5, [1898MS].

You are in positive danger. You are placing too many duties upon yourself and those connected with you. Unless you give yourself time for prayer and for study of the Scriptures, you will be in danger of accommodating the Scriptures to your own ideas. Take heed that in the

work you are doing you do not misapply your powers, giving all you have to a work which is not a whole but only a part of the work to be done. Keep the part you are doing in symmetrical proportion with the other lines of the work, that the structure we are building may be firm and solid, able to withstand the stress of circumstances and temptation. [Cf: 21MR53.04] p. 208, Para. 6, [1898MS].

The Lord's church is to Him the dearest object on earth. Creation itself was originated in the purpose of God that He might glorify Himself in the redemption of His people. Your work is not to shape itself. It is not to be separated from the church. Neither are you in any way to demerit the ministry and exalt the work you are doing above the church. You are not to allow the students to suppose your work is separate, because in doing this you will show that you are not a co-worker with God. You may carry things in such a way that those connected with you will be led to think that should you be taken away, all that you had advised, planned, and set in operation would have to go forward just as you had planned. [Cf: 21MR53.05] p. 209, Para. 1, [1898MS].

We hope that the blessing of God will attend you because you walk humbly with God, yoked up with Christ, that He will spare your life to accomplish a work that will be as enduring as eternity. The apostle teaches us God's purpose when He calls the gospel "the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. 3:9-11). [Cf: 21MR54.01] p. 209, Para. 2, [1898MS].

Rest assured that God has a church, and that you are to be a colaborer with Him. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:1-6). [Cf: 21MR54.02] p. 209, Para. 3, [1898MS].

By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life. We have the condition of this covenant. "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities" (Isa. 53:10, 11). [Cf: 21MR54.03] p. 209, Para. 4, [1898MS].

In giving Christ, God gave heaven's choicest gift. He has given us all the rich blessings presented in the Word. When Christ ascended to heaven, the Holy Spirit took His place, and was a perfect representation of Him. It is the work of the Spirit to minister the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family. We need more quiet, abiding trust in God, and then the very best and highest activities will be put forth. Not one false movement will be made. We need to cultivate a calm and obedient trust in God. To young and old, this is worth more than tongue can tell. [Cf: 21MR55.01] p. 209, Para. 5, [1898MS].

Genuine religion brings its sanctifying influence into all a man thinks, says, and does. Let everyone connected with you, my brother, see that you are discharging aright the duties God has laid upon you, that you are keeping your heart free from every scheme of selfishness. You may say, "What does Sister White mean?" Look carefully, my brother, for there are schemes that savor of selfishness. You may be sure that these must be purged away if, in that work that is a right work, you strive lawfully. Loving God supremely and your neighbor as Christ has loved you, you fulfill the divine law. In any business transaction, in any line of service, be sure that not one thread of selfishness is drawn into the fabric. [Cf: 21MR55.02] p. 210, Para. 1, [1898MS].

The work you have entered upon is good, but you are carrying it to excess. Thus you are absorbing talent and means which should be devoted to other lines of work, which are suffering. [Cf: 21MR55.03] p. 210, Para. 2, [1898MS].

There are many things that need to be lifted and strengthened in various ways. The amount of work done for the needy and destitute is to be equally divided. You should gather less upon yourself, and do some real work to place workers in destitute fields, where they can work in the same lines in which you are working. You are becoming dizzy; you are losing your clear, firm, healthful conception of the work of God for this time. Know your limitation, for the sake of those who have been trying to plant the standard in fields where they have nothing. Know what you can do and what you cannot do. [Cf: 21MR55.04] p. 210, Para. 3, [1898MS].

There is an importance attached to every phase of the work done now. You are not to break the coupling pin. This may seem to you not of much value, but it means a great deal to you. For the safety of those you would educate, God has given the coupling pin, and you and your students need to be educated and trained not to make the mistake some have made by breaking the coupling pin which unites you and your work firmly with the body of God's commandment-keeping people. [Cf: 21MR55.05] p. 210, Para. 4, [1898MS].

The spirit of fidelity must be taught and practiced. Remember that in all your work that is done under the sun, the spirit in which the work is done will appear, whether it be good or evil. Work so that your neighbor shall not suffer the least injustice in any particular by any of your arrangements. [Cf: 21MR56.01] p. 210, Para. 5, [1898MS].

The work you have hold of is only a piece of the work God would have done. Say to your students, I can give you only what the Lord has given

me. As you go forth from this school, look to God as your companion, your counselor. Whether you preach the Word, whether you teach in our schools, whether you practice as a physician, whether you cultivate the soil or follow a trade, look to the Lord as your guide, your helper, your friend. [Cf: 21MR56.02] p. 210, Para. 6, [1898MS].

You may be called to act in councils. You may be called upon to go to foreign lands. Remember that you can never go beyond the domain of God. Give to what you do all the tact and strength of mind and heart, sinew and muscle. Do your best. You are not to seek to be controlled by men. Christ is your Master. Remember that you are only one member of the body, and that the different members of the body are to be controlled by the Holy Spirit. "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11). Keep yourselves unspotted from the world. It is only as the different members of the body perform their several offices that the unity of the body is preserved. You can never be an independent whole. There is only one head. I am not your master. Call not any man master. You have one Master, who is in heaven. [Cf: 21MR56.03] p. 210, Para. 7, [1898MS].

"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, may grow up into Him in all things, which is the Head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16). [Cf: 21MR56.04] p. 211, Para. 1, [1898MS].

"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. . . . For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:1, 2, 8-11). [Cf: 21MR56.05] p. 211, Para. 2, [1898MS].

These Scriptures were given me to give to you. Especially were the principles laid down in the twelfth chapter of Romans enjoined upon you for careful study. The men of God's appointment will not be sustained if they are not doers of His Word, in small matters as well as large. You are in positive danger. Satan is trying by every device to weaken you, so that you will become exalted in your own opinion. Thus you will permit the enemy to gain power over you. God, who is high and lifted up, will use men as His instruments as long as they will work humbly, seeking wisdom from Him. [Cf: 21MR57.01] p. 211, Para. 3, [1898MS].

The Lord has a church upon this earth. He has a people who are working with an undivided interest, a people who is dear to His heart because

they are consecrated to Him. There are also men whose names are on the church books who are not serving God, who are robbing Him by withholding the tithes and offerings which He, as the householder, requires as His portion. But because there are tares among the wheat, shall we disparage the church of God? Never! We may disparage ourselves, but never disparage those who are striving amid temptation and trial. These are the ones whom God loves. [Cf: 21MR57.02] p. 211, Para. 4, [1898MS].

The medical missionary work is not to be divorced from the church. Men of power and strength of mind are to grasp every opportunity of becoming acquainted with the Word of God. This Word each individual who would win eternal life must eat and drink as the flesh and blood of the Son of God. All our new converts need training. Well-directed labor should be put forth that they may receive light. There is constant need of men with well balanced minds, who will not step aside either into the fire or into the water. [Cf: 21MR57.03] p. 211, Para. 5, [1898MS].

Some who read the Word catch at ideas which they suppose give them great light. They present this supposed light as truth, but as they have not really studied the Word, as some have done, they will, full of ardor and zeal, present theories which, if received, will counterwork the efforts which have been put forth since 1844 to give the people of God a connected chain of truth. They do not know what they are doing, but they disturb those who suppose they have a solid foundation. These crave for new ideas and suppositions, which mar the symmetrical development of character. Under the influence of the Holy Spirit, those with this enthusiastic temperament would be enabled to do the highest service. The quickening influence of the life in their message would give character to the work, and advance it, diffusing the grace and spirit of truth in all its lines. But let such a one put his whole mind upon some idea which is not correct, and deformity rather than symmetry is developed. [Cf: 21MR57.04] p. 211, Para. 6, [1898MS].

This is the danger now existing in the medical missionary work. Many who go to school to be educated in this line do not obtain as much as they thought they would. If they had not placed themselves in a school, but had remained where they could be constantly receiving and constantly giving, they would have received increased light. [Cf: 21MR58.01] p. 212, Para. 1, [1898MS].

There is a great work to be done in calling for volunteers for the canvassing work. Canvassers are not to be restricted by being told that they must not talk upon subjects of the truth, that they are to give no Bible readings. They are to put all their energies and enlightenment into the work, and if they can help anyone by speaking to him directly and personally, let them do it. They should be perfectly free to speak or to pray with those who are awakened. Some have not the burden to do this work, and they should not try to converse with those they meet, for they would be unable to enlighten them. The truth must go forward. The church militant is not the church triumphant. It has been shown me that those who are fitted to enlighten minds will often have opportunity to read from the Bible or from books which teach the truth, and thus bring the evidence of truth to enlighten souls. [Cf: 21MR58.02] p. 212, Para. 2, [1898MS].

The youth should be encouraged to learn what they can do in medical



missionary lines. They should be taught how to reach the masses who are sunken so low that their condition is apparently hopeless. And they should not be restricted in regard to working with ministers. This is not the Lord's mind or will. I speak decidedly, for these questions are constantly coming up for decision. The people of God are called now to do a sacred work.--Letter 126, 1898. [Cf: 21MR58.03] p. 212, Para. 3, [1898MS].

(Written December, 1898 from Hamilton, Newcastle, New South Wales, to Elder and Mrs. S. N. Haskell, who were laboring in Brisbane. Portions of this manuscript appear in *My Life Today* and *In Heavenly Places*.) Since coming here we have had a rather trying experience. Sara and I came on the ground Friday. The day was very oppressive. In the afternoon there was a smart shower and a high wind. On Sabbath I attended morning meeting at six o'clock. Quite a large number were present. I felt the spirit of prayer. I arose and spoke. I did not know that I spoke, but they say that I did. I seemed to be elsewhere. [Cf: 21MR227.01] p. 212, Para. 4, [1898MS].

All through the night I had seemed to be in meetings, presenting the subject of the reception of the Holy Spirit. This was my burden in laboring--somewhere, I cannot tell where. The whole subject was the opening of our hearts to the Holy Spirit. I was trying to present to those who were there the great necessity of receiving the Spirit. Christ told the disciples, "I have many things to say unto you, but ye cannot bear them now." Their own limited comprehension put a restraint upon Him, so that He could not open to them the things He longed to unfold, for it would be labor lost. [Cf: 21MR227.02] p. 212, Para. 5, [1898MS].

On the Sabbath Elder Starr spoke in the forenoon. In the afternoon I spoke from John 15. I sought to impress upon the people the lesson of that wonderful parable of the vine and the branches. John 15:1-6. [Cf: 21MR227.03] p. 212, Para. 6, [1898MS].

There are two kinds of connection between the branches and the vine. The one is deceptive, superficial. The crowd pressing upon Christ had no living union with Him by genuine faith. But a poor woman who had been many years a great sufferer and had spent all her living upon physicians but was made no better, but rather worse, thought if she could get within reach of Him, if she could only touch the hem of His garment, she would be made whole. Christ understood all that was in her heart, and He placed Himself where she could have the opportunity she desired. He would use that act to distinguish the touch of genuine faith from the casual contact of those who were crowding about Him from mere curiosity. [Cf: 21MR227.04] p. 213, Para. 1, [1898MS].

When the woman reached forth her hand, and touched the hem of His garment, she thought this stealthy touch would not be known by anyone; but Christ recognized that touch and responded to her faith by His healing power. She realized in a moment that she was made whole, and the Lord Jesus would not let such faith pass unnoticed. He turned Him about quickly, and said "Who touched Me?" All the disciples were pressing close around Him, and Peter said, "The multitude throng Thee and press Thee, and sayest Thou, Who touched Me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of Me. [Cf: 21MR227.05] p. 213, Para. 2, [1898MS].

"And when the woman saw that she was not hid, she came trembling, and cast herself at His feet, telling the whole story. For twelve years she had been afflicted, but as soon as her finger touched the hem of His garment she was made whole. Jesus said to her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace" (Luke 8:45-48). The mere touch of faith brought its reward, and how then can we doubt God? [Cf: 21MR228.01] p. 213, Para. 3, [1898MS].

*Tuesday morning, December 27.* The wind has been just fearful. After the rain ceased, clouds still encompassed the encampment and the wind blew. Sabbath morning I spoke to a larger number than we had reason to expect. Many not of our faith were present. I called upon all those who wished to give themselves to the Lord fully and seek Him, to come forward. Quite a number came forward and then bore their testimony. [Cf: 21MR228.02] p. 213, Para. 4, [1898MS].

A deep impression was made as I spoke from John 15 on the vine and the branches. I spoke of the wonderful contrast between the spurious branches and the true branches, those that have a vital connection with the parent stock. I read only a few verses, to imprint upon their minds the necessity of abiding in Christ. [Cf: 21MR228.03] p. 213, Para. 5, [1898MS].

I presented the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:28-30). Simple enough, is it not? Thus it appears. The promise is large and far-reaching. Rest for the soul is comprehensive. It implies much. It means deliverance from constant, perplexing, uncertainty. The word rest is repeated--"I will give you rest." In wearing Christ's yoke and learning from Him His meekness and lowliness, "Ye shall find rest unto your souls." Here is a giving by Christ, and on our part, an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt. [Cf: 21MR228.04] p. 213, Para. 6, [1898MS].

The reason why there are so many in perplexity is they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They suppose they understand their own case, and will worry and plan and devise, when Christ stands inviting, "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: 21MR228.05] p. 214, Para. 1, [1898MS].

I said, If you have not found the rest that Christ has offered to give you upon condition that you learn of Him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only His burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your trouble is that you are so anxious to run things yourselves that you do not wear the yoke of Christ, which He declares is easy. The yokes of your own manufacturing gall the necks that wear them. Christ says, Try My yoke, it is easy; lift My burdens, for they are light. [Cf: 21MR229.01] p. 214, Para. 2, [1898MS].

Will these hearers before me hear to a purpose? A Paul may plant, an Apollos water, but God giveth the increase. Christ gives rest to all

who receive Him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what He has told you to do, and be assured that God will do all that He has engaged to do. [Cf: 21MR229.02] p. 214, Para. 3, [1898MS].

The invitation is, "Come unto Me, and I will give you rest." Have you come to Him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest"? It is the consciousness that God is true, that He never disappoints a soul who comes to Him. His pardon is full and free, and His acceptance of you means rest to your soul, rest in His love. [Cf: 21MR229.03] p. 214, Para. 4, [1898MS].

But be sure that you act your part; cooperate with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait to become worthy. Never, never will you become worthy, for if this were possible the Prince of heaven would never have come to our world. [Cf: 21MR229.04] p. 214, Para. 5, [1898MS].

He in this action shows before all the universe of heaven that He has united humanity to Himself in order that humanity may stand on vantage ground through cooperating with Christ, that man may have his test, his trial. Through the merits of the Son of God he becomes a partaker of the divine nature. "Work out your own salvation with fear and trembling." How is this? Fear lest you shall weave into the fabric your own threads of selfishness. Fear lest you shall err in choosing the timber for your character building. God alone can supply the solid timber. [Cf: 21MR229.05] p. 214, Para. 6, [1898MS].

Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies. Well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God's will shall be done in him. God welcomes all who come to Him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment, which Christ has prepared, and drop the old citizen's dress; then you can sit down in heavenly places with Christ Jesus. [Cf: 21MR230.01] p. 214, Para. 7, [1898MS].

While you have been walking in meekness and lowliness of heart a work has been going on for you, a work which only God could do, for it is God that worketh in you both to will and to do of His good pleasure. And that good pleasure is to have you abide in Christ, rest in His love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every promise; all are yours on condition of your complying with the Lord's prescribed terms. Entire surrender of your ways which seem so very wise, and taking Christ's ways, is the secret of perfect rest in His love. Giving up one's life to Him means much more than we suppose. [Cf: 21MR230.02] p. 215, Para. 1, [1898MS].

We must learn His meekness and lowliness before we realize the fulfillment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ, His meekness, His lowliness, that self becomes transformed--by taking Christ's yoke upon you and then submitting to learn. There is no one who has not much to learn. All must come under training by Jesus Christ. When they fall upon Christ, their own hereditary and cultivated traits of character are taken away as hindrances to their being partakers of the divine nature. When self dies, then Christ lives in the human agent. He abides in Christ, and Christ lives in him. [Cf: 21MR230.03] p. 215, Para. 2, [1898MS].

Christ desires all to become His students. He says, Yield yourselves to My training; submit your souls unto Me. I will not extinguish you, but will work out for you such a character that you shall be transformed from the lower grade to the higher school. Submit all things to Me. Let My life, My patience, My longsuffering, My forbearance, My meekness, My lowliness, be worked out in your character, as one that abides in Me and I in Him. Then you have the power. Not only, "I will give," but, "You shall find rest to your souls." [Cf: 21MR230.04] p. 215, Para. 3, [1898MS].

God calls for an entire surrender. You cannot receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your old, objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of Him. The abiding rest--who has it? That rest is found when all justification of self, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in Him and to have Him abide in you. Entire surrender of self is required. [Cf: 21MR230.05] p. 215, Para. 4, [1898MS].

In my dream last Friday night a sentinel stood at the door of an important building and said to every one who came for entrance, Have you received the Holy Spirit? A measuring line was in his hand, and but very, very few were admitted into the building. Your size as a human being is nothing. Your size as the full stature of a man in Christ Jesus according to the knowledge you have had will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantage given you in the banquet prepared for you. [Cf: 21MR231.01] p. 215, Para. 5, [1898MS].

You may be tall and well proportioned in self, but no such ones can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your self-dignity, and you cannot be permitted to spoil the feast, for all who go in through this door have on the wedding garment, woven in the loom of heaven. [Cf: 21MR231.02] p. 215, Para. 6, [1898MS].

Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others have thus revealed a deformity of character which makes families unhappy, which

has turned souls from the truth to choose fables. You cannot join the happy family in the heavenly courts, for He will wipe all tears from their faces. You can never see the King in His beauty if you are not yourself a representative of the loveliness of Christ's character. [Cf: 21MR231.03] p. 216, Para. 1, [1898MS].

Abiding with Christ is choosing only the disposition of Christ, so that He identifies His interests with yours. When you give up your own will, your own wisdom, and learn of Christ as He has invited you, then you shall find entrance to the kingdom of God. Entire, unreserved surrender He requires. Give up your life for Him to order, mold, and fashion; take upon your neck His yoke; submit to be led and taught as well as to lead and teach; learn that unless you become as a little child you will never enter the kingdom of heaven. Abide in Him, to be and do only what He wills. These are the conditions of discipleship. [Cf: 21MR231.04] p. 216, Para. 2, [1898MS].

Unless these conditions are complied with, you can never have rest. Rest is in Christ, and cannot be found as something He gives apart from Himself. The moment the yoke is adjusted to your neck, that moment it is found easy, and the heaviest labor in all spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and He gives gladness in doing the work. [Cf: 21MR232.01] p. 216, Para. 3, [1898MS].

Mark the points: "Learn of Me; for I am meek and lowly in heart." Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conceptions of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. There must be the inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when thou art converted, thou wilt not be a hindrance, but thou wilt strengthen thy brethren. [Cf: 21MR232.02] p. 216, Para. 4, [1898MS].

As these things were spoken, I saw that some turned sadly away, and mingled with the scoffers. Others with tears, all broken in heart, were making confessions to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, What must I do to be saved? The answer was, Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out. Words were spoken greatly to rebuke all spiritual pride, for this God will not tolerate. It is inconsistent with His Word and with our profession of faith. [Cf: 21MR232.03] p. 216, Para. 5, [1898MS].

"Seek ye the Lord," all ye who are ministers of His. Seek Him "while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:6, 7). [Cf: 21MR232.04] p. 216, Para. 6, [1898MS].

There was much presented to me. As I presented the principles before the people all seemed to feel that the Lord had spoken through the feeble instrument. [Cf: 21MR232.05] p. 217, Para. 1, [1898MS].

After those who came forward had borne their testimony, the rain poured down in torrents; it seemed that the windows of heaven were

opened. I made this a symbol of what the Lord would do for His people in letting the latter rain of His rich blessing in truth and righteousness fall upon us. We devoted some time to singing "The Evergreen Shore," "Is My Name Written There?" "When the Mists Have Rolled Away," and similar songs, and the Spirit of the Lord rested upon the people. [Cf: 21MR232.06] p. 217, Para. 2, [1898MS].

As soon as the rain lightened, we had a season of prayer. Elder Daniells and Elder Robinson prayed in the Spirit as I have never heard them before, and the meeting closed. Many unbelievers were present. One Salvation Army man bore an excellent testimony upon practical religion. That night, notwithstanding the inclement weather, the large tent was well filled. The blessing received on Sabbath made a decided change in the atmosphere of the meeting. All were cheerful. [Cf: 21MR232.07] p. 217, Para. 3, [1898MS].

On Sunday I did not attend the morning meeting. I was not strong; I have not been strong since leaving Brisbane. In the forenoon Brother Tenney spoke. In the afternoon I spoke to a tent crowded full, and a crowd on the outside. The Lord gave me freedom in speaking to the people from John 14, making a specialty of keeping the commandments of God. [Cf: 21MR233.01] p. 217, Para. 4, [1898MS].

The wind blew hard the evening after the Sabbath, also Sunday night, and did some damage to the tents. During the day on Sunday there was less wind, and the afternoon and evening were quite pleasant. We have our three horses and the platform wagon and the phaeton here. I had my first ride yesterday. [Cf: 21MR233.02] p. 217, Para. 5, [1898MS].

Last night, Monday, the tent was full. Brother Colcord gave an excellent discourse. There seems to be a good interest here, notwithstanding the variety of holiday attractions. I do not know what the collections have been. This tent is much better proportioned for all to hear than the large tent we used in Brisbane. We see now that the meetings must be extended one week longer. [Cf: 21MR233.03] p. 217, Para. 6, [1898MS].

They are drawing hard for W. C. White and me to go to Ballarat, but it will be a hard thing for me to do. My workers cannot work to advantage when I am away so much. They will do their best, but there are things that I could put into their hands for my books. If I have to labor in Ballarat and Victoria it means one, and maybe two, months out of my work. I do not see how I can do this. [Cf: 21MR233.04] p. 217, Para. 7, [1898MS].

W. C. White and Elder Daniells have had some conversation with me upon school matters, but I tell them that W. C. W. will hold no office with my consent while he is connected with me and my work. His health is poor, and this burden shall not come upon him again. It is hard enough when his work is appreciated. I cannot think of going to Victoria and keeping under a constant load. The Lord does not require it. I want every jot of W. C. White's strength in my work, and we shall try to get some long-neglected work done. Brother Robinson pleaded yesterday, and I almost weakened, but I am more decided today not to go just because my brethren desire it. If the Lord says, Go, I will go; but if I have no positive convictions, I shall not go. [Cf: 21MR233.05] p. 217, Para. 8, [1898MS].

Large interests are started right here, and if there is a company raised up, a meetinghouse will be the next thing to be thought about. New-castle spreads over a large territory. Much canvassing has been done in this place and many books have been sold here. Many of my writings, large works, have been sold in Newcastle and Maitland. I have never had better attention when speaking in any place than here, and I have never seen a better-appearing class of people. This interest must be attentively looked after; we cannot neglect it; once started, it must be carefully and thoroughly ripened off. A most solemn impression was made Sabbath and Sunday. [Cf: 21MR233.06] p. 218, Para. 1, [1898MS].

W. C. W. can help me in my work. He can be with me in Newcastle. I shall speak to the people this afternoon. I must now lay down my pen to go to meeting. [Cf: 21MR234.01] p. 218, Para. 2, [1898MS].

Received and read your letter after dinner, also the copy of the one to Elder Daniells. I thank Sister Haskell for writing. I have thought that Sabbath and Sunday were a trial of our faith, especially Sabbath. But we had the victory; thanks be to God who giveth us the victory. But the letter--what a sad one! It was all that I could do to keep from weeping aloud. But we must hold on to life for Brother Wilson; then if God lets him go down into the grave, every one of us must say, "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Cf: 21MR234.02] p. 218, Para. 3, [1898MS].

Our time here is short. Let us live, not holding ourselves in our own hands, but as seeing Him who is invisible. We have no time now to nurse grievous things; we have a work of great importance before us. We shall not fail nor be discouraged. We are kept for the Master's use. We must have a trustful disposition toward God. We must cultivate love and confidence toward our brethren and sisters in the faith. We must have the habit stronger and stronger to be always thinking of Him who is our life, our crown of rejoicing. He has bought us with the price of His own blood. [Cf: 21MR234.03] p. 218, Para. 4, [1898MS].

The Lord has a right to claim from all His disciples that He shall be trusted. Let not the thought be entertained whether such erring ones can be Christ's. He will be our all-sufficient Helper, so that we shall not remain erring, but be enabled to attain to the holiness to which we are called through a close and intimate communion with Christ. If we fall short it will be through unbelief, and that is sin. With God there is no shortcoming in fulfilling His word. [Cf: 21MR234.04] p. 218, Para. 5, [1898MS].

At three o'clock Tuesday afternoon I stood before a large tent full--the seats were not all taken but there were hundreds there. I spoke from 1 Peter 1:1-9. The Lord gave me much of His power and there seemed to be much interest to hear. There were people from all the suburbs round. They will have something to carry away with them. We have had a good day. [Cf: 21MR234.05] p. 218, Para. 6, [1898MS].

On Tuesday I called the ministers together and told them I could not speak in the morning as I had done; the atmosphere in the large tent has no vitality in the morning, and it takes away my strength. I eat no

suppers, and in the morning I have no strength to go to meeting. If I eat, that unfits me to take my breakfast. Without eating I exhaust my strength. If they would give me one hour in the afternoon, then I would improve it to the best of the ability granted me by God. So this afternoon I spoke to hundreds, who were just as quiet and well-behaved as in any church building. May the Lord water the seed sown. [Cf: 21MR235.01] p. 218, Para. 7, [1898MS].

We do pray that this meeting may prove a success. Some of the people say they never heard anything from any of the greatest speakers equal to the speaking on this ground. Everything, they say, seems to be demonstrated by the Bible, and it is so clearly proved. [Cf: 21MR235.02] p. 219, Para. 1, [1898MS].

During the trial of our faith we thought that Satan was busy in this gale and powerful rain. But all received such a blessing on the Sabbath that they had not a word of complaint to offer, although almost every man in camp had to be out Saturday night to keep the stakes firm so as to hold the tents from blowing over. All hands were busy, but the Sabbath day was most precious. We felt that the Lord Jesus was among us. [Cf: 21MR235.03] p. 219, Para. 2, [1898MS].

We greatly long for the outpouring of the Holy Spirit of God upon every soul that receives the truth, that they may be transformed in character, sanctified and made pure and holy, fit vessels for the Master's use. (1 Peter 1:22, 23, quoted). [Cf: 21MR235.04] p. 219, Para. 3, [1898MS].

I hope to get this into the mail tonight, but I do not know that I can have it copied. Your letter in regard to the lot and building is reasonable. I think you will certainly get help. The Lord will not leave us with a dearth of means. The Lord will help us and will not allow our way to be hedged up. Just keep strong faith in exercise. Means will come. Our Lord will see that we have means with which to work here in Newcastle, and He will help you in Brisbane. Only have faith in God. I have much desire that you should go to Ballarat, but I see no consistency in our going. [Cf: 21MR235.05] p. 219, Para. 4, [1898MS].

I talked to the people today, urging them to have faith in God. There is as much need for our ministering brethren today to resurrect their faith as there is to inspire faith in those who have no knowledge of God and the way of salvation. Our faith must not be of that kind which goes no farther than sight. We need so much to be reconstructed upon faith principles and to leave self out of the question. We must put on Christ; we must have the mind that is in Christ Jesus. [Cf: 21MR235.06] p. 219, Para. 5, [1898MS].

One sister wrote me that she had three hundred dollars to create a fund for educating our youth in the school at Avondale. The money is to be lent to students, and when they earn means, they are to replace it for some other youth to use. It is a good idea. The money is in the Pacific Press, to be sent to me.--Letter 130, 1898. [Cf: 21MR236.01] p. 219, Para. 6, [1898MS].

(Written August 14, 1898, from Sunnyside, Cooranbong, to Edson and Emma White.) I have a few words to say to you. You must not be



discouraged. I know how hard you are striving to push the work forward, but as long as you have that portion of the field to work perplexities will arise, and your only relief will be to take these matters to the Lord in prayer. Do not dwell in silence; speak to the Lord and He will say, here I am, what will you that I shall do? [Cf: 21MR265.01] p. 219, Para. 7, [1898MS].

I am not so distressed as you may suppose I would be, because you are the Lord's agent, and God has ways and means, and He will surely fulfill His word. You must consider that the righteousness of Christ shall go before you. Though you have made mistakes and errors, will God be pleased to have you fold your hands and do nothing? You are to call, and the Lord will answer, "Here I am." [Cf: 21MR265.02] p. 220, Para. 1, [1898MS].

Jesus Christ, your righteousness, shall go before you. He is light and truth. He forgives our transgressions and sins. Then move in faith, and move in prayer. The Lord Jesus is your righteousness. With His presence leading the way there will be no fear of evil. The ever-recurring difficulties do not baffle the wisdom of Christ. "I am the Way, the Truth, and the Life." Ask of God wisdom, and He says that it shall be given you. His mercy is full of pardon and grace to all who repent, and His mercy is not exhausted. [Cf: 21MR265.03] p. 220, Para. 2, [1898MS].

We must keep advancing as fast as possible. The first and second messages are represented by angels flying through the midst of heaven, the second proclaiming the fall of Babylon. The third message is proclaimed with a loud voice by another angel flying in the midst of heaven. Read these messages and see their importance. We need to wake out of sleep and press together--press together in the doing of the work for this period of time. [Cf: 21MR265.04] p. 220, Para. 3, [1898MS].

God has not purposed that there should be an organized board of directors to carry a stone in their hand with which to hinder and block every turn of the wheel. The stone which they carry in their hand should be put behind the wheel, not before it, that every advance move may count. The neglect of doing the very work that ought to have been done in the Southern field, and that could have been done, is a manifest expression of the stubborn resistance of those in responsible positions against doing that work. The perplexities that confront the people are not impossibilities. Christ is the great Head of the church in 1898. [Cf: 21MR265.05] p. 220, Para. 4, [1898MS].

With ever so few or ever so many, Christ is a power and a success wherever He may work. He knows how to press through the difficulties. You have been sorely tried, but the trial has worked for your good. You have had little encouragement, and when you asked for one of your mother's books at reduced rates they did not consider in their charge they were dealing with your mother. [Cf: 21MR266.01] p. 220, Para. 5, [1898MS].

Now, Edson, is it possible that a mistake was made in the list of names of my friends to whom I made presents of some of my books? But even if this were the case they all knew that a gift of your mother's books would have been a kindness toward you. I am so sorry, so sorry! I

would have delighted to have given you two of the books, one for you and one for Emma, and why your name was not on the list I cannot explain. Edson, I would not have had this occur for the value of a dozen books, but this is one of the mysteries that occur sometimes. [Cf: 21MR266.02] p. 220, Para. 6, [1898MS].

If the enemy has used this as a temptation, be assured, my son, you are just as near my sympathies and heart as your brother, W. C. White. I am not near enough to you to do you favors. If I were there, I would gladly do these favors. If at any future time I do not send you books, do not let the matter pass; obtain the books and charge them to your mother. [Cf: 21MR266.03] p. 220, Para. 7, [1898MS].

You ask me what you shall do, for so little help is given to that portion of the field where you are working. Trust it all to the Lord. There is a way opened for you in regard to the Southern field. Appeal to the people. This is the only course you can pursue under the circumstances. Send no statement of the situation through our religious papers because it will not be honored. Send direct to the people. God's ways are not to be counterworked by man's ways. There are those who have means and will give, some small sums and some large sums, but have it come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass. [Cf: 21MR266.04] p. 221, Para. 1, [1898MS].

In the efforts made to save the perishing souls that for years God has been presenting to the people as a field to be worked, let the work be done by whomsoever will work under the Lord's directions, and then you will be blessed. [Cf: 21MR266.05] p. 221, Para. 2, [1898MS].

I do not know, Edson, how many things ought to be said, and how many things should be left unsaid. I know you have had a hard time. I know that you are in a difficult and a most dangerous field, made thus because of the prejudice of the whites against the blacks, and because our brethren have not interested themselves personally in that field to decide how it should be worked. Our brethren do not yet have correct ideas, and they button up their coats over their hearts, hearts that should go out in sympathy and tenderness and encouragement to the laborers in that poor, destitute, neglected field. [Cf: 21MR266.06] p. 221, Para. 3, [1898MS].

Much as I would be pleased to have you with me and receive your help, I have not yet got to the point where I can say, Come. As you seem to have so great a burden upon you, I must say, Work on in faith. If your brethren do not feel disposed to take in the situation, hold on and do your level best. Is it not enough that God has accepted your labors, although they have not been altogether free from mistakes? Then let not your heart be made sad because your brethren are not doing as God would have them to do. Go right forward. Though left nearly empty-handed, yet do your best, though but little interest is manifested in the welfare of these unfortunate colored people in the southern States who are under a cloud of woe and oppression. [Cf: 21MR267.01] p. 221, Para. 4, [1898MS].

It was presented to me that God in His providence was measuring the temple and the worshippers therein. There are those who, in the providence of God, have been placed in positions where they have

received many blessings. With self-denial and self-sacrifice these could do a good work in imparting to the most needy and suffering ones, to those who have few blessings and but little encouragement. This is a work which God has laid upon every saint to do, and for the neglect of which they will be held accountable. [Cf: 21MR267.02] p. 221, Para. 5, [1898MS].

The Lord marks the longing of many souls for privileges that they might become better informed and better clothed. The angels of the Lord are looking to see what testimony they can carry to the courts above of this suffering class. Oh, that those who have so many comforts of life would deny self, take up the cross, and follow Jesus! [Cf: 21MR267.03] p. 221, Para. 6, [1898MS].

Human beings in their suffering humanity are crying unto God, and their prayers are just as surely coming up before God as did the blood of Abel. Christlike men will not employ their time in devising to profit self, and promote their own interest. God is not indifferent to the pressing need of white or black in any place, wherever they may be. Who is saying, "Be thou warmed, and be thou clothed and fed," yet do nothing to relieve the situation? [Cf: 21MR267.04] p. 222, Para. 1, [1898MS].

The indiscriminate almsgiving is often more injurious than helpful. It often encourages idleness and destroys self-respect. In the Southern field small churches are to be built. If they are burned, this act will stand as a witness against the men who oppose the work of God, when the judgment shall sit and the books be opened, and every one judged according to the deeds written in the books. [Cf: 21MR267.05] p. 222, Para. 2, [1898MS].

I am glad and thankful for this step taken by Brother Smouse. If the work is made dangerous in one place, go to another and labor, but move discreetly, so that the work shall not be destroyed. Our responsible men stand in need of the Holy Spirit's power. To send men who are rash and inconsiderate into the Southern field will be to create a prejudice and hatred that will come from the opposing whites and blacks. Ministers who teach the blacks will report a tissue of lies concerning the work of God which will give the Southern people a supposed excuse to create mobs, and thus the field will be closed. Said Christ, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves" (Matt. 10:16).--Letter 136, 1898. [Cf: 21MR268.01] p. 222, Para. 3, [1898MS].

(Written February 11, 1898, from "Sunnyside," Cooranbong, N.S.W., to Sister Gotzian.) I received a letter from Sister Ings in the last mail from America. I was at Stanmore when it came, and did not see my mail for several days after its reception at Cooranbong. Sara and I left Cooranbong Thursday evening, January 27. We found the work still progressing. During one of the evening meetings the rain had poured through the tent and broken up their meeting. As the congregation could not leave in the rain, they had a singing exercise, and when they could hear they had a Bible reading. [Cf: 21MR292.01] p. 222, Para. 4, [1898MS].

There are many still interested. Some excellent families are receiving the truth, and the interest holds good. The people were very anxious

that I should come and speak to them. There are about fifty now who have taken their stand, and readings are given to quite a large number who are deeply interested; but it is about impossible to organize them into a church until there is a meeting-house erected. [Cf: 21MR292.02] p. 222, Para. 5, [1898MS].

The Sydney church have not a meetinghouse; they have been dependent upon halls in which to assemble to worship God. But the camp meeting recently held so near Sydney, which is now being followed up by the house-to-house labor of the mission, has brought out fifty souls, and there are yet many interested families. We shall expect no less than one hundred souls will receive the truth. An excellent class of people is interested, and several who have taken their stand are those who depend for a living upon government situations. Some of these own their own houses and have good pay for their work, and here comes the trial of their faith. [Cf: 21MR292.03] p. 222, Para. 6, [1898MS].

Two are fully with us. Brother Sharp, a very intelligent and capable man, lost his situation where he had been employed for fourteen years. He felt quite bad, and it so deeply affected his wife that she came near losing her life. When a business man in Sydney learned that Brother Sharp had lost his situation because he conscientiously observed the Sabbath, he said, "That is just the man I want in my work." He immediately sent for Brother Sharp, employed him at once, giving him the same wages he had previously received, together with his time on the Sabbath. He paid him \$17.50 (seventeen dollars and a half) per week. He also gave him a much pleasanter room, larger and better lighted, in which to do his work. He lost only one week's time. He was a very happy man. [Cf: 21MR292.04] p. 223, Para. 1, [1898MS].

Brother Stuckey, trembling fearfully at the thought of losing his situation, hung back some weeks before being baptized. He had not moral courage to make the venture, but he felt so wrought upon that he was baptized. Then after he had settled his duty with God, he went to his employer and told him that he could not conscientiously work on the Sabbath, and without one remonstrance the employer gave him the day. He was just the happiest man there was in Stanmore. [Cf: 21MR293.01] p. 223, Para. 2, [1898MS].

There are now three other men whose wives are in the truth; one has never been converted, the other two hold important positions and have held these positions, one, for eighteen years. He has the general oversight of the Post Office in Sydney, and it is a big step for him to take. None of these men are poor, but they have hardly faith to venture. They keep saying, I will not work on another Sabbath. It is very little work they are required to do on the Sabbath, as Saturday is a partial holiday and most of the day they may do just as they will. [Cf: 21MR293.02] p. 223, Para. 3, [1898MS].

I spoke on Sabbath. These men were all there, no less than three of them hanging in the balance. The wind blew so that the pulpit had to be moved near to the people to preserve me from taking cold. I had great freedom in speaking, and told them plainly that the Lord Jesus was in our midst. I asked them to turn to Exodus 31: "And the Lord spake unto Moses, saying, [Now, said I, listen attentively to what the Lord is saying unto you this day] 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" (Ex. 31:12-14). I read to the close of the chapter. [Cf: 21MR293.03] p. 223, Para. 4, [1898MS].

Then I asked them if they would turn away from a plain "Thus saith the Lord" for the sayings of men, when they see that their assertions are entirely contrary to the Word of God. The Word has made the statement: "I am the Lord that doth sanctify you" if you observe the Sabbath. This is the only true sanctification in the Scriptures--that which comes from God because of obedience to his Commandments. Then we may know that the little companies assembled together to worship the Lord on the day which He has blessed and made holy have a right to claim the rich blessings of Jehovah. [Cf: 21MR293.04] p. 223, Para. 5, [1898MS].

He who has declared that His words are spirit and life should have their faith in strong exercise that the Lord Jesus is an honored Guest in their assemblies. "For where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18:20). If He is there, it is to enlighten and bless. Therefore, as we assemble together, we all have a solemn sense of the presence of God, and know that the angels of God are in the assembly. The messengers of the gospel know by experience its truth, power, and excellence. It is the hours of the Sabbath that are sacred and sanctified and holy, and every true worshiper who keeps holy the Sabbath should claim the promise, "That ye may know I am the Lord the doth sanctify you." [Cf: 21MR294.01] p. 224, Para. 1, [1898MS].

I tried to make this point as impressive as possible, that the Sabbath day was a special occasion on which the people of the Lord were celebrating the memorial of His creation; that on the Sabbath the Lord was in the assembly to bless and sanctify, and if they have faith in the Lord, every Sabbath would be a day when His people, in a special manner, will be blessed in their acts of obedience in keeping the commandments of God. [Cf: 21MR294.02] p. 224, Para. 2, [1898MS].

The sacred hours are to be employed in conversation that is holy. This is a day set apart for special service, to give earnest heed to the word of God, and to give expression to their exercises of mind, to relate their experience and to express in exhortation their solicitude for the saving of the souls of those who know not the truth. [Cf: 21MR294.03] p. 224, Para. 3, [1898MS].

There is to be the greatest freedom in their conversation, speaking one to the other in reference to the truth, the labors and prayers in behalf of the souls ready to die. Tell the story of the interest that angels have in the salvation of the human souls for whom Christ has given His life; and if angels feel so great an interest in their salvation, should not these souls who are within the influence of the truth feel deep concern for their own souls? [Cf: 21MR294.04] p. 224, Para. 4, [1898MS].

The atonement and the intercession of Christ in their behalf should inspire the human agent with zeal and earnestness to set forth the truth and the riches of Divine grace, and the quickening influence of

the cleansing power of the Holy Spirit will avail to touch the heart and convert the soul. The Sabbath is holy unto the Lord. Affectionate, personal, private conversation in regard to religious experience will be blessed of the Lord. "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" (Mal. 3:16, 17). [Cf: 21MR294.05] p. 224, Para. 5, [1898MS].

The Lord gave me His Spirit on that occasion and sent home the word spoken. Those who will honor the Lord in keeping His Sabbath holy will be blessed of the Lord. There is not more than one in one hundred who do honor to God in keeping His Sabbath from polluting it. The Word of God is not practiced by thousands who profess to be Christians. The looseness of the habits and practices in observing the Sabbath has become a customary thing. God help us to see that great blessings are enfolded in the observance of the Sabbath of the fourth commandment. The human agent cannot afford to lose these blessings by dishonoring God in their loose habits and practices. This is a day of meditation and of closely examining our own spiritual condition before God. "Examine yourselves, whether ye be in the faith." On that day have no loose, cheap, common talk. [Cf: 21MR295.01] p. 224, Para. 6, [1898MS].

It is God's day, sanctified by Himself and made holy, and should be treated as a holy day. If God condescends to speak to man out of His holy Word, should we not have sanctified ears to hear and hearts to perceive? His words are entitled to be heard and received with reverence, faith, and submission. We have the Word of God. Let us make that book our companion on the Sabbath. It is God's revelation to man accompanied with unmistakable proofs of its origin. Then search the Scriptures, investigate every point of your faith in the light of the Word. How can we as rational beings who have souls to save or to lose, who are seeking for truth as for hid treasure, who are dependent upon God for instruction how to gain the eternal reward, how can we do otherwise than to take this Word and appreciate it, and be blessed of God? [Cf: 21MR295.02] p. 225, Para. 1, [1898MS].

*February 9, 1898.* Many things have called my attention since beginning this writing. Matters must be prepared on the *Life of Christ*, and after I thought it was done, in reading the manuscript, I saw that some other things must be written. Many matters besides must be considered. [Cf: 21MR295.03] p. 225, Para. 2, [1898MS].

Our brethren are working very hard to secure a lot for a meeting-house in Stanmore, a suburb of Sydney. These lots cannot be obtained for less than six or seven hundred pounds sterling, but we must build. The building will cost about six hundred pounds. We really need help, and if you can help us we would be very grateful; and if you can get help from any others, please do so. I expect to have to visit Sydney and Melbourne soon. There will be a general rally then and meetings will be held over two Sabbaths and Sundays. The weather is extremely hot in both these places. [Cf: 21MR295.04] p. 225, Para. 3, [1898MS].

There is a great work being done in Melbourne--forty or fifty have embraced the truth. Brother Robinson has been very anxious that I

should come to Melbourne but I have not dared to leave the interest in Stanmore, as Sydney is a large center. We must have small houses of worship built in the suburbs, and we are now in selection of land-seeking to get as near Sydney as possible. We are to commence labor in Sydney proper if we can get a suitable place for a tent to be pitched and if the Lord opens the way for the standard to be raised. [Cf: 21MR296.01] p. 225, Para. 4, [1898MS].

We have not the advantages that you have in America of institutions that have given character and strength to our work. There are none here to be relied upon to come to our help. I sent to Africa for help, and two hundred pounds came to us in the providence of God just at the time we needed it in building in Cooranbong. [Cf: 21MR296.02] p. 225, Para. 5, [1898MS].

Sunday afternoon I spoke again to the people in the tent. The Lord gave me a decided testimony to bear in reference to acting upon the light and evidence received. The Lord would have the service of the whole mind and heart. Every capability is called for. I spoke from 2 Peter 1. The services were concluded by a special effort. There were many souls who came forward for prayers, and we united in earnest entreaty for the Lord to reveal Himself to them in His own way. This movement made a break, and the impression made was excellent. Some who had been long upon the point of decision took their position to keep the Sabbath. This was an advance movement, and decided victory was gained. We then felt how necessary [it is] for us to commence at once to build. [Cf: 21MR296.03] p. 225, Para. 6, [1898MS].

Sabbath the wind was strong. Elder Haskell told me that the tent was in a most precarious condition. There has been a break somewhere, and nothing but two small ropes held the tent from falling. He said his heart was uplifted to God that He would keep us and hold up the tent. A single gust of wind might have brought it down upon us. As soon as the Sabbath was past, the tent was made strong so that there was no danger. [Cf: 21MR296.04] p. 226, Para. 1, [1898MS].

Monday I was solicited to attend a meeting at Ashfield in the evening. I have not spoken evenings because I could not sleep after speaking, but I decided to comply with the request. Brother Baker hired a cab to take me to Ashfield, a distance of several miles, and to wait and bring me back after the discourse. I felt called upon to say some plain things to the church in counsel and reproof. Confessions were made. The parable of the elder son was there acted out most distinctly. [Cf: 21MR296.05] p. 226, Para. 2, [1898MS].

This church has been raised up as the result of the Ashfield camp meeting. A neat little church was erected, very nicely planned and tastefully arranged, but a debt of two hundred pounds was left upon the church. Since that time a second camp meeting has been held in Stanmore. Great interest has been created and extended into other suburbs close by. The elder son who ought to rejoice that the Lord is bringing the wandering sheep to the fold now felt envious and jealous because more labor could not be given to them. The Lord is now waking them up and several have been baptized again, and yet there are a few poor souls who are in some way influenced by Elder Mccullagh who keeps up communications with them. He continues sowing his tares, and they in their turn resow them in other hearts. [Cf: 21MR296.06] p. 226, Para.

3, [1898MS].

If the churches who know the truth and have had great labor bestowed on them are now selfish and exacting and covetous for fear they will not have the ministry of the Word, it reveals that the Word would do them no real good if they had its ministry. They are not prepared to be benefited by the Word, by becoming doers of the Word, "For unto us was the gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2). [Cf: 21MR297.01] p. 226, Para. 4, [1898MS].

I told them that some there present had been at the meetings when the Lord had spoken through His humble servant. They had felt His power on their own hearts, and then if words of unbelief had come from those who were under temptation, inspired from beneath with a spirit of criticism and envy and evil surmising, even words from Africa from some professing our faith, they received and nurtured it, and commenced to sow the same seed of unbelief in other minds far and near, and the truth was a very mixed crop. Their hearts were weak and their faith small, and the ministry of the Word would not profit those who heard, because, like the Pharisees, they have ears but they hear not, because their ears are not sanctified, they have eyes but they see not, because Satan has interposed his hellish shadow between God and their souls. [Cf: 21MR297.02] p. 226, Para. 5, [1898MS].

It is not evidence such ones need; this they have had, and are overfed with the precious banquet from heaven's storehouse, and then they go away and begin to criticize the messengers and the message God sends, until more food would only do them harm. Light from heaven has flashed upon them; they have had evidence piled upon evidence; what they need is not more evidence but a new heart, a converted soul, a new mind, a new purpose. Then they can hear and be blessed. When the enemy comes in like a flood, the Spirit of the Lord will lift up for them a standard against him. In the heart will be a burning desire to do something for the Master to give evidence of their love for the truth as it is in Jesus. God will demand lowly service of all. [Cf: 21MR297.03] p. 226, Para. 6, [1898MS].

But when, like Chorazin and Bethsaida, they reject light, great opportunities, and great privileges, greater privileges they will never have. But some have excused themselves from making any sacrifices, and when the heart desires to make excuses, they will be furnished abundance from the vigilant adversary of souls who has his work to do, and who is not at [a] loss for human channels through whom to work. The aptitude, the talents of influence, are brought in on Satan's side of the question to sow tares. [Cf: 21MR298.01] p. 227, Para. 1, [1898MS].

But those souls who are perverting their God-given capabilities by their words and works are scattering from the truth. They are not building up souls in the most holy faith. They are not making straight paths for their feet lest the lame be turned out of the way. They draw back from self-denial and self-sacrifice. They find fault with God and His Word in finding fault with those whom God has sent with His messages of mercy. What have these complainers, these accusers of the brethren, done to gather with Christ? What have they done to advance the work and cause of God in the earth? Have they not done only harm to the messengers and the message God has sent them? They are in the



position of those who might have done good service for the Master, but who have missed opportunity after opportunity until their senses are blunted, their perceptions confused. They call evil good, and good evil; light they call darkness and darkness light, because, says Christ, they knew not the time of their visitation. [Cf: 21MR298.02] p. 227, Para. 2, [1898MS].

Oh, how many opportunities have come and gone when they could have been a blessing had they but been converted! But their minds are mixed with contradictory sentiments, and they have not perception to distinguish the wheat from the tares. May the Lord pity and forgive these unfaithful workers who dishonor God and do not love Jesus nor the truth. Self and self-righteousness are as filthy rags, yet they cling to them and will not receive the garments of Christ's righteousness. Christ says of these unfaithful stewards, "Ye have not honored Me in receiving My messengers; ye have not honored Me with your substance. Ye did it not unto Me. The opportunity has come and gone and thus stands your record in the great book of account. Thou gavest Me no water for My feet; thou gavest Me not the care and devotion of thy heart; My head with oil thou didst not anoint." Oh, my God, grant that these souls may not always be under the educating power of the arch deceiver! [Cf: 21MR298.03] p. 227, Para. 3, [1898MS].

I left the meeting before it closed, in company with Sister Peck, and rode to Stanmore. I retired to rest about eleven p.m., but my mind had brought with me the burden for the souls of the church members in Ashfield. Oh, how my heart ached! I felt at times in an agony of spirit. I could not obtain sleep until two o'clock a.m. The privileges that are now ours seem so large and abundant, but truth must be brought into the practical life, and each be doers of the Word else it will not sanctify and save the soul. We must cooperate with all our faculties with the Lord Jesus Christ. He says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isa. 27:5). Man is utterly dependent upon God. Christ says, "Without Me ye can do nothing" (John 15:5). We must cooperate with God if we do His Word. [Cf: 21MR298.04] p. 227, Para. 4, [1898MS].

I devoted Tuesday to writing. Tuesday evening I spoke in Stanmore to the people assembled in the tent. The Lord blessed me with great freedom and power. I knew the angel of God was by my side. The power of the Holy Spirit was upon me. I returned to my room so thankful to God. The night before I was so burdened I could not sleep; this night I was so grateful to God I could not sleep till one o'clock. I awoke at half past three in the morning. [Cf: 21MR299.01] p. 228, Para. 1, [1898MS].

We left Stanmore with all our luggage. Sister Peck was with us. We went a few stations beyond and had to go through the process of changing cars, but we missed the train and had to return to Stanmore. That night I spoke again under the tent, and the Lord helped me and blessed me. I spoke upon faith, and many souls said they were helped. I slept a few hours that night and next morning we made connections. We had a compartment all to ourselves, and I lay down like a tired child and slept until within a few miles of Cooranbong. I have spoken twice on Sabbath in our new chapel here. Sabbath was quite warm, and I suppose from what I know of America that February 5 was not very warm where you are. [Cf: 21MR299.02] p. 228, Para. 2, [1898MS].

A letter came to me last night from Elder Haskell stating that the land, a beautiful spot, is now secured. I do not know the price, but I think they offered it cheaper than any we had yet looked at. Now the process of building goes forward. In eight days we leave here for Melbourne to spend some weeks there speaking to the people under the tent. And now I again invite you to help us and be my agent to get what help you can from others. In much love to you, my sister, Brother Zelinsky, and Sister Ings.--Letter 8, 1898. [Cf: 21MR299.03] p. 228, Para. 3, [1898MS].

(Written April 21, 1898, from Stanmore, Sydney, N.S.W., to Brethren Irwin, Evans, Smith, and Jones.) I received your letter, and will write a few lines now. [Cf: 21MR355.01] p. 228, Para. 4, [1898MS].

I was solicited to visit Melbourne before the tent would have to be taken down, but on account of the severe heat they dared not make the request too urgent. Elder Robinson thought my testimony must be given, as it was greatly needed. He and his wife were left to bear the responsibility of the work, giving Bible readings, conducting the Mission, and training several young men and women as workers. The work has rested heavily upon them. Sister Robinson has hired a girl to do her housework and is doing work every way as taxing as that of a minister. The women workers have not received pay, but this will be changed in due time. The cause is now hemmed in for want of means. [Cf: 21MR355.02] p. 228, Para. 5, [1898MS].

Besides having much work to do in council meetings, I spoke in the tent three times each week, riding from North Fitzroy, seven miles and back. I spoke nine times in Melbourne. I then visited Geelong, forty miles from Melbourne, going on the boat. The company there has had little labor. We had profitable meetings. Brother Robinson conducted the Sabbath school and spoke in the morning and evening and on Sunday evening. I spoke in the afternoon both Sabbath and Sunday. These meetings were a blessing to the church. We returned to Melbourne on Monday. [Cf: 21MR355.03] p. 228, Para. 6, [1898MS].

The tent was taken down and much search was made for a hall. We found a very poor hall, where we could hold meeting on the Sabbath, but we could have it only on Saturday as meetings were held there on Sunday by different religious bodies. We felt very sorry, for this was just at the time when souls were deciding for the truth, but it was not safe to keep the tent up because of the strong winds at this time of the year. [Cf: 21MR355.04] p. 229, Para. 1, [1898MS].

Forty in Balaclava have decided to obey the truth. One teacher from Ballarat, an excellent woman, has taken a decided stand, and is one of the very best workers in Balaclava now. A lady employed in Government House has taken the Sabbath. She is a matron in the laundry department. Sister Williams informed Lady Brassey of her change of views and she laid the matter before Lord Brassey. He said that he could not see that her keeping the Sabbath would bring any confusion. [Cf: 21MR355.05] p. 229, Para. 2, [1898MS].

Lord and Lady Brassey were about to visit England, and Lord Brassey gave Mrs. Williams a vacation during their absence and allowed her wages to go on for a period of six months. She referred Lord Brassey to the Echo Office for information concerning the faith. He said that was

enough; he was having his Government work done at that Office, and was favorably impressed with the principles that were manifested by the managers and with the work that was executed in the office. [Cf: 21MR356.01] p. 229, Para. 3, [1898MS].

Some are very poor, and everything they eat has had to be provided for them, and their rent has to be paid. This cannot be avoided. We feel grateful to God for His tender love and compassion to the children of men, and we are in all things to follow Christ, to do as He would do were He in the world under the same circumstances. [Cf: 21MR356.02] p. 229, Para. 4, [1898MS].

A lot has been purchased on which to build a church here. I made a donation of twenty pounds but they must wait until I can obtain means. I must see if we can hire one hundred pounds to keep us until the Lord shall send us means. I have paid one hundred and five pounds toward the Stanmore church. After great hindrance, which we cannot explain, the land was bought and the building is up, but money does not seem to be in sight to pay the workmen and fully complete the work. But it will be dedicated next Sunday. [Cf: 21MR356.03] p. 229, Para. 5, [1898MS].

Elder Haskell, in connection with his wife, did noble work in the first term of school, and the Lord accepted the work done. Every student left the school converted. And just that kind of work has been done here at Stanmore, that the Lord has revealed to me for years was the work the unbelieving world must have done for them if they have the light and courage to take their position upon the Sabbath. [Cf: 21MR356.04] p. 229, Para. 6, [1898MS].

After the community has been stirred by a well organized camp meeting, then shall the workers pull up stakes and leave to attend another camp meeting and let the work ravel out? I say, Divide the workers and have some take right hold, giving Bible readings, doing colporteur work, selling tracts, etc. Let there be a mission home to prepare workers by educating them in every line of the work. This will not leave the work to ravel out. The good impressions the messengers of God have made upon hearts and minds will not be lost. [Cf: 21MR356.05] p. 229, Para. 7, [1898MS].

This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done. Seventy-five souls have been organized into a church in Stanmore. We thank God for this. Fifty of these have embraced the truth since the camp meeting in Stanmore. [Cf: 21MR356.06] p. 230, Para. 1, [1898MS].

In Balaclava I had great freedom in speaking to the people. I spoke to them eight times, to the church in Geelong twice, to the North Fitzroy church three times, to the Office workers once, and to the managers. We had most solemn seasons reading to the responsible men the principles to be maintained in the Echo Office. In every branch there was much that needed to be separated from the Office and commercial work brought in of a character that will not belittle the mind and give it food that will be as a poisonous malaria. This labor was very severe upon me. [Cf: 21MR357.01] p. 230, Para. 2, [1898MS].

The burden I carried for the church in North Fitzroy was so heavy that I could not eat or sleep. I was in agony of soul because I could see

the peril that all were in, peril which it was difficult to define with such exactness as to prevent misrepresentation as they should work to set things in order. Some were anxious I should explain every minutiae of the management as it should be, but I told them that that was not my work. [Cf: 21MR357.02] p. 230, Para. 3, [1898MS].

The commercial work should not be excluded from the Office, but much work that has been taken in should not be, as it has had an influence to belittle the mind and place sacred things upon a level with the common. [Cf: 21MR357.03] p. 230, Para. 4, [1898MS].

Satan will play his game of life for every soul employed there. He is unseen but working diligently to carry the youth along under his guidance. But the Lord is a strong, powerful, all-sufficient helper, if human intelligences will make the Word of God their meat and drink. As sure as they refuse to heed the counsel of God, the Lord cannot work with them. But just as long as they will walk humbly with God in earnest prayer the Lord will lift up for them a standard against the enemy. How wonderful are these words, how full and expressive of the watch-care of the angels of light! [Cf: 21MR357.04] p. 230, Para. 5, [1898MS].

And it becomes a subject of weighty importance that every worker in the Office shall have faith unfeigned and that they shall constantly work from sound, elevating principles. Let everyone respect himself or herself because Christ has paid a ransom for each soul. All are His bought captives, and they are to become His free sons, the sons of God. [Cf: 21MR357.05] p. 230, Para. 6, [1898MS].

If the Lord is believed, if the Lord Jesus is accepted as our personal Saviour, it will make us to be honored of all the angelic universe as sons of God, children of the heavenly King. Then may they say, "Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever." The Lord will take the humble and contrite soul and bring him into connection with the excellent of the earth. This is the work the Lord Jesus longs to do for every soul that will come to Him. [Cf: 21MR357.06] p. 230, Para. 7, [1898MS].

Commercial work should in no case become all-absorbing. The Lord would have the truth go forth as a lamp that is trimmed and burning, because filled with the heavenly oil, in publications to go everywhere, and the business relations conducted by men who are under the great Master-worker. The commercial work should bring the believers in connection with the unbelievers that the truth, by being lived, may be as seed sown and its influence touch the ends of the earth. [Cf: 21MR358.01] p. 231, Para. 1, [1898MS].

As widely as this printed matter shall go, every believer should spread his influence in vindication of the truth. Therefore every worker should be connected with Christ, that he may have power to do a work that will bear the test of the judgment. Abundant provision has been made that, amid the greatest cares, a steadfast character may be maintained because the Lord and His ways are kept ever before the mind. [Cf: 21MR358.02] p. 231, Para. 2, [1898MS].

Is there no time to pray? No time to tell the Lord, "Thou must keep me

by Thine own power"? Leaving the Lord out of sight will not lessen the cares but multiply them. A Christian spirit is as essential in active business lines as is having the Spirit of God in the place where prayer is wont to be made. All any of us need is to seek the Lord, and the grace of the Christian will be evidenced. All who seek Him find Jesus a very present help in every time of need. [Cf: 21MR358.03] p. 231, Para. 3, [1898MS].

Purest Christian principles must be maintained. There is a plague spot of selfishness that will make itself a place in the heart until it is expelled. Oh, the danger and shame of the many sacrificing to the lust of mammon rather than to the Holy One and the Just. [Cf: 21MR358.04] p. 231, Para. 4, [1898MS].

Some will hold fast their integrity. There will be no underhanded contrivances to take advantage of circumstances to favor one's self, so that it can be written in the book of heaven "unspotted from the world." [Cf: 21MR358.05] p. 231, Para. 5, [1898MS].

The question is, Has every man taken up his cross and followed Christ? If he has, this settles the question of his discipleship. "If any man will be My disciple let him deny (not indulge and pet) himself, and take up his cross and follow Me" (See Matt. 16:24). This is not merely a Christian duty, but the certain evidence of discipleship--the Christian duty. It is the one thing, the great test of character, the proof of discipleship, and our heirship to heaven. [Cf: 21MR358.06] p. 231, Para. 6, [1898MS].

This burden borne in Melbourne twice brought upon me a severe sickness, for it approached to a rending of the soul and body, because it was so difficult to adjust things with the old Sabbathkeepers as God would have them. We cannot convince them that they must be renewed, converted. And the thought that these old in the knowledge of the truth will counterwork the very things that we are trying to do in the saving of the souls ready to perish, is most painful. Their example in dress and in health reform is a barrier to the work. They sow their seeds of evil. My soul is weighed down over these matters. [Cf: 21MR358.07] p. 231, Para. 7, [1898MS].

After working most earnestly in company with Elder Robinson we went to Ballarat. But I had malaria; I could not eat. Bodily infirmities were upon me but my appointment was out. In the second-class compartment a bed was prepared with pillows, and I lay down and slept an hour. I had been unable to sleep because of the burden on my soul. [Cf: 21MR359.01] p. 232, Para. 1, [1898MS].

I was quite weak on Sabbath but attended the meeting, for the poor, hungry sheep must be fed. After Brother Robinson prayed I felt the spirit of intercession. I cried unto the Lord to strengthen me to speak. I was able to speak in a feeble voice. The Lord's blessing came into the meeting. [Cf: 21MR359.02] p. 232, Para. 2, [1898MS].

I asked the Lord for strength to fill my appointment Sunday in the large hall. I was still unable to eat except a couple of small, dry crackers, but when on Sunday I stood before the hearers I was strengthened, blessed, and the grace of Christ was upon me. Remarks were made by some--"No one would suppose Sister White was sick." The

speaking did not tire me. I spoke more than an hour and was not in the least weary. Elder Robinson spoke in the evening with great freedom. We returned Monday and the power of the enemy was broken. [Cf: 21MR359.03] p. 232, Para. 3, [1898MS].

I had then to complete writings to leave with the brethren in Melbourne. The movements made in Battle Creek in regard to means were placing us in this new field, where new and advancing work must be done, in a condition similar to that of the children of Israel when they were refused straw to make bricks but were told, "Go, gather straw for yourselves." W. C. White was in Cooranbong, preparing for the opening of the school there. [Cf: 21MR359.04] p. 232, Para. 4, [1898MS].

Elder Haskell and his wife were in Stanmore, overseeing the building of the meetinghouse and carrying forward the education of the workers in the mission home, that he might as soon as possible leave this interesting work in other hands. But Elder Haskell must take the oversight of the building of the church and not allow the house-to-house labor to be left, for every week souls are found ready to take their stand, and a very precious company has been organized into a church. [Cf: 21MR359.05] p. 232, Para. 5, [1898MS].

All our anxiety is from some of the old Sabbathkeepers who are not advancing with the work and are full of jealousy because they are not receiving greater labor, when every soul of them should be a laborer together with God to gather in the souls that are ready to die. [Cf: 21MR359.06] p. 232, Para. 6, [1898MS].

W. C. White came to Melbourne and we worked with him to set things in order. There are great perplexities to know how to work and make bricks without straw. [Cf: 21MR359.07] p. 232, Para. 7, [1898MS].

May the Lord open the eyes of those who have pursued a course to bring about this condition of things. May He give them discernment and enable them to reason from cause to effect, that we in these distant missionary fields may not be punished because of the actions of others who have followed their own course, until the Lord is showing His displeasure by hedging up the way. We need to seek the Lord most earnestly, that we shall know what we must do at every step. "Let him that thinketh he standeth take heed lest he fall." [Cf: 21MR360.01] p. 232, Para. 8, [1898MS].

There are ministers' wives, Sisters Starr, Haskell, Wilson, and Robinson, who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands. These women give their whole time and are told that they receive nothing for their labors because their husbands receive their wages. I tell them to go forward and all such decisions will be revised. [Cf: 21MR360.02] p. 233, Para. 1, [1898MS].

The Word says, "The laborer is worthy of his hire." When any such decision as this is made I will, in the name of the Lord, protest. I will feel it my duty to create a fund from my tithe money to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that

of the ministers, hunting for souls, fishing for souls. [Cf: 21MR360.03] p. 233, Para. 2, [1898MS].

I know that the faithful women should be paid wages as is considered proportionate to the pay received by ministers. They carry the burden of souls and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith, and hire their own work done and pay those who work for them. All these things must be adjusted and set in order and justice be done to all. [Cf: 21MR360.04] p. 233, Para. 3, [1898MS].

Proofreaders in the Office receive their wages, those who are working at housework receive their wages--two dollars and a half and three dollars a week. This I have had to pay and others have to pay. But ministers' wives, who carry a tremendous responsibility, devoting their entire time, have nothing for their labor. This will give you an idea of how matters are in this conference. There are seventy-five souls organized into a church, who are applying their tithe into the conference, and as a saving plan it has been deemed essential to let these poor souls labor for nothing. But this does not trouble me, for I will not allow it to go thus. [Cf: 21MR360.05] p. 233, Para. 4, [1898MS].

Elder Haskell and his wife break up their mission home next Monday and take their position in the school. They are needed there. They are solicited to go out into the field and present the needs of the cause there, to raise money to sustain our schools. [Cf: 21MR360.06] p. 233, Para. 5, [1898MS].

I carry quite a number of students through this term. Our school is different from any school that has been instituted. The Bible is taking the place in the school that it should always have had. It is the great textbook, and we want it to succeed, and it will. Brother Haskell feels no duty to remain longer away from the school. He and his wife now take their places as Bible instructors. [Cf: 21MR361.01] p. 233, Para. 6, [1898MS].

There are now in Cooranbong some outside parties who are placing their children in the school. As Brother Haskell is not to visit the churches it will be necessary for Willie and Brother Robinson to go to our people and if possible raise means to sustain the school. I wish the Lord would place the necessities of His work before His people in America who can help if they would--those who spend money to please and glorify themselves, those who expend means on dress and to keep pace with the fashions of this degenerate age. Oh, so many live to please themselves! [Cf: 21MR361.02] p. 233, Para. 7, [1898MS].

In regard to the school's running in debt, the tuition has been altogether too low in America. Cannot those who conduct the schools in America understand that this is the only way out? Why do they keep the price so low? An increase in price of educational advantages would stop that increasing debt. [Cf: 21MR361.03] p. 234, Para. 1, [1898MS].

The students are to be fed, and they need good, nourishing food. They should not be stinted in the wholesome fruit and vegetarian diet, but cut off everything like the desserts. Let abundance of fruit be eaten with the meals, but custards and pastries are of no manner of use--all

unnecessary. [Cf: 21MR361.04] p. 234, Para. 2, [1898MS].

Now when the wiseheads officiating in our schools study to run the school upon a sum wholly insufficient, year after year, they are engaged in a work that will bring debts; it cannot be prevented. They have begun this policy in Cooranbong, and the very same results will follow. There is no justice or requirement of God for them to make such loose calculations. They make it necessary to practice the closest economy, and it is not always wise to bring down the diet as a means of avoiding debt. [Cf: 21MR361.05] p. 234, Para. 3, [1898MS].

Economy must be practiced in every line to keep afloat and not be drowned with debts, but there is to be an increase in the sum paid for tuition. This was presented to me while in Europe and has been presented since to you and our schools, and the problem, "How shall our schools keep out of debt?" will always remain a problem until there are wiser calculations. [Cf: 21MR361.06] p. 234, Para. 4, [1898MS].

Charge higher rates for students' educational advantages, and then let persons have the management in cooking who know how to save and economize. Let the best talent be secured, even if good, reasonable wages have to be paid. The binding about the edges is essential. When these precautions are attended to, you will not have increasing debts in your schools. [Cf: 21MR361.07] p. 234, Para. 5, [1898MS].

Let the teachers be health reformers, let them teach the Bible as the foundation study, let them practice the Word themselves. Let infidel books be laid aside and the Word of God find its place in every school. Some will say, "We shall have fewer students." This may be, but those that you do have will appreciate their time and see the necessity of diligent work to qualify them for the positions they must fill. [Cf: 21MR362.01] p. 234, Para. 6, [1898MS].

If the Lord is kept ever before the students as the One to whom they should look for counsel, they will, like Daniel, receive of Him knowledge and wisdom. All will then become channels of light. Lay the matter before the students themselves. Inquire who of them will practice self-denial and make sacrifice to cancel the debt already incurred. With some students only the willing mind is needed. [Cf: 21MR362.02] p. 234, Para. 7, [1898MS].

God help the managers of our schools never to allow the outgoes to exceed the income, [even] if the school has to be closed. There has not been the talent that is needed in the management of our schools financially. These things God will require of the managers. Every needless, expensive habit is to be laid aside, every unnecessary indulgence cut away. When the principles so manifestly indicated by the Word of God to all schools are taken hold of as earnestly as they should be, the debts will not accumulate. [Cf: 21MR362.03] p. 234, Para. 8, [1898MS].

You inquire if I received the two hundred dollars. I have received it, and it came timely. Thank the Lord for the sum. Mission agencies in every field need funds. Hospitals and health homes are to be established, not in an expensive style, but to be made wholesome and cheerful, for the sick and poor we have always with us. [Cf: 21MR362.04] p. 235, Para. 1, [1898MS].



But I must not write more. I have for three mornings been up at two o'clock to write, but I have only written a small amount of that which I designed to send. Whatever may be the amount of means coming in, strictest economy is to be studied. Economy and care must be exercised in expending funds, not to please fancy but to study the limited means. Care must be used, economy practiced from the very highest motives, leaving all expenditures with God Himself, for it is God's money we are handling, and we can limit the supply by our want of foresight. [Cf: 21MR362.05] p. 235, Para. 2, [1898MS].

It is not best to purchase the cheapest things in furnishings, but the most serviceable and enduring. They may be more expensive at the time but if they are treated carefully they will not be the dearest in the end. Those who realize that all money is the Lord's will get into the habit of asking the Lord how it shall be used, as to what they shall purchase in the little things as well as in the large. This is the right principle to work upon. [Cf: 21MR362.06] p. 235, Para. 3, [1898MS].

The heavenly universe is more interested than we can imagine in all that concerns God's people, who are being fitted up for an inheritance among the sanctified and blessed. All that concerns His people concerns Himself, with whom they and all their interests are one. The habit of seeking counsel from God should be cultivated as a blessing granted us, showing that we take advantage of the wisdom God has provided through Jesus Christ in our behalf--Christ linked with humanity that humanity might link with Christ. [Cf: 21MR363.01] p. 235, Para. 4, [1898MS].

I have many things that I would be pleased to write but my letter is long and I must get it into the Office or it will not reach you by this mail. [Cf: 21MR363.02] p. 235, Para. 5, [1898MS].

A word more. Everyone connected with the cause and work of God must keep his talent of wits in cultivation or we shall make grave blunders. This means to set the Lord ever before us. May the Lord help us, is my prayer. Heartiness, improvement of talents, and thoroughness are to be cultivated, that no haphazard work will be done. [Cf: 21MR363.03] p. 235, Para. 6, [1898MS].

God help you, strengthen and comfort you, is my prayer. Look up always. Jesus is a risen Saviour. He is not in Joseph's tomb with a great stone rolled before the door. We have a living, risen Christ, who stands at the head of His church. I hope our people will hang their helpless souls upon God. He can bear your weight. He can carry all your burdens. [Cf: 21MR363.04] p. 235, Para. 7, [1898MS].

In much sympathy with all your perplexities, I will close this long letter.--Letter 137, 1898. [Cf: 21MR363.05] p. 235, Para. 8, [1898MS].

As the Saviour met with His disciples for the last time before His baptism of suffering, His thoughts were not of His approaching agony and death, but of the bitter disappointment that was to come upon His disciples. He saw them downcast and sorrowful; and, with a heart full of sympathy and tenderness for them, He 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. And whither I go ye know, and the way ye know." [Cf: ST 01-06-98 para. 01] p. 236, Para. 1, [1898MS].

Thomas showed his unbelief by saying mournfully, "Lord, we know not whither Thou goest, and how can we know the way?" This question showed that the disciples had not understood Christ's oft-repeated lessons in regard to the kingdom of heaven and the future life. But Christ did not rebuke them. He answered Thomas, not alone to instruct him and his fellow-disciples, but for the benefit of all who should believe on Him through their word, "I am the Way, the Truth, and the Life." [Cf: ST 01-06-98 para. 02] p. 236, Para. 2, [1898MS].

Jesus here made more distinct and plain than ever before the great central truth of all the Gospel. Every lesson given by the great Teacher called forth questions requiring explanation. His answers to these questions presented the truth with freshness and power. This truth is appropriate to all ages, and is spoken to us just as truly as tho Christ in person were among us, teaching us of the things of the kingdom of God. [Cf: ST 01-06-98 para. 03] p. 236, Para. 3, [1898MS].

Truth must be presented to the people in clear lines, and never was this more needed than when Christ came to this earth. Satan had arranged matters after his own order. Truth was not appreciated. Where God should reign supreme, the enemy of God and man was seen. Light was called darkness, and darkness light. Licentiousness and fiction had taken the place of righteousness and truth. Men seemed to be fascinated by evil. Any new ideas that started into life, even tho they were mere vagaries, seemed to possess a bewitching power. [Cf: ST 01-06-98 para. 04] p. 236, Para. 4, [1898MS].

The standard of morality was low. The impure mysteries of the worship of the people had a degrading power on them; and anything that called to remembrance the goodness, mercy, and love of God, was destroyed. The people could not even endure hereditary nobility of character, because this had a tendency to lift them from their debasement. Men of talent, through whom Christ was working to bring about a reformation, were despised, and many of them suffered a violent death. [Cf: ST 01-06-98 para. 05] p. 236, Para. 5, [1898MS].

Statues were worshiped. Art was made to minister to sin. Nearly every work of art and science was mingled with defilement. Genius was used to obliterate the knowledge of God. The richness of intellect was blotted out of existence. Satan's dark shadow brooded over everything, and the only people who could have revealed God to the world were so destitute of faith and love that they could not be expected to do anything to stem the tide of woe. [Cf: ST 01-06-98 para. 06] p. 236, Para. 6, [1898MS].

Christ came to illuminate the chambers of the mind, to dispel the darkness, and to fill the soul temple with hope and gladness. And the truth He brought lost nothing by being questioned and critically examined. Christ often illustrated His lessons by parables, which were afterward explained to the disciples, who were to herald the Gospel message. [Cf: ST 01-06-98 para. 07] p. 237, Para. 1, [1898MS].

The perversion and misinterpretation of the Scriptures by the Pharisees, and even by those who claimed to believe His words, made it necessary for Christ to speak plainly. It is thought by some to be a misfortune when erroneous theories are advanced, but the Lord has said, "All things work together for good to them that love God." The contention among the Corinthians made it necessary for Paul to write his wonderful epistles to them. If the Gentiles had not backslidden from the faith, Paul would not have written, "I marvel that ye are so soon removed from Him that called you out of the grace of Christ unto another gospel, which is not another." It was a misapplication of the Scriptures, to prove falsehood and error true. If the Thessalonians had not misinterpreted the instruction they received, they would not have entertained the belief that the Lord was immediately to be revealed in the clouds of heaven, thus making it necessary for Paul to present the truth as it is in Jesus, leaving on record truth important for all time. And so opposition against light and truth called from Christ a clearer definition of the truth. Every time that error is advanced, it will work for good to those who sincerely love God; for when the truth is shadowed by error, those whom the Lord has made His sentinels will make the truth sharper and clearer. They will search the Scriptures for evidence of their faith. The advancement of error is the call for God's servants to arouse, and place the truth in bold relief. [Cf: ST 01-06-98 para. 08] p. 237, Para. 2, [1898MS].

There are those who would rather start speculative ideas, and dwell on new themes, so arousing a desire for something new and strange, than learn the precious lessons given by Christ. By some these speculative ideas are made all and in all. And thus they neglect to seek for the qualifications that they must possess if they would win the eternal reward. The one thing for us to know is Christ, "the Way, the Truth, and the Life." "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." [Cf: ST 01-06-98 para. 09] p. 237, Para. 3, [1898MS].

"I am the Way, the Truth, and the Life." If men and women would hear these words, meditate on them, and believe them with the whole heart, all controversy would be ended. Men think too much of what they themselves can do. They become elated and self-confident. They fail to realize their entire dependence upon God. They think that God is dependent on their ability in His work of saving souls. If these looked to Jesus as the Way, the Truth, and the Life, they would realize the truth of the words, "Without Me ye can do nothing." "No man cometh unto the Father, but by Me," Christ declared. But while the good works even of the best men can not save them, none can be saved without bearing the fruit of good works. The sanctifying power of Christ upon the heart will produce precious fruit, and His Spirit and power will make our works acceptable to God. If by His Holy Spirit Christ abides in the soul, our features, our attitude, our words will reveal Him to the world. [Cf: ST 01-06-98 para. 10] p. 237, Para. 4, [1898MS].

Christ prayed that His followers might be one, "as Thou, Father, art in Me, and I in Thee; that they also may be one in Us, that the world may believe that Thou has sent Me." If the truth were received, its transforming power, as seen in the lives of Christ's followers, would have a convicting power on the most hardened sinners. The holy conversation, humble deportment, the meekness and kindness, would present such a marked contrast to the spirit and character of

worldlings, the line of demarcation would be so evident, that this in itself would bring conviction. The words would reveal the purity and fragrance of heaven, and they would also be sharper than a two-edged sword, piercing even to the dividing asunder of joints and marrow, and of soul and spirit. [Cf: ST 01-06-98 para. 11] p. 238, Para. 1, [1898MS].

"I am the Way, the Truth, and the Life." Through sin the world had been separated from heaven. Men might have looked hopelessly at the heavenly battlements, and in distress and anxiety exclaimed, How shall we reach the abode of bliss? With Thomas they could say truthfully, "Lord, we know not whither Thou goest, and how can we know the way? But *with His own body* Christ bridged the gulf that sin had made. I have provided a way, He says, whereby you may again be united with heaven. I have bridged the deep and impassable gulf. To every soul that desires to cross that gulf I will give help and strength. [Cf: ST 01-06-98 para. 12] p. 238, Para. 2, [1898MS].

Thus the exiles are made prisoners of hope. They are placed on probation. God would have us realize the estimate He places on us. He would have us consecrate our whole energies to the help of the heavenly angels, who are striving to lead men to the Way, the Truth, and the Life. Men are working out their own destiny, but God helps every soul that appeals to Him in its helplessness. Those who look to Jesus as the Author and Finisher of their faith, never look in vain. They will never miss the road to Paradise; for they are walking in the true way, and from Christ they receive moral power. [Cf: ST 01-06-98 para. 13] p. 238, Para. 3, [1898MS].

*Christ is the ladder to heaven.* The base of this ladder rests firmly on the earth, brought to the very level of humanity, while the topmost round reaches and rests firmly on the throne of God. Jacob saw the glory of God shining above this ladder, while the brightness of the Sun of Righteousness illuminated its whole length. Descending this ladder of shining brightness were angels of God, with communications to the inhabitants of this earth. [Cf: ST 01-06-98 para. 14] p. 238, Para. 4, [1898MS].

Only by Christ's aid can we be saved. If by our own efforts we could reach heaven, Christ need not have left the royal courts, to come to a world all seared and marred by the curse, to be a man of sorrows and acquainted with grief, to be tempted in all points like as we are, and yet without sin. But we can reach heaven only by the mystic ladder, Jesus Christ; and He came to this earth that we might be enabled to do this. Here the battle between the prince of darkness and the Prince of light was fought, and here Christ conquered in our behalf. Of His own free will He laid down His life, that He might take it again; and to-day a living Saviour stands in the heavenly courts as our Intercessor, pleading for us, that through His merits we may be enabled to resist the temptations of the enemy, and be more than conquerors through Him. He knows how to succor them that are tempted, and to deliver the godly out of temptation. Surely He is "the Way, the Truth, and the Life." Mrs. E. G. White. [Cf: ST 01-06-98 para. 15] p. 238, Para. 5, [1898MS].

In the announcement, "I am the Way, the Truth, and the Life," Christ by no means pointed His disciples to a new way. Since the days of Adam,

the Lord has had His representatives, men who have kept alive the influences imparted to them from heaven. Since the first Gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent's head, Christ has been uplifted as the Way, the Truth, and the Life. The same Christ that is at work to-day among all classes of people, was at work in the days when Adam lived, when Abel died by the hand of his brother because he presented to God the blood of the slain lamb, representing the blood of Christ. Abel's faithful adherence to God's commands in bringing a lamb as his sacrifice, offended Cain. He had another way, and this way he wanted Abel to follow, instead of following the way of the Lord. Abel would not yield God's way for the way of his brother, and he was murdered. But tho dead, Abel yet speaks. [Cf: ST 01-13-98 para. 01] p. 239, Para. 1, [1898MS].

Enoch was one of God's representatives. During his life on earth he walked with God, and God took him to heaven without seeing death. Enoch prophesied of the great event which is the consummation of all things earthly,--the second coming of Christ. Noah's persevering righteousness and faith made him a representative man. The deep, earnest fidelity of Abraham cause him to be called by God "the father of the faithful." For his self-sacrificing zeal Moses received the testimony that he was the meekest and most humble of all the human family. These were characters illustrious for spirituality and moral excellence. [Cf: ST 01-13-98 para. 02] p. 239, Para. 2, [1898MS].

In every age Christ has been the Way, the Truth, and the Life. He was the Originator and foundation of the Jewish economy. In the pillar of cloud He guided the children of Israel in their wanderings. Everything was adjusted and arranged by the hand of Divinity. And all the knowledge that came direct from God to them, all the power and glory of that ancient economy, had been poured into the treasury of the Christian church. Nothing has been lost. The accumulated light of generations is given to the church of to-day, not to be hoarded, but to be circulated. Messengers are to be sent to every part of the earth, proclaiming Christ, the Way, the Truth, and the Life. [Cf: ST 01-13-98 para. 03] p. 239, Para. 3, [1898MS].

The earthly temple is no more. Its mysterious vail has been rent asunder; its sacred vessels have been demolished, and the Jewish people are scattered to every part of the world. But the judgments that fell on that nation are a symbol of those that will fall on all who, like Jerusalem, know not the time of their visitation. Let not man mock the ancient Jewish economy, of which Christ was the Originator, and the One to whom the types and shadows pointed. In these types and shadows is revealed the everlasting Gospel. [Cf: ST 01-13-98 para. 04] p. 239, Para. 4, [1898MS].

The idea that the Old Testament no longer possesses vital interest because the New Testament has been written, is an idea fatal to the soul of him who believes it. Both the Old Testament and the New are necessary. The New Testament does not contain another Gospel, a new religion. It is but the unfolding of the Old. The past ages are of peculiar value to us; and those who are ignorant of the Scriptures, and of the power of God as manifest in the history of His people, understand but dimly the manner of His working. [Cf: ST 01-13-98 para. 05] p. 239, Para. 5, [1898MS].

In the Scriptures the past is brought down to our time. The Word of God offers us the treasures of inspired wisdom that have been accumulating from age to age. Before us are examples of piety and devotion. The lives of these men have been placed on record, not to exalt them, but to make us wise unto salvation, to show us the errors and mistakes of good men, and to lead us to imitate their virtues. Let those who talk of the patriarchal and prophetic age as a Christless age, read their Bibles with humble heart, praying for power to follow the example of holy men of God. [Cf: ST 01-13-98 para. 06] p. 240, Para. 1, [1898MS].

Christ was the way by which patriarchs and prophets were saved, and to pour contempt upon this way is to pour contempt upon Christ, enshrouded in the pillar of cloud, and giving directions to Moses to be given to the children of Israel. There was plenty of light in the old way to lead every soul to the abodes of bliss. [Cf: ST 01-13-98 para. 07] p. 240, Para. 2, [1898MS].

The prophets of God spoke less for their own time than for the ages to come, and especially for the generation that would live amid the last scenes of this earth's history. "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." "All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." The prophets and apostles meet and unite their witness, testifying of the sufferings of Christ, and the glory that should follow. The wonderful events in the history of the children of Israel are not to be lost sight of or ignored because of the lapse of time. They are jewels of truth that have been placed in false settings. Christ came to redeem them from error, and to reset them in the framework of truth, that they might shine in their native purity and attractive loveliness. By Him they have been made to give forth a brighter and more powerful luster than ever before. [Cf: ST 01-13-98 para. 08] p. 240, Para. 3, [1898MS].

The patriarchs and prophets were representative men, and through them, from century to century, a flood of knowledge was poured into the world. Adam, repentant and converted, was a Christian; Abel was a Christian; Enoch was a Christian; Noah was a Christian; Abraham was a Christian. In types and symbols the Gospel was revealed to those of former dispensations. The Old Testament Scriptures show us the power possessed by those who looked to Christ. The glorious beams of continually increasing light are all concentrated in our time. All testify of Christ, "the Way, the Truth, and the Life." But never was this truth so clearly defined as in Christ's answer to the words, "Lord, we know not whither Thou goest, and how can we know the way." Christ is revealed to us in His first advent. We see Him sacrificing riches, power, and glory for poverty, temptation, privation, and suffering. [Cf: ST 01-13-98 para. 09] p. 240, Para. 4, [1898MS].

Christ is indeed the Way, the Truth, and the Life. There are not many ways to heaven. Each one may not choose his own way. Christ says: "I am the Way. . . . No man cometh unto the Father but by Me." Unless we are individually in this way, we can not reach the heavenly mansions. The Question for each one to ask himself is, Am I following Christ because

I know that He is the Way, the Truth, and the Life? Am I in the path that leads to perfect obedience? Those who walk in this way never lose their strength, but constantly receive new power for their heavenward march. Mrs. E. G. White. [Cf: ST 01-13-98 para. 10] p. 240, Para. 5, [1898MS].

In answer to Christ's words, "I am the way, the truth, and the life," Philip Said, "Lord, show us the Father, and it sufficeth us." "Have I been so long time with you, and yet hast thou not known Me, Philip?" Christ said, "He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" [Cf: ST 01-20-98 para. 01] p. 241, Para. 1, [1898MS].

Christ came to our world to reveal the Father. Whatever attractions He possessed, He manifested only those that dwell in the character of God. His words revealed the goodness, mercy, and love of the Father. His excellence was the perfection of the Father. In His every word and work may be seen the manifestation of the attributes of His Father. [Cf: ST 01-20-98 para. 02] p. 241, Para. 2, [1898MS].

In Christ dwelt all the fulness of the God-head. But the only way in which He could reach men was to veil His glory by a garb of humanity. The angels beheld the hiding of His glory, that divinity might touch humanity. Christ ever retained the utmost hatred for sin, but He loved the purchase of His blood. He suffered in the place of sinful men, taking them into union with Himself. This is the mystery into which angels desire to look. They desire to know how Christ could live and work in a fallen world, how He could mingle with sinful humanity. It was a mystery to them that He who hated sin with intense hatred felt the most tender, compassionate sympathy for the beings that committed sin. [Cf: ST 01-20-98 para. 03] p. 241, Para. 3, [1898MS].

Satan had worked long to efface the true impression of God, and to represent Him as a God having no love. This is Satan's character. He is destitute of mercy and compassion. Overbearing and revengeful, he delights in the misery that he brings on the human family. With these attributes he attempted to clothe the God of heaven. [Cf: ST 01-20-98 para. 04] p. 241, Para. 4, [1898MS].

Christ came to remove these unjust impressions. He came to assure men that they need not fear to approach God because of His greatness and majesty. He constantly sought to carry the attention of His hearers to God. He presented the greatness of the Father's love, declaring that He had so great a care for His children that even the hairs of their head are numbered. Not a sparrow falls to the ground without the notice of the heavenly Father. He sympathizes with all the creatures He has made, and if the heart is given into His hands, and attuned by His power, it will respond by strains of melody and thanksgiving. [Cf: ST 01-20-98 para. 05] p. 241, Para. 5, [1898MS].

In His wisdom the Saviour teaches us to approach God with the confidence of a child. He instructs us to call Jehovah by the endearing name of "Father," that we may not separate from Him in awe and coldness. Constantly He points us to the emblems of fatherly love, seeking to encourage faith and confidence in God. He pleads with us to have a correct idea of the Father. He throws back the accusation of the enemy, declaring, "Like as a father pitieth his children, so the Lord

pitieth them that fear Him." He would have the memorials of redeeming grace arrest our attention, that we may know that all the goodness, mercy, patience, forbearance, seen in Him, belong to God. [Cf: ST 01-20-98 para. 06] p. 241, Para. 6, [1898MS].

But notwithstanding the fact that the disciples were privileged to be with Christ, and were greatly blessed by His instruction, they were slow to appropriate His words to themselves, and many times they remained in ignorance of the true meaning of the precious utterances that fell from His lips. He pleaded with them to have faith in Him. "Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." "By their fruits ye shall know them." Is not the fruit I bear sufficient evidence? [Cf: ST 01-20-98 para. 07] p. 242, Para. 1, [1898MS].

"Verily, verily, I say unto you, He that believeth on Me [not with a fluctuating faith, but as the only-begotten Son of God, and a personal Saviour], 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." This promise the disciples held fast by faith, and on the day of Pentecost it was graciously fulfilled by the Lord. They were bidden not to leave Jerusalem till they had been endued with power from on high. They therefore remained in Jerusalem, fasting and praying. They emptied from their hearts all bitterness, all estrangement, all differences; for this would have prevented their prayers being as one. And when they were emptied of self, Christ filled the vacancy. The Holy Spirit came upon them, and filled all the house where they were sitting. Then was the promise fulfilled: "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." [Cf: ST 01-20-98 para. 08] p. 242, Para. 2, [1898MS].

The Holy Spirit leads men to cooperate with God. This is the design in divine help. And in our turn we are to lead others to Christ, the Way, the Truth, and the Life. As we engage in this work with heart and soul, we are blessed and strengthened. God stands ready to cooperate with us, but this He can not do till we do our duty. If ministers and teachers would learn the lessons given here so clearly and explicitly, a great change would take place in the ministry of the Word. They would realize their entire dependence upon God, and would work for Him with wholehearted earnestness. The Holy Spirit would work in and through them, and the unconverted would be rescued from their insensibility. [Cf: ST 01-20-98 para. 09] p. 242, Para. 3, [1898MS].

The great reason why the church has not more efficiency and power is that its members love the world. They reject the Spirit of God, and fill their hearts with idols. They love the world, and the things of the world, and of all such the words of inspiration declare, "If any man love the world, the love of the Father is not in him." They are not, as was Christ, in the world but not of the world. The Lord can not manifest Himself to professed Christians who love the world; for spiritual things are spiritually discerned. [Cf: ST 01-20-98 para. 10] p. 242, Para. 4, [1898MS].

The Holy Spirit is given to bring to our remembrance the words and works of Christ, spoken for the salvation of the soul; and if this



Spirit were recognized and appreciated, spiritual life would increase one hundredfold. But many do not choose to remember. They seek rather to forget the good impression made on mind and heart. They do not desire to yield their way for God's way. God bears long with them, and his Spirit is constantly employed to bring spiritual things to their remembrance, that subjects of vital importance may find a lodgment in their hearts. The Spirit takes of the things of God, and presents them to mind. Constantly the mind is given glimpses of God. If men listen for the voice of God, these spiritual impressions become more and more frequent, and extend from one to another till the leaven seems to go through the whole church. A divine presence hovers over the people, and a revival is the result. Souls are converted. The sympathies and energies of the people are enlisted on the side of the truth. God works in them, to will and to do of his good pleasure, breaking the spell of the world, and engrossing the thoughts with subjects of eternal interest. [Cf: ST 01-20-98 para. 11] p. 242, Para. 5, [1898MS].

The most powerful motives and attractions that can be imagined are offered to reclaim man, and win him from the path of transgression to the path of humble obedience. "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?" No stronger inducement could be offered. Nothing is withheld. In Christ God gave Himself. He has enriched the world with a gift beyond all parallel. This gift is the source of all patience, forbearance, and mercy. In it is love sufficient to fill the whole world. It is of infinite value; for with it was given all that heaven could bestow. [Cf: ST 01-20-98 para. 12] p. 243, Para. 1, [1898MS].

Our great peril is in regarding the Lord's plans with cool indifference. All heaven is actively engaged in working out the plans of God for the salvation of an unbelieving world. How then do finite men dare to put aside God's plans for their own? By doing this, they place their souls in great peril. Shall we not respond to God's love by giving ourselves to Him without reservation, by walking in His way, by determining to do His will? Angels are enlisted in this work. They do the bidding of God by cooperating with human endeavor. They are filled with amazement; for they are unable to measure the greatness of God's love. The chosen instruments of righteousness join in the testimony, saying, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." As the followers of Christ see Him, the Way, the Truth, and the Life, they exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Charged with a special message, they proclaim Christ, and Him crucified. Mrs. E. G. White. [Cf: ST 01-20-98 para. 13] p. 243, Para. 2, [1898MS].

As Christ was speaking His last words of instruction to His disciples, before His crucifixion, Philip said to Him, "Lord, show us the Father, and it sufficeth us." Amazed at his dullness of comprehension, Christ asked with pained surprise, "Have I been so long time with you, and yet hast thou not known me, Philip?" The disciples had been Christ's companions for nearly three years; they had listened to His words, witnessed His mighty works, and heard Him say to the Pharisees as He read their thoughts, "I and My Father are one," and He was astonished that they did not yet know Him. If they had not been so slow of comprehension, if they had been more devoted hearers and doers of the Saviour's words, they would not thus have grieved His heart of love by

their unbelief. [Cf: ST 01-27-98 para. 01] p. 243, Para. 3, [1898MS].

Philip's doubt called for the utterance of golden truth, which it was essential for the disciples to hear. "Believest thou not that I am in the Father, and the Father in Me?" Christ asked. "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." Not long before this, Christ had declared solemnly and decidedly: "He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness." [Cf: ST 01-27-98 para. 02] p. 243, Para. 4, [1898MS].

Christ showed that the treasures of eternity were at His command. He was under no control in the disposal of them. He who thought it not robbery to be equal with God brought into the world the accumulated treasures of eternity. With authority and decision He said that those who suffered here for His name's sake should receive their reward in heaven, thus showing His oneness with God. [Cf: ST 01-27-98 para. 03] p. 243, Para. 5, [1898MS].

Speaking by the inspiration of the Holy Spirit, the apostle Paul says of Christ: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." [Cf: ST 01-27-98 para. 04] p. 244, Para. 1, [1898MS].

In His teaching Christ referred to Jonah. The prophet went to Nineveh to deliver God's message, and the warning rang through the streets of the godless city. His message humbled the nation at that time the mightiest in the earth. The proclamation of their destruction caused them to repent in great humiliation, and their doom was averted. The law of God was revered and the God of Israel honored and exalted throughout the heathen world. This experience the Jews kept ever in remembrance. But said Christ, "A greater than Jonas is here." [Cf: ST 01-27-98 para. 05] p. 244, Para. 2, [1898MS].

Solomon was one of the greatest kings that ever wielded a scepter. He built the magnificent temple at Jerusalem, giving character and greatness to the Jewish nation. The Jews extolled and honored him, yet standing before them, Christ declared, "A greater than Solomon is here." He spoke of patriarchs and prophets who longed to sit at His feet and learn of Him, who would have thought themselves highly honored could they have ministered to Him. 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: ST 01-27-98 para. 06] p. 244, Para. 3, [1898MS].

Christ appropriated to Himself the title of authority, and affirmed His claim to our entire service and allegiance. "Ye call Me Master and

Lord," He said; "and ye say well; for so I am." Had any one but God manifest in the flesh made such a claim, it would have been pronounced blasphemy in the heavenly courts. But Christ made no false claim. He was indeed one with God. How slow of comprehension the disciples must have been to ask, "Show us the Father, and it sufficeth us." [Cf: ST 01-27-98 para. 07] p. 244, Para. 4, [1898MS].

"This is life eternal," Christ declared, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." These words mean much. It is only by knowing Christ that we can know God. The Sent of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. To know Christ savingly is to be vitalized by spiritual knowledge, to practise His words. Without this, all else is valueless. [Cf: ST 01-27-98 para. 08] p. 244, Para. 5, [1898MS].

Christ came to this world to reveal the Father. What patience, what pitying tenderness, what divine compassion, what strength of purpose, he manifested! He did not fail nor become discouraged. He was the embodiment of purity, and His love was without a parallel. At every step He practised self-denial and self-sacrifice. In His death He was the revelation of the reconciliation between God and man. By taking our nature, He bound Himself to us through eternal ages. He is our representative and head. He represents our race before God, still and forever bearing the humanity of the race. He pleads before the Father the perfect righteousness of all who accept Him. [Cf: ST 01-27-98 para. 09] p. 244, Para. 6, [1898MS].

Christ calls upon us to hear His words, that we may know Him. "He that hath ears to hear, let him hear." We are not to hear as did those of whom the apostles said, "The Word preached did not profit them, not being mixed with faith in them that heard it." Those who hear savingly are those who hear in faith, and who give earnest heed to the things which they have heard, lest at any time they should let them slip. [Cf: ST 01-27-98 para. 10] p. 245, Para. 1, [1898MS].

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven," Christ says; "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: ST 01-27-98 para. 11] p. 245, Para. 2, [1898MS].

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." [Cf: ST 01-27-98 para. 12] p. 245, Para. 3, [1898MS].

God has measured how much it cost to save man. This salvation was accomplished only by the sacrifice of Himself in His 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." Earthly parents love their children. How then did God feel when the Son of His love was despised by those whom He came to elevate and ennoble and save? He saw Him dying on the cross, mocked at and jeered at by the passers-by, and He hid as it were His face from Him. Christ was bearing the sin of the whole world, and dying in the sinner's stead. Exalt the God of heaven, you who can realize the depth of His self-sacrifice; for He suffered with His Son. [Cf: ST 01-27-98 para. 13] p. 245, Para. 4, [1898MS].

The sinner must see Jesus as He is, full of grace and truth. Heavenly peace will be felt by those who know Him who first loved us, who is the chiefest among ten thousand, and altogether lovely. Every lingering doubt will be swept away. Their hearts will burn with the fire of divine love, and their characters will be transformed. Mrs. E. G. White. [Cf: ST 01-27-98 para. 14] p. 245, Para. 5, [1898MS].

Today we hear Philip's words of doubt repeated by those who have had evidence upon evidence, weighty and most solemn. Professed believers in Christ are many, but few have an experimental knowledge of Him. To all practical purposes, they are ignorant of Christ. They know Him afar off, but they have no true conception of Him. Many from age to age have been, as it were, in the presence of Christ, have witnessed the manifestation of heavenly light, have seen the deep moving of the Spirit and power of God, and yet have failed to appreciate these gracious tokens of His goodness and love. Show us a sign, they say. If you have the truth, show us a sign. But the character and influence of the truth is a continual sign. Its transforming influence upon humanity testifies to its divine power, and yet the spiritual senses of unbelievers are so dulled that they can not comprehend it. They echo the words, "Show us the Father, and it sufficeth us." And the Saviour, ever our Priest and King, addresses the unbeliever, "Have I been so long time with you [in your companionship], and yet hast thou not known Me?" [Cf: ST 02-03-98 para. 01] p. 245, Para. 6, [1898MS].

This inability to comprehend divine truth, and to see in Christ the character of God, wounds the Saviour as verily to-day as when He said to Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip?" "The Word was made flesh, and dwelt among us, . . . full of grace and truth." The Son of the infinite God tasted death for every man. He left the royal courts, and clothed His divinity with humanity. For our sakes He became poor, that we through His poverty might be made rich. When here He did not rank with kings and nobles, with the wealthy of the earth, but with the poor, those who were obliged to toil for their living. He was misunderstood, falsified, hated, maligned, by His own nation. He was "despised and rejected of men: 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." "Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously; who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." [Cf: ST 02-03-98 para. 02] p. 246, Para. 1, [1898MS].

The sins of every man were punished in Christ. They were placed on the innocent Sin Bearer as tho they were His own. They were charged to His account. Christ so loved man, fallen tho he is, that He bound up His interest with each sinner. In Him divinity and humanity were united, He linked Himself with every son and daughter of Adam. Having taken the responsibility of dying in the sinner's stead, His interests are identified with those of every member of the human family. And every evil deed, every transgression, every rebellion, whether of thought or action, pierces the heart of Christ, for He has pledged Himself to represent humanity. [Cf: ST 02-03-98 para. 03] p. 246, Para. 2, [1898MS].

In the cross of Calvary mercy and truth have met together; righteousness and peace have kissed each other. By taking human nature Christ fastened each sinner to Himself with threads of sympathy and love that can never be broken until He shall say with awful majesty: "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." Individually we must accept Christ as our only hope. We must know Him. He is our Daysman, and before Him we must confess and renounce our sins. He made a complete renunciation of Himself for man, and man, through Jesus, must make a complete renunciation of himself to God. [Cf: ST 02-03-98 para. 04] p. 246, Para. 3, [1898MS].

By studying Christ's words we have every opportunity for knowing Him. This we must do would we be saved. "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. 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. . . . It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: ST 02-03-98 para. 05] p. 246, Para. 4, [1898MS].

Do we know Christ, or does His voice come down to us through the ages, saying with sorrowful pathos, "Have I been so long time with you, and yet hast thou not known Me?" What is the character of our faith? Is it the same as that of the multitudes who thronged and pressed Christ? or is it like that of the woman who was healed by touching Him? She urged her way through the crowd, saying, "If I may but touch His garment, I shall be whole." And how quickly Christ distinguished the touch of faith from the casual touch of the crowd! What is our relation to Christ? Is it illustrated by that of those who thronged and pressed Him, and yet who received no benefit, because they did not touch Him by faith? [Cf: ST 02-03-98 para. 06] p. 247, Para. 1, [1898MS].

Many are lamentably ignorant of Christ, because they take pleasure in unrighteousness. Like the multitude, they continually touch Christ, but they receive no virtue; for it is not their determination to know Him. They desire to follow their own inclinations. When they see that they

can profess to follow Christ without practising self-denial, they are on His side; but when they are called upon to deny themselves, they are no longer attracted to Him. By their course of action they say, I want not Thy way, O Lord, but my own way! [Cf: ST 02-03-98 para. 07] p. 247, Para. 2, [1898MS].

Who to-day are of the number that have had every opportunity to know their Lord, and yet are saying, "Show us the Father, and it sufficeth us"? What can we say to those who as far as personal experience is concerned are so ignorant of Christ? The living oracles of God are in your possession. Search the Scriptures; for they testify of Christ. If you really desire to have a knowledge of Him you may obtain it. Search the Scriptures, that you may know Him whom to know aright is life eternal. Behold Him, that by beholding, you may obey His Word. Continue to search as for hidden jewels, that you may be spiritually enriched. Meditate upon Christ's words, and learn what He is to you. As you confess Him, lift Him up, and talk of Him, you will gain faith in Him; and will be imbued with a zeal to become true stewards of His grace. [Cf: ST 02-03-98 para. 08] p. 247, Para. 3, [1898MS].

Do we place an estimate on our Saviour that is according to the light given us? Are we friends or enemies of Christ? This question involves our eternal interests. We must make our calling and our election sure. We can not trust to a fluctuating, haphazard faith. We must be able to say that we have not followed cunningly devised fables. Christ must be our personal Saviour; and He can not be this unless we have an experimental knowledge of Him. A casual knowledge of Him will not avail. Our knowledge must be practical; it must make us like Him. [Cf: ST 02-03-98 para. 09] p. 247, Para. 4, [1898MS].

Christ waits at the door of the heart, saying, Open to Me; but He will not force Himself upon any one. Are we listening for His voice? Is our pride humbled and subdued by His divine compassion and pitying love? Open the door of the heart; for Christ is waiting to enter. "Behold, I stand at the door, and knock," He 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." Look to Jesus, you who are tempted and tried; for He is near, waiting to help you by His redeeming pity and grace. Keep looking to Him, and you will learn to know Him. His name is the precious birthright of every Christian. His example is to be studied and practised. This will elevate, refine, and purify the daily life. With its divine power it will brighten even the humble, every-day duties. Doubts will vanish before the bright beams of the Sun of Righteousness. [Cf: ST 02-03-98 para. 10] p. 247, Para. 5, [1898MS].

Is Christ formed within you, the hope of glory? For some one else to know Christ, and confess Him as His leader, will not avail for you. You must know Him for yourself. You must obtain such a knowledge of Him that you can say with the Samaritans, "Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." You must be able to say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." Mrs. E. G. White. [Cf: ST 02-03-98 para. 11] p. 248, Para. 1, [1898MS].

"And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By

what authority doest Thou these things? and who gave Thee this authority? This took place soon after Christ had driven from the temple those that were defiling it by unholy traffic. At that time divinity had flashed through humanity. Christ had said, "Take these things hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves;" and the priests and rulers fled as if pursued by an armed band of soldiers, or by the presence of an offended God. [Cf: ST 02-10-98 para. 01] p. 248, Para. 2, [1898MS].

After fleeing thus, they saw no marks of divine judgment upon them, and they felt ashamed of their hasty retreat at the command of a humble Galilean. What could they answer to those who would inquire why they had fled? We will return, they said, and resume our position in the temple. We will challenge this Man as to His authority. But the very fact that they had fled from Him was sufficient evidence of His divinity. [Cf: ST 02-10-98 para. 02] p. 248, Para. 3, [1898MS].

Now they came to Christ with the question, "By what authority doest thou these things? and who gave Thee this authority?" They hoped that He would say something that they could construe for the advancement of their evil work. But Christ made His reply conditionally on their answering a question He put to them. "The baptism of John, whence was it?" He asked, "from heaven, or of men?" [Cf: ST 02-10-98 para. 03] p. 248, Para. 4, [1898MS].

The priests saw that they were in a dilemma from which no sophistry could extricate them. If they said that John's baptism was from heaven, their inconsistency would be made apparent. Christ would say, Why then have you not believed on John? After the baptism of Christ, John had seen the glory of God, like a dove of burnished gold, resting upon Him, while the voice of the Infinite One proclaimed, "This is My beloved Son, in whom I am well pleased." And John had testified of Christ, "Behold the Lamb of God, which taketh away the sin of the world." Why, then, if the Pharisees believed on John, did they deny the Messiahship of Christ? [Cf: ST 02-10-98 para. 04] p. 248, Para. 5, [1898MS].

If the Pharisees stated their true belief, and affirmed John's baptism to have been of men, the wrath of the people would be turned against them, instead of against Christ; for they believed John to be a prophet. [Cf: ST 02-10-98 para. 05] p. 248, Para. 6, [1898MS].

With intense interest the multitude waited to hear the decision of the Pharisees. Hypocritically professing ignorance, they said, "We can not tell." "Neither tell I you," said Christ, "by what authority I do these things." [Cf: ST 02-10-98 para. 06] p. 248, Para. 7, [1898MS].

The Pharisees were silenced. Baffled and disappointed, they stood with lowering brows, not daring to press further questions upon Christ, while the people stood by, amused to see these proud, self-righteous men defeated. [Cf: ST 02-10-98 para. 07] p. 249, Para. 1, [1898MS].

Christ's purpose was not to humiliate His opponents. He did not wish to give the impression that He was glad to see them in a hard place. He had an important lesson to teach. He had mortified His enemies by allowing them to become entangled in the net they had spread for Him. Their acknowledged ignorance in regard to the character of John's baptism gave Him an opportunity to speak, and He improved the

opportunity by presenting before them their true position, adding another warning to the many already given. It was His custom to let circumstances furnish opportunity for His lessons. [Cf: ST 02-10-98 para. 08] p. 249, Para. 2, [1898MS].

"What think ye?" He said. "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." [Cf: ST 02-10-98 para. 09] p. 249, Para. 3, [1898MS].

The priests and rulers could not but give a correct answer to Christ's questions; and thus He obtained their opinion in favor of the first son. This son represented the publicans, those who were despised and hated by the Pharisees, who held no intercourse with them. The publicans were grossly immoral. They were indeed transgressors of the law of God, showing in their lives an absolute resistance to His requirements. They were unthankful and unholy, and when told to go and work in the Lord's vineyard, they gave a contemptuous refusal. But appearances are deceiving. Christ did not judge from appearances, but from the fruit borne. When John came, preaching repentance and baptism, the publicans received His message and were baptized. [Cf: ST 02-10-98 para. 10] p. 249, Para. 4, [1898MS].

The second son represented the leading men of the Jewish nation. Some of the Pharisees had repented and received the baptism of John, but the leaders among them would not acknowledge that He came from God. His warning and denunciation did not lead them to make amendment. They "rejected the counsel of God against themselves, being not baptized of Him." They treated His message with disdain. Like the second son, who, when called, said, "I go, sir," but went not, the Pharisees professed obedience, but acted disobedience. [Cf: ST 02-10-98 para. 11] p. 249, Para. 5, [1898MS].

The priests and elders made great professions of piety. They claimed to be looking eagerly for the promised Messiah, and apparently they were waiting with anxious expectancy for the call to the great supper, when they would immediately go in. They were proclaiming everywhere the great events that were to take place when the King of the Jews should come. They boasted constantly of how He was to conquer their enemies, and set up His own kingdom. But they applied to His first advent the prophecies relating to His second coming, and when He did come, they knew Him not. [Cf: ST 02-10-98 para. 12] p. 249, Para. 6, [1898MS].

They claimed to be obeying the law of God, but they were so exacting in their requirements that they made it impossible for any one to keep it. They themselves were constantly disobeying it. The law is holy, just, and good, but the Jewish leaders only rendered it a false obedience. [Cf: ST 02-10-98 para. 13] p. 250, Para. 1, [1898MS].

Before the Pharisees, Christ, who knew their hearts, held up their religious pretensions as God viewed them. He stripped from them their robe of apparent righteousness, laying bare their hypocrisy. The very people they despised and ignored believed in John. His preaching sent



conviction to their hearts, and showed them the sinfulness of sin. And, altho at first they refused to obey the call, "Go, work to-day in My vineyard," yet when John's words fell upon their ears, calling them to repentance, they received his message. They had before made no profession of obedience, but after they heard his words, they saw their error, repented of their neglect, and obeyed. They were denounced and cursed by the Pharisees as infidels, but they showed by their faith and works that they were going into the kingdom of heaven before the self-righteous Pharisees, who had been given great light, but whose works did not correspond to their profession. Mrs. E. G. White. [Cf: ST 02-10-98 para. 14] p. 250, Para. 2, [1898MS].

"Hear another parable," Christ said: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country; and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on the inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" [Cf: ST 02-17-98 para. 01] p. 250, Para. 3, [1898MS].

The Pharisees had been listening to the parable, and without realizing that they were condemning themselves, they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. [Cf: ST 02-17-98 para. 02] p. 250, Para. 4, [1898MS].

"And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them. But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet." Christ's application was so plain that they could not misunderstand or misapply it. Notwithstanding their own blindness, they could not fail to see that Christ had rebuked them. They recognized their own methods and practises. But did the picture held up before them, that they might see their sinful course, lead them to repent?--No; their hearts were filled with hatred and murder. Notwithstanding the sentence they had pronounced on the unfaithful stewards, they were ready themselves to fill out the picture saying, "This is the heir; come, let us kill him." "But when they sought to lay hands on Him, they feared the multitude." God put His restraining power upon the priests, and they were unable to carry out their murderous designs. When they sought to stir up the people by accusing and denouncing Christ, they found that the public sentiment was in His favor. His words had impressed the multitude as being words of truth, and they believed Him to be a prophet sent from

God. [Cf: ST 02-17-98 para. 03] p. 250, Para. 5, [1898MS].

By this parable the past and the future history of the Jews was faithfully illustrated. Christ presented before them their true religious character, and then asked, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The Pharisees answered as Jesus meant that they should; for they were always ready to condemn others. Christ's design in asking this question was that they should condemn themselves, and admit the justice of the punishment that was soon to fall upon them. He wished to show them the justice of taking away their national privileges, which work had already commenced, and which would end, not only in the destruction of their temple and city, but in the dispersion of the nation. [Cf: ST 02-17-98 para. 04] p. 251, Para. 1, [1898MS].

The Jewish nation was indeed a vineyard inclosed. God's law was a moral hedge about them. This law was altogether superior to the law of any other nation. They were forbidden to intermarry with other peoples, and were warned to keep from idolatry. Every facility which would enable them to become the greatest and most righteous people on the face of the earth was provided. God designed that they should preserve their peculiar, holy character, and represent Him in a godless world. [Cf: ST 02-17-98 para. 05] p. 251, Para. 2, [1898MS].

[Cf: ST 02-17-98 para. 06] A wonderful manifestation of God's love had been given in the remarkable deliverance of the children of Israel from Egypt. "For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee." Because of the stubbornness of Pharaoh, the whole land of Egypt was ruined. [Cf: ST 02-17-98 para. 06] p. 251, Para. 3, [1898MS].

God brought His people out from slavery and idolatry that they might keep the Sabbath of the fourth commandment. He Himself ruled over them. But in their desire to be like the nations round them, they rejected the Lord's rule. "Make us a king," they said to Samuel, "to judge us like all the nations. . . . And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them." [Cf: ST 02-17-98 para. 07] p. 251, Para. 4, [1898MS].

Elijah came to maintain the honor of God, but he was rejected by the people. Because of the sins of the nation God sent a drought upon the land. The suffering of men and animals was terrible; but this did not lead Ahab, the ruler of the people, to repentance. Instead it provoked him to sullen defiance. His and Jezebel's anger was kindled against Elijah and the prophets of the Lord; and they slew all that they could find. Jezebel served Satan with all the idolatrous devotion of her nature. She was the agency through whom he wrought to eclipse every ray of light that God designed should come to the nation. She was determined to uproot the religion so hateful to her, and which, as she thought, was the cause of the drought. [Cf: ST 02-17-98 para. 08] p. 251, Para. 5, [1898MS].

Spiritual blindness was upon Ahab, and he met Elijah with the question, "Art thou he that troubleth Israel?" This he asked as if to lead Elijah to make some explanation of the drought. Had he been spiritually enlightened, he would have seen behind Elijah the working

of the God of Elijah, the great I AM. But Ahab was dishonoring God, and those who dishonor God do not desire to retain the thought of God. They do not like to think of Him as one who knows all their thoughts, and who will surely punish them for their wrong actions. They educate the mind to think of other things, and they lose the habit of seeing God in the providences and transactions of daily life. Those who make this world supreme are conformed in character to the world, and Ahab could only trace the calamity of the world to Elijah. "Art thou he that troubleth Israel?" he said. With a sharp reproof, Elijah threw back the accusation. "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [Cf: ST 02-17-98 para. 09] p. 251, Para. 6, [1898MS].

Jeremiah suffered the severest persecution from his own countrymen, because he bore a faithful message from God. Isaiah, who was permitted by the Lord to see wonderful things, was sawn asunder, because he faithfully reproved the sins of the Jewish nation. The prophets who came to look after the Lord's vineyard, were indeed beaten and killed. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented"--men of whom the world was not worthy. They were cruelly treated, and banished from the world. [Cf: ST 02-17-98 para. 10] p. 252, Para. 1, [1898MS].

Thus Satan strove to gain control over the human mind, that he might wreak his hatred and revenge on the only-begotten Son of God. But the last act of the tragedy was yet to be enacted. The Son of God was yet to be killed by the unfaithful stewards. [Cf: ST 02-17-98 para. 11] p. 252, Para. 2, [1898MS].

God sent a forerunner before His son. Gabriel appeared to Zacharias, a priest of the Lord, saying: "Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a Son, and thou shalt call his name John. . . . And 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." Zacharias doubted, and, because of his unbelief, he was struck dumb by the Lord. But at the birth of his son, his tongue was loosed, "and he spake, and praised God. And fear came on all them that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people. . . . And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways." [Cf: ST 02-17-98 para. 12] p. 252, Para. 3, [1898MS].

John's mission was to prepare the way for Christ. But the Jewish people rejected John's message. They refused to prepare for the reception of the Son of God. They treated God's messenger with disdain, and his solemn words of warning as idle tales. This hardened their hearts, and prepared them to reject the still clearer light that came to them. And when the Son of God came to present His Father's claims, they said, "This is the Heir; come, let us kill Him." He came to save

them from themselves, but they refused Him, choosing a robber and a murderer in His stead. [Cf: ST 02-17-98 para. 13] p. 252, Para. 4, [1898MS].

Now all these things happened unto them for ensamples, and they "are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Mrs. E. G. White. [Cf: ST 02-17-98 para. 14] p. 252, Para. 5, [1898MS].

The Jewish leaders felt complete in themselves. They felt no need of a physician. They would not humble their hearts to accept Christ. He presented before them their hypocrisy, pride, and formalism. In their hands the pure gold had become dim. God's law, pure, far-reaching, and comprehensive, was adulterated with laws of human invention. And the farther the priests separated from right principles, the heavier the law of God was by them loaded with exactions. [Cf: ST 02-24-98 para. 01] p. 252, Para. 6, [1898MS].

This is the danger to-day. As men fail to practise obedience in its simplicity, they depart from God. Plans and methods that bear the marks of man's natural attributes, are brought in to be obeyed, while the principles of truth, love to God and to man, are left out of the life. Kindness, love, and mercy, are not seen in the character. [Cf: ST 02-24-98 para. 02] p. 253, Para. 1, [1898MS].

Christ says: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." His yoke is not painful and galling. He does not require His followers to pass through the ceremonies often enjoined by men. But because of their unlikeness to Christ, and their false pretensions to obedience, men bring in a yoke that is galling to the neck that wears it. They take the power into their own hands, while acting themselves like undisciplined children. Thus in the minds of men God's ways and works are mingled with the perversity and disobedience of men. [Cf: ST 02-24-98 para. 03] p. 253, Para. 2, [1898MS].

When Adam and Eve were placed in the garden of Eden, everything contributed to their enjoyment. They were simply instructed to dress the garden and keep it. No noxious weeds sprang up, demanding patient toil. How different from this was the work of Christ! The seeds of the Gospel were to be sown on soil in which the enemy had already sowed tares. The rubbish of error had long been accumulating. As the people separated from God, false ideas were accepted, and the leaders of the people taught for doctrine the commandments of men. [Cf: ST 02-24-98 para. 04] p. 253, Para. 3, [1898MS].

Christ came to this world to live the law and represent the character of God, that the delusions which Satan had brought upon the world might be dispelled. In the sermon on the mount, He who gave the law became an expositor of the law. That sermon, so full of what it means to love and obey God, is the unfolding of His character. The law is shown to be a representation of God's character, that man may see that he must render obedience to the law if he would become a member of the royal family, a child of the heavenly King. This law requires nothing short of perfect spiritual obedience. [Cf: ST 02-24-98 para. 05] p. 253, Para. 4,

[1898MS].

Bible religion does not allow a life of inactivity and idleness. One can not believe for another, or depend upon another's evidence. The individuality of one can not be submerged in another. God's work is a personal work. No one can be saved without earnest faith, earnest work, and faithful improvement of every God-given ability. Idleness is sin. While Christ, our Mediator, is presenting in our behalf His atoning sacrifice, we are to work in His vineyard. The Old and New Testaments declare without reservation that those who would enter into life must keep the commandments. The Lord Jesus holds out none of His precious promises as a premium for disobedience. Disobedience is sin, and in the Word of God the terrible consequences of sin are faithfully portrayed. [Cf: ST 02-24-98 para. 06] p. 253, Para. 5, [1898MS].

A certain lawyer stood up before Christ, 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." [Cf: ST 02-24-98 para. 07] p. 253, Para. 6, [1898MS].

The question asked by the lawyer is an important one for every son and daughter of Adam. It concerns all, fathers and mothers, brothers and sisters, relatives and friends. [Cf: ST 02-24-98 para. 08] p. 254, Para. 1, [1898MS].

Those who profess to love God with heart and mind and strength, will be severely tempted to justify self in neglecting to love their neighbor as they love themselves. In the parable of the good Samaritan Christ showed the lawyer who his neighbor was. The priests and Levites who listened to His illustration knew that the picture was true to life. [Cf: ST 02-24-98 para. 09] p. 254, Para. 2, [1898MS].

To us as to the lawyer, Christ says, "Go, and do thou likewise." Many say, "I go;" but they go not. In their inmost soul they do not desire to render obedience to God's requirements. They justify disobedience. They make a reservation. They allow the rules and commandments of their own invention to supersede the holy commands of God. [Cf: ST 02-24-98 para. 10] p. 254, Para. 3, [1898MS].

The term "neighbor" includes all who have need of the grace and patience that Christ has promised to supply. Those to whom God would have you minister may be unconverted, uncourteous, and uncouth. They may have disagreeable qualities. By these your kindly deeds may be unappreciated, and totally unrequited. But because of this, you must not forget that they are still your neighbors, whom you are to love as you love yourself. All need to pray much, and watch unto prayer, that their faith fail not. No one can keep the commandments of God who does not cherish love in his heart; for without love there is no true obedience. Supreme love to God is required, and when this is an abiding principle in the soul, our love to those around us will be seen in our deeds and words. [Cf: ST 02-24-98 para. 11] p. 254, Para. 4, [1898MS].

Thousands are inventing a gospel to take the place of the Gospel of

God. They are substituting the commandments of men for the commandments of God. But in the Gospel of Christ honor and dignity are given to the law of God. I have kept my Father's commandments, Christ said, in all their purity and holiness. "I have taught from house to house," Paul said, "repentance toward God, and faith toward our Lord Jesus Christ." Repentance toward God is the first requirement, because His law has been broken. The sinner must be converted and led to Christ as the only remedy for sin. He must have faith in Christ as his personal Saviour. Christ came not to lessen the guilt of sin, that man may have liberty to be disloyal. He came to live the law of God, leaving man no excuse for violating one precept. He did not come to retract from the dignity of the law. By taking the sin of the world upon His soul, He exalted the law, and made it honorable. His death is an unanswerable argument in favor of the immutability of the moral law, and forever settles the question that its character is changeless, and will stand forever, through time and eternity. [Cf: ST 02-24-98 para. 12] p. 254, Para. 5, [1898MS].

Christ came to exalt the law, which had been trampled in the dust, that we might acknowledge its beauty and loveliness, and before angels and men advocate its supreme authority. By keeping the law in humanity, He made it possible for man to keep it. He imputed to us His righteousness, that we might become partakers of the divine nature. He came to this earth that we might be loyal sons and daughters of the heavenly King. God's children never claim to be perfect, because they are often weakened by temptation, but they honestly strive for the victory. Satan tempts them to throw away their hope, because they fall under temptation; but they may be reassured by the words of Christ, "I came not to call the righteous, but sinners to repentance." "Him that cometh to Me, I will in nowise cast out." He came not to save men in sin, but from sin. And all who feel their need of a Saviour, and come to Him believing in His power, will gain the victory over sin. "As many as received Him, to them gave He power to become the sons of God." Mrs. E. G. White. [Cf: ST 02-24-98 para. 13] p. 254, Para. 6, [1898MS].

The prayer offered by Christ just prior to His crucifixion, for His disciples and for us, should be carefully studied by all who profess to be children of God. "This is life eternal," Christ prayed, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: ST 03-03-98 para. 01] p. 255, Para. 1, [1898MS].

Christ declares that the science by which a heart polluted with sin may be made pure and holy, contains the sum of all wisdom. A knowledge of God and of Jesus Christ is the foundation of all true religion. Thousands are seeking for knowledge that is worthless; but there is a knowledge that is positively necessary for us to obtain. We must know God, and Jesus Christ, whom He has sent. This knowledge is the science of salvation, and is of more value than all earth's treasures. To all who appreciate it, this knowledge gives an inheritance among the sanctified, crowns that fade not away, and a life that measures with the life of God. [Cf: ST 03-03-98 para. 02] p. 255, Para. 2, [1898MS].

Before he was expelled from heaven, Satan had an acquaintance with God. He knew his character; but ever since then, his effort has been to misrepresent that character. It is at his suggestion that religion has been made a series of penances and mortifications, or of splendid sights and pageantries. There are many forms of religion instituted by

the enemy of God, that are as Christless as was the offering of Cain. [Cf: ST 03-03-98 para. 03] p. 255, Para. 3, [1898MS].

Left to his finite wisdom, man debases everything he handles. He drops the spirituality and truth of the Gospel out of his reckoning. This is the danger to-day. In the home and in the church, we are suffering for want of Christlike simplicity. Thank God that He has not left His kingdom to be molded by human hands and minds; for then it would have been made up of forms and ceremonies. The most trivial matters would have been exalted as supreme. But Christ declared that His kingdom is truth and righteousness, peace and joy. [Cf: ST 03-03-98 para. 04] p. 255, Para. 4, [1898MS].

"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. . . . They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth." [Cf: ST 03-03-98 para. 05] p. 255, Para. 5, [1898MS].

At the time when Christ spoke these words, the world was destitute of the knowledge of God. Christ came to reveal God. The wise man Solomon had a knowledge of God. When he offered his prayer at the dedication of the temple, he felt the need of divine power. But through association with corrupting influences, he separated from God, and forsook the temple worship for idol groves. So the world has separated from God. God came to uplift men from their degradation. It was His prerogative alone to give to His disciples the precious treasures He came from heaven to bring. [Cf: ST 03-03-98 para. 06] p. 255, Para. 6, [1898MS].

"I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." God's people are to shine as lights in the world, in contrast with the moral darkness. Those who belong to the kingdom of Christ have nothing in common with those who follow the maxims, customs, and practises of the world. The Lord designs His people to be a peculiar people; for the church is His fortress in a revolted world. Those who follow Christ will walk, as He did, in heaven's light. They will not be of the earth, earthy. Altho in the world, they will not be of the world. Uplifted to heaven, the soul will breathe a pure atmosphere. These appreciate their Heaven-bought privileges. They may necessarily be associated with the world, but they are united to Christ. Wherever they go, they take Him with them, and He is ever at their right hand to help them. [Cf: ST 03-03-98 para. 07] p. 255, Para. 7, [1898MS].

Did the believers in the truth live the truth, they would to-day all be missionaries. Some would be working in the islands of the sea, while others would be serving Christ as home missionaries. All are not called upon to go abroad; they may be successful in business lines, and are thus prepared to aid missionary efforts by their means. They may show to the world that business may be conducted on religious principles, that business men may live in strict fidelity to the truth. There may be Christian lawyers, Christian physicians, Christian merchants. Christ

may be represented by all lawful callings. [Cf: ST 03-03-98 para. 08] p. 256, Para. 1, [1898MS].

"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: ST 03-03-98 para. 09] p. 256, Para. 2, [1898MS].

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth. God designs that those who believe in His name shall show to the world an unmistakable representation of His own character, manifesting goodness, mercy, and love. These attributes all who belong to Christ's kingdom must possess. The truth must sanctify them, making them kind, tender, and true to each other, binding them together in the bonds of closest union, and building them up in the most holy faith. Genuine faith and love is the fruit borne by the Christian tree. [Cf: ST 03-03-98 para. 10] p. 256, Para. 3, [1898MS].

It is possible for us to be one with Christ, even as He is one with the Father. If we are grafted into the living vine, if we draw our nourishment from Christ, there will be unity in diversity. Those only who derive nourishment from the Eternal Word, the Son of God, are branches of the True Vine. If we are truly united to Christ, the fruits of His Spirit will be seen in our lives; and tho there may be many branches, each branch will bear the fruit of the True Vine. [Cf: ST 03-03-98 para. 11] p. 256, Para. 4, [1898MS].

Had those who name the name of Christ a knowledge of the Book that unfolds the character of God, they would not be at variance one with another. Those who are one with Christ are one with each other. This union is a living testimony to the power of the Gospel of Christ. Those thus united demonstrate to the world that God has sent His Son to redeem them. They are a manifestation of what the truth can do for humanity. They are living witnesses to the power of redemption. The love of God dwells in their hearts, as it dwelt in the heart of Christ, leading them to obey God's holy law. Christ's character is His glory, and the glory of believers is the representation they give of Christ's character. Unbelievers are convicted and converted as they see Christ's Spirit revealed by His children. [Cf: ST 03-03-98 para. 12] p. 256, Para. 5, [1898MS].

"O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them." [Cf: ST 03-03-98 para. 13] p. 257, Para. 1, [1898MS].

Satan is full of plans and devices to lead our feet in paths that are



not cast up for the ransomed of the Lord, but Jesus lifts up His voice and says: Follow Me. My sheep hear My voice, and a stranger will they not follow. The most exalted privileges are offered us. We are made laborers together with God. Wherever you may be, whatever business you may be engaged in, you may have Christ by your side. He is always seeking to draw you to Himself. Prayer and praise will come from the heart of those that respond to this drawing; for Christ is to them a well of water, springing up into everlasting life, with grateful hearts God's children will speak the praises of Him who has called them out of darkness into His marvelous light. [Cf: ST 03-03-98 para. 14] p. 257, Para. 2, [1898MS].

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. . . . 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." Mrs. E. G. White. [Cf: ST 03-03-98 para. 15] p. 257, Para. 3, [1898MS].

A life of idleness and 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 promote 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 God's work is service. A life of obedience and service is not only the true life for man, it is the most distinguished and the noblest. By it man brings himself in connection with the light and life of the world, and in connection with his fellow-men. This makes the law of service the connecting link which binds men to God and to their fellow-men, and constitutes them laborers together with God, living to be good and to do good. [Cf: ST 03-10-98 para. 01] p. 257, Para. 4, [1898MS].

Christ was a successful worker with the common people. This was the class that always heard Him gladly. 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." We have the record that on one occasion, after a day of ceaseless toil, our Redeemer lay fast asleep in a fisherman's boat. His exhausted human nature cried for rest and sleep. [Cf: ST 03-10-98 para. 02] p. 257, Para. 5, [1898MS].

What a lesson is this for the human beings who do nothing to bless others. Behold the Saviour! How pressing were the necessities that sought Him for relief! Teaching in the temple, healing the sick, 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: ST 03-10-98 para. 03] p. 257, Para. 6, [1898MS].

It is the prerogative of God to command; it is the duty of man to obey. Yet nothing is forced upon any soul. The honor of duty is conferred upon him as a son of God, an heir of heaven. He is to labor for God in disinterested, true-hearted, honorable service. And in obedience to all His commandments, a spirit of love for God is revealed. It was in this atmosphere that Christ lived and worked. [Cf: ST 03-10-98 para. 04] p. 258, Para. 1, [1898MS].

When those who profess Christ learn that they must put on Christ in words, in spirit, and actions, they will not be led to feebleness and inactivity, to self-love and self-pleasing. It becomes us as Christians to recognize clearly our duty toward God by taking up the responsibilities that bind us to our fellow-men by the strong links that the law of God has defined. We are to love our neighbor as ourselves, all our service merging itself into the life of Jesus Christ. The noble life which Christ has made it possible for us to live,--one of obedience and service,--will make us partakers of the divine nature. When we possess the inner strength of piety, which animated Jesus Christ, the experience of the great apostle will be ours. Then we can say, "I live, yet not I, but Christ liveth in me." That life will reveal that it is a part of Christ's life. Its possessor will wear Christ's yoke and lift His burdens. The transformation of the human character makes the yoke of Christ easy, and His burden light. [Cf: ST 03-10-98 para. 05] p. 258, Para. 2, [1898MS].

Every one may find something to do in saving souls and advancing the truth of God. It is because men are not more than half converted that the church is so lifeless. There are many who are, and have been all their lives, only half Christians. Their names are in the book of life, and if they will turn to the Lord with full purpose of heart, if they will respect the voice that says to them, "Seek ye My face," and reply, "Thy face, Lord, will I seek," they will see God with a clear, elevated, spiritual sense. The religious sentiment awakened in the heart will be recognized as the voice of God, and will be obeyed. [Cf: ST 03-10-98 para. 06] p. 258, Para. 3, [1898MS].

The fact that our names are registered in the church books will never make us Christians; it is in doing the Word that we become sons and daughters of God. Judas was chosen as one of Christ's disciples. Christ did not reject him because he was not perfect. He had power to heal the sick. But, notwithstanding the lessons of Christ, he failed to be converted daily, and to be an instrument sanctified and polished for the Master's use. He was subject to temptation. Satan found that the hereditary and natural tendencies of Judas could be used to dishonor the Master and imperil his own soul. [Cf: ST 03-10-98 para. 07] p. 258, Para. 4, [1898MS].

These things are not understood as they should be, 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 sanctified by it, they will constantly work out wrong characters. And these really do more harm because of the knowledge of the truth which they have. They confederate with apostates, and betray sacred trusts. [Cf: ST 03-10-98 para. 08] p. 258, Para. 5, [1898MS].

God calls for the undivided interests of the men whom He has chosen.

Only the pure in heart shall see God. This seeing God in a clear spiritual light is salvation to the soul of the believer. As soon as a soul decides to die to self, the new light begins, and grows stronger and stronger until he is able to endure the seeing of Him who is invisible. And as man sees God, he becomes fashioned in character after the divine similitude. His words, his spirit, his attitude, his actions in everything, testify to the clearness of his judgment. In proportion to his views of God will be his spiritual force of character; and the consecration to God of his life, his time, his powers, is the result. [Cf: ST 03-10-98 para. 09] p. 258, Para. 6, [1898MS].

All our powers belong to God. They are His by creation and by redemption. God has given to every one his measure of power, and He expects each to put it forth on the side of truth. The Christian is to stand with undivided interest on the Lord's side. Our every word and action should be a work for God. Then we shall manifest our faith in God and our confidence in man. Mrs. E. G. White. [Cf: ST 03-10-98 para. 10] p. 259, Para. 1, [1898MS].

Christ would never have given his life for the human race if He had not had confidence 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 which is without a parallel. "My sheep hear My voice," Christ said. A heart yearning for God will recognize His voice. God can not work for one soul who does not respond to His grace offered, His love bestowed. But He is waiting for a response from souls. 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. "Ye shall seek Me and find Me," He says, "when ye shall search for Me with all your heart." [Cf: ST 03-10-98 para. 01] p. 259, Para. 2, [1898MS].

Christ is everything to those who receive Him. He is their comfort, their safety, their health. He is acquainted with all their peculiar weaknesses, all their wants and griefs. He appreciates the human beings for whom He has done so much. When about to suffer, bearing the sins of the whole world, He left them a rich legacy,--"even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him. But ye know Him," he said; "for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." [Cf: ST 03-10-98 para. 02] p. 259, Para. 3, [1898MS].

"I am come," said Christ, "that they might have life, and that they might have it more abundantly." "In Me is no darkness at all." With sadness Christ saw that there were some who loved not the light, and would not come unto the light, because their deeds were evil. They would not come to Jesus to be delivered from the power of evil. But why can not all who need help and rest come to the Burden Bearer, that they may have light and life? The Lord wants them to receive Him, to learn to bear His yoke and lift His burdens, that Heaven may behold that they are laborers together with God. There need be no cloud between the soul and Jesus. We are not one of us to act as if the word, the life and the light, were to be given to us grudgingly. Christ's great heart of love is longing to flood the soul with the bright beams of His

righteousness. "And let him that is athirst come," He says. "And whosoever will let him take the water of life freely." [Cf: ST 03-10-98 para. 03] p. 259, Para. 4, [1898MS].

Every one will be tested and tried in the way that is the most trying. Men can not trust to their own wisdom. Self-sufficiency, if indulged, will prove a stumblingblock. Self must die--not to have a resurrection every other day. The words must be spoken from the heart, "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 encouragement. Then, confident in their own supposed wisdom, men forsake the right way. Thus many who have 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. [Cf: ST 03-10-98 para. 04] p. 259, Para. 5, [1898MS].

Satan's masterly power will be exercised to prevent men and women from obtaining the crown of life. But 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 the Lord our only trust. We need a much keener faith than we now reveal. We need constantly to cultivate an earnest, living faith, and to keep our petitions constantly ascending, seeking the Lord for clear discernment. Sharp spiritual eyesight will be given every true seeker. The Lord bids us, "Seek ye My face." And individually we should 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 as a kind, tender Father, who has our interest and happiness in mind. [Cf: ST 03-10-98 para. 05] p. 260, Para. 1, [1898MS].

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. The warning is given, "Let us not sleep, as do others; but let us watch and be sober." O, that the work of reformation so essential might begin! O, that all on duty would stand at their post, saying, "Here am I, send me"! He who is wise in counsel is waiting for all to see their need of help; and it is abundantly provided; it is waiting for you. As a present help in every time of need, God's presence is revealed. As you 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. [Cf: ST 03-10-98 para. 06] p. 260, Para. 2, [1898MS].

Communion with God, personal and direct, is waiting for each one. Then watch unto prayer, and you will 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 to be united; work and piety must blend. Sufficient strength will be given for daily duties. The lamp must burn; and this is impossible unless it is fed with the holy oil. And the oil which is so precious is efficacious only as its light is shed upon the pathway of others. Mrs. E. G. White. [Cf: ST 03-10-98 para. 07] p. 260, Para. 3, [1898MS].

"Philip findeth Nathanael, and saith unto him, We have found Him, of

whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Philip was a real home missionary. In an interview with Jesus he had received light and knowledge. As he listened to the gracious words that fell from the Saviour's lips, he believed, and his first thought was that he must communicate to some one else the light he had received. He told Nathanael of the Saviour. Nathanael was walking in the light as far as he had received it, and God did not permit him to stumble along in ignorance and blindness. As he was praying under a fig tree, Philip, with glad notes of joy in his voice, interrupted him, saying, "We have found Him, of whom Moses in the law, and the prophets, did write." [Cf: ST 03-24-98 para. 01] p. 260, Para. 4, [1898MS].

The words that fell on Nathanael's ear were words of assurance. Philip did not speak of the Saviour in a hesitating manner; his voice was full of hope as he said, "We have found Him, of whom Moses in the law, and the prophets, did write." But, altho a sincere seeker after truth, Philip was not yet fully convinced. He added doubtfully, "Jesus of Nazareth, the son of Joseph." [Cf: ST 03-24-98 para. 02] p. 260, Para. 5, [1898MS].

When Nathanael heard the words, "Jesus of Nazareth," the prejudice that he had received by inheritance and education, filled his mind, and he answered, "Can there any good thing come out of Nazareth?" But Philip did not stop to enter into a controversy, but answered: I have no arguments to advance. Jesus is here. Come and see Him for yourself. [Cf: ST 03-24-98 para. 03] p. 261, Para. 1, [1898MS].

On Philip's face Nathanael saw an expression he had never before seen there,--an expression of heavenly peace,--and he immediately left his place of prayer, and hastened with him to Jesus. When Christ saw him coming, He said, "Behold an Israelite indeed, in whom is no guile!" "Whence knowest Thou me?" questioned Nathanael. "Before that Philip called thee, when thou wast under the fig tree, I saw thee," Christ answered. [Cf: ST 03-24-98 para. 04] p. 261, Para. 2, [1898MS].

Before this evidence Nathanael's traditional prejudice was swept away. Christ's words captivated his soul; he saw the Saviour by divine enlightenment, and, turning to Him, his face aglow with the light that had flashed into his mind, he said, "Rabbi, Thou art the Son of God; Thou art the King of Israel." He had advanced into more perfect light than had Philip; his perception went farther; his faith meant more; for he saw in Jesus of Nazareth the Son of God. [Cf: ST 03-24-98 para. 05] p. 261, Para. 3, [1898MS].

This conversion from ignorance to light pleased the Saviour, and he said, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these." You have opened your mind and heart and have confessed Me without one word of questioning unbelief. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." [Cf: ST 03-24-98 para. 06] p. 261, Para. 4, [1898MS].

There is in this narrative a lesson which all need to learn and practise. Christ gave His life that those who have sinned might be saved; and He calls upon His children to make personal efforts for the saving of souls that are ready to perish. That which Christ has taught

and done, His representatives are to teach and do; His influence is to be diffused to others by the well-ordered lives and godly conversation of His followers. God's people are to be links in the golden chain that binds souls to one another and to God. [Cf: ST 03-24-98 para. 07] p. 261, Para. 5, [1898MS].

Those who have received light from Him who is the light of the world can, if they will consecrate themselves to Him, be instruments in His hands of enlightening many souls. As they share their light with others, it is not lessened, but increased and made more brilliant. As we give to others the riches of the grace of Christ, we too grow in grace; for as we bestow, we receive from the Source of all, light and power to bestow. [Cf: ST 03-24-98 para. 08] p. 261, Para. 6, [1898MS].

Preaching the Word is one way of spreading the truth, but it is not the only or the most effectual way. It is by personal interviews that the truth is most effectually communicated. Visiting the people in their homes, speaking to them personally, not in regard to worldly matters, but about Christ's power to save to the uttermost all who come to Him--this makes the deepest impression. A few simple words, spoken from a heart filled with the love of Christ, will frequently do more good than the most powerful sermon. Speak calmly, tenderly; drop the seeds of truth into the minds of your hearers, praying that God will bless your work; and your words will spring up and bear fruit to the glory of God. [Cf: ST 03-24-98 para. 09] p. 261, Para. 7, [1898MS].

This is the work God would have His children do. Whatever may be our circumstances, we can be laborers together with God. We are not all called upon to preach, but each one can tell those around him of the wonderful love of Jesus. Those who have not been blessed with our privileges, those who have not received the light that has flashed into our minds, are to be sought out and labored for. To these souls we must go, saying as did Philip, "We have found Jesus." And as they see our earnestness for the Master, they too will be led to look and live. [Cf: ST 03-24-98 para. 10] p. 262, Para. 1, [1898MS].

All heaven cooperates with Christ in His work of making plain the heavenward path, and cooperates also with those who strive to follow His example. If we could only realize how much is accomplished by personal effort for those in darkness, there would be one hundred at work where now there is but one. But this work is a solemn work, and unless we have the cooperation of heaven, we can not do it effectually. We may speak words of warning, but they will lack power. The words that are accompanied by the power of the Holy Spirit will find an assent in the judgment of candid, unprejudiced minds. The consciences of those who hear these words will be awakened. The soul hungering and thirsting after righteousness, admits the truth of the evidence presented by those who with power hold forth the words of life. The truth is sought for as hidden treasure; the eye of faith, receiving the heavenly anointing, beholds the light of the knowledge of the glory of God in the face of Jesus Christ. [Cf: ST 03-24-98 para. 11] p. 262, Para. 2, [1898MS].

As individuals and members of the church of God, we need to remember the work that has been committed to us. We are living in a time when every believer must show growth, or he will dwarf into nothingness. Paul writes 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." As the Word of God is received into the heart, it transforms the life and character; and then the influence that flows from us is a positive, lifegiving power. "Unto me, whom am less than the least of all saints," Paul writes again, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what in the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." [Cf: ST 03-24-98 para. 12] p. 262, Para. 3, [1898MS].

Those who look at human souls in the light of the cross of Calvary need not err in regard to the estimate which should be placed upon them. But as witnesses chosen by God do we value Christ's purchased possessions as we should? Are we pleading with God that He will help us to help the souls that are wounded and bruised and struggling with temptation, and lead them to Him? Are we improving the light God has given us, that we may impart it to others? Are we making it evident that we love the souls for whom Christ has died, or are we passing them by on the other side? Are we ready to make any sacrifice within our reach to cooperate with Him, to be laborers together with God. [Cf: ST 03-24-98 para. 13] p. 262, Para. 4, [1898MS].

No one who has true love for Christ will remain indifferent and indolent. All who are bearing the test of God, who obey His commandments, love the perishing human race. They follow the example of their Saviour, by putting forth earnest, self-sacrificing efforts for those around them, by seeking out, in the highways and hedges, the high and the low, the rich and the poor, bearing to all the message that they are the objects of Christ's special love and guardian care, and inviting them to come to Him. [Cf: ST 03-24-98 para. 14] p. 263, Para. 1, [1898MS].

The Lord Jesus expects more of His children than they give, yes, a great deal more. He has called and chosen them; and every man according to his several ability has been given his work. All are to be "laborers together with God," and, as His agents, they are to strive earnestly to win souls for Him. Why then are there so many who have no burden for the souls for whom Christ has died? The angels are constantly seeking to set every one at work in the vineyard of the Lord. They rejoiced when by the sacrifice of Christ the world was brought into favor with God, and again connected with heaven; and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ. [Cf: ST 03-24-98 para. 15] p. 263, Para. 2, [1898MS].

Every soul who claims to know God and Jesus Christ, whom He has sent, should seek to do his utmost for the enlargement of His kingdom, praying, "Thy kingdom come; Thy will be done on earth as it is in heaven," and working in harmony with the prayer. Entire consecration and unity are needed in this work. How can any one be silent when they know what Christ expects from every human being? I implore all who name the name of Christ to be no longer selfishly indifferent to their duty. Live unto Christ, who died and rose again. God will greatly bless self-denying, self-sacrificing workers. Each angel has his mission, and is

at his post of duty, ready to cooperate with you, and, by combining divine power with human effort, make of none effect the opposition of foes. They will make a place for you to walk, even among principalities and powers, beating back spiritual wickedness in high places. Mrs. E. G. White. [Cf: ST 03-24-98 para. 16] p. 263, Para. 3, [1898MS].

--"Blessed is the man that walketh not in the counsel of the ungodly, Nor standeth in the way of sinners, Nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; And in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, That bringeth forth his fruit in his season; His leaf also shall not wither; And whatsoever he doeth shall prosper. The ungodly are not so; But are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; But the way of the ungodly shall perish."--The Hebrews were held in bondage by the Egyptians, but the Lord delivered them from their bondage with a strong arm. Enshrouded in the pillar of cloud by day and the pillar of fire by night, Christ, their invisible Leader, guided them through the wilderness. Through Moses, their visible leader, he educated and instructed them, that they might love and serve the only true and living God. For their food the Lord gave them manna from heaven. Day by day this food was given, and on the sixth day enough fell for the Sabbath. This miracle testified constantly to the Sabbath commandment, which was given in Eden. [Cf: ST 03-31-98 para. 01] p. 263, Para. 4, [1898MS].

The Lord brought the children of Israel to Mount Sinai, and there He spoke the Ten Commandments, and enjoined upon His people the observance of the Sabbath. "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." [Cf: ST 03-31-98 para. 02] p. 264, Para. 1, [1898MS].

To Adam and Eve in Eden the Lord gave the use of every tree in the garden save one. So the Lord has given to men six days in which they are to engage in common labor; but He has put His sanctity upon the seventh day, declaring it to be holy. That day is to be sacredly observed as a memorial of creation. "God blessed the seventh day, and sanctified it; because that in it He had rested from all His work." [Cf: ST 03-31-98 para. 03] p. 264, Para. 2, [1898MS].

God has declared in His Word that the seventh day is a sign between Him and His chosen people,--a sign of their loyalty. "I am the Lord your God," He says; "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." The day God set apart to be kept free from secular labor He designed should be respected in commemoration of His wisdom, power, and goodness in



creating the world and man. The Sabbath was instituted before the Jews were distinguished as a people, and was given to all mankind to keep holy, "that ye may know," God declares, "that I am the Lord which do sanctify you." If the Sabbath is accepted, the rest of the commands in the Decalogue will be obeyed; for no one can truly keep the Sabbath and disregard one precept of the law. [Cf: ST 03-31-98 para. 04] p. 264, Para. 3, [1898MS].

From the pillar of cloud Christ constantly set before His church in the wilderness the requirements of God. "Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. . . . Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. 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, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man servant and thy maid servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." [Cf: ST 03-31-98 para. 05] p. 264, Para. 4, [1898MS].

The seventh day is God's chosen day. He has not left this matter to be remodeled by priest or ruler. It is of too great importance to be left to human judgment. God saw that men would study their own convenience, and choose a day best suited to their inclinations, a day bearing no divine authority; and He has stated plainly that the seventh day is the Sabbath of the Lord. [Cf: ST 03-31-98 para. 06] p. 264, Para. 5, [1898MS].

Every man in God's world is under the laws of His government. God has placed the Sabbath in the bosom of the Decalogue, and has made it the criterion of obedience. Through it we may learn of His power, as displayed in His works and His Word. But to-day the world is following the example of those that lived before the flood. Now, as then, men choose to follow their own inclinations, rather than to obey the commandments of God. The inhabitants of the antediluvian world glorified themselves instead of commemorating the glorious works of creation. They did not obey the law of God; they did not honor the Sabbath. Had they done this, they would have recognized their duty to their Creator. This was the original and supreme object of the command, "Remember the Sabbath day to keep it holy." [Cf: ST 03-31-98 para. 07] p. 265, Para. 1, [1898MS].

Men could not place themselves more decidedly in opposition to God's work and to His law than by upholding a day that is without one evidence of sanctity, and professing to worship Him on that day. Those who have corrupted the law by substituting a false sabbath for the holy Sabbath of God, and who compel the observance of this false sabbath, exalt themselves above God, and honor the spurious above the genuine. [Cf: ST 03-31-98 para. 08] p. 265, Para. 2, [1898MS].

Sanctification is claimed by professed Christians who ignore God's holy rest day for a spurious sabbath. But God declares that the sanctification coming from Him is bestowed on those only who honor Him

by obeying His commands. The sanctification claimed by those who continue in transgression is a spurious sanctification. Thus the religious world is deceived by the enemy of God and man. [Cf: ST 03-31-98 para. 09] p. 265, Para. 3, [1898MS].

In the temple service the Lord gave special directions that the priests were to use on their censers only the sacred fire of God's own kindling, which was kept burning day and night. But Nadab and Abihu perverted their senses by the use of wine, so that they could not distinguish between the sacred and the common. They "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." [Cf: ST 03-31-98 para. 10] p. 265, Para. 4, [1898MS].

Those who ignore the Lord's Sabbath to keep holy the first day of the week, offer strange fire to God. It is a strange sabbath, which He has commanded them not. Will He accept it at their hands? Men have sought out many inventions. They have taken a common day, upon which God has placed no sanctity, and have clothed it with sacred prerogatives. They have declared it to be a holy day, but this does not give it a vestige of sanctity. They dishonor God by accepting human institutions and presenting to the world as the Christian Sabbath a day which has no "Thus saith the Lord" for its authority. As did Nadab and Abihu, they offer the common in place of the sacred. Mrs. E. G. White. [Cf: ST 03-31-98 para. 11] p. 265, Para. 5, [1898MS].

"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. . . . Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy fathers. To cast out thine enemies from before thee, as the Lord hath spoken. [Cf: ST 04-07-98 para. 01] p. 265, Para. 6, [1898MS].

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all His household, before our eyes; and He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." [Cf: ST 04-07-98 para. 02] p. 266, Para. 1, [1898MS].

How positive are these words! How full of assurance! Here it is plainly stated that obedience to the Lord's specified statutes will

bring the richest blessings. [Cf: ST 04-07-98 para. 03] p. 266, Para. 2, [1898MS].

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day; lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God. . . . And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." [Cf: ST 04-07-98 para. 04] p. 266, Para. 3, [1898MS].

The Lord often tested His people, to see if they would have faith in Him. He allowed the supply of water to fail, that they might be reminded of their past deliverance, and be led to put their trust in God. But their continual blessings, for which they should ever have been grateful, led them to forget their dependence. No sooner did their supply of water fail, than they lost sight of God, and blamed Moses as the cause of their calamity. In the place of trusting God, who had so long and so liberally supplied their wants, they gathered themselves together against Moses and Aaron, and bitterly reviled them for bringing them out of Egypt. O, how easily this unbelief springs into life! This is the danger to-day. The people of God must keep a constant watch over their hearts, lest they allow Satan to interpose between them and God. [Cf: ST 04-07-98 para. 05] p. 266, Para. 4, [1898MS].

God has a controversy with the inhabitants of this world. Satan has come to them disguised as an angel of light, and under his direction the majority of Christians bow at idolatrous shrines, and worship an unknown god. If man had always obeyed the fourth commandment, there would not now be an infidel or an atheist in our world. All would recognize and honor the power of the Creator. How vain will be the resistance of humanity against God! By His infinite power He called the earth into existence. With a word He could depopulate it, and return it to its original state, and with a word raise up a new race of beings. [Cf: ST 04-07-98 para. 06] p. 266, Para. 5, [1898MS].

Man broke the law of God, and defied His will. This law reveals to the world the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God could not abolish His law to save men; for this would have immortalized transgression. But He gave men unmistakable evidence that He loved them, and that justice is the foundation of His throne and the evidence of His love. He carried out the penalty of transgression, but He allowed it to fall upon a substitute, even His only-begotten 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." In this wonderful gift is shown the depth of God's goodness. He so loved men that, in order to save them, He gave His Son to the world, and in that

gift He gave all heaven. He gave Himself in His Son, that sinners might have another trial, another opportunity to show their obedience. This was the only provision God could make. Thus a way was provided whereby sinners might return to their loyalty. [Cf: ST 04-07-98 para. 07] p. 267, Para. 1, [1898MS].

God is calling upon all to behold the Lamb of God, which takes away the sin of the world. Christ lifts the guilt of sin from the sinner, standing Himself under the condemnation of the Lawgiver. He came to this world to live the law in humanity, that Satan's charge that man can not keep the law might be demonstrated as false. He kept the law in humanity, and when He was accused falsely by the Pharisees, He turned to them, asking with a voice of authority and power, "Which of you convinceth Me of sin?" He came to reveal to the heavenly universe, to the worlds unfallen, and to sinful men, that every provision has been made by God in behalf of humanity, and that through the imputed righteousness of Christ, all who receive Him by faith can show their loyalty by keeping the law. As the repenting sinner lays hold of Christ as His personal Saviour, he is made a partaker of the divine nature. [Cf: ST 04-07-98 para. 08] p. 267, Para. 2, [1898MS].

We may all rest in the assurance that whatever the love of God has devised in man's behalf will be executed. Justice and judgment are the habitation of His throne; mercy and truth go before His face. In the cross of Christ mercy and truth met together; righteousness and peace kissed each other. [Cf: ST 04-07-98 para. 09] p. 267, Para. 3, [1898MS].

But it is not by abolishing one jot or tittle of the law of God that salvation is brought to the fallen race. If God were a changeable being, no confidence could be placed in His government. If He retracted what He said, we could not then take His Word as the foundation of our faith. Had He changed His law to meet fallen men, Satan's claim that man could not keep the law would have been proved true. But God did not alter His law. The death of Christ testifies to the heavenly universe, to the worlds unfallen, and to all the sons and daughters of Adam, that the law of God is immutable, and that in the judgment it will condemn every one who has persisted in transgression. The God who rules the world in love and wisdom testifies in the death of His Son to His changeless character. He could not change His character as expressed in His law, but He could give His Son, one with Himself, possessing His attributes, to a fallen world. By so doing, He magnified His name and glory as a God above all gods. [Cf: ST 04-07-98 para. 10] p. 267, Para. 4, [1898MS].

Christ has declared, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." The truth of God's Word alone is permanent and abiding. The loyal subjects of God's kingdom will not be found trampling upon His law, pronounced by Inspiration to be "holy, and just, and good." Every false religion is of Satan's originating, and the warning must be given to the world. Why do men continue so blindly in unbelief when the Word of God is so plain and unmistakable? When the judgment shall sit, and the books are opened, what excuse will they give for taking sides with the first great rebel, thus making the Word of God of none effect in their lives? God's wisdom and truthfulness are changeless, and in that great day when sentence is executed against the despisers of His law, the cross

of Christ will show that He is a God of love in thus executing judgment. Those who refuse to obey His law during probationary time could not with safety be received into His kingdom; for they would labor as earnestly and zealously against the law of His government as did the first apostate. There would be a second rebellion in heaven. [Cf: ST 04-07-98 para. 11] p. 267, Para. 5, [1898MS].

God is true. He reigns, and will reign, notwithstanding that the church and the world have entered into a confederacy to abolish His law. Age after age Satan has been blinding men by his wiles. He has cooperated with human agencies in an effort to make falsehood truth. He has worked with intensity to defy the God of heaven by making His law of none effect. But he has not done this; for in the ark of God in heaven are the tables of stone upon which are written the precepts that are the foundation of His government. And the Sabbath, which God declares to be the sign of the loyalty of His people, is placed in the bosom of the Decalogue. Its sanctity reaches into eternity; for God declares that from one new moon to another, and from one Sabbath to another, His subjects shall come up to worship before Him in the earth made new. Mrs. E. G. White. [Cf: ST 04-07-98 para. 12] p. 268, Para. 1, [1898MS].

By the crucifixion of Christ the immutability of the law of God was forever established. Had it been possible, God would have changed His law to meet man in his fallen condition. But this law is unalterable, and the only way in which man could be saved was for a substitute to be provided, who would bear the penalty of transgression, and thus give man an opportunity of returning to his loyalty. [Cf: ST 04-14-98 para. 01] p. 268, Para. 2, [1898MS].

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 crucified. His hands and feet were pierced by nails. [Cf: ST 04-14-98 para. 02] p. 268, Para. 3, [1898MS].

Behold the spectators who reviled Christ while He hung on the cross. Were they the abandoned class, the heathen, who knew not God? "They that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God." [Cf: ST 04-14-98 para. 03] p. 268, Para. 4, [1898MS].

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 tho Satan were linked up with the men who were triumphantly shouting in blasphemy

against the Commander of all heaven. [Cf: ST 04-14-98 para. 04] p. 268, Para. 5, [1898MS].

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 given some license to sin, had He permitted evil passions to go unrebuked, men would have rendered Him their homage. But He rebuked all sin and hypocrisy, and men said, He is an impostor. The principalities and powers of darkness assembled round His cross. The arch apostate, still retaining his lofty stature, led the apostate host, who were leagued with human beings in the strife against God. When the Lord created these beings to stand before His throne, they were beautiful and glorious. Their loveliness and holiness were equal to their exalted station. They were enriched by the wisdom of God, and girded with the panoply of heaven. But who could recognize in the fallen angels the glorious seraphs that once ministered in the heavenly courts? [Cf: ST 04-14-98 para. 05] p. 268, Para. 6, [1898MS].

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. Christ's humanity could not be separated from His divinity. Could one sin have been found in Christ, the world would have 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. Satan and his angels united with the priests and rulers in mocking and deriding the Son of God. 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 downfall. [Cf: ST 04-14-98 para. 06] p. 269, Para. 1, [1898MS].

Hanging on the cross, the Son of God bore the insults of His enemies. Heavenly angels were not far away. They heard the mocking taunts and saw the wagging heads. Gladly would they have broken their ranks and gone to the Son of God in His humiliation and bodily anguish; but they were not permitted to do this. It must be demonstrated before the universe what men will do when under the control of Satan. The insult, abuse, and mockery that Christ bore were part of God's great plan. The result of Satan's working through the professedly pious men must be shown. [Cf: ST 04-14-98 para. 07] p. 269, Para. 2, [1898MS].

As the prince of darkness inspired the Jewish priests to join the rebellion against God, so he will again inspire men. He will persuade them to apostatize from the service of God, and to use their religion as a weapon against their Creator. 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: ST 04-14-98 para. 08] p. 269, Para. 3, [1898MS].

"And about the ninth hour Jesus cried with a loud voice, saying, Eli,

Eli, lama sabachthani?" The wrath of God fell upon Christ. This was the hiding of the Father's countenance. Tho innocent, Christ was treated as a sinner, that through His merits sinners, tho 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: ST 04-14-98 para. 09] p. 269, Para. 4, [1898MS].

"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. And the hearts of all who seek the Lord and find Him will be broken as they see the result of sin. [Cf: ST 04-14-98 para. 10] p. 269, Para. 5, [1898MS].

In His dying agony on the cross, Christ was scorned by the people who claimed to be waiting for the Messiah, but who showed by their actions 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? What great and wonderful effects have resulted from the crucifixion! What a view of the character of God, Christ's 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: ST 04-14-98 para. 11] p. 269, Para. 6, [1898MS].

In His great suffering, Christ felt no pang of bitterness against His Father. He felt no remorse for His own sins [for he had none], but for the sins of the fallen race. But 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 despair and hatred. This will be the experience of all who do not enter into Christ's suffering; for it is the sure consequence of sin. [Cf: ST 04-14-98 para. 12] p. 270, Para. 1, [1898MS].

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 every one who has permitted himself to be grafted into the stock of Satan, who has cherished sinful attributes. When it is 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 on him. This is a fire unquenchable, and by it every unrepentant sinner will be destroyed. Satan strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins, and despises forgiveness and grace, will suffer the result of his

course. [Cf: ST 04-14-98 para. 13] p. 270, Para. 2, [1898MS].

By dying on the cross, Christ gave His life as an offering for sin, that through His power man might turn from his sins, be converted, and become 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 God's law. 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 what was lost, Christ reached the perfect standard of obedience as our substitute and surety. "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." 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 so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Mrs. E. G. White. [Cf: ST 04-14-98 para. 14] p. 270, Para. 3, [1898MS].

In the twenty-fourth and twenty-fifth chapters of Matthew is described the second coming of Christ to our world: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." "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." [Cf: ST 04-21-98 para. 01] p. 270, Para. 4, [1898MS].

Then the warning is given: "Watch therefore; for ye know not what hour your Lord doth come. . . [Cf: ST 04-21-98 para. 02] p. 271, Para. 1, [1898MS].

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." What earnest zeal should these words arouse in the heart of the true believer! Here the condition of the church at Christ's second coming is portrayed. [Cf: ST 04-21-98 para. 03] p. 271, Para. 2, [1898MS].



Again its spiritual condition is described in the parable of the ten virgins, five of whom were wise and five foolish: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." And we may all ask, Can it be that I shall be among the wise virgins? [Cf: ST 04-21-98 para. 04] p. 271, Para. 3, [1898MS].

Here also is given the parable of the talents. The man who hid his lord's money in the earth, was pronounced an unprofitable steward of his lord's goods, and the sentence was issued, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." And this is an illustration of the last general judgment, when each shall be dealt with according to the use he has made of his talents. The righteous alone will shine forth in the kingdom of God in that great decisive day when every character shall appear just as it is. They that have done good will have a part in the resurrection of life; they that have done evil will be awarded according to their works. The obedient and the disobedient decide the whole matter. [Cf: ST 04-21-98 para. 05] p. 271, Para. 4, [1898MS].

The Word declares, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Then the triumph of Christ will have come. What a scene will this be upon which the whole universe will gaze! How the love of God is here displayed through His Son to all who have proved true and faithful! In that day Christ does not present before men the great work He has done for them in giving His life for their redemption. He presents before them the faithful work they have done for Him. What surpassing love is this! He even mentions the work of the heathen world, who have had no intelligent knowledge of the law of the Lord, but who have done the very things the law requires, because they heeded the voice speaking to them in the things of nature around them. The grace of God working upon their darkened minds, softened their savage nature, untaught by the wisdom of men. [Cf: ST 04-21-98 para. 06] p. 271, Para. 5, [1898MS].

While among men, Christ pronounced sentence upon rabbis, rulers, Pharisees, and Sadducees, because of their hypocrisy, their rejection of light. Looking at them searchingly, He said, "He that is without sin among you, let him first cast a stone." But He addressed the woman who was guilty of sin in words of tenderest compassion. He knew all about the character of the sin committed; but He traced upon the ground the sins of her accusers, who had laid their net for the woman, that thus

they might find occasion for condemning Christ. Their curiosity led them near to Christ, to see what He had written in the sand; but they did not care to look more than once, and one by one they hastily left His presence. Those who had acted a part in bringing this poor woman before Him were far more guilty than she, and Christ knew it. The guilty persons expected that before they could take themselves away, Christ would single them out, and expose them and their deep-laid plot before the gathered throng. These professors were spiritually blind. Maxims and traditions were cherished by them, and obedience to God's requirements was regarded as a thing of naught. Christ was grieved with them. He looked upon them with anger, being grieved at the hardness of their heart. He could detect every phase of their hypocrisy, and their great sin brought from His divine lips a scathing rebuke. [Cf: ST 04-21-98 para. 07] p. 272, Para. 1, [1898MS].

The humble, tho 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. 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 those 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. O, 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." Mrs. E. G. White. [Cf: ST 04-21-98 para. 08] p. 272, Para. 2, [1898MS].

"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." This invitation presented a direct contrast to the teaching of the priests and rulers. They laid heavy burdens upon men, enforcing ceremonies that reached to every step in life. The service of God was made a ritual burden, and the people were constantly under a sense of violation. They lived in continual unrest; for they could not possibly fulfil the requirements laid down by the priests. [Cf: ST 04-28-98 para. 01] p. 272, Para. 3, [1898MS].

The rigorous exactions bound on the Jews did exactly what Satan designed they should do. The people saw the impossibility of keeping man-made commandments, and this made them careless in regard to God's commandments. The commandments of men were placed on a level with the

commandments of God. Wearing so grievous a yoke, the people could in no way present to the world a correct representation of God. [Cf: ST 04-28-98 para. 02] p. 273, Para. 1, [1898MS].

The Sabbath was so cumbered with useless restrictions by the priests that its true significance was lost. It was made a burden, and its meaning was hidden by traditions and man-made rights. This was done by the priests because they knew that their want of true godliness must be supplied by an outward pretense of piety. Christ declared: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments." [Cf: ST 04-28-98 para. 03] p. 273, Para. 2, [1898MS].

The rule of the Jewish priests was cold and loveless. Their many exactions could have originated only with the instigator of all sin. Christ said of these leaders: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." [Cf: ST 04-28-98 para. 04] p. 273, Para. 3, [1898MS].

"Then spake Jesus to the multitude, and to His disciples, saying, The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." It was the Lord's appointment that the Scriptures should be read publicly every seventh month. During their captivity the Jews had not observed this command. They repented of their sins, and when they returned to Jerusalem, they made request to have the Scriptures read to them. A platform was erected, and Ezra read to them from morning till midday. But sin had increased, and at the time of Christ's advent the priests taught for doctrine the commandments of men; and the people had become very ignorant of the Word of God. [Cf: ST 04-28-98 para. 05] p. 273, Para. 4, [1898MS].

Christ came to reveal God. He did not lay upon His followers so many exactions that they became discouraged, and by their actions taught that the law of God is a yoke of bondage. He invited the weary and heavy laden to come to Him and find rest. He asked them to bring their cares and burdens to One who would indeed be to them a true helper. "Come unto Me, all ye that labor and are heavy laden," He cried. Let the yoke that is so galling to the neck be exchanged for My yoke. You have received incorrect ideas of what constitutes godliness. Learn of Me, and you will find rest unto your souls. "For My yoke is easy, and My burden is light." [Cf: ST 04-28-98 para. 06] p. 273, Para. 5, [1898MS].

Today it is claimed by some that the law of God is a yoke of bondage. But this is not so. The human additions to it are what makes it grievous to be borne. The law is holy, just, and good. But none can keep this law without accepting the righteousness of Christ. In His strength all may be wholly obedient. Through His grace they can show to the world a character like His, holding up by precept and example the high and holy standard of the divine law. They do not weave their own requirements with God's, passing them off as genuine. They have learned in the school of Christ, and ever, as did Mary, they will sit at His feet. Thus they may be teachers of truth. [Cf: ST 04-28-98 para. 07]

p. 273, Para. 6, [1898MS].

Jesus came to our world, His divinity clothed with humanity, to live a man among men. He came to live the law of God. When He came, He found that the only nation that claimed to have a knowledge of God, was mistaking tradition for truth, and pretense for piety. Interest in internal things was well-nigh obliterated. Delusion was taught as truth. Eternal realities were obscured by phantoms. Satan had misinterpreted the Father. [Cf: ST 04-28-98 para. 08] p. 274, Para. 1, [1898MS].

Christ taught that temporal interests must be subordinated to the things of eternity. He urged men, instead of being all-absorbed in the things of time, to contemplate the life that measures with the life of God. He showed His followers the confederacy of evil arrayed against all who fix their eyes on heaven. He told them plainly that they were engaged in a warfare against Satanic instrumentalities, and that angels of God fought their battles for them, but that these angels could do nothing without the cooperation of humanity. He told them that if they would do God's service, they must be consecrated to Him. If they fought manfully in the battle of the Lord, they would receive immortality and a crown that would brighten through eternal ages. [Cf: ST 04-28-98 para. 09] p. 274, Para. 2, [1898MS].

In the warfare of good against evil, unseen, heavenly agencies are in the ranks of God's servants. "Be of good cheer," Christ said, "I have overcome the world." With all heaven engaged in the warfare against sin, how can we be listless? Why not accept the help of the Holy Spirit, and fight as in the presence of the heavenly universe, looking undauntedly into the face of every foe, and saying with heart and voice: "Be of good cheer. Christ has overcome the world. Because He lives, we shall live also"? At every step we should advance heavenward, the eye fixed upon the crown of life, the hands employed in saving those who are ready to perish. [Cf: ST 04-28-98 para. 10] p. 274, Para. 3, [1898MS].

"Ye are the light of the world." The rays of light, shining from the living stones in the temple of God, disturb those who are resting in false security. The world would gladly forget eternity, but it can not wholly succeed in doing this while there are men and women who cheerfully and gladly wear Christ's yoke and bear His burden, singing as they carry them in His strength. Linked up with Christ, they are channels of light. Full of earnestness, love, and true Christlike sympathy, they reveal Christ to the world. Christ fills them with His Spirit; and they are indeed living stones, emitting the light of the Sun of Righteousness. [Cf: ST 04-28-98 para. 11] p. 274, Para. 4, [1898MS].

God has His chosen standard bearers. They are precious in His sight, and as long as they hold aloft the banner on which is inscribed the commandments of God and the faith of Jesus, the trumpet gives a certain sound, and the attention of worldlings is called to eternal realities. [Cf: ST 04-28-98 para. 12] p. 274, Para. 5, [1898MS].

These men and women are in harmony with Christ. Their lives are guided by His principles. They keep His commandments, not as if they were a galling yoke, but willingly, cheerfully. As they advance in harmony

with the great standard of righteousness, they make melody to God in their hearts, singing as they walk in the way of happiness:-- [Cf: ST 04-28-98 para. 13] p. 274, Para. 6, [1898MS].

"Blessed are the undefiled in the way, who walk in the law of the Lord. [Cf: ST 04-28-98 para. 14] p. 275, Para. 1, [1898MS].

"Blessed are they that keep His testimonies, and that seek Him with the whole heart. [Cf: ST 04-28-98 para. 15] p. 275, Para. 2, [1898MS].

"They also do no iniquity; they walk in His ways. . . . [Cf: ST 04-28-98 para. 16] p. 275, Para. 3, [1898MS].

"Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart." [Cf: ST 04-28-98 para. 17] p. 275, Para. 4, [1898MS].

"My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes. . . . [Cf: ST 04-28-98 para. 18] p. 275, Para. 5, [1898MS].

"Thy testimonies are wonderful; therefore doth my soul keep them. [Cf: ST 04-28-98 para. 19] p. 275, Para. 6, [1898MS].

"The entrance of Thy words giveth light; it giveth understanding unto the simple. [Cf: ST 04-28-98 para. 20] p. 275, Para. 7, [1898MS].

"I opened my mouth, and panted; for I longed for Thy commandments." [Cf: ST 04-28-98 para. 21] p. 275, Para. 8, [1898MS].

"Make me to understand the way of Thy precepts; so shall I talk of Thy wondrous works." [Cf: ST 04-28-98 para. 22] p. 275, Para. 9, [1898MS].

This is the light in which we may regard the law of the Lord. Instead of giving the impression that the yoke of Christ is grievous, we may demonstrate the truthfulness of the words, "My yoke is easy, and My burden is light." [Cf: ST 04-28-98 para. 23] p. 275, Para. 10, [1898MS].

Satan has arranged matters to suit himself. He has declared the religious life to be a life of exaction, of galling sacrifice. Shall we not strive to counteract this by revealing Christ as He is,--a compassionate Redeemer, who is constantly saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"? Show the world that you keep the commandments of God because it is for your happiness to do so, even in this life. The reward of obedience is indeed pledged, in this life and the next. "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 04-28-98 para. 24] p. 275, Para. 11, [1898MS].

"Then saith Jesus unto them, 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. But after I am risen again, I will go before you into Galilee. Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night,

before the cock crow, thou shalt deny Me thrice. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples." [Cf: ST 05-05-98 para. 01] p. 275, Para. 12, [1898MS].

Jesus entered into controversy with no man. He had a work to do in the world. After his baptism John pointed to Him as "the Lamb of God, that taketh away the sin of the world." Even when in the wilderness of temptation He was met by Satan, He held no controversy with His foe. He took His stand upon the written Word. The weapon with which He met and repulsed the enemy was, "It is written." And Christ obtained the victory on the point of appetite in behalf of the whole world, that every soul might have His example before them. [Cf: ST 05-05-98 para. 02] p. 276, Para. 1, [1898MS].

And now the steps of Christ are tending to the last place of His humiliation and suffering in humanity. Turning to His disciples, He said in tones of deepest pathos, "All ye shall be offended because of Me this night;" for it is written, "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." These words were spoken as from a breaking heart. [Cf: ST 05-05-98 para. 03] p. 276, Para. 2, [1898MS].

Throughout His whole discourse, Christ had 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 Christ thinks only of His disciples. His heart of tenderest love is ever seeking to cheer them. He must prepare them for the absence of His bodily presence. "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." He alludes to their scattering and forsaking Him at the very time when He most needs their sympathy and prayers. But He does not allow this thought of sadness to leave a depressing gloom upon them. He adds, "But after I am risen again, I will go before you into Galilee." [Cf: ST 05-05-98 para. 04] p. 276, Para. 3, [1898MS].

The period that is to answer to the prophetic past had come. Christ takes His disciples over the terrible scenes to be enacted, and revives them with hope. He assures them that He will break the fetters of the tomb in the morning of the resurrection, when He will meet them in Galilee. He wanted their hearts to know no fear, but trust in Him. [Cf: ST 05-05-98 para. 05] p. 276, Para. 4, [1898MS].

But now Peter feels that he must speak, and assures his Master that he will never be guilty of denying his Lord. He did not realize that in that very assertion he was refusing caution and reproof from Christ. When men feel themselves so 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 done this, he would not have disgraced himself, and put Christ to open shame. 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 05-05-98 para. 06] p. 276, Para. 5, [1898MS].

Christ had 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 that Christ had declared he would be guilty of. We see this same spirit manifested to-day. We need ever abiding in the soul the treasure of the Word of God, that when the host of hell shall seek to destroy with temptations, we may be ready with sharp perception to discern his wiles, and meet him as Christ met him in the wilderness, with, "It is written." 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 the standard for us against the enemy, saying to the Satanic agencies, "Thus far shalt thou go, and no farther." The tempted one often does not realize that he has unseen heavenly agencies working in his behalf, but this is so. [Cf: ST 05-05-98 para. 07] p. 276, Para. 6, [1898MS].

"Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice." O, how poorly will many who feel so self-sufficient, stand the test! 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. Having denied his Lord once, occasion was given to deny again, and the second denial brought circumstances in its train to deny the third time, and that with cursing and swearing. 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 he lost this opportunity in not heeding or believing the warning given. [Cf: ST 05-05-98 para. 08] p. 277, Para. 1, [1898MS].

In a most decided manner he declared, "Though I should die with Thee, yet will I not deny Thee." Peter was thoroughly honest in his 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. It is the privilege of the believer to know that Christ knows all things, and that He would never have made that statement if Peter had known his own heart. [Cf: ST 05-05-98 para. 09] p. 277, Para. 2, [1898MS].

Jesus did not try farther to make Peter believe that He knew what course he would pursue. But He knew that "the heart is deceitful above all things, and desperately wicked." 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. If he had humbled his soul before God, in 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 05-05-98 para. 10] p. 277, Para. 3, [1898MS].

Peter needed a deeper, broader knowledge of Jesus Christ. He had listened to His words and enjoyed His lessons. He had acknowledged Christ as the Son of God, and believed Him to be this; 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 faith and expectation. Jesus stood ready to reveal Himself to Peter. In His great love He told Peter of his denial. He sought to reveal the defects of his character, and his necessity for the help which Christ alone could give. Peter needed a distrust of himself, and deeper views of God. [Cf: ST 05-05-98 para. 11] p. 277, Para. 4, [1898MS].

When Peter had done the very thing Christ had told him he would do, he was filled with shame and sorrow. He was a repentant man, and became thoroughly converted. Then how tender and charitable, how meek and forgiving, Peter revealed himself to be! Mrs. E. G. White. [Cf: ST 05-05-98 para. 12] p. 277, Para. 5, [1898MS].

The object of conversion is twofold, personal and relative. It is to bless us, and make us a blessing. This is an individual work; but how frequently is it the case that those who profess to believe the Word of God so long accustom their minds to be content with little things, that they disqualify themselves to discern and appreciate the great things prepared for them! In the place of receiving in good and honest hearts the Word the Lord sends in messages to help them, to elevate, ennoble, and sanctify them, they cavil and gossip over it, because it cuts directly across their inclination and appetite. 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. Their habits to them are stronger than truth. Unless they will heed the warnings, they will wrap themselves in a deception that, as in the case of Judas, will cause them to become traitors and blind. Individual conversion means a change of character. The human agent 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 05-12-98 para. 01] p. 277, Para. 6, [1898MS].

The soul of Paul was constantly thirsting for greater knowledge. He exclaimed: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." And how earnest and anxious should every soul be to have a faithful presentation of themselves, of their dangers, and of the trials that await them, that they may lay hold of a power outside of themselves! [Cf: ST 05-12-98 para. 02] p. 278, Para. 1, [1898MS].

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 Christ dwell in you richly; then when you are assailed, you will have the armor of God to wear. Having done all, you may stand. 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



temper, 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 this 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. Selfishness will be cut out by the roots. [Cf: ST 05-12-98 para. 03] p. 278, Para. 2, [1898MS].

When many of the disciples left Christ and walked no more with Him, because He had claimed to be that bread which came down from heaven, He had 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. 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 shall live by Me." And what did His own disciples say to His words? "This is an hard saying; who can hear it?" The spiritual perception of His hearers could not grasp Christ's words, and "from that time many of His disciples went back, and walked no more with Him." [Cf: ST 05-12-98 para. 04] p. 278, Para. 3, [1898MS].

Turning to the twelve, Jesus 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." But while under the test in the judgment hall, Peter was 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! [Cf: ST 05-12-98 para. 05] p. 278, Para. 4, [1898MS].

Peter would not let his mind take any close view of the cross. The highest testimony he could have borne for Christ under trial was 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 practise 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 we can bear to the Redeemer's glory. [Cf: ST 05-12-98 para. 06] p. 278, Para. 5, [1898MS].

What honor Peter might have done his Lord had he received His words! But he proved himself to be unfaithful, unworthy to be the depository of the rich treasure of God's grace. His boastful assertions, while refusing to see himself as Christ saw him, were causing Peter's light to grow dim. Yet at this time 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 if, when Christ told him that he would deny his Lord, Peter had said, "Lord, I receive Thy word; altho 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 remain steadfast He would listen silently, and learn of Jesus how to conduct himself under charges and provocation, and in the darkest hour. Then he would strive to do honor to Christ and come close to his Saviour. [Cf: ST 05-12-98 para. 07] p. 279, Para. 1, [1898MS].

O, that Peter had learned more of the lesson given in the fifteenth chapter of John, of the necessity of abiding in Christ! "As the branch can not bear fruit of itself," said Christ, "except it abide in the vine; no more can ye, except ye abide in Me." Christ longed to have His disciples understand the privileges and advantages coming to them through Him. Peter heard these lessons as Christ pointed to the vine on which was a withered branch, and 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 05-12-98 para. 08] p. 279, Para. 2, [1898MS].

This lesson we will all learn if we believe on Jesus Christ. O, that it might have been received by Judas, who was plotting his Master's death! If all could have heard this last lesson Christ gave to His disciples, what instruction they would have received! If they had known more of Jesus, more of the deceptions of the human heart; if they could have known the sorrow of Christ's heart that the Shepherd was to be smitten and His sheep scattered; had they known that He was to gather them again, to speak to them with comforting assurances, they would have known more what His great sacrifice meant. 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 future experience during the terrible ordeal through which He was about to pass. Then how eager would they have been if they could do nothing more than look with sympathy and love upon their Lord, and with faith undimmed show that they realized that His eye was upon them, and that at this trying moment He was guiding, upholding, and caring for them. O, if they could have looked into that heart of Infinite Love, if they could only have seen how sorry He was for them! If words could have passed from Him to them, they would have been, spoken gently and sympathizingly: "Abide in My love." "Be of good cheer, thou art in Christ's heart, thou art not alone." Mrs. E. G. White. [Cf: ST 05-12-98 para. 09] p. 279, Para. 3, [1898MS].

"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 [through the grace and power of Christ]; 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." This promise was spoken by lips that never deceived, and we must take the pledged Word of God and believe it, and act upon it. We must receive His Word as spoken to us; and if we regard it thus, we shall come to the throne of

grace with full assurance of faith. [Cf: ST 05-19-98 para. 01] p. 280, Para. 1, [1898MS].

Many who profess to be children of God have lost their simplicity; there is no genuine faith in their prayers, no confidence in the promise that if we believe we shall receive the thing we ask of Him. But if we have this faith, we shall not be disappointed; for God will honor His word. The Lord would have us tell Him all our perplexities, and ask Him for those things that we need. His promise is, "Ask, and ye shall receive." God will give us the very things we need. It is our privilege to ask, it is God's prerogative to know what is for our good, that receiving them we may glorify His name by giving of them to others. [Cf: ST 05-19-98 para. 02] p. 280, Para. 2, [1898MS].

We need to have more of Jesus, and far less of self. We need a childlike simplicity that will lead us to tell the Lord all our wants, and believe that according to His riches and goodness and love He will satisfy our needs. "If ye shall ask anything in My name," He says, "I will do it." If you love Me, you will show that love by keeping 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." [Cf: ST 05-19-98 para. 03] p. 280, Para. 3, [1898MS].

The Comforter is promised only as the Spirit of truth. There is no comfort in a lie. The work of the Comforter is to define and maintain the truth; and there should be no worry lest the comfort will not follow. The Holy Spirit first dwells in the heart as the truth, and this He does *through* the truth. The world, said Christ, can not receive the Spirit of truth, "because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." [Cf: ST 05-19-98 para. 04] p. 280, Para. 4, [1898MS].

"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." This is the only true test of character. In doing the will of God we give the best evidence that we love God and Jesus Christ whom He has sent. The oft-repeated words of love for God are of no value unless that love is made manifest in the life practise. Love for God is not a mere sentiment; it is a living, working power. The man who does the will of his Father who is in heaven shows to the world that he loves God. The fruit of his love is seen in good works. [Cf: ST 05-19-98 para. 05] p. 280, Para. 5, [1898MS].

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." This means more than an assent to the truth that Christ came into the world and died for the salvation of the race. The understanding may be convinced, but the text means more than this. It means entire sincerity. It means faith, intelligent faith, that will cling to the Saviour as the only hope of a fallen world. It means a faith that will grasp the wonderful provision made, and will engage the affections and control the life, resting upon the merit of a crucified and risen Saviour. It means a faith that works by love and purifies the soul. [Cf: ST 05-19-98 para. 06] p. 280, Para. 6, [1898MS].

The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored to show that genuine faith can not exist without corresponding works. The experience of Abraham is presented. "Seest thou," he says, "how faith wrought with his works, and by works was faith made perfect?" Thus genuine faith does a genuine work in the believer. Faith and obedience bring a solid, valuable experience. [Cf: ST 05-19-98 para. 07] p. 281, Para. 1, [1898MS].

There is a belief that is not a saving faith. The word declares that the devils believe and tremble. The so-called faith that does not work by love and purify the soul will not justify any man. "Ye see," says the apostle, "how that by works a man is justified, and not by faith only." Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness. [Cf: ST 05-19-98 para. 08] p. 281, Para. 2, [1898MS].

We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God's love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing. [Cf: ST 05-19-98 para. 09] p. 281, Para. 3, [1898MS].

"Being justified freely by His grace," the apostle Paul says, "through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus." [Cf: ST 05-19-98 para. 10] p. 281, Para. 4, [1898MS].

Here the truth is laid out in plain lines. This mercy and goodness is wholly undeserved. The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace. [Cf: ST 05-19-98 para. 11] p. 281, Para. 5, [1898MS].

There is nothing in faith that makes it our saviour. Faith can not remove our guilt. Christ is the power of God unto salvation to all them that believe. The justification comes through the merits of Jesus Christ. He has paid the price for the sinner's redemption. Yet it is only through faith in His blood that Jesus can justify the believer. [Cf: ST 05-19-98 para. 12] p. 281, Para. 6, [1898MS].

The sinner can not depend upon his own good works as a means of justification. He must come to the point where he will renounce all his sin, and embrace one degree of light after another, as it shines upon his pathway. He simply grasps by faith the free and ample provision made in the blood of Christ. He believes the promises of God which through Christ are made unto him sanctification and righteousness and redemption. And if he follows Jesus, he will walk humbly in the light, rejoicing in the light, and diffusing that light to others. Being

justified by faith he carries cheerfulness with him in his obedience in all his life. Peace with God is the result of what Christ is to him. The souls who are in subordination to God, who honor Him, and are doers of His Word, will receive divine enlightenment. In the precious Word of God, there is purity and loftiness as well as beauty that, unless assisted by God, the highest powers of man can not attain to. [Cf: ST 05-19-98 para. 13] p. 281, Para. 7, [1898MS].

Faith earns nothing for us; it is the gift of God, which we may receive and cherish by making Christ our personal Saviour. We may refuse the gift, and talk doubts, and become unhappy by cherishing unbelief. But this will grow into an impassable barrier, shutting us away from the Spirit of God, and closing our hearts to His light and His love. Thus we dishonor God, and make of none effect to us the priceless sacrifice. We give Satan an opportunity to triumph over us, when we might triumph over him. [Cf: ST 05-19-98 para. 14] p. 282, Para. 1, [1898MS].

We are none of us excusable, under any form of trial, for letting our hold upon God become loosened. Although the compassion of man may fail, still God loves and pities, and reaches out His helping hand. God's everlasting arms encircle the soul that turns to Him for aid. He is our source of strength, our stronghold in every trial. When we cry unto Him for help, His hand will be stretched forth mightily to save. In earnest resolution and prayer to God for the help we need, we shall find strength. God loves to have His children ask Him, and trust Him to do for them those things which they can not do for themselves. Then let us heed the voice of Him who spoke as never man spake: "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." Mrs. E. G. White. [Cf: ST 05-19-98 para. 15] p. 282, Para. 2, [1898MS].

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: ST 05-26-98 para. 01] p. 282, Para. 3, [1898MS].

These words call for earnest thought. They mean more than many suppose. If we would be lights in the world, we must open the mind to receive Him who is the Light of the world. We must have the mind of Christ. It is a precious privilege to know Christ by personal experience, and to walk humbly before God. [Cf: ST 05-26-98 para. 02] p. 282, Para. 4, [1898MS].

Satan claims this world as his kingdom. Here he has set his seat. But even amid the moral darkness some light shines. God has a little flock. His people are not popular; for the world has chosen darkness rather than light, because their deeds are evil. But Christ says to His chosen ones: "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 05-26-98 para. 03] p. 282, Para. 5, [1898MS].

God's loyal and faithful children are found in a world where atheists and worldly religionists abound, a world that ever since the day when

Cain lifted up his hand against Abel, has rejected every provision that Heaven has made to restore the moral image of God in man. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "In the 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. . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth." But even this Gift was cast aside as worthless. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." [Cf: ST 05-26-98 para. 04] p. 282, Para. 6, [1898MS].

It is amazing to the angels that those who live in God's house, and daily receive His favors, should refuse His only-begotten Son. And God asks: "Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of My mouth; and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant; there have they dealt treacherously against Me." [Cf: ST 05-26-98 para. 05] p. 283, Para. 1, [1898MS].

Christ, the great Teacher, said to His hearers: "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." "For ye were sometime darkness," writes Paul, "but now are ye light in the Lord; walk as children of light." [Cf: ST 05-26-98 para. 06] p. 283, Para. 2, [1898MS].

We are in the world, where, because of their sin, our first parents lost the beautiful Eden that God had given them. Adam and Eve were placed in the garden, and were given permission to eat of every tree in the garden but one. But they ate of the forbidden fruit, and their sin opened the floodgates of woe upon our world. From that time sin grew worse, till God destroyed the world by a flood, saving only Noah and his sons. Since that time sin has been steadily increasing. Men have not learned that God means what He says. Sodom was destroyed by bolts of fire from heaven. God threatened to destroy Nineveh. The inhabitants repented, and their destruction was averted. But they turned once more to their idolatry, their sins reached to heaven, and their destruction came. [Cf: ST 05-26-98 para. 07] p. 283, Para. 3, [1898MS].

The world is fast becoming as it was before the flood. Satan has set up his throne on the earth, and the law of God is trampled underfoot. God made the world in six days, and rested on the seventh, sanctifying it as the day of His rest. He gave it to man as a memorial of His creation, saying, "Remember the Sabbath day, to keep it holy." But Adam's sin is repeated. The Sabbath of the Lord is discarded and scorned, while a spurious sabbath, the child of the Papacy, is accepted by the Protestant world, and is cherished and exalted as supreme. But it has not a vestige of sacredness, more than has any common working day. [Cf: ST 05-26-98 para. 08] p. 283, Para. 4, [1898MS].

"Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My covenant, and trespassed against My law. Israel shall cry unto Me, My God, we know Thee. Israel hath cast off the thing that is good; the enemy shall pursue him. They have set up kings, but not by Me; they have made princes, and I knew it not; of their silver and their gold have they made them idols, that they may be cut off. . . . I have written to him the great things of My law, but they were counted as a strange thing." [Cf: ST 05-26-98 para. 09] p. 283, Para. 5, [1898MS].

How true is this to-day! Laws enacted by finite authority are exalted above the law of Jehovah. Men trample underfoot God's holy law, and say of God's people, as the Jews said of Christ, "We have a law, and by our law He ought to die." Over and over again this will be repeated. Christ has told us that in the world we shall have tribulation, but that in Him we shall have peace. Those who live during the last days of this earth's history will know what it means to be persecuted for the truth's sake. In the courts injustice will prevail. The judges will refuse to listen to the reasons of those who are loyal to the commandments of God, because they know that arguments in favor of the fourth commandment are unanswerable. They will say, "We have a law, and by our law he ought to die." God's law is nothing to them. "Our law" with them is supreme. Those who respect this human law will be favored, but those who will not bow to the idol sabbath will have no favors shown them. [Cf: ST 05-26-98 para. 10] p. 283, Para. 6, [1898MS].

All that is brought against the validity of the fourth commandment is of human invention. There is not one word in the Bible to sustain the first day of the week. It is a spurious sabbath, baptized by human enactment, and given to the world to be kept holy. But, false tho it is, the world cherishes it, thus pursuing a blasphemous course. The sins of the inhabitants of the cities and towns have reached to heaven, and it is time for men to pray in humility before God. "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; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?" Mrs. E. G. White. [Cf: ST 05-26-98 para. 11] p. 284, Para. 1, [1898MS].

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know

therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to His face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Cf: ST 06-02-98 para. 01] p. 284, Para. 2, [1898MS].

These words were spoken by Christ when enshrouded in the pillar of cloud, and were given to Moses for the chosen people of God. The Lord has not left the world without witness. He has His loyal, chosen people. They do not make this world their home, but they are here to witness for God; and as long as probation lasts, a living witness will be borne by these faithful messengers. Satan and his angels confederate with evil men against God's people, the champions of righteousness. They strive to counteract their testimony, and to destroy them. So Christ was treated. The Prince of Life came to His own, but they refused to receive Him. Though rebellion against His law had become widespread, He came on an embassy of mercy, to save, not to condemn the world. He called upon all to behold Him, the Lamb of God, which taketh away the sin of the world. But He was scorned as a deceiver, and hunted from place to place as a pretender. [Cf: ST 06-02-98 para. 02] p. 284, Para. 3, [1898MS].

Christ has ascended on high, but before leaving this earth, He said to His chosen people: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me." Many, because of their faith, will be cut off from house and heritage here; but if they will give their hearts to Christ, receiving the message of His grace, and resting upon their Substitute and Surety, even the Son of God, they may still be filled with joy. [Cf: ST 06-02-98 para. 03] p. 284, Para. 4, [1898MS].

We may all know, if we wish, of the provision which has been made for the salvation of every one that lives on the earth. But there is a serious question for each one to answer: Have you personally accepted that salvation? A mere assent to the theory of truth is of no value to you. Your name may be enrolled on the church books, but do you love the truth of God's Word? Do you regard it as a privilege to be able to gain an experimental knowledge of the truth? Do you associate with those who are faithful and true, who believe and practise the truth? In the sixth chapter of John is recorded Christ's lesson on the bread of life, spoken that His children might have an understanding of the terms of salvation. Read and understand the truth as it is here presented. Cling to the truth of Christ's Word, eating His flesh and drinking His blood. [Cf: ST 06-02-98 para. 04] p. 285, Para. 1, [1898MS].

By the mighty cleaver of truth, God has separated a people from the quarry of the world, and brought them into His workshop. Here the Master Worker can successfully hew them with ax and chisel, and polish



them for a place in His kingdom. No longer are they like the mass from which they were taken. They stand like noble pillars, to be used for God's glory. [Cf: ST 06-02-98 para. 05] p. 285, Para. 2, [1898MS].

The future glory of the adopted sons and daughters of God is not now discerned. By the world God's people are scorned and despised. But they have the sympathies of a better world than this, even a heavenly. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." He has that faith which works by love and purifies the soul. The Spirit of God brings every faculty, every organ of the body, into conformity with right. Even the thoughts are brought into obedience to Christ. In every habit and practise, the desire to be like Jesus is cherished. The aspirations are upward; the heart is filled with joy at the anticipation of the future; for he looks "for a city which hath foundations, whose builder and maker is God." [Cf: ST 06-02-98 para. 06] p. 285, Para. 3, [1898MS].

Through bigoted religionists, Satan has sought to uproot the vine of the Lord's planting. But the roots strike deep, and can not be torn up. The husbandman cares for his own vineyard, watching over the precious plants. If these plants will receive the nourishment God offers them, they will grow and bring forth much fruit to His glory. [Cf: ST 06-02-98 para. 07] p. 285, Para. 4, [1898MS].

The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." [Cf: ST 06-02-98 para. 08] p. 285, Para. 5, [1898MS].

The only evidence the world can have that God's people believe His Word is to see them practising that Word and following Christ's example in all things. Those who do not practise the truth in true piety and godliness, who shun the reproach that always comes to the true believer, will never enter the kingdom of heaven. For us the Redeemer endured the contradiction of sinners against Himself. There was not one iota of suffering that was not borne in our behalf, that we might be justified before God. Every pang of distress and anguish endured by Him was to secure deliverance for us. Could Satan have led Christ to commit one sin, the serpent would have bruised the head of the Seed of the woman. Satan would have triumphed in the fact that he had succeeded in overcoming our Saviour. The world would have become his property. But Christ did not yield in one instance, and He says to us, "Be of good cheer; I have overcome the world." "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." With one hand Christ holds fast to humanity, while with the other He grasps the throne of the Infinite.

[Cf: ST 06-02-98 para. 09] p. 286, Para. 1, [1898MS].

What are we who claim to be one with Christ?--"Ye are laborers together with God." Between the true believer and the unbeliever there will ever be the same conflict that there was between Christ and those who rejected Him. Those who are partakers with Christ in His sufferings, will also be partakers with Him in His glory. But those who evade the cross here, deny Him who has bought them at an infinite price, and in the day of judgment they will be denied. Many, many, are misrepresenting and denying Christ by their low standard of Christianity. Those who truly believe in Christ will show their faith by a well-ordered life and godly conversation. By working in Christ's lines, they will show that they have been adopted into the family of heaven. Of all such God says, "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." Mrs. E. G. White. [Cf: ST 06-02-98 para. 10] p. 286, Para. 2, [1898MS].

Truth in Christ and through Christ is measureless. The student of Scripture looks, as it were, into a fountain which deepens and broadens as he gazes into its depths. As he searches the Word of God, the grand theme of redemption opens to his research. What subject is so vast and mysterious as the manifestation of God's compassion for man? Herein is love, not that we loved God; for why should we not love Him? but that God loved us, sinful human beings. [Cf: ST 06-16-98 para. 01] p. 286, Para. 3, [1898MS].

Before Christ's advent, darkness covered the earth, and gross darkness the people. He who is the Light of the world saw that Satan was throwing his shadow athwart the pathway of men, that he might prevent them from gaining a knowledge of God and of the future world. Men were sitting in the shadow of death. The only hope for the world was for this gloom to be lifted, and God revealed to the world. A teacher from heaven must come to this earth. The Sun of Righteousness must banish the darkness. Man's necessities could be met in no other way. [Cf: ST 06-16-98 para. 02] p. 286, Para. 4, [1898MS].

The prophetic roll testifies of the Messenger that was to visit the earth: "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." "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 06-16-98 para. 03] p. 286, Para. 5, [1898MS].

"When the fulness of the time was come, God sent forth His Son." God could reveal Himself in no other way. The Eternal Word was made flesh, and dwelt among us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Cf: ST

06-16-98 para. 04] p. 287, Para. 1, [1898MS].

With mercy that is without a parallel, God strove to melt the hardened, sin-bound heart of man. His only-begotten Son, the Majesty of heaven, came to live among men. His life was far from being one of ease or pleasure. Painful toil was a part of each day's experience. Weary, hungry, sorrowful, opposed and misrepresented by His brethren, His soul acquainted with grief, He did indeed bear the yoke in His youth. No other human being was ever so weighted with responsibility. He had a mission to perform, and constantly the words were on His lips, "I will not fail nor be discouraged." [Cf: ST 06-16-98 para. 05] p. 287, Para. 2, [1898MS].

"Come unto Me," Christ cried, "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." This is Christ's recognition of duty. What is a yoke?--That which restrains. What is a burden?--Something to be carried. Obedience and service are combined in Christ's words. [Cf: ST 06-16-98 para. 06] p. 287, Para. 3, [1898MS].

Many take views of life entirely opposite to Christ's teaching. They look upon a life of freedom and idleness as the happiest. But Christ acknowledges no such principle. He put His neck under the yoke of obedience; and He says to us, Take My yoke upon you, and learn of Me how to obey and how to serve. In this you will find rest. [Cf: ST 06-16-98 para. 07] p. 287, Para. 4, [1898MS].

What is God's law?--It is the expression of His character. What is service?--The work that human beings are to do for Christ. By wearing the yoke of obedience, we may be laborers together with Him. Through perfect obedience Enoch walked with God. The life in which the mind, soul, heart, and strength are given to God forms a part of the divine plan. [Cf: ST 06-16-98 para. 08] p. 287, Para. 5, [1898MS].

It was the spirit of uncomplaining submission in which our Saviour did His duty that made His yoke easy and His burden light. He conformed to the law of obedience and service, and the same principle that made Him so useful everywhere, He requires His followers to obey. In this way every man must be educated before he can love God supremely and his neighbor as himself. [Cf: ST 06-16-98 para. 09] p. 287, Para. 6, [1898MS].

During His life on earth Christ went about doing good. His sensibilities were most acute; for in Him was all that is elevated in mind, exalted in sentiment, and fine and delicate in feeling. In His nature was seen the perfection of humanity. His sensibilities were all in continual activity. Wherever He looked, He saw work to be done. At times He suffered beyond what any language can express as He realized that unaided humanity would be extinguished. Supernaturally sustained, He endured the seeing of men for whom He gave His life, perishing within reach of abundant help. With tender longing He looked pityingly upon them, and said with quivering lips, "Ye will not come to Me, that ye might have life." [Cf: ST 06-16-98 para. 10] p. 287, Para. 7, [1898MS].

Man's insensibility to wrong was sufficient to blunt Christ's

affections. Those who were the objects of His tenderest regard requited His compassion by fixed hostility and defiance. A constant demand was made on His forbearance, a demand sufficient to drain any heart but the one replenished at the Fountain Head of compassion itself. Were it not for the hidden Source from whence Christ drew His strength, He could not have lived. But thus supplied, He failed not, neither was He discouraged. His affections languished not. Throughout His life He constantly ministered to others. After His resurrection His first work was to convince His disciples of His undiminished love and tender regard for them. To give them proof that He was their living Saviour, that He had broken the fetters of the tomb and could no longer be held by death, that He had the same heart of love as when He was with them as their teacher, He appeared to them again and again, drawing the cords of love still closer around them. [Cf: ST 06-16-98 para. 11] p. 288, Para. 1, [1898MS].

All that Christ suffered, He suffered for us, that His grace might lighten the load we have to carry. He looked steadfastly to His Father for strength to live a perfect life and develop a complete, symmetrical character, that He might say to every struggling soul: Fear not; for I have overcome the world. I will give you the aid of My Spirit. [Cf: ST 06-16-98 para. 12] p. 288, Para. 2, [1898MS].

Not in this life shall we comprehend the depths of God's love in giving Jesus to be the propitiation for our sin. The work of our Redeemer on this earth is, and ever will be, a subject that will put to the stretch our highest imagination. Man may strain every mental muscle and sinew in the endeavor to solve this mystery, but his mind will become faint and weary. The most diligent searcher will see before him a boundless, shoreless sea. [Cf: ST 06-16-98 para. 13] p. 288, Para. 3, [1898MS].

The truth as it is in Jesus can be experienced, but never explained. Its height, and breadth, and depth pass our knowledge. We must look to the source, in the great heart of the infinite God, our Creator. We may strain our imagination to its utmost, and then we shall only see dimly the outline of a love that is unexplainable, that is as high as heaven, but that stooped to earth to stamp the image of God on all mankind. [Cf: ST 06-16-98 para. 14] p. 288, Para. 4, [1898MS].

Yet it is possible for us to see all that we can bear of the divine compassion. This is unfolded to the humble, contrite soul. To be permitted to have a view of God is the highest privilege accorded to man. This privilege should be prized above all earthly distinction or honor. We shall understand God's compassion just in proportion as we appreciate His sacrifice for us. "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." Mrs. E. G. White. [Cf: ST 06-16-98 para. 15] p. 288, Para. 5, [1898MS].

When the Saviour invited Matthew to follow Him, the publican did not stop to think of earthly loss. He considered nothing so profitable to him as discipleship to Christ; and without framing one excuse, without waiting to ask what he should do to obtain a livelihood, he arose and followed Christ. [Cf: ST 06-23-98 para. 01] p. 288, Para. 6, [1898MS].

In his grateful humility, Matthew desired to show his appreciation of the honor bestowed upon him; and, calling together those who had been his associates in business, in pleasure, and in sin, he made a great feast for the Saviour. If Jesus would call him, who was so sinful and unworthy, He would surely accept his former companions, who were, thought Matthew, far more deserving than himself. Matthew had a great longing that they should share the benefits of the mercies and grace of Christ. He desired them to know that Christ did not, as did the scribes and Pharisees, despise and hate the publicans and sinners. He wanted them to know Christ as the blessed Saviour. [Cf: ST 06-23-98 para. 02] p. 289, Para. 1, [1898MS].

At the feast the Saviour occupied the most honored seat. Matthew was now the servant of Christ, and he would have his friends know in what light he regarded his Leader and Master. He would have them know that he felt highly honored in entertaining so royal a guest. [Cf: ST 06-23-98 para. 03] p. 289, Para. 2, [1898MS].

Jesus never refused an invitation to such a feast. The object ever before Him was to sow in the hearts of His hearers the seeds of truth,--through His winning conversation to draw hearts to Himself. In His every act Christ had a purpose, and the lesson which He gave on this occasion was timely and appropriate. By this act He declared that even publicans and sinners were not excluded from His presence. Publicans and sinners could now bear the testimony that Christ honored them with His presence and conversed with them. [Cf: ST 06-23-98 para. 04] p. 289, Para. 3, [1898MS].

The Pharisees beheld Christ sitting and eating with publicans and sinners. He was calm and self-possessed, kind, courteous, and friendly; and while they could not but admire the picture presented, it was so unlike their own course of action that they could not endure the sight. The haughty Pharisees exalted themselves, and depreciated those who had not been blessed with such privileges and light as they themselves had had. They hated and despised the publicans and sinners. Yet in the sight of God their guilt was the greater. Heaven's light was flashing across their pathway, saying, "This is the way, walk ye in it;" but they spurned the gift. Turning to the disciples of Christ, they said, "Why eateth your Master with publicans and sinners?" By this question they hoped to arouse the prejudice which they knew had existed in the minds of the disciples, and thus shake their weak faith. They aimed their arrows where they would be most likely to bruise and wound. [Cf: ST 06-23-98 para. 05] p. 289, Para. 4, [1898MS].

Proud but foolish Pharisees, who fast for strife and debate, and to smite with the fist of wickedness! Christ eats with publicans and sinners, that He may draw them to Himself. The world's Redeemer can not honor the fasts observed by the Jewish nation. They fast in pride and self-righteousness, while Christ eats in humility, with publicans and sinners. [Cf: ST 06-23-98 para. 06] p. 289, Para. 5, [1898MS].

Since the fall, the work of Satan has been to accuse, and those who refuse the light which God sends, pursue the same course to-day. They lay open to others those things which they consider an offense. Thus it was with the Pharisees. When they found something of which they could accuse the disciples, they did not speak to those whom they thought to

be in error. They spoke to Christ of the things which they thought to be so grievous in His disciples. When they thought that Christ offended, they accused Him to the disciples. It was their work to alienate hearts. [Cf: ST 06-23-98 para. 07] p. 289, Para. 6, [1898MS].

The world's Redeemer heard every word uttered against Him by the Pharisees. "When Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." These self-righteous men, who felt no need of help, could not appreciate the work of Christ. They placed themselves where they could not accept the salvation which He came to bring. They would not come unto Him that they might have life. The poor publicans and sinners felt their need of help, and they accepted the instruction and aid which they knew Christ was able to give them. [Cf: ST 06-23-98 para. 08] p. 290, Para. 1, [1898MS].

"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 came to seek and to save those that were lost. He came to reach to the very depths of human woe and misery. He placed Himself where He could reach the needy, the suffering, the oppressed, just where they were; and, altho to all appearance they were the most unpromising, with what intense interest did He work for them! What holy joy arose in His heart as He saw them opening their hearts to Him, that He might fill them with His transforming grace, and imbue them with His spirit of self-denial and self-sacrifice. He came to honor men with the privilege of being participants in the blessings of His kingdom. He called upon them to repent of their sins, receive of His pardoning love, and unite with Him in sowing the seeds of truth, laboring for the souls that were ready to perish. [Cf: ST 06-23-98 para. 09] p. 290, Para. 2, [1898MS].

It is not possible to give to Christ more service than is His due. If you have, as had the Pharisees, a self-complacent spirit, if you wrap about you the garments of self-righteousness, and leave sinners in darkness and transgression, you give evidence that you are not converted; and those whom you deem publicans and sinners will go into the kingdom of heaven before you. Those who would object to eating with publicans and sinners should closely criticise their own course of action. They have important lessons to learn. What saith the Scriptures?--"To do justice and judgment is more acceptable to the Lord than sacrifice." "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." [Cf: ST 06-23-98 para. 10] p. 290, Para. 3, [1898MS].

The follower of Christ is not to live to himself. He who lives to himself is not a Christian. He has not been created anew in Christ Jesus. From the moment the sinner view Christ upon the cross, every barrier is broken down. He sees sin in its offensive character, and exercises repentance toward God, and faith toward the Lord Jesus Christ. He lays hold of the merits of a crucified and risen Saviour. Then all his transformed powers will be held as sacred to God's service. Every talent, every qualification, reason, knowledge, affection, speech, property, will be appreciated as a precious trust. He will live with an eye single to the glory of God. He will be a man

of prayer, that he may have the spirit and wisdom of Christ to win souls from sin to holiness, from error to truth. [Cf: ST 06-23-98 para. 11] p. 290, Para. 4, [1898MS].

The disciple who loves Christ will love the souls for whom Christ has died, and will devote himself unreservedly to Christ. He will work as Christ worked; he will do as Christ did. He will go where the sinner is. He will educate all his powers, his tact and ability, that he may become a laborer together with God. He will hold the secret of the cross before those who do not know God. Every soul who is indeed united with Christ, will be a laborer together with God for the uplifting and saving of humanity. No other being in the world has the shadow of a claim upon our service. Every part of our nature, every moment of our existence, has been purchased with the precious blood of the Son of God. Mrs. E. G. White. [Cf: ST 06-23-98 para. 12] p. 290, Para. 5, [1898MS].

Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed! [Cf: ST 06-30-98 para. 01] p. 291, Para. 1, [1898MS].

The defenders of popery declare that she has been maligned; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments. [Cf: ST 06-30-98 para. 02] p. 291, Para. 2, [1898MS].

Have these persons forgotten the claim of infallibility for eight hundred years put forth by this haughty power? So far from relinquishing this claim, the church in the nineteenth century has affirmed it with greater positiveness than ever before. As Rome asserts that she has never erred, and never can err, how can she renounce the principles which governed her course in past ages? [Cf: ST 06-30-98 para. 03] p. 291, Para. 3, [1898MS].

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be re-instated in her former power, and there would speedily be a revival of her tyranny and persecution. [Cf: ST 06-30-98 para. 04] p. 291, Para. 4, [1898MS].

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to His Word, and

therefore they do not discern the truth. They have never seen the contrast between a living heart-service and a round of mere forms and ceremonies. But God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and they will yet take their position with His people. [Cf: ST 06-30-98 para. 05] p. 291, Para. 5, [1898MS].

But Romanism as a system is no more in harmony with the Gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground in our country upon every side. Look at the number of her churches and chapels. Look at her colleges and seminaries, so widely patronized by Protestants. These things should awaken the anxiety of all who prize the pure principles of the Gospel. [Cf: ST 06-30-98 para. 06] p. 291, Para. 6, [1898MS].

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty. [Cf: ST 06-30-98 para. 07] p. 292, Para. 1, [1898MS].

Many suppose that the Catholic religion is unattractive, and that its worship is a dull, stupid round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Romish Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. There is nothing to excel the music. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, can not fail to impress the mind with awe and reverence. [Cf: ST 06-30-98 para. 08] p. 292, Para. 2, [1898MS].

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that external decorations only hide its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God. [Cf: ST 06-30-98 para. 09] p. 292, Para. 3, [1898MS].

Brilliancy of style is not an index of pure, elevated thought. The highest conceptions of art, the most delicate refinement of taste, often spring from minds wholly earthly and sensual. They are often



employed by Satan to lead men to forget the necessities of the soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this world alone. [Cf: ST 06-30-98 para. 10] p. 292, Para. 4, [1898MS].

A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception. A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ. [Cf: ST 06-30-98 para. 11] p. 292, Para. 5, [1898MS].

There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny Him whom it represents. [Cf: ST 06-30-98 para. 12] p. 292, Para. 6, [1898MS].

Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. The Saviour's words concerning the bigoted Jews apply with still greater force to the Romish leaders: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Conscientious souls are kept in constant terror, fearing the wrath of an offended God, while the dignitaries of the church are living in luxury and sensual pleasure. [Cf: ST 06-30-98 para. 13] p. 293, Para. 1, [1898MS].

Satan instigates the worship of images, the invocation of saints, and the exaltation of the pope, to attract the minds of the people from God and from His Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation. He will direct them to any one that can be substituted for the One who has said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." *Mrs. E. G. White.* [Cf: ST 06-30-98 para. 14] p. 293, Para. 2, [1898MS].

"Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not?" The disciples of John were very sorrowful. Their master was in prison, and their days were

passed in mourning and frequent fasts. They had not accepted Jesus as the world's Redeemer as fully as had John. They thought Christ needed to reform in His practise, because He did not do in every particular as John did. They saw how differently the disciples of Christ were being molded from themselves and the scribes and Pharisees. While they were mourning and fasting because of the imprisonment of John, they saw Jesus sitting and eating with publicans and sinners. Misinterpreting His object, they united with the Pharisees in condemning His practise. [Cf: ST 07-07-98 para. 01] p. 293, Para. 3, [1898MS].

Christ's answer met both classes of complainants. "Can the children of the bridechamber mourn," He said, "as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast." The disciples of Christ had the Bridegroom with them. He was everything to them. It would not be appropriate for them to spend their days in mourning and fasting. They must now be catching the rays of light from Jesus, learning the spiritual nature of His kingdom, and the grace of His character, that they might work when He should leave them. [Cf: ST 07-07-98 para. 02] p. 293, Para. 4, [1898MS].

Christ was constantly working to instruct those who were to fill the office of apostles. The work for which the Lord was preparing them was to teach the commandments of God. Nearly two thousand years ago there was heard from the throne of God in heaven a voice of mysterious import: "Sacrifice and offering Thou didst not desire; . . . burnt offering and sin offering hast Thou not required. . . . Lo, I come; in the volume of the book it is written of Me: I delight to do Thy will, O My God; yea, Thy law is within My heart." [Cf: ST 07-07-98 para. 03] p. 293, Para. 5, [1898MS].

Christ did not come to abrogate the law given on Sinai, but to enforce it. He was the foundation of the whole Jewish economy. That which He had spoken from Sinai was the foundation of the government of heaven, and was to be as enduring as eternity. He knew the strength of the law of Jehovah. He knew its immutability. It was because the law of God could not be changed to meet man in his fallen condition, that Christ clothed His divinity with humanity, and came to our world to take upon Him the sins of a fallen race. He became sin for us, that we might be made the righteousness of God in Him. [Cf: ST 07-07-98 para. 04] p. 293, Para. 6, [1898MS].

Christ, in whom dwelt all the fulness of the Godhead bodily, came to our world to reveal truth, to present God to the world in His true character. Would you know God? Look upon His only-begotten Son. "He that hath seen Me," "Christ said to Philip, "hath seen the Father." Christ saw how men's devices and ideas had been interwoven with truth, and He came to rescue truth from the rubbish of error, and reset it in the framework of the Gospel, presenting the law of God in its original dignity and purity. Who could so well cope with superstition and the misinterpretation of the Word of God as He who was the Author of all truth? Who was so well fitted to conquer the power of darkness as He who knew the enemy as an angel fallen? Who could so well rescue the gems of truth, which, through the devices of Satan, had been made to serve in companionship with error, as He who had given these truths? [Cf: ST 07-07-98 para. 05] p. 294, Para. 1, [1898MS].

Christ veiled His divinity beneath the garb of humanity. This was the only way in which He could approach men. Had He not done this, He could not have conversed with men, and gathered them around Him to hear the grand and elevating truths which were to be to them eternal life. It was a part of the plan that He should hide the brightness of His glory, that, during His earthly life, He should humble Himself to man's estate. The world's Redeemer was to make a solemn oblation of Himself. His divine greatness had long been the subject of prophecy. His work had long been foretold. He must identify Himself as the subject of prophecy. He, the Light of the world, must lighten every man that cometh into the world. If He displaced types and shadows, it was only because type had met antitype in Himself. He must occupy the place which the types had prefigured. He must stand out prominently as the only One who could redeem the world. [Cf: ST 07-07-98 para. 06] p. 294, Para. 2, [1898MS].

How could those who had the presence of God with them, believing in Him, trusting in Him, loving Him, daily being taught by Him, mourn and fast as did the Pharisees? The children of the bridechamber could not fast while the Bridegroom was with them. But Christ knew that the days were coming when the Bridegroom would be taken away from them. Then when days of trial and temptation came, and the presence of the Comforter was not clearly discerned, the disciples could more consistently mourn and fast. [Cf: ST 07-07-98 para. 07] p. 294, Para. 3, [1898MS].

When He should approach the cross, and descend into the depths of humiliation; when His disciples should witness Him in whom their hopes of eternal life were centered, in the hands of wicked men; when they should hear His own nation clamoring for His blood, and see Herod and his soldiers plaiting the crown of thorns for His sacred brow; when they should see Him clad in the purple robe, and His persecutors bowing before Him, striking Him with the reed which they had placed in His hand; when they should see Him who they thought was to take His place on David's throne, scourged as the worst of criminals, and the murderous Barabbas chosen in the place of their beloved Teacher; when they should see Him lifted up on the cross, and dying as a malefactor-- then they would have cause to mourn and fast. Then their faith would be tried, and their hope and courage would fail. [Cf: ST 07-07-98 para. 08] p. 294, Para. 4, [1898MS].

But the Lifegiver comes forth from the sepulcher. From above the rent sepulcher of Joseph there is heard a shout of triumph from the heavenly universe. Jesus is risen, and is again with His disciples, talking with them, opening to them the Scriptures, and testifying that Christ must needs have suffered, been crucified, and the third day have risen again. This Christ had told His disciples before, but they did not then want to hear it. The nature and character of His Kingdom they could not fully comprehend. But after His resurrection they were not left in darkness on these points. Christ Himself opened their minds that they might understand the Scriptures concerning Himself. And so when He led them out as far as to Bethany. "He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven,

shall so come in like manner as ye have seen Him go into heaven." [Cf: ST 07-07-98 para. 09] p. 294, Para. 5, [1898MS].

These angel messengers had been commissioned to separate from the company who were escorting Christ to heaven, and go and tell the disciples that the same Jesus whom they had loved on earth would come again. Then the disciples remembered the words of Christ, "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 07-07-98 para. 10] p. 295, Para. 1, [1898MS].

"And they . . . returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." What a period of triumph was this for the church! Jesus was not in Joseph's new tomb. He had arisen, and had ascended to heaven. Heavenly messengers had told the disciples that He would come again. Mrs. E. G. White. (*Concluded next week.*) [Cf: ST 07-07-98 para. 11] p. 295, Para. 2, [1898MS].

The disciples were not to fast and mourn after the ascension of Christ; for this was just what the prince of darkness wanted. He desired that they should give to the world the impression that they had been deceived and disappointed, that their expectations had not been realized. Before His ascension Christ had declared: "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." [Cf: ST 07-14-98 para. 01] p. 295, Para. 3, [1898MS].

If by faith they would accept and practise the teachings of Christ, they would have, not a cloud of heaviness and mourning, but the peace of Christ. Said Christ: "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." [Cf: ST 07-14-98 para. 02] p. 295, Para. 4, [1898MS].

Christ had told His disciples: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." [Cf: ST 07-14-98 para. 03] p. 295, Para. 5, [1898MS].

After enumerating the persecutions they should meet for His name's sake, Christ said: "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" [Cf: ST 07-14-98 para. 04] p. 295, Para. 6, [1898MS].

There are times before us that will try the souls of men, and there will be need of watchfulness, of the right kind of fasting. This will not be like the fasting of the Pharisees. Their seasons of fasting were occasions of outward ceremony. They did not humble their hearts before God. They were filled with bitterness, envy, malice, strife, selfishness, and self-righteousness. While their heads were bowed in pretended humiliation, they were covetous, full of self-esteem, self-importance. They were oppressive, exacting, proud in spirit. [Cf: ST 07-14-98 para. 05] p. 296, Para. 1, [1898MS].

Everything in the Jewish service had been misinterpreted and misapplied. The purpose of the sacrifice offerings had been perverted. They were to symbolize Christ and His mission, that when He should come in the flesh, the world might recognize God in Him, and accept Him as the world's Redeemer. But their lack of true heart service for God had blinded the Jews to a knowledge of God. Exactions and ceremonies and traditions were the sum total of their religion. [Cf: ST 07-14-98 para. 06] p. 296, Para. 2, [1898MS].

The Pharisees had yet to learn that righteousness exalts a nation, that form and ceremony can not take the place of righteousness. Christ was teaching the people as verily when enshrouded in the pillar of cloud as when seated on the mount. The same compassionate consideration for the poor was enjoined as in the lessons given to the disciples. But the responsibility of every individual in the sight of God, His mercy, love, and compassion, were not included in the lessons given to the people by the rulers in Israel. Said Christ, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." The truth, the life, the light, which should characterize true godliness, could not be united with the manufactured religion of the Pharisees. [Cf: ST 07-14-98 para. 07] p. 296, Para. 3, [1898MS].

The scribes and Pharisees were annoyed that Christ did not approve of their pretension. Instead, Christ reproved them for depending upon forms and ceremonies for salvation, while their hearts were full of wickedness. "Ye pay tithe of mint and anise and cummin," He said, "and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Ye teach "for doctrines the commandments of men." [Cf: ST 07-14-98 para. 08] p. 296, Para. 4, [1898MS].

Thus it is in our day. Forms and outward ceremonies pass for true religion. But through His servant Christ presents before us true Christianity. "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." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a

contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: ST 07-14-98 para. 09] p. 296, Para. 5, [1898MS].

The lesson given to the Pharisees and the disciples of John is for us. There is a work to do in seeking to bring sinners to repentance. The time spent in needless mourning and bodily humiliation might far better be devoted to merciful acts for suffering humanity. So long as souls are under the dominion of Satan, there must be no saving of self. There is stern, practical work to be done. The works of righteousness revealed in showing kindness to the needy, clothing the naked, relieving the oppressed, give evidence that the Spirit of God is operating on the heart. In the place of advancing and enriching ourselves, oppressing others, and neglecting the simple duties of life; in the place of putting on an appearance of great devotion and afflicting our bodies, we should humble our hearts before God. "Go ye," says Christ, "and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." [Cf: ST 07-14-98 para. 10] p. 296, Para. 6, [1898MS].

"Is it such a fast that I have chosen?" God says, "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? 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 their 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." Mrs. E. G. White. [Cf: ST 07-14-98 para. 11] p. 297, Para. 1, [1898MS].

"If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple. And whosoever doth not bear his cross, and come after Me, can not be My disciple." [Cf: ST 07-21-98 para. 01] p. 297, Para. 2, [1898MS].

Great multitudes followed Christ, and He welcomed with joy all who came to Him for instruction; but the Searcher of hearts knew who in the throngs that daily pressed about Him were really disposed to own Him as the promised Messiah. Many who witnessed His miracles thought that the power which could heal the sick, feed five thousand men with five barley loaves and two small fishes, and raise the dead, would be a great help to them in their temporal necessities. They had followed Christ in the hope that He would be exalted to David's throne. They wanted the highest place. But Christ would not have men count upon ease

and earthly advantages in connecting themselves with Him. In His lesson He taught them that self-denial and the most difficult sacrifice must be expected of all who would become His disciples. Those who engage in His service must be ready to give up their dearest friends and relatives, to be despised as fanatics and fools, and to suffer bodily harm for His name's sake. If they should become discouraged by what the world might say or do; if they should not endure the test of their love and loyalty; if they refused to keep God's commandments because their neighbors made sport of them, they could not perfect that faith which works by love, and purifies the soul. [Cf: ST 07-21-98 para. 02] p. 297, Para. 3, [1898MS].

That Christ should at their feasts presume to speak words of reproof to them, and that He should devote so much time to instructing those whom they regarded as sinners, greatly offended the Pharisees; but Christ saw it necessary to give, in His own life, an example to His followers. He acted out His own teaching. In the synagog at Nazareth He had declared: "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." [Cf: ST 07-21-98 para. 03] p. 297, Para. 4, [1898MS].

Christ met with the greatest success among the needy and the unfortunate, and these received the richest blessings of His grace and ministry. His work was to do good to those whom the Pharisees despised. The needy, the brokenhearted, were the objects of His special attention. His words to them were words of truth and light. He did not tell them that they should become exalted, honored, and wealthy, by believing in Him. He showed them the worthlessness of all human greatness. And through His words, the Spirit of God, quick and powerful, spoke to those poor, weary, dispirited souls in their fruitless search after happiness. "He that taketh not his cross, and followeth after Me," He said, "can not be My disciple." "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "So shall he be My disciple." The cross one lifts and bears after Jesus, is the pledge to him of a crown of glory in the kingdom of God. [Cf: ST 07-21-98 para. 04] p. 298, Para. 1, [1898MS].

In His infinite mercy God took into His hands the salvation of all who would believe in Him. Because of the rebellion in the heavenly courts, the love of God was to be vindicated, not only before all heaven, but before all the worlds that He had made. Everything would be done to keep the first human beings loyal, but if they should be overcome by temptation, Christ engaged to become man's Sacrifice, his Substitute and Surety. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: ST 07-21-98 para. 05] p. 298, Para. 2, [1898MS].

To Thomas Jesus said, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me." John declares of Him, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Yet how often is Christ insulted and made ashamed by those who, while claiming godliness, place out of sight Him in whom their hopes of eternal life are centered! How is the attractive

loveliness of Him who should ever be uplifted, obscured by the deceptive faith of His professed people! How is His beauty veiled, His honor withheld! God is revealed in Christ, and those who would be benefited by His salvation must center their faith in the Substitute and Surety, the Substance--the glory and power of all who believe in Him. [Cf: ST 07-21-98 para. 06] p. 298, Para. 3, [1898MS].

Those who believe in Christ must be willing, if necessary, to forsake father and mother, sisters and brothers, and, if need be, sacrifice their own lives, in order to be doers of the Word, Those who refuse to do this, who refuse to lift the cross, can not be Christ's disciples. [Cf: ST 07-21-98 para. 07] p. 298, Para. 4, [1898MS].

"For which of you" said Christ, "intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold him begin to mock him, saying, This man began to build, and was not able to finish." [Cf: ST 07-21-98 para. 08] p. 298, Para. 5, [1898MS].

If they would, the scribes and Pharisees could have comprehended the lesson. In the sacrifices that prefigured Christ, the Jewish nation had been laying the foundation of their religious faith, and they had come to the place where they could advance no farther. That which was to complete the building was to them a stone of stumbling, and a rock of offense. All the irreligious service was represented by the unfinished tower, because they refused to receive Christ. Type had reached antitype in Christ, but the one prefigured in all their sacrificial services, He who alone could make atonement for their sins, was among them unacknowledged. He who alone could give efficiency to their faith was refused. And their refusal to receive the world's Redeemer left them with their salvation incomplete; without Christ they were a ruin. [Cf: ST 07-21-98 para. 09] p. 298, Para. 6, [1898MS].

Christ continued: "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be My disciple." [Cf: ST 07-21-98 para. 10] p. 299, Para. 1, [1898MS].

The only hope for the Jewish nation was in their acceptance of Christ, in forsaking their sins, and being reconciled to God. United to Christ, they would indeed become a great nation. He would work for them as He had worked for them in the past. If they were obedient, He would lead them to the heavenly Canaan as He had planted them in the earthly Canaan. Had they accepted Christ, His death would have been brought about by other people. But tho they had the Word of God to instruct them in regard to these things, the Jews marched steadily on to do unto Christ as the prophecies had foretold. They continued their course of pride and religious bigotry, ostentatiously boasting of their superiority, without thought as to the result. The world was against them, yet they were pursuing their own course, blindly playing into the enemy's hands. How much better would it be for them to desire conditions of peace from the only One who could create peace! [Cf: ST 07-21-98 para. 11] p. 299, Para. 2, [1898MS].



"So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be My disciple." To the young ruler who declared that he had kept the commandments from his youth up, and with self-assurance asked, "What lack I yet?" Christ said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me." But when the young man heard that saying, he went away sorrowful, for he had great possessions. His lack was plainly revealed. His earthly possessions were his idol. If the young ruler had appreciated Christ, he would have heeded His instruction. But the love of the world was not overcome, and the love of God could find no room in his heart. He did not receive Christ and believe in Him. [Cf: ST 07-21-98 para. 12] p. 299, Para. 3, [1898MS].

All who follow Christ will hear His words, and appreciate them. They will distinguish between truth and error. And the truth received into the mind will change the heart and give new character to the life. Mrs. E. G. White. [Cf: ST 07-21-98 para. 13] p. 299, Para. 4, [1898MS].

The faith of our Lord Jesus Christ is an intelligent faith. The service of God is a work of self-denial, of soberness, of thoughtfulness, of decided purpose to obey all the requirements of God, even if they take away that which is as dear to us as the right eye or the right arm. Christ would have His followers use their intellect in spiritual matters as in business transactions, conscientiously weighing evidence irrespective of results. He desires them to think deeply. They must not begin to build the tower and leave it unfinished. They must not engage in warfare when there is before them the prospect of certain defeat. Life, eternal life, is to be gained or lost, and the conviction of the Spirit of God comes to every man who has the Scriptures and will study them for himself. [Cf: ST 07-28-98 para. 01] p. 299, Para. 5, [1898MS].

Christ is truth, and those who hesitate to obey the truth, deny Christ. They show that they are ashamed to stand under His bloodstained banner, ashamed to own that they are doers of the Word, ashamed to place themselves on the side of Christ as keepers of His law. They feel that it is dishonoring to them to love His commandments, to respect the memorial of God's work of creation. Christ declares, "Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." [Cf: ST 07-28-98 para. 02] p. 300, Para. 1, [1898MS].

This is the sure result. Will you risk it? Will you become disloyal to God because your neighbors are disloyal? Will you be found among the transgressors because your neighbors are there? Are you content to be outside the city of God, to perish with the companions you have chosen in the world? [Cf: ST 07-28-98 para. 03] p. 300, Para. 2, [1898MS].

God would have His people place a proper estimate upon the compassion and love and energy that He has bestowed upon men in order to reclaim them. He gave for them the best Gift of heaven. But men work out their own eternal destiny. If they love praise from their neighbors more than the approval of God, the truth will soon become a dead letter to them. If they refuse the offer of salvation, if they rebel against the government of God, they will share the fate of Satan and his angels.

[Cf: ST 07-28-98 para. 04] p. 300, Para. 3, [1898MS].

Bible religion is not impulse. It is not a zeal that rushes on, Jehu-like, and does not consider the situation. The whole plan of salvation is placed before us. There is eternal life to win, eternal death to shun. Selfish considerations are not to be cherished. There must be a fixed purpose to serve God, who has given His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. [Cf: ST 07-28-98 para. 05] p. 300, Para. 4, [1898MS].

The mystery of godliness deepens upon consideration. It was because the Father and the Son loved the world with infinite love, that Christ subjected Himself to such amazing humiliation. All that God could do, He did in giving Himself in His Son, that He might become the propitiation for the sins of the world. Christ gave His life to reproach; He suffered, being tempted; He was falsely accused, and His motives were misjudged. But if men consider not the dear sacrifice made for them, if they are not willing to die to self and to the world, they become spiritually blind. They do not discern the value of eternal riches. They do not love or honor the Christlife. They know not at what they stumble. They are enslaved by their own carnal inclinations, which they are not willing to relinquish. And when trials and difficulties arise, they give up building a temple for God, a pure, holy character after the divine similitude. Instead of driving them to the solid rock, the least rebuff makes cowards of them. Scorn and ridicule make them ashamed of Jesus, and they turn from Him to associate with and do honor to His persecutors. Thus, like Peter in the judgment hall, they put Christ to open shame. Such can not endure all things for Christ's sake. They can not endure to the end. They have not counted the cost. They have not been converted to Christ. [Cf: ST 07-28-98 para. 06] p. 300, Para. 5, [1898MS].

No man who after a time resolves to go back to the beggarly elements of the world, is worthy to be called a disciple of Christ. If he does not intend always to be on the side of truth and righteousness; if he does not mean to be a brave, wholehearted soldier, to endure opposition from a determined foe, and to press close to the bleeding side of Jesus, not faltering or turning back, "he can not," says Christ, "be My disciple." [Cf: ST 07-28-98 para. 07] p. 300, Para. 6, [1898MS].

"Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out." [Cf: ST 07-28-98 para. 08] p. 301, Para. 1, [1898MS].

Christ was calling the Jews to repentance, but they would not heed His message. They approached the altar, and presented their slain beasts in expiation of their sin, while He whom their offerings typified was among them unacknowledged and disowned. The Jews crucified Christ, because they refused to know Him as the One in whom their hopes of eternal life were centered. Christ's heart was full of tenderness and love and sorrow on their account. He knew that they were fastening upon themselves the guilt of crucifying Him who was the foundation of all their religious service. When riding into Jerusalem, He exclaimed, "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." How loath He was to pronounce the irrevocable sentence, "But now they are hid

from thine eyes!" Blindness of mind had indeed come to Israel, in that they would not come to Christ that they might have life. [Cf: ST 07-28-98 para. 09] p. 301, Para. 2, [1898MS].

The compelling power could go no farther than this. The Jewish nations had been educated, taught of God; to them had been committed the living oracles of God; but they perverted their sacred trust. They invented so many religious restrictions, which were placed above the real injunctions of the Holy One, that minds became confused. The "Thus saith the Lord" and the "Thus saith" of the priests and rulers, were mingled together. The commandments of God were set aside, and the sayings of men put in their place. [Cf: ST 07-28-98 para. 10] p. 301, Para. 3, [1898MS].

Their lack was the same as that of Cain. In every offering that pointed to Christ, the shedding of blood was to represent the death of the Saviour. But for His offering Cain brought of the firstfruits of the ground, by which no faith in Christ was manifested. Cain's offering was refused. So with the religion of the Jewish nation. Their faith and doctrines became as salt without a savor. They had a form of religion, as had Cain; they had an altar, as had Cain; they had a sacrifice, as had Cain; and, like Cain, they lacked the only thing by which their offerings could express faith in God's promise,--the slain Lamb. [Cf: ST 07-28-98 para. 11] p. 301, Para. 4, [1898MS].

And the evil that existed in the Jewish nation is apparent to-day. The salt has lost its savor. The very ones who condemn and despise the Jewish nation because they refused to see in Christ all the specifications of prophecy, are in a similar deception. They have nailed to the cross the law of God, which made a necessity the gift of God's Son to the world. They have crucified the law of God, the foundation of His government in heaven and in earth. But all who thus claim to accept Christ and yet refuse to obey the law which Christ came to vindicate, place themselves in a position similar to that of the man who began to build, and was not able to finish. Mrs. E. G. White. [Cf: ST 07-28-98 para. 12] p. 301, Para. 5, [1898MS].

The atonement of Christ has been made to save all the sons and daughters of Adam from the penalty of the violated law, on condition that they repent of their transgressions, and are converted through the exercise of faith in Christ. The Lord God of heaven is to be glorified by the obedience of His subjects. This wonderful plan of salvation devised in heaven was not to vindicate transgression. In satisfying the claims of justice, Christ does not release the sinner from his obligation to keep that law. By His death Christ makes it possible for us to keep that law. The sinner is held under obligation to the law. Altho Christ died in the sinner's stead, the sinner is liable to all the penalty of the law if he does not comply with the conditions of the Gospel; and these prescribe obedience, if he would be benefited by the obedience offered. The atonement was made to take away the sin of the world. The suffering of Christ upon the cross is a living testimony borne to all human intelligences that sin is the transgression of the law. And in bearing the penalty of transgression, Christ speaks to every soul, saying, "He that spared not His own Son, but delivered Him up for us all," that through His merits He should become an accepted substitute for the sinner, "how shall we escape if we neglect so great salvation?" [Cf: ST 08-04-98 para. 01] p. 301, Para. 6, [1898MS].

God will save no man while he continues in transgression after the light has come. The great sacrifice of the Son of God was made that it might be possible for man to become obedient through faith. "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 atonement in the offering of Christ for the sin of the world is the great argument that the law of God is binding upon every human being. "Think not that I am come," said Christ, "to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." [Cf: ST 08-04-98 para. 02] p. 302, Para. 1, [1898MS].

The same evidence that was given by God to prove His divine authority gave a representation of His character when there was no power to save, when no arm brought salvation. In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. He sent His only-begotten Son into the world to live the law of Jehovah. The law, revealed in the character of Christ, was a perfect manifestation of the Father. And by His perfect obedience and the sacrifice of Himself, which He through the eternal Spirit once offered up unto God, He has fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father has given him. [Cf: ST 08-04-98 para. 03] p. 302, Para. 2, [1898MS].

The everlasting inheritance is purchased only for the elect. Says the apostle Peter: "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." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: ST 08-04-98 para. 04] p. 302, Para. 3, [1898MS].

Christ is everything to us. We can not even repent unless divine impressions are made upon the heart. While Christ pardons none but the penitent, those whom He pardons are first made repentant. Those who have that faith which works by love and purifies the soul, have direct testimony in the Word of the grace bestowed by an ever-living Saviour. Without the saving grace of God, man can not endure the test of temptation. He is fit for no good work. Did the wonderful miracles wrought by Christ bring the Jewish nation to repentance?--No; the Jews who witnessed these miracles wickedly charged Him with performing these through Beelzebub, the prince of the devils. Bethsaida and Chorazin, tho they witnessed miracles of sufficient power to have convinced the cities of Sodom and Gomorrah, did not submit to the evidence of truth. [Cf: ST 08-04-98 para. 05] p. 302, Para. 4, [1898MS].

These wonderful manifestations of the power of God produced the same effect upon the Jews as the power of the Gospel now exerts upon the multitude. They are convicted, but not converted. They are determined

not to yield their will to the will of God. The danger of resisting the heavenly manifestation is presented before them, but they frame excuses for not yielding. Many are deceiving their own souls. They do not love Jesus, nor accept the terms of salvation. They act out the same spirit as did the disciples who turned from Christ because they did not immediately comprehend His words. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." The Holy Spirit's power is working upon mind and heart; the understanding is convinced, the conscience is aroused, and yet Christ says of them, "Ye will not come unto Me, that ye might have life." [Cf: ST 08-04-98 para. 06] p. 302, Para. 5, [1898MS].

A test will come to every soul. The natural faults of character, if not determinedly overcome for Christ's sake, will completely master the human soul. Daily there is a battle to be fought which will cost mortification. It may cost reputation; but Jesus risked all this and a hundredfold more that He might bring salvation within the reach of every soul. All the humiliation that man could bring upon Him He endured, that through His amazing condescension man might become the sure steppingstone to His fellow-man, so sinful, so weak in moral power. Why, then, should fallen man be unwilling for Christ's dear sake to become a partaker of shame and reproach? [Cf: ST 08-04-98 para. 07] p. 303, Para. 1, [1898MS].

When the grace of God works upon the heart, a fervent zeal, a heavenly spirit, a melting, overflowing sympathy for souls that are impenitent, is seen in the life. The humble follower of Christ delights to contemplate His wondrous, surpassing beauty. He has discovered that the Word was made flesh, and dwelt among us, and he loves to think of His matchless charms. Day by day a transforming power is at work upon his own life and character, and is filling his soul with an inexpressible love. He finds that the Saviour is willing to be his guide in this life, and his portion through eternity. His heart is won, his choice is made. He yokes up with Christ, and has a compelling power in winning souls to the Saviour. He can not change the heart, but He may convince of the truth which defines their duty and convicts of sin. [Cf: ST 08-04-98 para. 08] p. 303, Para. 2, [1898MS].

This subject is but dimly comprehended. It will bear searching, and the patient, persevering, diligent seeker for truth will be rewarded. Every spiritual muscle is to be put to the stretch to comprehend the Word. And after long-continued taxation, of intellect, of patience, of the whole man, he will find an infinity beyond. The prayer of the great apostle, whose heart was burning to know and understand these things, should be our prayer: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Mrs. E. G. White. [Cf: ST 08-04-98 para. 09] p. 303, Para. 3, [1898MS].

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

[Cf: ST 08-18-98 para. 01] p. 303, Para. 4, [1898MS].

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. [Cf: ST 08-18-98 para. 02] p. 303, Para. 5, [1898MS].

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. [Cf: ST 08-18-98 para. 03] p. 303, Para. 6, [1898MS].

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." [Cf: ST 08-18-98 para. 04] p. 304, Para. 1, [1898MS].

The man intrusted with the one talent manifested an avaricious spirit. He claimed to have great discernment--such discernment as many pride themselves in possessing to-day,--a distrust of those who are doing service for God, a jealousy of God. He thought that his lord possessed a spirit like his own. But it was he that possessed the ungenerous, unjust attributes, not his lord, who in mercy and love had intrusted the talent to him. His words plainly showed that he knew not his lord. The principle which led him to rob his master of the improvement of his talent, made him ungenerous, and led him to covet that which was not his own. [Cf: ST 08-18-98 para. 05] p. 304, Para. 2, [1898MS].

This man cast down his intrusted gift, 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. [Cf: ST 08-18-98 para. 06] p. 304, Para. 3, [1898MS].

"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 strawed; 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: ST 08-18-98 para. 07] p. 304, Para. 4, [1898MS].

The lesson of this parable is applicable in our day. From the lowest and most obscure, to those placed in highest positions of responsibility, we are God's property. We are all intrusted with the goods of heaven,--talents of intellect, wealth, reason,--and we are not to regard lightly any of these gifts. They are the Lord's capital, to

be used, sanctified, and returned to the Lord improved by use. To every man God has given his work, and all will have to stand before the judgment seat of Christ to give an account of what they have done for their Master. [Cf: ST 08-18-98 para. 08] p. 304, Para. 5, [1898MS].

Every gift of God is to be used, and by use to accumulate. Every faculty of the mind, every gift of grace that Heaven has provided for the human agent, is to be freely imparted to others in refining, elevating, ennobling works. God has given the faculty of thought to be used as a sacred treasure; the wise improvement of the powers of the mind will increase our ability to represent the character of Christ to the world. With all the mind, the heart, the soul, the strength, the intrusted gifts of God are to be used for the blessing of others. We are to grow in grace and in the knowledge of Jesus Christ. [Cf: ST 08-18-98 para. 09] p. 304, Para. 6, [1898MS].

This work of improvement is an individual work, and the proper use of our powers will constitute us laborers together with God. We are to use our faculties faithfully, doing our best to benefit those of our own household. And this influence will be felt outside the home circle. By the members of the family it will be communicated to all with whom they are brought in contact. [Cf: ST 08-18-98 para. 10] p. 305, Para. 1, [1898MS].

There must be no burying of our talents in the earth, to corrode through inaction. A persistent indulgence of self, a refusal to exercise our God-given abilities, will insure our eternal separation from God, the loss of an eternity of bliss. These gifts are bestowed upon us in accordance with our ability to use them, and the wise improvement of each will prove a blessing to us, and will bring glory to God. Every gift gratefully received is a link in the chain which binds us to heaven. [Cf: ST 08-18-98 para. 11] p. 305, Para. 2, [1898MS].

The gifts of him who honestly trades with his Lord's goods will be increased; but from him who does not, will be taken away even that which he has. Through failing to put to the best use the intrusted endowments of Heaven, he loses that which might have multiplied in his hands. [Cf: ST 08-18-98 para. 12] p. 305, Para. 3, [1898MS].

Spiritual idleness means spiritual unfaithfulness. Could every idler in the marketplace understand the penalty of slothfulness, he would be up and doing. The Word declares that he which is unfaithful in that which is least is unfaithful also in much. All his work bears the impression of unfaithfulness. None will be pleased to meet their unfaithfulness in the judgment; for 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." These words represent the case of the servant who hid his Lord's treasure, in the place of using it to the glory of God. [Cf: ST 08-18-98 para. 13] p. 305, Para. 4, [1898MS].

The more we have of this world's goods, the greater will be our accountability to God. Let the question be asked sincerely, heartily, What do I with my Lord's intrusted talents? There are those who have great light, great opportunities; they realize the Master's kindly affections, and are stirred to make returns. But other influences come in. The demands of the family are absorbing. Will these teach their children that they can not be faithful stewards, and still gratify their intemperate desires to dress like the worldling? Will they spend time and means in self-gratification to such an extent that there is nothing left for the poor or the cause of God? Will they suffer wife or children to lead them into false or forbidden paths? Will they open the door to selfish indulgence, and shut the heart to the call for means for the Lord's treasury? Will they tie up their means in houses and lands, or keep their means buried in the earth, so that it can never rise to heaven in gifts and offerings to accumulate there? [Cf: ST 08-18-98 para. 14] p. 305, Para. 5, [1898MS].

How many will be disappointed in the day of final reckoning! "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. [Cf: ST 08-18-98 para. 15] p. 306, Para. 1, [1898MS].

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was 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: ST 08-18-98 para. 16] p. 306, Para. 2, [1898MS].

"Then shall He say also unto them on His left hand, 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." Mrs. E. G. White. [Cf: ST 08-18-98 para. 17] p. 306, Para. 3, [1898MS].

The Lord has given to His church a work of personal service. He has intrusted the knowledge of the truth of redemption to every converted soul. This knowledge we are to give to others. A responsibility rests upon us to work for all, our friends, our acquaintances, those who are



bound up with the world and alienated from God. [Cf: ST 08-25-98 para. 01] p. 306, Para. 4, [1898MS].

How earnestly and untiringly Christ, our great Example, labored to reach all, the most lowly, as well as those in higher positions! His heart was ever touched by human woe. Constantly He walked and worked in the cities, inviting the weary to come to Him, crying: "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 08-25-98 para. 02] p. 306, Para. 5, [1898MS].

Christ is the mighty Healer of all spiritual and physical maladies, and He employed every means to arrest the attention of the impenitent. He longed to break the spell of infatuation upon those who were deceived and deluded by the enemy. He longed to give the sin-polluted soul pardon and peace. [Cf: ST 08-25-98 para. 03] p. 306, Para. 6, [1898MS].

How tender and considerate were Christ's dealings with all! Look upon the sympathetic Redeemer. With the eye of faith behold Him gathering the weak and weary to Himself. Helpless, sinful human beings crowded about Him. See the mothers with their sick and dying little ones in their arms, pressing through the crowd that they might come within reach of the Saviour's notice. Watch them urging their way to Him, pale, weary, almost despairing, yet determined and persevering, bearing in their arms their burden of suffering. [Cf: ST 08-25-98 para. 04] p. 307, Para. 1, [1898MS].

As these anxious ones are crowded back, Christ makes His way to them, step by step, till He is close by their side. Tears of gladness and hope fall freely, as they catch His attention, and look into the eyes which express such tender pity and love for the weary mother as well as for the suffering child. He invites her confidence, saying, What shall I do for thee? She sobs out her great want, "Master, that thou shouldest heal my child." She has shown her faith by urging her way to Him, tho she did not know that He was making His way to her; and Christ takes the child from her arms. He speaks, and at His touch and word disease flees. The pallor of death is gone; the lifegiving current flows through the veins; the muscles receive strength. [Cf: ST 08-25-98 para. 05] p. 307, Para. 2, [1898MS].

The Saviour speaks words of comfort and peace to the mother; and then another case just as urgent, presents itself. A mother asks help for herself and her children; for they are all sufferers. With willingness and joy Christ exercises His power, and the mother and her children praise and glorify Him who doeth all things well. [Cf: ST 08-25-98 para. 06] p. 307, Para. 3, [1898MS].

No frown on Christ's countenance spurned the humble suppliant from His presence. The priests and rulers sought to hinder the suffering from going to Him, saying that He healed the sick by the power of the enemy. But His way could not be hedged up. He was determined not to fail or become discouraged. Suffering privation Himself, He traversed the country, scattering blessings wherever He went, and seeking to reach obdurate hearts. [Cf: ST 08-25-98 para. 07] p. 307, Para. 4, [1898MS].

At one time Christ found Himself in a desert place, surrounded by a multitude who had followed Him to hear His words. "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." The Redeemer's soul was drawn out in heartfelt compassion for the weary people. Their physical weakness and suffering excited His deep interest and sympathy. He longed to relieve the hunger and thirst that made some faint and fall by the way. There was no thought in that heart of infinite love of indifferently passing by, without helping those who needed help. [Cf: ST 08-25-98 para. 08] p. 307, Para. 5, [1898MS].

The compassionate Saviour, who drew hearts to Him by being touched with the feeling of their infirmities, saw a still greater need than bodily suffering. He saw symptoms of a deeper illness. Outward affliction is the result of a diseased heart; and the physical suffering of the people suggested to the Saviour the cause that produced this effect. It was this soul-trouble that led the great Physician to come to the earth as a restorer. The sufferings of the body excited His pity, but He was moved to a still greater compassion by the needs of the soul. [Cf: ST 08-25-98 para. 09] p. 307, Para. 6, [1898MS].

Christ's sympathy for outward necessities was followed by ministry for the soul. Many in that multitude never forgot the experiences of that day. While they were rested, fed, and healed of physical infirmities, their slumbering senses were aroused. They felt their spiritual need, and commenced to live a new life. [Cf: ST 08-25-98 para. 10] p. 308, Para. 1, [1898MS].

So it must be in the work which we as children of God are to do for suffering humanity. While ministering to the physical needs of those who need our help, we are to show them that their hearts must be cleansed from defilement. [Cf: ST 08-25-98 para. 11] p. 308, Para. 2, [1898MS].

The compassion Christ manifested as He looked upon the multitude was not a strange thing to Him; for this love and compassion dwells in the heart of the Father. "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 compassion that brought Christ from heaven. It was compassion that led Him to clothe His divinity with humanity, that He might touch humanity. This led Him to manifest unparalleled tenderness and sympathy for man in his fallen condition. [Cf: ST 08-25-98 para. 12] p. 308, Para. 3, [1898MS].

Today there is a multitude to be reached. The world is full of suffering and distress, of disease of every stripe and type. There is constant need of deep, Christlike sympathy. This sympathy should be manifested at all times and in all places. [Cf: ST 08-25-98 para. 13] p. 308, Para. 4, [1898MS].

God could have sent angels to work for man's reformation, but He did not do this. Humanity must work for humanity. God uses those who are willing to be used. The church is His instrumentality, and if the church had cherished a sense of her responsibility, fervent, earnest messengers would have carried the truth to countries far and near.

God's living Word would have been preached in every corner of the earth. [Cf: ST 08-25-98 para. 14] p. 308, Para. 5, [1898MS].

There are heathen at our doors; but there is infidelity in our churches, and this infidelity palsies the working element. The work of saving souls is so limited that the advancement of the kingdom of God is slow. A backslidden church is the sure result of a neglect by the church to use her talents in the work of cooperating with Jesus to restore the moral image of God in man. [Cf: ST 08-25-98 para. 15] p. 308, Para. 6, [1898MS].

What was Christ's last commission to His disciples?--Lifting up His hands, He blessed them, and said, "Go ye into all the world, and preach the Gospel to every creature." He who has been truly converted, who loves God supremely and his neighbor as himself, can not rest content with doing nothing. He has a longing to save the souls who are out of Christ, and he goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." As he comes to Christ Himself, his whole soul breathes out for Christ. The Holy Spirit molds his heart, and the light that shines into his mind can not be shut in. He receives the knowledge that the Lord gives to every true seeker to impart to others. [Cf: ST 08-25-98 para. 16] p. 308, Para. 7, [1898MS].

It is a most fatal mistake to suppose that the work of saving souls depends alone on ordained ministers. It is by the Spirit's power that souls dead in trespasses and sins are quickened to hear the Word of life. And the command to work unselfishly and earnestly, rests upon every soul. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow-men. Whatever their work, whatever their business, their first interest should be to seek for the kingdom of God and His righteousness, and by precept and example, in word, spirit, and action, show their earnest zeal for Christ. "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." Mrs. E. G. White. [Cf: ST 08-25-98 para. 17] p. 309, Para. 1, [1898MS].

God designs the family to be a symbol of the great family in heaven. In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into the church life; therefore, church duties should first begin in the home. [Cf: ST 09-01-98 para. 01] p. 309, Para. 2, [1898MS].

The home is to be regarded as a sacred place. Those who are united by the ties of nature have the strongest claims upon one another. In their dealings with each other they should manifest kindness and the tenderest love. The words spoken and the deeds performed should be in accordance with Christian principles. Every word should be guarded; for we are responsible to God to represent in our lives the character of Christ. The cross is to be borne daily. Every day we should surrender ourselves to God. Thus we may gain special help and daily victories. In this way the home may become a school, where workers for Christ may be trained. [Cf: ST 09-01-98 para. 02] p. 309, Para. 3, [1898MS].

But too often the duties of the home life, the duties of husband and wife, brother and sister, parent and child, are misunderstood. By our words and deportment in the home we can degrade our religion. By

manifesting a wrong spirit, we can misrepresent the principles which should rule the life. The members of a family should manifest honesty, candor, frankness, forbearance, and tenderness toward one another. By speaking encouraging words each should seek to help the other. Such words often exert an influence that makes reproof unnecessary. Look upon matters in a cheerful light, seeking to lift the shadows that, if cherished, will envelop the soul. Cultivate sympathy for others. Let cheerfulness, kindness, and love pervade the home. This will increase a love for religious exercises, and duties large and small will be performed with a light heart. [Cf: ST 09-01-98 para. 03] p. 309, Para. 4, [1898MS].

Every one who names the name of Christ has pledged himself to represent his Master in character. He is under pledge to Christ to do his best; for provision has been made that divine grace shall so work that the characters of men and women may be moulded after the similitude of the character of Christ. To those who receive Him, Christ gives power to become the sons of God. Jesus is to be uplifted, talked of, thought of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart will be imbued with love for the Saviour, and this love will be expressed in praise and prayer. Dark words of hopelessness and discouragement will not be heard. [Cf: ST 09-01-98 para. 04] p. 309, Para. 5, [1898MS].

Religion is to be cherished in the home life. The members of the family are to show that they are in possession of a power received from Christ. They are to improve in every habit and practise, thus showing that they realize constantly that to be a Christian means nothing less than conformity to the character of Christ. [Cf: ST 09-01-98 para. 05] p. 310, Para. 1, [1898MS].

They are to show by a good example that they have that faith which works by love and purifies the soul, making the character true and undefiled, until by growth in grace the natural bent of the thoughts and feelings is heavenward. [Cf: ST 09-01-98 para. 06] p. 310, Para. 2, [1898MS].

The right principles followed daily, hourly, in the home, bring Jesus very near, and where He is, there is light and peace and joy. What are the conditions of Christ's indwelling presence?--"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." "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." [Cf: ST 09-01-98 para. 07] p. 310, Para. 3, [1898MS].

Precious charge, given to every believer! A Christlike influence surrounds him who has given himself to the Lord. He feels that he is under obligation to serve God, and he manifests a love that makes all duties pleasant. But if Christians allow themselves to be selfish, they become impatient, petulant, harsh. Satan takes the lines into his own hands, and controls them. They speak and act without regard to the influence they exert on others. They do not stop to think that the enemy is using them to bring confusion, sadness, and discouragement into the home. Their thoughts are unsanctified and unholy; for God is

forgotten. Yet some who act thus are professedly servants of Christ. They think they have a great duty to perform, but it is outside the home. They have no time to do missionary work at home; but they are anxious to work for sinners afar off. A desire for outward effect controls their thoughts and actions. [Cf: ST 09-01-98 para. 08] p. 310, Para. 4, [1898MS].

Missionary work is to be done in the home. Here those who have received Christ are to show what grace has done for them. A divine influence controls the true believer in Christ, and this influence makes itself felt throughout the home, and is favorable for the perfection of the characters of all in the home. [Cf: ST 09-01-98 para. 09] p. 310, Para. 5, [1898MS].

The faithful performance of home duties has an influence upon those not in the home. Our spiritual progress in the home is carried into our missionary work abroad. In the father's house is to be given the evidence of a fitness to work for the church. With earnest, humble hearts the members of the family are to seek to know that Christ is abiding in the heart. Then they can go forth fully armed and equipped for service. [Cf: ST 09-01-98 para. 10] p. 310, Para. 6, [1898MS].

The reason why there are so many decided failures in missionary lines is that self is not under God's discipline, but is wrestling for recognition. Any one could take up the work, as some professed missionaries do, making short visits to this one and that one, talking of the mistakes others have made, and giving the impression that the speaker has wisdom which enables him to shun such weakness. But this kind of work places human ability in the control of a power from beneath. Let souls fear for themselves and for others. Let missionaries have a living experience in spiritual conflict. Envy, love of the supremacy, evil speaking, self-gratification, are altogether too common among professed Christians. No one can be a laborer together with God, and yet manifest a desire for the highest place. "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord." If this instruction had been followed, there would to-day be more men with well-balanced minds, men fit to be "laborers together with God." [Cf: ST 09-01-98 para. 11] p. 310, Para. 7, [1898MS].

By practising self-denial in the home, we are fitted to work for others. The effort to make the home what it should be,--a symbol of the home in heaven,--prepares us for work in a larger sphere. The education received by showing a tender regard for each other, enables us to know how to reach hearts that need to be taught the principles of true religion. The church needs all the cultivated spiritual force which can be obtained, that all, and especially the younger members of the Lord's family may be carefully guarded. The truth lived at home makes itself felt in disinterested labor abroad. He who lives Christianity in the home will be a bright and shining light everywhere. [Cf: ST 09-01-98 para. 12] p. 311, Para. 1, [1898MS].

Home duties should be performed with the consciousness that if they are done in the right spirit, they give an experience that will enable us to work for Christ in the most permanent and thorough manner. O, what might not a living Christian do in missionary lines by performing

faithfully the daily duties, cheerfully lifting the cross, not neglecting any work, however disagreeable to the natural feelings! In the Christian household, where God is feared, where God is loved, where God is worshiped, where faithfulness has become second nature, where a haphazard, careless inattention to duties is not permitted, where quiet communion with God is looked upon as essential to the faithful performance of these duties, ministers are best prepared for work abroad. Mrs. E. G. White. [Cf: ST 09-01-98 para. 13] p. 311, Para. 2, [1898MS].

In His parables our Lord illustrated divine truth by common practises. "He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Tho I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." [Cf: ST 09-01-98 para. 01] p. 311, Para. 3, [1898MS].

Tho this judge was professedly a wise, discriminating man, his heart was hardened by sin. His course of action revealed his real character. The fruit he bore was the fruit borne on an evil tree. He acted just according to his feelings. By selfish indifference and positive injustice, he exhibited perverse human nature. If he was made irritable by being thwarted in any of his plans, the innocent suffered in consequence. The weak, who needed sympathy and help, were made the objects of his derision. He knew that wrong actions were committed, but he did not do his best to make wrong right. He did not perform the duties which his position as judge of the actions of the people required him to perform. He relieved those he chose to relieve, and neglected many that he should have relieved. [Cf: ST 09-01-98 para. 02] p. 311, Para. 4, [1898MS].

A certain widow presented her case before this judge, and she was repulsed. But she would not fail or become discouraged. Tho she was again and again turned away, she still continued to beg for justice. What use had the cities for a judge unless he could relieve the cause of the oppressed? The Lord put into the woman's heart a persistency that the indifference of the judge could not quench. Often the judge heard her complaint; often were her sufferings presented before him. And finally the judge yielded to her request. But he did not do this willingly, for the truth's sake, because pity and compassion had been stirred in his breast, but because the widow troubled him. [Cf: ST 09-01-98 para. 03] p. 311, Para. 5, [1898MS].

If this judge had had the mind that is in Christ Jesus, he might have saved himself all trouble. He might have saved the woman the earnest, soul-harassing persistency that finally moved him. He understood the difference between right and wrong. Had he feared God, the widow need not have gone to him again and again, to be treated with contempt by those who had no sympathy, and to be torn from the judgment seat. But he did not possess Christlike attributes. He cared only for that which would further his ambition. He could have relieved the woman, but he

would not. He could have restrained wrong, and his position before God required him to do this; but this course was not in harmony with his hardhearted determination to let the widow ask and seek and knock in vain. He wanted to show his arbitrary power. He wrapped his garments of selfishness about him, and let her plead in vain. When he saw that he was revealing his true character, when his position was made uncomfortable by some who pitied the widow, he listened to her. "Tho I fear not God, nor regard man," he said, "yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Self was his god, and to save his reputation, to avoid giving further publicity to his partial, one-sided judgment, he avenged the persevering woman. [Cf: ST 09-01-98 para. 04] p. 312, Para. 1, [1898MS].

Christ presented this parable to reveal the injustice then being shown, and which would soon be shown at His trial. He would have his people in all times realize what little dependence can be placed on earthly judges in the day of adversity. The elect people of God will be called to stand before men who do not make the Bible their guide and counselor, who follow their own unconsecrated, undisciplined impulses. Those who have decided to be loyal to the truth, to obey the commandments of God, will understand by experience that they have adversaries who are controlled by a power from beneath. Such adversaries beset Christ at every step--how constantly and determinedly no earthly being can ever know--and Christ's disciples, like their Master, will be followed by continual temptation. But Christ is their refuge, as He was the refuge of the importunate widow. [Cf: ST 09-01-98 para. 05] p. 312, Para. 2, [1898MS].

With all assurance we may ask Christ to undertake our case; for when He gave His life as the propitiation for the sins of the world, He undertook the case of every soul. "Submit yourselves therefore unto God. Resist the devil, and he will flee from you. Draw nigh to God [not only in prayer, but in all your actions], and He will draw nigh to you." [Cf: ST 09-01-98 para. 06] p. 312, Para. 3, [1898MS].

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "The salvation of the righteous is of the Lord; He is their strength in the time of trouble. And the Lord shall help them, and deliver them; He shall deliver them from the wicked, and save them, because they trust in Him." Mrs. E. G. White. [Cf: ST 09-01-98 para. 07] p. 312, Para. 4, [1898MS].

From this parable God would have us learn to respect the cause of the poor. "Ye shall not respect persons in judgment," He declares; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." "He that oppresseth the poor reproacheth his Maker; but he that honoreth Him hath mercy on the poor." This is one of the lessons we are to learn from the parable of the unjust judge. It is an admonition to all who claim to be righteous. "For the oppression of the poor, for the sighing of the needy, now will I arise," God says. "Therefore turn thou to thy God; keep mercy and

judgment, and wait on thy God continually." Those who fear God, who accept Christ as a personal Saviour, will reveal a Christlike character. The character of God will speak through them in vindication of truth. [Cf: ST 09-15-98 para. 01] p. 312, Para. 5, [1898MS].

In God's people is begotten tender sympathy and compassion for the distress of suffering humanity. Christ awakens in them a deep interest in others; and as they labor to supply the necessities of those around them, the Lord works in their behalf. They realize the truth of the words: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" [Cf: ST 09-15-98 para. 02] p. 313, Para. 1, [1898MS].

To those who cooperate with God by helping others, the promise is given, "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. And they that be of thee shall build the old waste places; and thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [Cf: ST 09-15-98 para. 03] p. 313, Para. 2, [1898MS].

In this parable Christ draws a sharp contrast between the unjust judge and God. The judge, tho fearing neither God nor man, listened to the widow because of her constant petitions. Altho his heart remained like ice, yet the widow's importunity resulted in her success. He avenged her, tho he felt no pity or compassion for her, tho her misery was nothing to him. "And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, tho He bear long with them? I tell you that He will avenge them speedily." [Cf: ST 09-15-98 para. 04] p. 313, Para. 3, [1898MS].

The judge yielded to the widow's request merely because of selfishness, that he might be relieved of her importunity. How different is God's attitude in regard to prayer! Our heavenly Father may not seem to respond immediately to the prayers and appeals of His people; but He never turns from them indifferently. In this parable and the parable of the man rising at midnight to supply his friend's necessity, that the friend might minister to a needy, wayfaring man, we are taught that God hears our prayers. Too often we think that our petitions are unheard, and we cherish unbelief, distrusting God when we should claim the promise, "Ask, and it shall be given you seek, and ye shall find; knock, and it shall be opened unto you." Let us draw the instruction that we should from these parables. The Lord is our judge; He is our lawgiver. We give evidence of the strong ground of our confidence in God by importunate prayer, combined with good works. But faith without works is dead, being alone. [Cf: ST 09-15-98 para. 05] p. 313, Para. 4, [1898MS].



The unjust judge revealed his own natural traits of character. Are there any claiming to be sons and daughters of God who copy this pattern? Should the Lord answer their requests, they would think it was because of their goodness. They would fail to see their defects of character. But those who judge righteously, who deny self, may expect the answer: "Here I am. What shall I do for you?" [Cf: ST 09-15-98 para. 06] p. 313, Para. 5, [1898MS].

What is prayer--merely the presentation of our soul hunger?--No; the presentation of our perplexities and necessities, and of our need of God's help against our adversary the devil. As the elect of God we need to understand the nature of our wants and the motives that prompt us to prayer. We need to remember that we are in need, and that our wants must be supplied from the heavenly storehouse. Prayer is to be offered for the preservation of life, for the preservation of every power and faculty, that we may render the highest service to our Maker. It is to be offered for temporal necessities and blessings. In the prayer Christ gave His disciples, the request is made for daily bread. "Your heavenly Father knoweth that ye have need of all these things," the Saviour said. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" The realization of our need urges us to pray earnestly, and our Father is moved by our petitions. [Cf: ST 09-15-98 para. 07] p. 314, Para. 1, [1898MS].

God's special work is to benefit His people in every way, to enlighten, to purify, to transform and strengthen man's moral and spiritual powers. We need to be as Christ has said,--instant in prayer. As soon as difficulty comes, let us offer our simple, sincere prayers. Christ will present these, mingled with the fragrance of His Spirit, to the Father. They will be wholly accepted; for if we have taken Christ to be our personal Saviour, we are born again. We are sons and daughters of God, members by adoption of the royal family. [Cf: ST 09-15-98 para. 08] p. 314, Para. 2, [1898MS].

God revealed His character to Moses. In answer to the prayer of His servant, "I beseech Thee, show me Thy glory," He said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee. . . . And He said, Thou canst not see My face; for there shall no man see Me, and live. . . . 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." [Cf: ST 09-15-98 para. 09] p. 314, Para. 3, [1898MS].

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." [Cf: ST 09-15-98 para. 10] p. 314, Para. 4, [1898MS].

This is the provision made for the people of God in all ages. He who dwelleth in the heavenly sanctuary judgeth righteously. Those who 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, are His special care. "Wherefore take unto you the whole armor of God," the armor that He has provided for every believer, "that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Cf: ST 09-15-98 para. 11] p. 314, Para. 5, [1898MS].

Pray on, church of God, pray on; for the General of the heavenly army, with angels that excel in strength, is with His people on the field of battle. In the hour of peril, be steadfast. The adversary of souls is determined to oppose all who plant their feet on the platform of eternal truth, who would uplift the banner on which is inscribed, The commandments of God and the faith of Jesus. They are the objects of Satan's deadly hatred. But rest assured that Christ fights with His army. He himself leads His followers, and He will renew the strength of every faithful soldier. [Cf: ST 09-15-98 para. 12] p. 315, Para. 1, [1898MS].

We never need distrust God. The just Judge repulses no one who comes to Him in contrition. He has more pleasure in His church, struggling with temptation here below, than in the imposing host of angels that surround His throne. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. You who feel most unworthy, commit your case to Him; for His ears are open to your cry "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?" Will He not fulfil the gracious Word given for our encouragement and strength? Mrs. E. G. White. [Cf: ST 09-15-98 para. 13] p. 315, Para. 2, [1898MS].

"And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord; and 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 is the first commandment." Christ's reply was direct and explicit. Supreme love to God is an evidence that the truth is an abiding principle in the mind and heart. The second is like the first, said Christ; for it flows out of it, and is founded upon it: "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. [Cf: ST 09-22-98 para. 01] p. 315, Para. 3, [1898MS].

"And the scribe said unto Him, Well, Master, Thou hast said the truth; for there is one God; and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love His neighbor as himself, is more than all whole burnt offerings and sacrifices." This response from one of the scribes, the plain statement of his convictions, was more than the scribes and Pharisees expected to hear. Truth, that

condemned their own traditions and example, had been expressed by Christ and voiced by one of their own number. [Cf: ST 09-22-98 para. 02] p. 315, Para. 4, [1898MS].

When Jesus saw that the scribe had moral courage to speak the truth in the face of the frowning Pharisees, and that "he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question." [Cf: ST 09-22-98 para. 03] p. 315, Para. 5, [1898MS].

The law of God, plainly defined by Christ, is not so many separate precepts, some of which are of great importance, while others are of small importance, and may be belittled and ignored: Our Lord presents the first four and the last six commandments as a divine whole. Under the two heads, love to God and love to our neighbor, a divine unity binds all the precepts together. By these two principles man's character is tested, and he is shown to be obedient or disobedient. [Cf: ST 09-22-98 para. 04] p. 315, Para. 6, [1898MS].

These two principles are immutable, as eternal as is the throne of God. Those who obey the first, loving God supremely, will pour out the riches of God's goodness in love and compassion to their fellow-men. This is a faith that works by love, and purifies the soul. This means far more than a mere acknowledgment of the truth, more than ceremonious worship, or the offering of sacrifices. Those who truly obey the law offer to God the whole service required by Him. [Cf: ST 09-22-98 para. 05] p. 316, Para. 1, [1898MS].

In keeping God's commandments there is great reward, even in this life. Our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him. But self-love, self-exaltation, can not in any way be acceptable to God. [Cf: ST 09-22-98 para. 06] p. 316, Para. 2, [1898MS].

The grace of God, which, if received, leads to the practise of right things, is the line of demarcation between God's children and the multitude that believe not. While one is brought into captivity to Christ, another is brought into captivity and bondage to the prince of darkness. He who has responded to the drawing of Christ is aglow with His love. He shows forth the praises of Him who has called him out of darkness into His marvelous light. He can not help employing his talent of speech to show forth the grace which has been so abundantly bestowed on him. He has enlisted in the army of those who strive to advance the glory of God, and has thus become a channel of light. Willing and obedient, he is one of the number who are called by inspiration, "a royal priesthood, an holy nation, a peculiar people." [Cf: ST 09-22-98 para. 07] p. 316, Para. 3, [1898MS].

With the peace and joy of those who thus serve God, there is always seen a godly fear, "lest a promise being left us of entering into His rest, any of you should seem to come short of it." This sanctified fear is entirely proper. It is not a servile, cowardly fear; it is a dread to do anything that Christ will not approve. This fear regulates the Christian experience. Those who feel it sanctify the Lord in their hearts. They regard God with a reverence and love that leads to self-abasement. But their fear is very different from the terror of a slave, who lives in expectation of the lash. This genuine fear leads to firm

reliance on God. Mrs. E. G. White. [Cf: ST 09-22-98 para. 08] p. 316, Para. 4, [1898MS].

Many and abundant are the promises of God to all who will be obedient to His commandments. All who have faith in Christ obtain a rich experience in His goodness and love, a goodness which is of more value than gold. It is a goodness that has been recognized in times of great necessity. Then let not any of God's chosen ones suffer their faith to fail at the time when they should reveal the inward power of the Christian's hope. Every soul will be tested and tried, but God has made provision that at such times His grace shall be abundantly supplied. When His people look to Him, and call upon His name, He will hear their cry, and say, "Here I Am." He declares:-- [Cf: ST 09-29-98 para. 01] p. 316, Para. 5, [1898MS].

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. . . . When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." [Cf: ST 09-29-98 para. 02] p. 316, Para. 6, [1898MS].

We do not honor God if, when oppressed and afflicted, we doubt His goodness, if we cherish sadness, and mourn and repine. We dishonor God when we permit our souls to be cast down. Even when in trouble our faith should not fail. None need to feel that God has forsaken them. There should be no expressions of unbelief; for unbelief, when cherished, shuts from us the richest manifestations of the grace of God. Our lack of faith keeps from us the working of the Holy Spirit. On the part of those who are chosen of God to be His people and His representatives, it is a grievous mistake to dwell upon trying experiences, as tho the Way, the Truth, and the Life were a disagreeable companion. This pleases and glorifies the enemy, and reveals to the world that they do not recognize in Jesus a very present help in time of need. [Cf: ST 09-29-98 para. 03] p. 317, Para. 1, [1898MS].

It is our duty to be jealous for the glory of God, and bring no evil report even by the sadness of the countenance, or by ill-advised words, as tho the requirements of God were a restriction upon our liberty. The whole person is privileged to bear a decided testimony in every line,-- in features, in temper, in words, in character,--that the service of the Lord is good. Thus we may proclaim, "The law of the Lord is perfect, converting the soul." Our words should be positive on the side

of the Lord. "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity; they walk in His ways. . . . I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments." "I will run the way of Thy commandments, when Thou shalt enlarge my heart." "O how love I Thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies; for they are ever with me." [Cf: ST 09-29-98 para. 04] p. 317, Para. 2, [1898MS].

When farmers seek to recommend their products, they do not exhibit the poorest specimens. The women bring in their best lumps of golden butter. The men bring the best fruit and vegetables of every kind, and their appearance does the skilful workers credit. No dwarfed specimens, but the very choicest that the land can produce, are brought. And why should not Christians reveal the most attractive fruit in unselfish actions? Why should not the fruit of the commandment-keeping people of God appear in good works? Their words, their deportment, their dress, should be as fruit of the very best quality. "Ye shall know them by their fruits." Christ said, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Cf: ST 09-29-98 para. 05] p. 317, Para. 3, [1898MS].

God loves His commandment-keeping people. Through their obedience they give honor to His holy name, testifying of their love for Him. But are they doing this? The men of the world who hear the sacred truths of the Word of God, are surprised that the people professing to believe these high and holy truths have not a more intense and earnest zeal to work for the salvation of their fellow-beings. Our faith and intensity of zeal should be proportionate to the great light which shines upon our pathway. Faith, humble, trusting faith in God, will reveal itself in the home, in the neighborhood, in the church. The Holy Spirit's working will not, can not, be hindered. God delights to manifest Himself to His people as a Father, as a God in whom they can trust implicitly. Let the church members have the precious traits of the character of Christ, and there will be much more said in praise and thanksgiving to God for the treasure of His grace. And the more we reveal to others the power of an indwelling Saviour, the more of His power will be revealed to us. Mark how full and complete is the provision made for all who accept it:-- [Cf: ST 09-29-98 para. 06] p. 317, Para. 4, [1898MS].

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with

fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." [Cf: ST 09-29-98 para. 07] p. 318, Para. 1, [1898MS].

In faith and richness of experience we fall far below our privilege as Christians. God designs that no worthless, cheap words shall proceed from our lips. He requires that the fruit of the lips shall be sanctified. "Wherefore gird up the loins of your mind," says the apostle, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." [Cf: ST 09-29-98 para. 08] p. 318, Para. 2, [1898MS].

The bright and cheerful side of our religion will be represented by all who are daily consecrated to God. They will express their gratitude to God in bringing Him their thank offerings. We do not want to dishonor God by the mournful relation of trials that appear grievous. Trials are Christ's workmen to perfect in us the Christian graces, and these tests are not to sink the believer's faith, but raise it equal to the occasion, that unto all it may appear more precious than gold that perisheth, tho it be tried by fire. Every trial is designed to exalt the truth to a higher appreciation, that praise to God alone may be upon the lips of the true disciple. And the growth in grace is to the honor and glory of God at the appearing of Jesus Christ, "whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." [Cf: ST 09-29-98 para. 09] p. 318, Para. 3, [1898MS].

All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls complaining and stumbling. He is pleased to see them depressed, downcast, and mourning; but God designs that the mind shall take no low level. The psalmist says: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness." "I will extol Thee, O Lord; for Thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto Thee, and Thou hast healed me. . . . Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." [Cf: ST 09-29-98 para. 10] p. 318, Para. 4, [1898MS].

"I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him,

and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good; blessed is the man that trusteth in Him." Mrs. E. G. White. [Cf: ST 09-29-98 para. 11] p. 319, Para. 1, [1898MS].

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." By this parable Christ seeks to illustrate the work of the Holy Spirit upon the human heart. The process is invisible by which the leaven changes the meal into which it has been introduced; but it continues to work until the meal is converted into bread. So the leaven of truth, working inwardly, produces a complete change in the human heart. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. But while every faculty is regenerated, man does not lose his identity. New faculties are not supplied, but a thorough change is made in the employment of those faculties. The heart is cleansed from all impurity, and man is fitted with traits of character that will enable him to do service for God. [Cf: ST 10-13-98 para. 01] p. 319, Para. 2, [1898MS].

The leaven of truth, hidden in the heart, will not produce the spirit of rivalry, the love of ambition, the desire to be first. Thousands upon thousands of those to whom God has intrusted talents become slaves to their earthly possessions. They abuse their intrusted capabilities, and scheme and plan to obtain those things which have no value with God. They buy and sell, and get gain, but they neglect to secure the precious things that are placed within their reach,--the bread of life, the ornament of a meek and quiet spirit, which is in the sight of God of great price. Money is of value only as it is used as the Lord's intrusted means, only as we hold it in trust as a precious gift of heaven with which to bless humanity. If it is used to indulge and glorify self, it becomes a curse, and an incumbrance and a constant temptation. [Cf: ST 10-13-98 para. 02] p. 319, Para. 3, [1898MS].

In his letter to Timothy, Paul speaks of a class of people who dishonor God. In the place of seeking for purity of heart, for love and unity, they reveal that they know not what it means to have the leaven of truth in the heart to mold the affections and sanctify the soul. They are proud, "knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such," the apostle warns Timothy, "withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [Cf: ST 10-13-98 para. 03] p. 319, Para. 4, [1898MS].

With the follower of Christ the love of money will not be all-absorbing. For Christ's sake he will labor for it, deny self, cut off every needless expenditure, that the means which come into his possession may be used in the great work of saving souls who are without Christ and without hope in the world. Thus he will cooperate

with the world's Redeemer, who for our sake became poor, that we through His poverty might be made rich. The Commander of the angelic host laid aside His royal robes and crown of honor. He left the royal courts of heaven, and clothed His divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the power of God in behalf of the fallen race. The love of ease and pleasure and self-exaltation did not characterize the life 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. All who make an unreserved surrender of themselves to God will share in the self-denial of Christ, and will have fellowship with Him in His sufferings. [Cf: ST 10-13-98 para. 04] p. 320, Para. 1, [1898MS].

The meal in which the leaven is hidden represents the heart that receives and believes in Jesus. Christ works out the principles which He alone can work in. The world regards as a mystery the man who is imbued with these principles. The selfish, money-loving man lives only to eat and drink and enjoy his worldly goods. He loses the eternal world from his reckoning. But the man who receives and believes the truth will have that faith which works by love and purifies the soul. The world can not know Him, for He is keeping in view eternal realities. A motive power is working within to transform the character. The love of Jesus with its redeeming power has come into the heart to conquer the entire being, body, soul, and spirit. When counter-influences work to oppose the grace of Christ which bringeth salvation, this love masters every other motive, and raises the human being above the corrupting influences of the world. [Cf: ST 10-13-98 para. 05] p. 320, Para. 2, [1898MS].

Because he clings to Jesus in faith and prayer, because he looks unto Him who died that man might have all the power that God has to bestow, the believing soul enters into fellowship with Christ. His life is hid with Christ in God. He is widely separated from the motives which move and control the world, and therefore the world knows Him not. [Cf: ST 10-13-98 para. 06] p. 320, Para. 3, [1898MS].

The apostle Paul declares: "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, . . . 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: ST 10-13-98 para. 07] p. 320, Para. 4, [1898MS].

Here is brought to view the change that must take place in the heart. And "faith cometh by hearing, and hearing by the Word of God." The Scriptures are to be the great agency in this transformation. Christ prayed, "Sanctify them through Thy truth; Thy Word is truth." The true Christian will show himself a believer in sanctification, and his works



will testify of him that he is born of God. [Cf: ST 10-13-98 para. 08] p. 321, Para. 1, [1898MS].

The apostle exhorts us: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Mrs. E. G. White. [Cf: ST 10-13-98 para. 09] p. 321, Para. 2, [1898MS].

The religion of Christ can bless only where it works and influences, as the leaven the meal. When the leaven of truth is hidden in the heart, it becomes a vital working power, to bring into conformity to itself all the capabilities of the being. The mind, the affections, the motives, all the powers become converted through the truth. All are worked by the same spirit. God is not the author of confusion, but of peace. [Cf: ST 10-20-98 para. 01] p. 321, Para. 3, [1898MS].

The apostle Paul says: "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." [Cf: ST 10-20-98 para. 02] p. 321, Para. 4, [1898MS].

The people of God must strive to be one, as Christ is one with the Father. The figure of the members that compose the body represents the church of God and the relation its members should sustain to one another. Through His servant Paul, the Lord has placed these truths before us for our consideration, that those who have the privilege of being brought together in church capacity may be united understandingly and intelligently. [Cf: ST 10-20-98 para. 03] p. 321, Para. 5, [1898MS].

Again the apostle says: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. . . . For even

Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me. For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope." "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." [Cf: ST 10-20-98 para. 04] p. 322, Para. 1, [1898MS].

The apostle James, in writing of this, says: "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: ST 10-20-98 para. 05] p. 322, Para. 2, [1898MS].

And Christ declares: "As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. . . . This is 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." "By this shall all men know that ye are My disciples, if ye have love one to another." [Cf: ST 10-20-98 para. 06] p. 322, Para. 3, [1898MS].

How broad, how full, is this love! The disciples were to love one another as Christ had loved them. This was to be their testimony to the world that Christ was formed within, the hope of glory. At the time the disciples did not understand the new part of that commandment; but after the sufferings of Christ, after His crucifixion and resurrection and ascension to heaven, they began to have some idea of what the love of God comprehended, and of the love they were to exercise one toward another. After the Holy Spirit rested upon them on the day of Pentecost, that love was revealed. John could say to his fellow-disciples: "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." "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." "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 onlybegotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us, and His love is perfected in us." [Cf: ST 10-20-98 para. 07] p. 322, Para. 4, [1898MS].

Here the beloved disciple faithfully portrays our religious obligations to one another. The test of genuine religious experience and sanctification through the truth is clearly defined. The teaching of the Word is clear and explicit in regard to the love we should have for one another. Our course of action is to be fashioned after the divine standard. And the love of Christ in the heart will be like the leaven; its lifegiving power will bring all there is of mind and soul and strength into complete harmony with the divine life. Mrs. E. G. White. [Cf: ST 10-20-98 para. 08] p. 323, Para. 1, [1898MS].

The truths contained in the Word of God must not be received merely as a theory. Through the reception of Christ as our personal Saviour, the precious truths which that Word contains will become as threads of gold to bind us to Christ and to one another. As the penetrating power of the leaven produces an entire change in the meal, so the power of the Word of God, through His grace, will work a transformation in the soul. [Cf: ST 10-27-98 para. 01] p. 323, Para. 2, [1898MS].

But the question arises, Why are there so many, claiming to believe God's Word, in whom we do not see a reformation in words, in spirit, and in character? Why are there so many who can not bear opposition to their purposes and plans, who manifest an unholy temper, and whose words are harsh, overbearing, and passionate? The answer is, They are not converted. They need to be born again. The Word of God has not had the opportunity of doing its work upon the heart. The sunshine of Christ's righteousness has not been permitted to shine into the soul temple. Their natural and cultivated tendencies to evil have not been worked upon by the transforming power of the truth, and as the result, preconceived opinions are retained. All this reveals the absence of the grace of Christ, and a disbelief in His power to transform the character. [Cf: ST 10-27-98 para. 02] p. 323, Para. 3, [1898MS].

The truths of the Word of God meet in one grand practical necessity,-- the conversion of the soul through faith. When the believer is united with Christ, that faith is manifested in holiness of character, in consistent obedience to every word that proceedeth out of the mouth of God. The grand principles of the Word of God are not to be thought too pure and holy to be brought into the daily life. The truths of the Word of God are truths which reach to heaven and compass eternity; and yet their vital influence is to be woven into the human life. The influence of the Word of God is to have a sanctifying effect on our speech, our actions, our associations with every member of the human family. It must bring under its control the temper and the voice. The apostle exhorts us: "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [Cf: ST 10-27-98 para. 03] p. 323, Para. 4, [1898MS].

It is a mistake for any to suppose that they can with safety pass by the little things with indifference. In the home and in the church there are matters which are looked upon as "little things." But it is

these "little things" that have the great results. It is the "little things" that discipline the soul, and prepare men to act with lowly-mindedness under large responsibilities. The leaven of truth is a living principle. This principle is to be practised in the little things, and exert an influence over the daily life. The large and small things are always linked together. It is because the "little things" are not always seen and linked with those of higher interest that so many professed Christians fail. Many whose characters are now being weighed in the balances of the sanctuary are pronounced wanting, because they do not bring the truth into the practical life. [Cf: ST 10-27-98 para. 04] p. 323, Para. 5, [1898MS].

As members of the royal family, we are in solemn covenant with God to promote piety in the home and in the church. But many act as if the truths of God's Word did not exist. The same love of self, the same selfish indulgence, the same temper and hasty speech are seen in their lives as in the life of the worldling. The same sensitive pride, the same yielding to natural inclination, the same perversities of character, are seen as if the truth were totally unknown to them. They close the windows of the soul and shut out the righteousness of Christ, and then complain that they have no joy, no assurance and happiness in believing the truth. But the sin lies at their own door; for they have not hidden the leaven of truth in the heart. When the waters of life flow in pure, sweet currents to the parched soil of the heart, there will be a development of fruit to the glory of God. Then the truth will not be brought into disrepute by the perverse disposition, the defective hereditary and cultivated tendencies now revealed in word and action. [Cf: ST 10-27-98 para. 05] p. 324, Para. 1, [1898MS].

The leaven of truth must have life in itself, or it will not work out of the heart the deadly errors that are there. The Word of God enjoins upon believers: "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. Those things which ye have both learned, and received, and heard, . . . do; and the God of peace shall be with you." [Cf: ST 10-27-98 para. 06] p. 324, Para. 2, [1898MS].

Should not the consideration of these matters arouse every Christian to the solemn resolution to be more faithful? The words of inspiration should have weight with us: "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." This scripture is given to us to heed and to practise. As men and women who profess godliness, we need to ask ourselves, Are we obeying the Word of God? Is the leaven of truth hidden in the heart, working in the character, and conforming the entire being to the will and ways of God? We need the converting power of God. The leaven of evil which works in disobedience and denial of the truth must be eradicated, and the leaven of the Word of God implanted in the heart, to work with its vital properties to restore the lost image of God in man. And, the transformation having taken place through the leaven of truth, a work is intrusted to us. Christ commissions us: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you

always, even unto the end of the world." Mrs. E. G. White. [Cf: ST 10-27-98 para. 07] p. 324, Para. 3, [1898MS].

"The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." [Cf: ST 11-03-98 para. 01] p. 324, Para. 4, [1898MS].

The Jews and the Greeks represent the two great classes who receive or reject the Gospel. Those who treat indifferently the light which the Lord has given them for their souls' salvation, who resist the convictions of the truth because it is unpopular and involves self-denial, will justify themselves, as did the disciples when Christ declared Himself to be the Bread of life. "As the living Father hath sent Me," He said, "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." [Cf: ST 11-03-98 para. 02] p. 324, Para. 5, [1898MS].

Christ stated plainly that it was not because these disciples were convinced of His divinity, not because they saw in Him the great Teacher sent from God, that they sought Him. He knew that they did not seek evidence as a means of establishing their faith in Him as the Sent of God. He said, "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." If Christ could furnish bread to satisfy their temporal wants, they thought it would be profitable for them to unite with Him. But Christ said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." In accepting Christ as their personal Saviour, they would have everything. In this gift of God, all heaven, with its inexhaustible treasure, was at their command. [Cf: ST 11-03-98 para. 03] p. 325, Para. 1, [1898MS].

But there came the unbelieving question, "What sign showest Thou then, that we may see, and believe Thee? what dost Thou work?" Had not the Jews just had fresh evidence in the feeding of the five thousand? What work, what sign, could Christ present before them to increase their faith? If evidence should be piled upon evidence, it would not, could not, do more for them than had the evidence which had already been given. It was not evidence that they wanted; it was an excuse to avoid the cross involved in the acceptance of the Gospel. [Cf: ST 11-03-98 para. 04] p. 325, Para. 2, [1898MS].

The cross is erected where two ways diverge. One of these is the path of obedience, leading to heaven. The other is the broad road, where man can easily go with his burden of sin and corruption; but it leads to perdition. In His Sermon on the Mount, Christ exhorted His hearers, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." On another occasion one came to Christ and said, "Lord, are there few that be saved?" And He said, "Strive to enter in at the strait gate; for many, I say unto

you, will seek to enter in, and shall not be able." [Cf: ST 11-03-98 para. 05] p. 325, Para. 3, [1898MS].

"If any man will come after Me," said Christ, "let him deny himself, and take up his cross, and follow Me." Will the convicted man take the path of obedience to God's commandments? Will he, with the whole heart, with undivided purpose, seek after that life which is eternal? If so, he will obtain the riches that are imperishable, a life that measures with the life of God. All the heavenly universe is looking on to see which path he will take. Is it the way that is narrow? is it the strait gate that he is aiming to enter? Then he has taken the way of the cross, the path that leads to heaven. This decision will cut directly across his human inclination, his selfish, worldly considerations, his natural bias of character; but it will place him among the company whom Daniel saw in vision, those who are purified, made white, and tried. [Cf: ST 11-03-98 para. 06] p. 325, Para. 4, [1898MS].

This is the experience which all should gain. Our work is to accept the truth, to "believe on Him whom God hath sent." In this age fables and errors are preached as truth, and the tendencies of the natural heart are misdirected. But those who believe the truth, the Word of the living God, will be determined to secure those mansions which Christ has gone to prepare, and that life which runs parallel with the life of Jehovah. If the man who is convinced of the truth draws back from the cross that points to the narrow way, and chooses instead the broad road, because he can there indulge his natural and cultivated tendencies to evil, he will never reach heaven. He will never be numbered among those who are purified, made white, and tried. Those who reject the truth because they fear that it will exact too much from them, that it will cut across their selfish propensities, and will hedge up their way to worldly advancement, are accounting themselves unworthy of eternal life. [Cf: ST 11-03-98 para. 07] p. 325, Para. 5, [1898MS].

Through His servant Isaiah, the Lord declares: "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I can not; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near Me with their mouth, and their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." [Cf: ST 11-03-98 para. 08] p. 326, Para. 1, [1898MS].

How verily have these words been fulfilled by the Jewish nation, and by every nation that has followed the same course, turning away from the truth unto fables! The Lord Jesus was the foundation of the whole Jewish economy. Its imposing rites were of divine appointment. They were designed to make the worship of God impressive, and to teach the

people that at the time appointed One would come to whom these ceremonies pointed. But the Jews exalted the forms and ceremonies, and lost sight of their object. The traditions and maxims and enactments of men hid from them the spiritual lessons that God intended to convey. These maxims and traditions became an obstacle to their understanding and practise of true religion. And when the reality came, in the person of Christ, they did not recognize in Him the fulfilment of all their types, the substance of all their shadows. They rejected the Antitype, and clung to their types and useless ceremonies. The sum was proved, the Son of God had come, but they continued to ask for the proof. The message brought to them from heaven, "Repent ye; for the kingdom of heaven is at hand," they answered by demands for a miracle. Their demand for a sign from Christ and the apostles was not for the purpose of obtaining a clearer understanding of the truth of the Gospel. All the evidence that Christ would give them would not satisfy them. And to this day the Jewish nation require a sign, and look for the Messiah to come,--one adapted to all their inventive imaginations,--to place them again in possession of the Holy Land. [Cf: ST 11-03-98 para. 09] p. 326, Para. 2, [1898MS].

The Gospel of Christ was a stumblingblock to the Jews, because they required signs instead of a Saviour; but the Lord would not have His people rest in signs and outward forms. He would not have them wait until every seeming objection is removed before they believe. God will never remove all seeming difficulties from our path. Those who wish to doubt may find opportunity; those who wish to believe will find plenty of evidence on which to base their faith. [Cf: ST 11-03-98 para. 10] p. 326, Para. 3, [1898MS].

The plan of salvation is such that those who are wise in their own estimation, who are puffed up by the teachings of vain philosophy, can not see the beauty and power and mystery of the Gospel. But to those who are of a humble heart the Word is revealed as the power of God to their salvation. The operation of the Spirit of God is foolishness to the unrenewed man. The apostle Paul says, "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the eyes of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Mrs. E. G. White. [Cf: ST 11-03-98 para. 11] p. 326, Para. 4, [1898MS].

In the conversion of Paul are given important principles which we should ever bear in mind. Many have received the idea that they are responsible to Christ alone for their light and experience, independent of His acknowledged followers in the world. But Christ's manner of dealing with Saul at his conversion shows this to be an error. [Cf: ST 11-10-98 para. 01] p. 327, Para. 1, [1898MS].

Saul had reasoned that the believers in Christ were ignorant and poor; that they were possessed of little intellectual culture, and were lacking in the high moral endowments which would enable them to succeed in difficult enterprises. He claimed that they were sustained by no special authority. But God, who looks into the tiny seed which He Himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, widespreading tree, saw the ignorance of Saul in regard to the mission and work of Christ. He saw that he was conscientiously bigoted; that he was blinded in his misunderstanding of

Christ and of His followers; that he needed another kind of education. [Cf: ST 11-10-98 para. 02] p. 327, Para. 2, [1898MS].

Saul had an abundance of energy and zeal to work out an erroneous faith in persecuting the saints of God, confining them in prisons, and putting them to death. His hand did not do the work of murder; but he had a voice in the decisions, and zealously sustained them. He prepared the way, and gave the believers of the Gospel into the hands that took their lives. [Cf: ST 11-10-98 para. 03] p. 327, Para. 3, [1898MS].

In doing this work Saul honestly thought he was prosecuting an ignorant, fanatical sect. He did not realize that he himself was the deluded and deceived one, and that he was ignorantly following the banner of the prince of darkness. "Yet breathing out threatenings and slaughter" against the disciples of the Lord, Saul appealed, not to the lower, ignorant class, but to the highest religionists in the world, the men who had acted a part in putting Christ to death, who possessed the spirit and sentiment of Caiaphas and his confederacy. If, thought Saul, these great men had religious, determined helpers, they would certainly put down this little handful of fanatical men. So to the high priest Saul went, "and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." In reference to this zeal Paul himself says that he was "exceedingly mad against them." "I persecuted this way unto the death, binding and delivering into prisons both men and women." [Cf: ST 11-10-98 para. 04] p. 327, Para. 4, [1898MS].

But the miraculous revelation of Christ brought light into the darkened chambers of Saul's mind. Jesus of Nazareth, against whom he was arrayed, was revealed to him as the Redeemer of the world. Then Paul saw his mistaken zeal, and cried out, "Lord, what wilt Thou have me to do?" Jesus did not there and then tell him, as He might have done, the work that He had assigned him. Paul was to receive instruction in the Christian faith, and move understandingly; and Christ sent him to learn of the disciples whom he had been so bitterly persecuting. The very men he had been purposing to destroy were to be his instructors in the religion he had despised and persecuted. [Cf: ST 11-10-98 para. 05] p. 327, Para. 5, [1898MS].

The light of heavenly illumination had taken away Paul's eyesight, and Jesus, the great Healer of the blind, did not immediately restore it. To the question of Paul He said, "Arise, and go into the city, and it shall be told thee what thou must do." Jesus could not only have healed Paul of his blindness, but He could have forgiven his sins and told him his duty. From Christ all power and mercies were to flow, but He did not give Paul, in his conversion to truth, an experience independent of the church recently organized upon the earth. [Cf: ST 11-10-98 para. 06] p. 327, Para. 6, [1898MS].

Saul having been directed to go to Damascus, was led thither by the men who had accompanied him to help bring the disciples bound to Jerusalem. At Damascus he tarried with Judas, devoting the time to fasting and prayer. Here his faith was tested. For three days he was in darkness of mind in regard to what was required of him; and for three days he was without sight. In his uncertainty he cried earnestly to God. His pride was gone. A little before he had been self-confident,



thinking he was engaged in a good work, for which he would receive a reward; but all was now changed. He was humbled to the dust in penitence and shame. His supplications for pardon were fervent. [Cf: ST 11-10-98 para. 07] p. 328, Para. 1, [1898MS].

Then an angel was sent to Ananias, directing him to go to the house where Paul was praying. The angel informed the servant of God that Saul had seen in a vision a man named Ananias coming in and putting his hand upon him, that he might receive his sight. "Go thy way," said the angel, speaking in the name of Christ; "for he is chosen vessel unto Me, to bear My name before Gentiles, and kings, and the children of Israel." [Cf: ST 11-10-98 para. 08] p. 328, Para. 2, [1898MS].

Ananias obeyed the direction of the angel. Upon the man so recently filled with hatred toward the disciples he laid his hands, saying, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized." [Cf: ST 11-10-98 para. 09] p. 328, Para. 3, [1898MS].

Jesus might have done all this for Paul directly, but this was not His plan. Paul had something to do in the way of confession to the men whose destruction he had premeditated. Paul was to take the steps necessary in conversion. He was to unite himself to the people whom he had persecuted for their religion; and God had a responsible work for His servants to do in His stead. [Cf: ST 11-10-98 para. 10] p. 328, Para. 4, [1898MS].

Christ here gives all His people an example of the manner of His working for the salvation of men. The Son of God identifies Himself with His organized church. His blessings are to come through the agencies He has ordained, and He desires men to connect themselves with this channel of blessing. [Cf: ST 11-10-98 para. 11] p. 328, Para. 5, [1898MS].

The light and power and glory that had arrested Paul at his conversion did not cease its operations upon him after he was converted to believe in Christ as the first and the last, the Alpha and the Omega. He became an effectual missionary worker. He proclaimed the truth as it is in Jesus. He was a clear, eloquent speaker, and could meet his adversaries on almost any ground on which they chose to approach him. He met every class of people, from men of renown to the heathen idolaters, setting before them the evidences of Christianity. His religion came from God, and no power on earth could extinguish the light of Heaven. [Cf: ST 11-10-98 para. 12] p. 328, Para. 6, [1898MS].

Listen to the testimony of the persecutor, after his conversion. Addressing the church in Galatia he said: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither

received it of man, neither was I taught it, but by the revelation of Jesus Christ." Mrs. E. G. White. [Cf: ST 11-10-98 para. 13] p. 328, Para. 7, [1898MS].

The Lord of heaven is not regardless of us and our concerns, but is in communication with the fallen inhabitants of this world. Christ has not laid aside His human nature; He stands in the presence of God as our substitute and surety, our living intercessor. To Him is given all power in behalf of humanity, and all things have been committed into His hands, that He may complete the work of redemption, which was begun in such humiliation and at such an immense sacrifice. [Cf: ST 11-17-98 para. 01] p. 329, Para. 1, [1898MS].

The Lord is in active communication with every part of His vast dominions. He is represented as bending toward the earth and its inhabitants. He is listening to every word that is uttered. He hears every groan; He listens to every prayer; He observes the movements of every one; He approves or condemns every action. The hand of Christ draws aside the vail which conceals from our eyes the glory of heaven; and we behold Him in His high and holy place, not in a state of silence and indifference to His subjects in a fallen world, but surrounded by all the heavenly host,--ten thousand times ten thousand, and thousands of thousands, all waiting to go at His bidding on errands of mercy and love. [Cf: ST 11-17-98 para. 02] p. 329, Para. 2, [1898MS].

Christ had such an experience in His humanity that He desires to be close beside every one who passes through suffering for the truth's sake,--those who are tortured, imprisoned in dungeons, and bound in chains. He ministers to all such. He is the friend of all who love and fear Him, and He will punish those who dare to lead them from safe paths, or put them in positions of distress as they conscientiously endeavor to keep the way of the Lord. [Cf: ST 11-17-98 para. 03] p. 329, Para. 3, [1898MS].

God has always had a care for His people. When Moses turned aside at the sight of the burning bush, the Lord called, "Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto Me; and I have also seen the oppression wherewith Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt." [Cf: ST 11-17-98 para. 04] p. 329, Para. 4, [1898MS].

Christ taught His disciples that the amount of divine attention given to any object is proportionate to the rank assigned to it in the creation of God. He called their attention to the birds of the air. Not a sparrow, He said, falls to the ground without the notice of our

heavenly Father. And if the little sparrow is regarded by Him, surely the souls of those for whom Christ has died are precious in His sight. The value of man, the estimate God places upon him, is revealed in the cross of Calvary. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And will not God judge those who cause pain or disappointment to the ones for whom Christ has given His life? Then let men be careful how, by word or action, they cause one of God's children sorrow or grief. [Cf: ST 11-17-98 para. 05] p. 329, Para. 5, [1898MS].

In order to enlarge our comprehension of the benevolence and love of our heavenly Father, Christ reminds us that God sends His rain on the just and on the unjust, and "maketh His sun to rise on the evil and on the good." Christ leads us forth into the open field of nature, and seeks to teach us the lesson that the Hand which upholds the world, and paints the lily of the field, and the flowers of varied beauty, is the hand of the great Master Artist. It is He who gives to each its distinctive beauty. He tells us that even Solomon in all his glory was not arrayed like one of these simple, natural flowers, which He has given as an expression of His love for man. [Cf: ST 11-17-98 para. 06] p. 330, Para. 1, [1898MS].

Every drop of rain, every ray of light shed on our unthankful world, is an evidence of God's long forbearance and love. If the grass of the field, which to-day is, and tomorrow is cast into the oven; if the lovely flowers, which delight our senses, reveal such exquisite skill and care on the part of the great Master Artist, we can not have exaggerated ideas of the regard and value which God has placed on the human beings made in His likeness. And He will not pass by a selfish, discourteous, or unkind action of one human being toward another. That one should lead another to dishonor His name and transgress His law, is a matter that will not be disregarded in the day of final recompense. [Cf: ST 11-17-98 para. 07] p. 330, Para. 2, [1898MS].

Who can measure or anticipate the gift of God? For ages sin had interrupted the flow of divine benevolence to man; but God's mercy and love for the fallen race have not ceased to accumulate, nor lost their earthward direction. The inhabitants of the world, their reason perverted, have turned the earth into a lazar house. But God still lives and reigns, and in Christ He has poured on the world a healing flood. In the gift of God's dear Son, a definite view of His character has been given to the race that is never absent from His mind. His very heart is laid open in the royal law. That infinite standard is presented to all, that there may be no mistake in regard to that kind of people God would have compose His kingdom. It is only those who are obedient to all His commandments who will become members of the royal family, children of the heavenly King. These will be honored with a citizenship above, a life that measures with the life of God,--a life without sorrow, pain, or death throughout eternal ages. Mrs. E. G. White. [Cf: ST 11-17-98 para. 08] p. 330, Para. 3, [1898MS].

The value of a gift is proportionate to its adaptability to the needs of perishing souls. When Christ gave Himself, He opened up a spiritual fountain of divine influence, that by faith in Him, man might partake of the divine nature. In Christ is gathered all the glory of the Father. In Him is all the fulness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of

the attributes of God are expressed in His character. Every page of the New Testament Scriptures shines with His light. Every text is a diamond, touched and irradiated by the divine rays. The Gospel is Christ unfolded, and Christ is the Gospel embodied. We are not to worship the Gospel, but Christ, the Lord of the Gospel. The Gospel is glorious because it is made up of Christ's righteousness. Our Saviour is a perfect representation of God on the one hand, and a perfect representation of humanity on the other. Thus He has combined divinity and humanity. [Cf: ST 11-24-98 para. 01] p. 330, Para. 4, [1898MS].

That we might have eternal life, God's only-begotten Son suffered the deepest humiliation and agony, and died a shameful death on the cross. This precious salvation is presented to those for whom this sacrifice was made, but many refuse to accept it. "Can a maid forget her ornaments, or a bride her attire?" God asks. "Yet My people have forgotten Me days without number." Yet in Me is found salvation, the pearl of great price. [Cf: ST 11-24-98 para. 02] p. 330, Para. 5, [1898MS].

Is it not wondrously strange that the perversity of the human heart makes poor souls ignorant of what is worth seeking for? They think themselves possessed of superior wisdom. They set more value on gold and silver than on the crown of glory, that fadeth not away. Many a woman adorns herself with rings and bracelets, and thinks that she will be highly esteemed because of these ornaments; but she does not seek for the pearl of great price. It is not of as much value in her sight as the jewels with which she adorns her poor mortal body. The one jewel of inestimable value has no worth in her mind. [Cf: ST 11-24-98 para. 03] p. 331, Para. 1, [1898MS].

Our estimate of the value of salvation is being tested. The precious jewels of truth are being presented to us. But many listen with weariness to the presentation of the most precious and important truths. Their countenances do not glow with animation. They are listless and uninterested. Who would believe that such realized that by their life practise they were deciding their eternal destiny? They should be wide-awake, earnestly seeking for the kingdom of God and His righteousness. But do they look like people to whom a priceless gem is being presented? [Cf: ST 11-24-98 para. 04] p. 331, Para. 2, [1898MS].

At this time the warning comes to us, Take heed lest in seeking for the pearl of great price, you are deceived into accepting the spurious for the genuine. To all who truly believe in Christ, He is precious, but many refuse to accept Him; and so there are two classes in our world, the obedient and the disobedient. Christ brings every one to the point, saying: "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." [Cf: ST 11-24-98 para. 05] p. 331, Para. 3, [1898MS].

The test is plainly defined: "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." "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." [Cf: ST 11-24-98 para. 06] p. 331, Para. 4, [1898MS].

In the Sermon on the mount, our Lord compared the truth to pearls, and He warned His disciples to beware how they threw away truth of the highest value on those who would not appreciate it. "Give not that which is holy unto the dogs," He said, "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." [Cf: ST 11-24-98 para. 07] p. 331, Para. 5, [1898MS].

Satan's power is wholly destructive; God's power is constructive. The kingdom of God is a kingdom of continual progress. If we follow on to know the Lord, we shall know that "His going forth is prepared as the morning." It is like the sun, which in the morning sheds its mild beams in the east, and keeps on increasing in strength until it reaches the perfect day. How much need, then, is there for us to keep a sharp watch unto prayer, and be earnest and zealous in our efforts to secure the great salvation! When this is held up before us, we should be intensely anxious to secure it, lest we lose the opportunity offered us. [Cf: ST 11-24-98 para. 08] p. 331, Para. 6, [1898MS].

The world estimates a man by the amount of money he has, by the value of his residence and its furniture, or by the number of acres in his estate. Christ places a different estimate upon His people. He calls those who obey His commandments His jewels. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." [Cf: ST 11-24-98 para. 09] p. 332, Para. 1, [1898MS].

"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; "And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land.'" [Cf: ST 11-24-98 para. 10] p. 332, Para. 2, [1898MS].

Those here represented have found Christ, the gift of God, for whom the world should be surrendered. Those who seek for peace and rest will be unsuccessful unless they find Him, the One of whom John said, "Behold the Lamb of God, which taketh away the sin of the world." But the soul that finds Jesus feels that all his wants are satisfied. In Him the words are fulfilled, "A new heart also will I give you, and a new spirit will I put within you." This is the reward of obedience. [Cf: ST 11-24-98 para. 11] p. 332, Para. 3, [1898MS].

Christ is not changeable. He is the same yesterday, to-day, and forever. He is our salvation, the treasure for which all may seek, and be successful in their search. Those who find this gem do not need to be told how valuable it is; for they appreciate it and will sell all they have to possess it, saying, I count all things but loss that I may

win Christ. Mrs. E. G. White. [Cf: ST 11-24-98 para. 12] p. 332, Para. 4, [1898MS].

During the Jewish economy, the influence of God's Spirit had been seen in a marked manner, but not in full. For ages prayers had been offered for the fulfilment of God's promise to impart His Spirit, and not one of these earnest supplications had been forgotten. [Cf: ST 12-01-98 para. 01] p. 332, Para. 5, [1898MS].

Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, converting, enlightening, sanctifying, would be His donation. [Cf: ST 12-01-98 para. 02] p. 332, Para. 6, [1898MS].

Standing near His trial, condemnation, and crucifixion, Christ said: "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." "I will not leave you comfortless: I will come to you." "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world 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 12-01-98 para. 03] p. 333, Para. 1, [1898MS].

This is a wonderful announcement. Christ longed to be in a position where He could accomplish the most important work by few and simple means. The plan of redemption is comprehensive; but its parts are few, and each part depends on the other, while all work together with the utmost simplicity and in entire harmony. Christ is represented by the Holy Spirit; and when this Spirit is appreciated, when those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord is touched which electrifies the whole. Would that we could all understand how boundless are the divine resources! [Cf: ST 12-01-98 para. 04] p. 333, Para. 2, [1898MS].

But the time had now come. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, a jubilee in heaven. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples. [Cf: ST 12-01-98 para. 05] p. 333, Para. 3, [1898MS].

The Spirit was given as Christ had promised, and like a rushing mighty wind it fell upon those assembled, filling the whole house. It came with a fulness and power, as if for ages it had been restrained, but was now being poured forth upon the church, to be communicated to the world. [Cf: ST 12-01-98 para. 06] p. 333, Para. 4, [1898MS].

What followed this outpouring?--Thousands were converted in a day. In Christ's day many heard the Gospel, but they did not become sufficiently interested to search for the pearl of great price. But on the day of Pentecost three thousand were converted by the preaching of the Gospel. A wonderful communication was made that day between heaven and earth. Those who witnessed this scene had recently witnessed in the same city the crucifixion of the world's Redeemer. But how little those who beheld Him hanging on the cross understood what His death meant! How few realized that "God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life!" [Cf: ST 12-01-98 para. 07] p. 333, Para. 5, [1898MS].

On the day of Pentecost, Christ's witnesses proclaimed the truth, telling men the wonderful news of salvation through Christ. And as a flaming two-edged sword the truth flashed conviction into human hearts. Men were brought under Christ's control. The glad tidings were carried to the uttermost bounds of the inhabited world. The church beheld converts flocking to her from all directions. The altar of the cross, which sanctifies the gift, was rebuilt. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled, the weak "shall be as David," and David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. Every pulse beat in healthy concert. The only ambition of the believers was to see who could reveal most perfectly the likeness of Christ's character, who could do the most for the enlargement of His kingdom. "The multitude of them that believed were of one heart and of one soul." The Spirit of Christ animated the whole congregation; for they had found the pearl of great price. Mrs. E. G. White. [Cf: ST 12-01-98 para. 08] p. 333, Para. 6, [1898MS].

While the death of Christ appeared to be a hellish triumph over His humanity, it was a victory so full and broad and deep that it encompassed the world. Christ was cut off, but not for Himself. He died the just for the unjust, that He might bring many sons and daughters to God. Tho innocent and undeserving of punishment, our Substitute and Surety was brought under the curse and condemnation that should have been ours. He, the perfection of holiness, was arrayed in our defiled garments, that we might be clothed with His glorious righteousness. [Cf: ST 12-08-98 para. 01] p. 334, Para. 1, [1898MS].

For three hours Christ hung upon the cross, gazed upon by thousands. Thousands heard the revilings of the priests and rulers; they heard the challenge, "Let Christ the King of Israel descend now from the cross, that we may see and believe." They heard the taunt, "He saved others; Himself He can not save." But, altho dying the ignominious death of the cross, Christ died as one who had endured the test and proving of God. He lost none of His divine power as a sin-pardoning Saviour. When the dying thief said, "Lord, remember me when Thou comest into Thy kingdom," Jesus manifested His divine attributes. The repentant sinner need not wait until Christ shall receive His coronation. Before the spectators about the cross, Jesus shows that even in His suffering humanity He has power to forgive sin. Tho nailed to the cross, His hand is not weakened that it can not save. His ear is not heavy that it can not hear. Divinity flashes through humanity. From those pale and quivering lips the words are distinctly heard by the dying penitent and

by all surrounding the cross, "Verily I say unto thee to-day, Thou shalt be with Me in paradise." [Cf: ST 12-08-98 para. 02] p. 334, Para. 2, [1898MS].

Through the veil of suffering humanity break forth the beams of the Sun of Righteousness to that poor, repentant soul. The dark cloud that has veiled Christ's humanity is rent away, and mercy, love, and pardon, His power to save unto the uttermost all that come unto Him, are made manifest. [Cf: ST 12-08-98 para. 03] p. 334, Para. 3, [1898MS].

This was a rebuke to His crucifiers and the apparently heedless mob, who were taking up the words of mockery of the priests and rulers. While in the power of deceived religious zealots, who were closing the door of paradise to themselves, He, the sin-pardoner, opened the door for the entrance of the thief when he should rise from the dead with those who believe on Christ. At the very time when Satan and all his synagog united with priests and rulers to humiliate Him who made the earth and all that is therein, He revealed His Godhead, His redeeming power, and bestowed the most precious gift that can come to mortal man. He spoke the words of lifegiving power at the very time when principalities and powers and the rulers of the darkness of this world thought that they had laid His kingly claim in the dust. His kingly power is not exercised in coming down from the cross to give proof that He is the Son of God; but He shows that His death is lifegiving power for all who will believe in Him. He asserts His divine prerogative, and assures the poor sinner, "Verily I say unto thee to-day, Thou shalt be with Me in paradise." [Cf: ST 12-08-98 para. 04] p. 334, Para. 4, [1898MS].

The stubborn priests and rulers may taunt Him, and ridicule His claims of sonship with God. They may mock Him in His dying agony, and forever close to themselves the gate of paradise, notwithstanding their claims to piety and knowledge; but the thief who has received Him, who has believed on Him in His humiliation, shall have life with Christ in the paradise of God. [Cf: ST 12-08-98 para. 05] p. 334, Para. 5, [1898MS].

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour." Not only did the darkness enshroud the immediate vicinity of the cross, but "there was darkness over the whole land." [Cf: ST 12-08-98 para. 06] p. 335, Para. 1, [1898MS].

God dwells in the thick darkness; He hides His glory from human eyes. The Father, with His heavenly angels, was inclosed in that thick darkness. God was close beside His Son, tho not manifesting Himself to Him or to any human being. Had one ray of His glory and power penetrated the thick darkness that enveloped Him, every human spectator would have been destroyed. And in that thick darkness God hid from prying eyes the last human agony of His Son. He clothed nature with sackcloth, that she might not look upon her suffering, dying Author in His last humiliation. [Cf: ST 12-08-98 para. 07] p. 335, Para. 2, [1898MS].

All who had seen Christ during His trial had been convicted of His loyalty and royal character. That face, once beheld by humanity, was never forgotten. As in Cain's face was expressed his guilt as a murderer, so in the face of Christ were revealed innocence, serenity, benevolence, the image of God. But His accusers would not heed the



signet of heaven, and that countenance was hidden by the mantle of God. [Cf: ST 12-08-98 para. 08] p. 335, Para. 3, [1898MS].

"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? And some of them that stood by, when they heard it, said, Behold, He calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down." "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit; and having said thus, He gave up the ghost." [Cf: ST 12-08-98 para. 09] p. 335, Para. 4, [1898MS].

The conviction forced upon many at the time of Christ's trial, at the time when the three hours' darkness enshrouded the cross, and when His last words were uttered, was as seed sown that ripened into harvest, when, after His ascension, the Gospel was proclaimed by His disciples. The shaking earth, the piercing cry, the sudden death, forced from many the words: "Assuredly this was a righteous man." "Truly this was the Son of God." Many who had scoffed and jeered at the Son of God were now terribly afraid. They hastened from the scene, stumbling, falling, in awful terror lest the shaking earth, the rent and trembling rocks, should put an end to their own lives. [Cf: ST 12-08-98 para. 10] p. 335, Para. 5, [1898MS].

When Christ on the cross cried out, "It is finished," the veil of the temple was rent in twain. This veil was 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 when Christ breathed His last, there were witnesses in the temple who beheld the strong, heavy material rent by unseen hands from top to bottom. This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of God. He who had hitherto dwelt in the temple made with hands, had gone forth never again to grace it with His presence. [Cf: ST 12-08-98 para. 11] p. 335, Para. 6, [1898MS].

In the light and assurance of His Word, and through His atoning sacrifice, we may see how God can vindicate His justice. He opens our eyes to behold His holiness in its true luster, and yet justifies the sinner who comes to Him by Christ. In the pardon given to the dying thief, it was made manifest that Christ bore our sins in His own body on the tree. He bore our griefs and sorrows. That heart of human and divine love was exercised for the relief of the woes of the world. [Cf: ST 12-08-98 para. 12] p. 336, Para. 1, [1898MS].

The Father laid our sins where none but His own eyes could discern them. And as He hid His face from the innocence of Christ, so He will hide His eyes from the guilt of the believing sinner, because of the righteousness imputed to him. The righteousness of Christ laid upon us will draw upon us the most precious blessings in this life, and will bestow upon us everlasting life in the kingdom of God. Mrs. E. G. White. [Cf: ST 12-08-98 para. 13] p. 336, Para. 2, [1898MS].

In the parable of the pearl of great price, the pearl is not represented as a gift. The merchantman bought it at the price of all he

had. Many question what this means, when Christ is presented in the Scriptures as a gift. He is a gift to all who give themselves, soul, body, and spirit, to Him, without reserve. We are to give ourselves to Jesus, to live a life of full obedience to all His requirements. All that we are, all the talents and capabilities that we possess, are the Lord's, to be consecrated to His service. Only thus can we obtain the priceless gem of salvation. [Cf: ST 12-15-98 para. 01] p. 336, Para. 3, [1898MS].

Salvation is a free gift, and yet it is to be bought and sold. In the market of which Divine Mercy has the management, the precious pearl is represented as being bought without money and without price. In this market all may obtain the goods of heaven, which are lent on trust. The treasury of the jewels of truth is opened to all. "Behold, I have set before thee an open door," the Lord declares, "and no man can shut it." No sword guards the way through this door. Voices from within and at the door say, Come. The Saviour's voice earnestly and lovingly invites us: "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 12-15-98 para. 02] p. 336, Para. 4, [1898MS].

The Gospel of Christ is a blessing which all may possess. It takes men as they are, poor, wretched, miserable, blind, and naked. The only condition Christ presents to those who come to Him to be clothed with His righteousness is obedience to His commandments. And by the obedient soul the law is found to be a law of perfect liberty, liberty to lay hold by faith on the hope that is sure and steadfast. When we render back to God His own, when we wash our robes of character, and make them white in the blood of the Lamb, then we shall be entitled to a celestial crown. [Cf: ST 12-15-98 para. 03] p. 336, Para. 5, [1898MS].

The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure this treasure. It is obtained by willing obedience, by giving ourselves to Christ as His own purchased possession. Education, even though it be of the highest class, can not, of itself, bring a man nearer to God. The Pharisees were favored with every temporal and spiritual advantage, and they said with boastful pride, We are rich, and have need of nothing. Yet they were wretched, and miserable, and poor, and blind, and naked. Christ offered them the true riches, but they disdained to accept it; and He said to them. "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." [Cf: ST 12-15-98 para. 04] p. 336, Para. 6, [1898MS].

We can not buy salvation, but we are to seek for it as interestedly and perseveringly as if we would abandon everything in the world for it, selling all that we have to obtain this treasure which is above price. By accepting Christ, by making Him all and in all, we shall obtain an invaluable experience; for good works will surely follow all who receive Him. The true, strong, joyous life of the soul begins when Christ is formed within, the hope of glory. "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 12-15-98 para. 05] p. 337, Para. 1, [1898MS].

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver; for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. "As many as I love, I rebuke and chasten," God declares; "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." God calls for your willing obedience. Open the door, and let Christ in. He asks you to give up your sins. "To him that overcometh," He promises, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [Cf: ST 12-15-98 para. 06] p. 337, Para. 2, [1898MS].

Christians are to be careful to maintain good works. They are to seek to save the souls that are perishing out of Christ. The Gospel is to be preached as a witness to all nations. Christ does not say that all will receive the Gospel. Many will not appreciate it, because things of minor importance claim their attention. Yet the Gospel is to be preached as a witness to all. The light is to shine amid moral darkness. The truth is to be placed in contrast with error. Christ says to His followers: "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The work of grace is a progressive work. "And beside this," Peter writes, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Cf: ST 12-15-98 para. 07] p. 337, Para. 3, [1898MS].

We are to guard against deception. "I say unto you," Christ declared, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Every one who professes godliness is tested, as a merchant tests a piece of silver to see whether it is genuine. God has given His people the lesson essential for them to practise. "Seek ye first the kingdom of God, and His righteousness," He says, "and all these things [the things needful for this life] shall be added unto you." Would that all who claim to be Christians were doers of these words. [Cf: ST 12-15-98 para. 08] p. 337, Para. 4, [1898MS].

Christ has given the invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Great indeed are the promises given in God's Word. Christ gave His life for us, and He offers us salvation freely and without price. Those who are seeking for rest will find it by coming to Christ. All their wants will then be satisfied; for Christ cleanses the heart and renews the mind. But many turn with disdain from the salvation offered, giving the things of eternal interest only a passing thought. This is why they do not rightly estimate the value of the heavenly treasure. [Cf: ST 12-15-98 para. 09] p. 337, Para. 5, [1898MS].

Service to God is comprehensive. It means the consecration of all that we are, of all the talents that He has lent us. It means that we must devote everything to His glory. But there is a wonderful deceitfulness in sin. To the heart unchanged by righteousness, Satan presents a counterfeit righteousness. Those who trust in this righteousness build on shifting sand, and the storm of test and trial will overcome them. Many who think that they are walking in the way to heaven are walking in strange paths, because they have not given up all to obtain eternal life. Mrs. E. G. White. [Cf: ST 12-15-98 para. 10] p. 338, Para. 1, [1898MS].

It is God's plan that old and young shall study His Word. This is necessary for intellectual and spiritual growth. Christ has given us the Scriptures as our rule of life. This book contains His teaching, and is worthy of the closest study. "The words that I speak unto you," He declared, "they are spirit, and they are life." These words, falling from the lips of Christ with divine authority, were to the disciples as a new revelation. They were not new, but they seemed so to the disciples, because their eyes were opened to see wonderful things in God's Word. [Cf: ST 12-22-98 para. 01] p. 338, Para. 2, [1898MS].

Should the angel Gabriel or one of the seraphs be sent to this world to take upon himself human nature, and to teach men the mysteries of science and the knowledge of God, how eagerly men would listen to his instruction! Supposing that he were able to set us a perfect example of purity and holiness, sympathizing with us in all our sorrows, bereavements, and afflictions, and suffering the punishment of our sins, how eagerly we would follow him! What exaltation he would receive! Men would desire to place him on the throne of David, and gather the nations under his banner. [Cf: ST 12-22-98 para. 02] p. 338, Para. 3, [1898MS].

If, when the heavenly being returned to his home, he left behind a book containing the history of his mission, with revelations regarding the history and destiny of the world, how eagerly would its seal be broken! How anxiously would men seek to obtain a copy! Thinking men would grasp the precious instruction, for the benefit of future generations. Thousands from all parts of the world would copy the words of this book. With intense interest they would read and reread its pages. For a time all other interests would be subordinated to this. [Cf: ST 12-22-98 para. 03] p. 338, Para. 4, [1898MS].

But One surpassing all that supposition can present, came to this world. Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God." [Cf: ST 12-22-98 para. 04] p. 338, Para. 5, [1898MS].

The prophet Isaiah bears striking testimony to Christ: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [Cf: ST 12-22-98 para. 05] p. 338, Para. 6, [1898MS].

Of Himself Christ declares: "Before Abraham was, I AM." "I and My

Father are one." "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son." [Cf: ST 12-22-98 para. 06] p. 338, Para. 7, [1898MS].

Christ reproached His disciples with their slowness of comprehension. They were influenced by maxims and traditionary lore, so that the truths spoken by the greatest Teacher the world has ever known were often lost truths to them. Christ led them to realize that He had put them in possession of truth of which they little suspected the value. After His resurrection, as He was walking to Emmaus with two of the disciples. He opened their understanding, that they might understand the Scriptures, so explaining the Old Testament to them that they saw in its teaching a meaning that the writers themselves had not seen. [Cf: ST 12-22-98 para. 07] p. 339, Para. 1, [1898MS].

Christ's words are represented as being bread from heaven. As the disciples ate the words of Christ, their understanding was quickened. As they diligently sought for the truth as for hidden treasure, they understood better the value of the grace and righteousness of Christ. In their comprehension of His teaching, they stepped from the obscurity of dawn to the radiance of noon. [Cf: ST 12-22-98 para. 08] p. 339, Para. 2, [1898MS].

The work of no human author is perfect. The depth of human intellect may be measured. The richest mines of human production are not inexhaustible. But the highest, deepest, broadest flight of the imagination can not find out God. There is infinity beyond all that we in our own strength can comprehend; the Holy Spirit must reveal Him to us. Many are too well satisfied with the surface truths of revelation. Precious gems of truth are passed by because their value is not seen. Let the Bible student tax his mind as he studies God's Word; for the meaning often lies hidden beneath the surface. The knowledge thus gained will be like heavenly seed planted by the divine Sower. Mrs. E. G. White. [Cf: ST 12-22-98 para. 09] p. 339, Para. 3, [1898MS].

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." In the Word of God alone shall we find how to secure eternal life. We are not left to conjecture as to how we shall obtain it; we are to work out the statement made, and receive the truth into the heart. Religion that comes from God is the only religion that will lead to God. "He that believeth on the Son hath everlasting life." "And as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 01-04-98 para. 1] p. 339, Para. 4, [1898MS].

The love of God revealed for man is beyond any human computation; it is infinite. And the human being who is a partaker of the divine nature will love as Christ loves, will work as he worked. The love that is inspired by the love we have for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. The world sinks into insignificance in comparison with the value of one soul. This love can exist, and be kept pure, refined, and holy, only through the love in the soul for Jesus Christ, nourished by daily communion with God. There will be an inborn compassion and sympathy which will not fail nor be discouraged. This is the spirit that should be

encouraged to live in every heart, and be revealed in every life. [Cf: RH 01-04-98 para. 2] p. 339, Para. 5, [1898MS].

Coldness on the part of Christians is a denial of the faith. But this spirit will melt away before the bright beams of Christ's love in his follower. Willingly, naturally, he will obey the injunction, "Love one another, as I have loved you." [Cf: RH 01-04-98 para. 3] p. 340, Para. 1, [1898MS].

And the love of God in the heart, manifested in true, unselfish missionary labor, will be more mighty than the sword or courts of justice in dealing with the evildoer. Often the hearts of men will harden under rebuke, but they cannot withstand the love expressed toward them in Christ. The living missionary, with his heart overflowing with the love of God, can break down the barriers. The medical missionary, taking up his appointed work, can not only relieve bodily maladies, but through the love and grace of Christ, can heal the diseased soul, leprous with sin. [Cf: RH 01-04-98 para. 4] p. 340, Para. 2, [1898MS].

The Lord has enlisted every believing soul in his service, to bring the transgressor of his law back to obedience and loyalty to Christ. He will accept those who will devote themselves to him, to work with the combined influence of the heavenly, unfallen intelligences to restore the moral image of God in man. "We are laborers together with God," he declares; "ye are God's husbandry, ye are God's building." Bid the sinner have hope, and not feel that he is an outcast from his fellows. Reveal to the desperate, discouraged sufferer that he is a prisoner of hope. Let your message be, "Behold the Lamb of God, which taketh away the sin of the world." Present before men in your life a love higher than it is possible for you to express in words. You are laborers together with God, to bring back lost faith in God. [Cf: RH 01-04-98 para. 5] p. 340, Para. 3, [1898MS].

There is a work to do for the wealthy, in awakening them to a sense of their responsibility and accountability to God to conduct all their business relations as those who must give an account to him who will judge the quick and the dead at his appearing and kingdom. The wealthy man needs your labor in the love and fear of God. He trusts in his riches, and feels not his danger. The eyes of his mind need to be attracted to things of enduring value. He needs to recognize the authority of true goodness, which says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Put off that yoke which you have manufactured for your neck, and over which you have been perplexing yourself, and take my yoke upon you. "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "If any man thirst, let him come unto me, and drink." "Him that cometh to me I will in no wise cast out." [Cf: RH 01-04-98 para. 6] p. 340, Para. 4, [1898MS].

O, if that man of wealth would only listen, if he would only hear, if he would only take time to consider, he could not but discern in these invitations the superior goodness that invites him! He would see that it is the voice of the true Shepherd that calls him, and that God will give him something of more value than gold, or silver, or precious stones. O that, in the place of trusting in uncertain riches, he would realize that he is a responsible agent, a steward of the means

entrusted to him; that God calls upon him to be faithful in the use and improvement of his goods; and that he may, if he will, become a distinguished worker together with God in uplifting those whom Christ came to the world to save. [Cf: RH 01-04-98 para. 7] p. 340, Para. 5, [1898MS].

The Lord has endowed man with capabilities and power and influence; he has entrusted him with his money; but these gifts are not to be lavishly spent in self-gratification. To every man he has given his work. Man is to be a co-worker with God in the great redemption. The money that God has entrusted to men is to be used in blessing humanity, in relieving the necessities of the suffering and the needy. Men are not to feel that they have done a very wonderful thing when they have endowed certain institutions or churches with large gifts. In the wise providence of God, there are constantly presented before them the very ones who need their help. They are to relieve the suffering, clothe the naked, and help many who are in hard and trying circumstances, who are wrestling with all their energies to keep themselves and their families from a pauper's home. God never meant that this misery should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the positive necessities of life are entrusted to men to do good, to bless humanity. God has entrusted his goods to stewards; and if these stewards love him, they will love those formed in his image. [Cf: RH 01-04-98 para. 8] p. 341, Para. 1, [1898MS].

But too often those who are enjoying the gifts of God add house after house, and farm after farm, to their possessions. Some even build for their dogs, homes that are like palaces, and keep hired attendants to take care of them, while their fellow beings are left to misery and crime, to disease and death. How long, O Lord! how long, shall this state of things exist? God will judge the world in righteousness by that man Jesus whom he hath ordained to judge the quick and the dead; and those who have long neglected to feed the hungry, to clothe the naked, to give relief and comfort to suffering humanity, will have to render an account to God for the misapplication of his entrusted talents. What a record will then appear of money spent on pleasures and the gratification of appetite in wine and liquor and rich dainties, for extravagant houses and furniture and dress, while human beings received not one pitying look, one word of sympathy. [Cf: RH 01-04-98 para. 9] p. 341, Para. 2, [1898MS].

The principle of worldlings is to get all they can of the perishable things of this life. Selfish love of gain is the ruling principle in their lives. But the purest joy is not found in riches, nor where covetousness is always craving, but where contentment reigns, and where self-sacrificing love is the ruling principle. There are thousands who are passing their lives in self-indulgence, and whose hearts are filled with repining. They are victims of selfishness and discontent in the vain effort to satisfy their minds with indulgence. Unhappiness is stamped upon their very countenances, and behind them is a desert, because their course is not fruitful in good works. [Cf: RH 01-04-98 para. 10] p. 341, Para. 3, [1898MS].

Those who feel no special pleasure in seeking to be a blessing to others, in working, even at a sacrifice, to do them good, cannot have the spirit of Christ or of heaven; for they have no union with the work

of heavenly angels, and cannot participate in the bliss that imparts elevated joy to them. But Christ says to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." I lead in the path of self-denial. I require nothing of you, my followers, but that of which I, your Lord, give you an example in my own life. [Cf: RH 01-04-98 para. 11] p. 341, Para. 4, [1898MS].

By a chain of circumstances which should call forth their charities, God bestows upon men the best means of cultivating benevolence. He designs to keep them habitually giving to help the poor and to advance his cause. He sends his poor as the representatives of himself. By their necessities, a ruined world is drawing forth from us talents of means and of influence, of which it is in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of him who for our sake became poor. In bestowing, we bless others, and thus accumulate true riches. Mrs. E. G. White. [Cf: RH 01-04-98 para. 12] p. 342, Para. 1, [1898MS].

Those who are yoked up with Christ will not give with a patronizing air, as though they should have great praise for their benevolence. They will realize that they are trading in their Lord's goods, not their own, and that they will have to give an account, in the Judgment, of the use they have made of their entrusted capital. 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: RH 01-11-98 para. 1] p. 342, Para. 2, [1898MS].

It is not God's plan at all that the rich should give gifts to those who have abundance. It is the distressed, the downtrodden, the discouraged, the hungry, the suffering, the naked, the poor, of whom Christ says, "Ye have the poor always with you." We need to take closer views of God's word and of eternity. This will not disqualify any one for the duties of life, or to act a Christlike part in society. The gospel of Christ is not only to be believed, but to be acted. We are to be doers of the word. We are daily determining our destiny in the future life by the character we develop in this. [Cf: RH 01-11-98 para. 2] p. 342, Para. 3, [1898MS].

Jesus, the world's Redeemer, laid off his royal crown, laid aside his royal robe, and clothed his divinity with humanity; though adored and worshiped by the angelic host, he left his high command, and for our sake became poor, that we, through his poverty, might be made rich. This is not riches in houses and lands, but the riches which will endure unto eternal life. [Cf: RH 01-11-98 para. 3] p. 342, Para. 4, [1898MS].

Christ penetrated into the very inner circles of life. He sought to arrest the actors in domestic life, in the midst of their household cares, and call their attention to the fact that they had eternal interests to secure. He told them: Your various endowments are so many talents. These the Lord has entrusted to you to be improved, and by their use to gain other talents. They will increase through constant exercise. God has made men almoners of his providence, to use wisely the entrusted capital, as well as the endowments of his grace, to do all the good they possibly can, and thus constitute themselves wise, faithful stewards, laborers together with God, to reshape characters,



and to elevate and help those who need help. [Cf: RH 01-11-98 para. 4] p. 342, Para. 5, [1898MS].

The command is given, Work while the day lasts: the night cometh, when no man can work. Jesus asks, "Are there not twelve hours in the day." If these hours were employed as if men realized that they were accountable human beings, responsible before God, as serious, candid, heaven-bought subjects, keeping eternity in view, there would be sufficient time to secure for every soul an inheritance among the sanctified in the kingdom of God. There would be time for each one to be instrumental in the saving of many souls through precept and example. But we have no time to waste, no time to devote to selfish pleasure-loving, no time to give to the indulgence of sin. Time is golden. We have characters to form for the future, immortal life. Angels of God are watching our development of character; they are weighing moral worth. [Cf: RH 01-11-98 para. 5] p. 342, Para. 6, [1898MS].

It is said that one of earth's rulers, when told by the physician that he could live but a few moments, exclaimed, "A kingdom for one hour's time!" Year after year he had been granted the twelve hours of the day, but he had not spent them in securing his eternal interests. [Cf: RH 01-11-98 para. 6] p. 343, Para. 1, [1898MS].

Christ points out to us that which he expects us to do. He has given us a glimpse of eternity, that we may realize that there is something higher than temporal things to engage our attention, and call into activity all our delegated powers. They must be used to glorify our Redeemer. Christ calls for the human agents to cooperate with the divine agencies in saving the world. Not one is to feel that he can use his time as he chooses. Heavenly requirements are not to be ignored. [Cf: RH 01-11-98 para. 7] p. 343, Para. 2, [1898MS].

It is the almost universal practise of men to subordinate the eternal to the temporal; the claims of the future, the unseen, to the common affairs of the present. But Christ declares, "Ye cannot serve God and Mammon." "No man can serve two masters." The god of this world claims wonderful activity and constant slavery to his will. Christ, the uplifted Saviour, calls men to look and live. He declares, "I am the way, the truth, and the life." "Seek ye first the kingdom of God, and his righteousness," he declares, and all needed things of secondary importance "shall be added unto you." [Cf: RH 01-11-98 para. 8] p. 343, Para. 3, [1898MS].

If the churches that have had great light and great opportunities will walk humbly with God, the Lord will give every member a work to do for him. If you make no success in the highways, go into the byways, to those who are poor, despised, and forsaken. If you work for them while mounted upon the stilts of your dignity and superiority, you will accomplish nothing; but if you will be truly converted to the Lord Jesus Christ, and learn of him who is meek and lowly in heart, you will show that you have learned how to work the works of God. This is the work of God, that you believe on him whom he hath sent, that you go to him for counsel and instruction, and pray, and watch, and work. [Cf: RH 01-11-98 para. 9] p. 343, Para. 4, [1898MS].

Waste nothing in your life practise. Jesus worked a miracle to feed

the five thousand tired people. He selected a pleasant place for them,--for "there was much grass in that place,"--and gave his orders, commanding them to sit down. Then he took the five loaves and two small fishes. No doubt many remarks were made as to the impossibility of satisfying five thousand hungry men, besides women and children, from that scanty store. Then Jesus gave thanks, and placed the food in the hands of his disciples, to distribute to the multitude. The food increased in the hands of Christ, and as often as the disciples returned to him, they received a fresh supply. [Cf: RH 01-11-98 para. 10] p. 343, Para. 5, [1898MS].

Here is a lesson to be learned. Blessings, either spiritual or temporal, will accompany those who impart to the multitudes that are in need of these gifts. In the act of imparting, an increase is given of God. [Cf: RH 01-11-98 para. 11] p. 343, Para. 6, [1898MS].

The necessities of the great multitude were supplied. Then came the words of Christ. "Gather up the fragments that remain, that nothing be lost." He who had all reserves at his command gave a lesson that not a fragment should be wasted. He who has plenty should not waste. Let nothing be wasted that can do good to any one. Collect every fragment; for some one will need it. [Cf: RH 01-11-98 para. 12] p. 344, Para. 1, [1898MS].

The souls of the poor are of just as much value in the sight of God as are the souls of the rich. Then labor for those who need your help, although you may receive very little sympathy from those who are prosperous. Christ says, "Freely ye have received, freely give." [Cf: RH 01-11-98 para. 13] p. 344, Para. 2, [1898MS].

In every large city there are human beings who are not cared for, and are made of less consideration than the brutes. Moral degradation meets the eye and pains the senses. Human beings live in dark cellars, in houses that are reeking with dampness and filth. Children are born in these terrible places. Through the years of infancy and youth, their eyes behold nothing attractive; nothing of the beauty of nature cheers their vision. They hear the name of God only in profanity. [Cf: RH 01-11-98 para. 14] p. 344, Para. 3, [1898MS].

These children are allowed to grow up molded and fashioned in character by low precepts, disagreeable surroundings, and wretched examples. Impure words and the fumes of liquor greet the senses. Want and wretchedness are on every hand, because of the insufficient and miserable food, which is unfit for human beings to subsist upon; and from these abodes of want there are sent forth piteous cries for food and clothing by many who know nothing about prayer. [Cf: RH 01-11-98 para. 15] p. 344, Para. 4, [1898MS].

Christians, will you consider that Jesus gave his life to save these souls? Will you not cooperate with him in this great work? It is not fitful service that God accepts; it is not emotional spasms of piety that make us children of God. He calls upon us to work for principles that are true, firm, and abiding. If Christ is formed within, the hope of glory, he will be revealed in the character, it will be Christlike. We are to represent Christ to the world, as Christ represented the Father. Mrs. E. G. White. [Cf: RH 01-11-98 para. 16] p. 344, Para. 5, [1898MS].

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." [Cf: RH 01-18-98 para. 1] p. 344, Para. 6, [1898MS].

The Jewish priests and rulers, to whom these words were addressed, held positions of great responsibility. They were not ignorant men; they were looked upon by the people as wise teachers, whom they must obey. But they were unworthy of their holy office. Christ said of them: "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." [Cf: RH 01-18-98 para. 2] p. 344, Para. 7, [1898MS].

Here is shown the improper use made of the gift of speech. John was the greatest prophet born of women. "Verily I say unto you," Christ declared, "among them that are born of women there hath not arisen a greater than John the Baptist." "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." He was sent by God to prepare the way for his only begotten Son; but bitter, unkind words were spoken of him, and those who spoke these words pronounced judgment on themselves in so doing. "They say, He hath a devil," Christ said. Did that make it so?--No; these words were spoken because he rebuked sin, and called men to repentance. [Cf: RH 01-18-98 para. 3] p. 345, Para. 1, [1898MS].

Many today feel at liberty to use the talent of speech recklessly, without thinking of the influence their words will have upon others. The Lord sends his messages by whom he will, and those who make disparaging remarks of the messengers and the message need to remember that they would speak in the same way of Christ if he should come to them as he came to the Jews, with a message that did not suit their unrenewed hearts. Those who use their speech to mimic the one who is speaking the words of God are charged with having done this to Christ; for it is done to him in the person of his saints. [Cf: RH 01-18-98 para. 4] p. 345, Para. 2, [1898MS].

The pious rulers would not receive John, and neither would they receive Christ who declared to them, "I am not come to call the righteous, but sinners to repentance." Christ clothed his divinity with humanity, to meet humanity where it was, but not to speak the words of humanity. He sat at the table with publicans and sinners, he went among the most needy to speak words of life, and to sow the seeds of truth; for there he found more hopeful subjects than among the jealous, prejudiced scribes and Pharisees, who thought themselves exalted to heaven by their position. [Cf: RH 01-18-98 para. 5] p. 345, Para. 3, [1898MS].

Christ carried on his work among the needy and suffering. These judged him by his works. "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." When this man was healed, the people were amazed, and they expressed their conviction when they said, "Is not this the Son of David?" meaning, Is not this the Messiah? The gracious works they had witnessed were to them a convincing evidence that he who performed them had the power of God, and they had no thought of attributing them to any other agency. Hence the inquiry, "Is not this the Son of David?" [Cf: RH 01-18-98 para. 6] p. 345, Para. 4, [1898MS].

But when the Pharisees heard it, they said, contemptuously, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." These words were inspired by Satan. The enmity and prejudice of the rulers were stirred into a fury of madness; and priests and rulers, Pharisees and Sadducees, united in pouring forth their hatred. From the treasure house of their hard, stubborn hearts came the words, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." They could not ignore Christ's 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 ever done or could do, were a manifestation of the power of God. But they charged Christ with being in league with hell. 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. Thus the Pharisees sinned against the Holy Ghost. Stubborn, sullen, iron-hearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin. [Cf: RH 01-18-98 para. 7] p. 345, Para. 5, [1898MS].

"If I had not come and spoken unto them, they had not had sin," Christ said, "but now they have no cloak for their sin. . . . But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Christ's works of mercy contrasted too sharply with their pride, selfishness, and evil actions. They could not bear to have his goodness and tender sympathy acted out, even to those whom they despised. [Cf: RH 01-18-98 para. 8] p. 346, Para. 1, [1898MS].

"Jesus knew their thoughts, and said unto 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. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. 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. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the

tree is known by his fruit." In Christ's works the Pharisees were given sufficient evidence of his mission, but they rejected this evidence. [Cf: RH 01-18-98 para. 9] p. 346, Para. 2, [1898MS].

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." By their words the Pharisees and Sadducees were exerting a deadly influence upon the people, who looked upon them as wise and good men. They were false teachers, poisoning the religious principles of the people by their deception, and teaching for doctrine the commandments of men. The Pharisees especially were stirred by a power from beneath, and they strove earnestly to exalt their manufactured precepts, their traditions and manmade commandments, above the law of God. [Cf: RH 01-18-98 para. 10] p. 346, Para. 3, [1898MS].

As for you, Christ said, your words reveal the malignity of your hearts. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Your words are an index of your character, and they will testify against you. [Cf: RH 01-18-98 para. 11] p. 346, Para. 4, [1898MS].

Here we see the importance of carefulness in the employment of speech. This talent is a great power for good when it is used aright, but it is just as great a power for evil when the words spoken are poisonous. If this talent is abused, out of the heart proceed evil things. The words are either a savor of life unto life or of death unto death. [Cf: RH 01-18-98 para. 12] p. 346, Para. 5, [1898MS].

It is the privilege of all to fill the chambers of the soul with pure and holy treasures by making themselves thoroughly familiar with the precious words of Christ, spoken for our instruction. "The entrance of thy words giveth light; it giveth understanding unto the simple." The word "simple" does not here mean those who lack reason and intellect. It means that class specified in Isa. 57:15: "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." By heeding the reproof and encouragement given in God's word, we may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." Those who are thus strengthened will not walk with head bowed down like a bulrush. Cheap, nonsensical remarks, spoken to create levity, will not fall from their lips. [Cf: RH 01-18-98 para. 13] p. 347, Para. 1, [1898MS].

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Then shall we not all, old and young, learn to converse in the language that is spoken by those who are translated into God's kingdom? Shall not our words be such as will be heard with

pleasure by our Heavenly Father? [Cf: RH 01-18-98 para. 14] p. 347, Para. 2, [1898MS].

As those who claim to be Christians, we are under solemn obligations to reveal the truth of our profession by our words. The tongue is a little member; but what an amount of good it can do if the heart is pure! If the heart is stored with good things, if it is stored with Christlike tenderness, sympathy, and politeness, this will be shown by the words spoken and the actions performed. The light shining from the word of God is our guide. Nothing so weakens a church as a wrong use of the talent of speech. We dishonor our Leader when our words are not such as should come from the lips of a Christian. [Cf: RH 01-18-98 para. 15] p. 347, Para. 3, [1898MS].

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The quality of our works is shown by our words. When our words and works harmonize in Christ, we show that we are consecrated to God, perfecting holiness in his fear. As we give ourselves, soul, body, and spirit, to him, he works in us, both to will and to do of his good pleasure. [Cf: RH 01-18-98 para. 16] p. 347, Para. 4, [1898MS].

The love of Christ in the heart is revealed by the expression of praise. Those who are consecrated to God will show this by their sanctified conversation. If their hearts are pure, their words will be pure, showing an elevated principle working in a sanctified direction. The mind will be absorbed in holy contemplation, and there will be a sense of the presence of God. Mrs. E. G. White. [Cf: RH 01-18-98 para. 17] p. 347, Para. 5, [1898MS].

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." [Cf: RH 01-25-98 para. 1] p. 348, Para. 1, [1898MS].

This admonition and warning was left on record for all who have a knowledge of the truth, and claim to be Seventh-day Adventists. Our probation is of more value to us than all the gold and silver of the world. Man has been given a second trial; but it was at an infinite cost to heaven that we were granted another opportunity to form characters of which God can approve. Christ united his divinity with humanity. He possessed the qualities of infinite and finite. In his person all excellence dwells. His sacrifice was our ransom from the slavery of sin. By his atonement we are enabled to sit with him on his throne, and share his glory. Then shall we, with such possibilities before us, show ourselves incapable of appreciating the heavenly gift? As the recipients of his grace, shall we not do our part by working out our salvation with fear and trembling? It is God that works in us both to will and to do of his good pleasure. Man works, and God works; but God can do nothing without man's cooperation. [Cf: RH 01-25-98 para. 2] p. 348, Para. 2, [1898MS].

We are responsible for the gift of hearing and for the gift of speech. These gifts may be used to the glory of God. Will not those who have

ears to hear, hear as for their lives, and hear to a purpose? Take heed and obey. Truly to believe on the Son of God is to have Christ dwelling in the heart, and to dwell in Christ. Then the Lord is glorified by a pure and holy service. [Cf: RH 01-25-98 para. 3] p. 348, Para. 3, [1898MS].

"The seed is the word of God." "He that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit [even the fruit of the lips, in appropriate words to the glory of God], and bringeth forth, some an hundredfold, some sixty, some thirty." The fruitful hearer is a sincere believer in Jesus Christ. Christ was fruitful because he had that faith which works by love and purifies the soul. A true believer shows that his character has been transformed by living a spiritual life, by living on every word that proceeds out of the mouth of God. His consecration is shown by the words that fall from his lips and by his zeal in good works. Has the hearing of the word humbled our pride? Has it wrought repentance in the soul? Do the fruits of righteousness appear in our lives, shown by our holy conversation? Are we bringing forth fruit to the glory of God, or do others see how little we, who profess to believe the truth, reveal it in our lives? [Cf: RH 01-25-98 para. 4] p. 348, Para. 4, [1898MS].

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Will not those thus cleansed manifest it by the words spoken? Will they not be holy in all manner of conversation? Having received the message of truth for this time, will they not reveal this truth "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? The earth also, and the things that are therein, shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." [Cf: RH 01-25-98 para. 5] p. 348, Para. 5, [1898MS].

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." [Cf: RH 01-25-98 para. 6] p. 349, Para. 1, [1898MS].

Let all who read these words take heed, and ascertain the character of the fruit borne by their words. Is Christ formed within us, the hope of glory? If so, the society of the frivolous will be avoided. If we put on Christ, and wear his garment of righteousness, we shall certainly

reveal this by pure and holy conversation. [Cf: RH 01-25-98 para. 7] p. 349, Para. 2, [1898MS].

There is too little conversation among Christians in regard to the precious chapters in their experience. The work of God is crippled, and God is dishonored, by the abuse of the talent of speech. Jealousy, evil surmising, and selfishness are cherished in the heart, and the words show the inward corruption. Evil thinking and evil speaking are indulged by many who name the name of Christ. These seldom make mention of the goodness, mercy, and love of God, manifested in giving his Son for the world. This he has done for us, and should not our love and gratitude demand expression? Should we not strive to make our words a source of help and encouragement to one another in our Christian experience? If we truly love Christ, we shall glorify him by our words. Unbelievers are often convicted as they listen to pure words of praise and gratitude to God. [Cf: RH 01-25-98 para. 8] p. 349, Para. 3, [1898MS].

"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." Those who do this work must seek strength and wisdom from above. They must be refreshed by drinking from the stream of life, that their labors may not become exhausting; for those who are doing God's service will strive to communicate what they receive. Therefore provision is made for every soul. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The golden oil, representing the Holy Spirit, is communicated to God's servants by the two anointed ones that stand by the Lord of the whole earth. This will supply the necessities of all who hunger and thirst after righteousness. But if we make no preparation by self-examination and prayer, we cannot receive this precious oil. [Cf: RH 01-25-98 para. 9] p. 349, Para. 4, [1898MS].

Please read the fifty-eighth chapter of Isaiah. Great light is given in this chapter. The earnest prayer from the humble, contrite heart will be heard and answered. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This we have a right to expect if we cooperate with God by consecrating ourselves, soul, body, and spirit, to his keeping. No foolish talking or evil speaking will then be heard. The tongue will utter right things. [Cf: RH 01-25-98 para. 10] p. 349, Para. 5, [1898MS].

The love of God in the heart will lead us to speak gentle words. "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." Shall we not remember this? If the love of God is in our hearts, we shall not think evil, we shall not be easily disturbed, we shall not give loose rein to passion; but we shall



show that we are yoked up with Christ, and that the restraining power of his Spirit leads us to speak words that he can approve. The yoke of Christ is the restraint of his Holy Spirit; and when we become heated by passion, let us say, "No; I have Christ by my side, and I will not make him ashamed of me by speaking hot, fiery words." Christ's word to all who are connected with him is: "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 01-25-98 para. 11] p. 350, Para. 1, [1898MS].

The education of the speech must not be neglected in our schools. Those who go into society with a desire and a determination to be as Christ commanded them to be, will not condescend to unchristian conversation. They will seek to represent Christ by their Spirit and words. They will aim to promote the happiness of all with whom they come in contact, by revealing Christ as the sin-pardoner, by taking notice of those who are neglected, by informing the ignorant, encouraging the desponding, comforting the afflicted, supporting the weak; and in these labors of love, they will realize that they have a divine Helper. [Cf: RH 01-25-98 para. 12] p. 350, Para. 2, [1898MS].

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." This should be the theme of our conversation. [Cf: RH 01-25-98 para. 13] p. 350, Para. 3, [1898MS].

The Lord has rich blessings for all who serve him in righteousness and truth. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for purity and holiness, will bear fruit in words that reveal the character of the heart-treasure. This is religion. Let us pray, as did David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Mrs. E. G. White. [Cf: RH 01-25-98 para. 14] p. 350, Para. 4, [1898MS].

What a wonderful plan is the plan of redemption! Christ saw that the world had so absorbed the minds of men that they did not see the beautiful image of truth. While men slept, Satan had worked with his bewitching power to bring in traditions and false maxims, and had buried the truth beneath a mass of rubbish. He saw that the world had taken the place of God in man's affections and mind, and had divorced the soul from him; that the love of God was expelled from the heart, and the eternal world was lost from the vision. Christ himself was the Word, the Wisdom, of God; and in him God himself came down from heaven, and clothed himself in the habiliments of humanity. He engaged in the mysterious conflict with Satan and his hosts, that man might understand elevated themes of truth. He rescued the truth from the companionship of error, and sent it forth free to the world. He caused it to shine in its own native clearness and purity; for he designed that it should illuminate the dense darkness of the earth and the gross darkness of the people. All his work in its many lines was to make man meet for the

inheritance of the saints in light; his words of life were given that the darkness which prevailed might pass away, and the true light shine forth. [Cf: RH 02-01-98 para. 1] p. 350, Para. 5, [1898MS].

Only a brief record has been given of the words and works of Christ during the three years and a half that he was with his disciples; there are many things that the pen has not traced. Yet even this brief relation of facts is full of life and lessons, and is of deepest interest to every soul. We may learn how Jesus spent his time from day to day, and we shall find an activity that will surprise us. [Cf: RH 02-01-98 para. 2] p. 351, Para. 1, [1898MS].

The Sea of Galilee was a place to which he often resorted with his disciples. Capernaum, Chorazin, and Bethsaida were places highly favored, because they received the largest share of his ministerial labor. In these places at a distance from the metropolis of Judea, the Saviour found people of simple tastes, who would more readily harmonize with his work. Near the ford of Jordan was the road frequented by travelers on the way from Damascus to Jerusalem. Here his words were listened to by men from all parts of the world. Thus the precious truth which he came to unfold was as seed sown beside all waters. [Cf: RH 02-01-98 para. 3] p. 351, Para. 2, [1898MS].

The apostles were Christ's personal attendants. They traveled with him from place to place throughout the cities and towns of Palestine. They partook with him of his frugal fare, and with him were sometimes hungry and often weary. They followed him through the crowded streets, by the side of the lake, and in the lonely wilderness. They saw Jesus in every phase of his life. They witnessed his miracles, and heard his lessons of instruction. And it was the design of Christ that these followers should be co-partners with himself to build up, strengthen, and advance his kingdom in the world. He therefore commissioned his disciples to go forth and carry the message he had given them. He bade them lift their voices to the traders in vanity, and break the spell of infatuation, bringing to mind eternal interests. "The kingdom of God is at hand," was to be their message. [Cf: RH 02-01-98 para. 4] p. 351, Para. 3, [1898MS].

The work of the disciples needed molding and correcting by tenderest discipline, and by opening to others a knowledge of the word they themselves had received; and Christ gave them special instruction in regard to their course of action and their work. In his own life he had given them an example of strict conformity to the rules which he now laid down for them. They were not to enter into controversies; this was not their work. They were to reveal and advocate the truth in their own characters, through earnest prayer and meditation revealing personal experience in genuine Christianity. This would be in decided contrast to the religion of the Pharisees and Sadducees. They were to call the attention of their hearers to greater truths yet to be revealed. They were to cast the arrow, and the Spirit of God was to guide the shaft into the heart. [Cf: RH 02-01-98 para. 5] p. 351, Para. 4, [1898MS].

The message which the disciples were to bear was of infinite importance. It was to impregnate every moment of the present life with future, eternal realities. They were enjoined to make known to all who would hear them that the greatness of his kingdom is the wealth of his salvation. And this message was not to be slighted and rejected with

impunity. "Into whatsoever city ye enter," he said, "and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." [Cf: RH 02-01-98 para. 6] p. 351, Para. 5, [1898MS].

Christ designed that his disciples should learn by experience the meaning of faith in him. In healing the sick and casting out devils they would obtain an experience which was new to them, and thus would be brought where they needed special wisdom from above. They desired in all things to exercise sound discretion, and when brought, as they often were, into painful perplexity, they dared not act independently. How they longed to have their Master by their side, that he might tell them what course to pursue! But they obtained an experience by relying on the promises given them by Christ. They claimed the promise, "Ask, and it shall be given you." They did pray most earnestly, and were not left without the Holy Spirit. At times they were tempted to move unadvisedly; but the words of the prophet, "Lean not unto thine own understanding," and, "In all thy ways acknowledge him, and he shall direct thy paths," led them to One who would not err in counsel. [Cf: RH 02-01-98 para. 7] p. 352, Para. 1, [1898MS].

As the apostles presented the truth, the grace of God made itself manifest, taking possession of the soul. This resulted in giving them a sympathy with Christ. Christ cooperated with them, in all their efforts arousing and quickening their spiritual life. The entrance of the word of God into their souls manifested itself in their character and conversation; and the disciples returned to Christ freighted with a treasure costlier than that with which any earthly business could have repaid them. In a special sense their minds were dealing with both worlds, and were broadening and strengthening for future development which would tax their faith to the uttermost. [Cf: RH 02-01-98 para. 8] p. 352, Para. 2, [1898MS].

This is the experience that the workers of today are to obtain. You are to lean wholly on God. You must not trust to your own wisdom. If you desire to put forth the energies of your spiritual life, if you would have your heart illumined by the bright beams of the Sun of Righteousness, remove every obstruction, throw open the passage of communication between Christ and the soul, that the life which is in him may flow freely to you, and that you may impart the same to others. [Cf: RH 02-01-98 para. 9] p. 352, Para. 3, [1898MS].

Christ attaches great importance to the work of the ministry; but this does not mean preaching merely. It means personal effort also. The Saviour of the world devoted more time and labor to healing the sick than to preaching. His last injunction to his apostles, his representatives upon earth, was to lay hands on the sick, that they

might recover. And when the Master shall come again, he will commend those who have visited the sick, and relieved the necessities of the afflicted. "Well done, good and faithful servant," he will say; "enter thou into the joy of thy Lord." [Cf: RH 02-01-98 para. 10] p. 352, Para. 4, [1898MS].

There is need of seeking clearness of spiritual eyesight, that we may discern the best methods of working. We have a wily foe upon our track, and we must not be ignorant of the power that is working against us. Many professed Christians will be seduced by Satan's delusions. There is safety only in continually seeking counsel of God, refusing to receive the praise of any one, and bracing the mind by the knowledge of the word of God, received through diligent study. Then Satan's illusions may be resisted. The application of spiritual truth to the heart and conscience by the Holy Spirit's agency, is saving in its influence. "The entrance of thy words," says the psalmist, "giveth light; it giveth understanding unto the simple. [Cf: RH 02-01-98 para. 11] p. 352, Para. 5, [1898MS].

In receiving and believing the words of God, the understanding is enlightened and strengthened. These truths are of vital, soul-stirring interest, and are designed to engage the attention of all for whom Christ has died. They are truths that reach into eternity, and their greatness and importance correspond to their duration. [Cf: RH 02-01-98 para. 12] p. 353, Para. 1, [1898MS].

The Christian who has a knowledge of God and a sense of his presence will cultivate his reasoning powers, and will live with an eye single to the glory of God. He will have breadth of thought. His mind will be enlarged, his faculties strengthened to examine the scriptures that are difficult and obscure. With humility and caution will he contemplate the Word; and the entrance of the word of God into his heart will give him understanding. The pure principles which he adopts will have a molding influence upon his life and character. The Spirit of Christ will dwell in him as a well of water, springing up into eternal life. [Cf: RH 02-01-98 para. 13] p. 353, Para. 2, [1898MS].

Though many do not positively reject the message which the Lord sends them, they give little response to it in life and character, in comparison with what the Lord has a right to expect from them. But it is God's design that the truth shall be carried into the sanctuary of the soul, and work upon the conscience, and that its presence there shall be revealed by the works done to restore the moral image of God in man. Every one may find something to do in saving souls and advancing the truth of God. And all who engage in this work are laboring for time and for eternity. The promise of Inspiration is, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Mrs. E. G. White. [Cf: RH 02-01-98 para. 14] p. 353, Para. 3, [1898MS].

When prophets stood in defense of the truth, it was the word of God that was given to them. They understood the work of salvation to be accomplished by the Messiah to come. But after Christ came, after he died as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed more clearly. In Christ, the representative of the Father, a wonderful truth

was revealed to the world. The light from the cross of Calvary, reflected back upon the Jewish age, gives character and significance to the whole Jewish economy; and on this side of the cross, in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth. [Cf: RH 02-08-98 para. 1] p. 353, Para. 4, [1898MS].

What a truth is presented as we gaze upon Jesus in connection with the cross of Calvary, as we see this Wonderful, this Counselor, this mysterious victim, stooping beneath the amazing burden of our race! That the transgressor might have another trial, that men might be brought into favor with God the Father, the eternal Son of God interposed himself to bear the punishment of transgression. One clothed with humanity, who was yet one with the Deity, was our ransom. The very earth shook and reeled at the spectacle of God's dear Son suffering the wrath of God for man's transgression. The heavens were clothed in sackcloth to hide the sight of the divine sufferer. [Cf: RH 02-08-98 para. 2] p. 353, Para. 5, [1898MS].

It was the transgression of the law of God that made this suffering necessary. And yet men harbor the thought, and give expression to the suggestions of Satan through those who trample upon the law of God, that all this suffering was to make that law of none effect. Deceived and blinded by the great transgressor, they tell the people that there is no law, or that, if they keep the commandments of God in this dispensation, they have fallen from grace. What a delusion is this that Satan has fastened upon human minds! [Cf: RH 02-08-98 para. 3] p. 354, Para. 1, [1898MS].

When the theory that the law of Jehovah is not binding upon the human family is adopted and taught, man is blinded to his terrible ruin. He cannot discern it. Then God has no moral standard by which to measure character, and to govern the heavenly universe, the worlds unfallen, and this fallen world. Could God have abolished the law in order to meet man in his fallen condition, and yet have maintained his honor as Governor of the universe, Christ need not have died. But the death of Christ is the convincing, everlasting argument that the law of God is as unchanging as his throne. In the place of the great sacrifice's abating one jot or one tittle of the Father's law, that sacrifice exalts the law; it proclaims to worlds unfallen and to the fallen race that God's law is changeless, and that he will maintain his authority and sustain his law. [Cf: RH 02-08-98 para. 4] p. 354, Para. 2, [1898MS].

Were the law understood apart from Christ, it would have a crushing power upon sinful men, blotting the sinner out of existence. But by understanding the law in connection with Christ, receiving him by faith as his substitute and surety, man sees himself as a prisoner of hope. The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as this law is elevated, and its immutability demonstrated, in Christ. He magnified the law, expanded its every precept, and in his obedience left man an example, that he also may meet its demands. [Cf: RH 02-08-98 para. 5] p. 354, Para. 3, [1898MS].

Then why will men be so deceived, and rush on in transgression, breaking God's law, and teaching others to do the same, rushing on the thick bosses of Jehovah's buckler? Why will they make trial for

themselves? Why will they test the justice of God, whether he will venture to deal out to man, unsparingly and unflinchingly, the portion that is expressly declared in the Scriptures for all transgressors of the law? The agonies of the garden of Gethsemane, the insult, the mockery, the abuse, heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that God's justice, when it punishes, does the work thoroughly. The fact that his own Son, the surety for man, was not spared, is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that he will not excuse the transgressor of his law. [Cf: RH 02-08-98 para. 6] p. 354, Para. 4, [1898MS].

God is love. He has shown that love in the gift of his only begotten Son. Yet the love of God does not excuse sin. God did not excuse sin in Satan, in Adam, or in Cain, nor will he excuse sin in any of the children of men. The perverted nature of man may distort the love of God into an attribute of weakness; but light is shining from the cross of Calvary, that man may have correct views, and hold theories that are not perverted. [Cf: RH 02-08-98 para. 7] p. 354, Para. 5, [1898MS].

God has given his law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of wickedness, though his sin is the least and the most secret, that escapes the denunciation of that law. The whole work of the father of lies is recorded in the statute books of heaven; and those who lend themselves to the service of Satan, to present to men his lies by precept and practise, will receive according to their deeds. Every offense against God, however minute, is set down in the reckoning. And when the sword of justice is taken in hand, it will do the work that was done to the divine sufferer. Justice will strike; for God's hatred of sin is intense and overwhelming. [Cf: RH 02-08-98 para. 8] p. 355, Para. 1, [1898MS].

The truth as it is in Jesus will teach most important lessons. It will show that the love of God is broad and deep; that it is infinite; and that in awarding the penalty to the disobedient, those who have made void God's law, it will be uncompromising. This is the love and the justice of God combined. It reaches to the very depth of human woe and degradation, to lift up the fallen and oppressed who lay hold of the truth by repentance and faith in Jesus. And God works for the good of the universe, for the good of the rebellious sinner, by causing the sinner to suffer the penalty of his sin. [Cf: RH 02-08-98 para. 9] p. 355, Para. 2, [1898MS].

The plan of salvation is but dimly comprehended by the Christian world. Man, as now taught by men who claim to have a knowledge of the Scriptures, can never know the extent of his fallen, degraded condition; but the mission of Christ will reveal the truth as it is in Jesus. Man can know the depths to which he has sunk only by beholding the wondrous chain of redemption employed to draw him up. The extent of our ruin can be discerned only in the light of the law of God exhibited in the cross of Calvary. The wonderful plan of redemption must be discerned in the death of Christ. [Cf: RH 02-08-98 para. 10] p. 355, Para. 3, [1898MS].

The world by its own wisdom cannot acquire a correct knowledge of the

true and living God. When Christ came to this world, clothing his divinity with humanity, the treatment he received from the highest authorities of a nation that professed to know God, made fully manifest the strength of human wisdom and reason. Their reason could not form a correct idea of God through his way and works. [Cf: RH 02-08-98 para. 11] p. 355, Para. 4, [1898MS].

Only through faith in Christ is it possible for man to live the law. Man is not able to save himself, but the Son of God fights his battles for him, and places him on vantage ground by giving him his divine attributes. And as man accepts the righteousness of Christ, he is a partaker of the divine nature. He may keep the commandments of God, and live. Says Peter: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 02-08-98 para. 12] p. 355, Para. 5, [1898MS].

The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification which will not search the Scriptures, but will trust to good feeling and impulses rather than to the seeking for truth as for hidden treasure. Bible sanctification will lead its possessors to know the requirements of God and to obey them. There is a pure and holy heaven in store for those who keep God's commandments. It is worth lifelong, persevering, untiring effort. Satan is on your right hand and on your left; he is before you and behind. He supplies his falsehoods to every soul who is not cherishing the truth as it is in Jesus. He, the destroyer, is upon you to palsy your every effort. But there is a crown of life to be won, a life that measures with the life of God. And those who do not close their hearts and minds to conviction will learn what the love of a holy and righteous God is; for it is an amazing principle, which works in a mysterious and wonderful manner to secure the salvation of the race. Mrs. E. G. White. [Cf: RH 02-08-98 para. 13] p. 356, Para. 1, [1898MS].

While on earth, Christ accomplished the work for which he left the throne of God in heaven. He worked for humanity, that through his work, humanity might be elevated in the scale of moral value with God. He assumed human nature, that he might elevate the human family, make them partakers of the divine nature, and place them on vantage ground with God. His every action had been in behalf of the fallen world,--to seek the sheep that had strayed from the fold, and bring it back to God. [Cf: RH 02-15-98 para. 1] p. 356, Para. 2, [1898MS].

But the mission and character of Christ were misinterpreted by the Jewish nation. The Pharisees claimed to understand the Scriptures, and the coming of the Messiah was the burden of their searching. Yet they refused to listen to the teachings of Christ, because those teachings directly condemned their cherished sins. Christ therefore declared that they had rejected the word of God, inasmuch as they had rejected him whom God had sent. He commanded them, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." [Cf: RH 02-15-98 para. 2] p. 356, Para. 3, [1898MS].

"Ye will not come to me, that ye might have life," he said. The One who patriarchs and prophets had testified would come, and who had declared the manner of his coming,--the One for knowledge of whom they had searched the Scriptures,--he who could give them life and light,--was among them; yet they refused to receive him. Those who should have echoed the message of John, "Behold the Lamb of God, which taketh away the sin of the world," held him up before the people as a deceiver. [Cf: RH 02-15-98 para. 3] p. 356, Para. 4, [1898MS].

Had the Son of Man come flattering their pride and justifying their iniquity, the Pharisees and rulers would have hastened to do him honor. But Christ declared: "I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" [Cf: RH 02-15-98 para. 4] p. 356, Para. 5, [1898MS].

Jesus did not represent his work as differing from that of his Father. His plans were not independent of God. He moved in perfect harmony with God; his every act carried out his Father's will. His life was the mind of God expressed in humanity. He had come to the world in the Father's name, that through him we might have life. To the Jews he said: "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. . . . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . I speak that which I have seen with my Father: and ye do that which ye have seen with your father. . . . If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God." [Cf: RH 02-15-98 para. 5] p. 357, Para. 1, [1898MS].

When Christ should go to the Father, he could tell him that he had fulfilled his mission. Christ came to fulfill the law by perfect obedience in a world that was transgressing that law. "I am not come," he said, "to destroy, but to fulfil,"--to manifest in my life every precept that my Father has given, and thus magnify the law, and make it honorable. Thus he left to all who believe in him an example of obedience to the law of God. "As the Father hath loved me," he says, "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." [Cf: RH 02-15-98 para. 6] p. 357, Para. 2, [1898MS].

Christ was the only begotten Son of God, yet he became a servant. Through the prophet Isaiah the Lord declares this. He says of him: "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: RH 02-15-98 para. 7] p. 357, Para. 3, [1898MS].

The Lord saw us in a sad condition, and sent to our world the only messenger that he could trust with his great treasure of pardon and grace. Christ, the only begotten Son of God, was the delegated messenger. He was ordained to do a work that even the angels of heaven could not accomplish. He alone could be trusted to do the work required for the redemption of a world all seared and marred with the curse. And in this gift the Father gave all heaven to the world. [Cf: RH 02-15-98 para. 8] p. 357, Para. 4, [1898MS].

What a change was this for the Son of God, him who was the adored of angels, the Light of heaven! He might have gone to the pleasant homes of the unfallen worlds, to the pure atmosphere where disloyalty and rebellion had never intruded; and there he would have been received with acclamations of praise and love. But it was a fallen world that needed the Redeemer. "I came not to call the righteous," said he, "but sinners to repentance. He came to represent the Father in bringing the message of hope and salvation to our world. He lived not for himself; he did not consult his own ease and pleasure; he did not yield to temptation; and he condescended to die in order that sinful men might be redeemed, and live eternally in the mansions he was to prepare for them. His mission was to teach souls who were dying in their sins. [Cf: RH 02-15-98 para. 9] p. 357, Para. 5, [1898MS].

This work Christ has laid upon every one whom he has purchased. The Lord will give ample light to all who will be true and loyal to him, but he will show no more favor to Phariseeism and self-righteousness today than when he walked in his humanity in our world. The soul that encourages an atmosphere of doubt, God cannot favor with constantly increasing grace. His mercy and the gracious influences of his Spirit remain the same for all who will receive them. His offer of salvation does not change. It is man who changes his relationship to God. Many place themselves where they cannot recognize his grace and his salvation. They are under a delusion as to what constitutes Christianity. And while man refuses to become pure, holy, and undefiled, as God's law requires him to do, he is walking away from Christ. [Cf: RH 02-15-98 para. 10] p. 358, Para. 1, [1898MS].

The man who refuses the light that God has given in his word, cannot expect that the appeal ignored by him today will soften and humble his heart on the morrow, and that higher incentives and greater rewards will be presented before those who are refusing God's mercy. Every day Satan is stealing a march upon the poor, tempted soul who will not yield his heart to God; and with each rejection of light, the probability of his becoming a Christian lessens, until the Holy Spirit is grieved away. [Cf: RH 02-15-98 para. 11] p. 358, Para. 2, [1898MS].

But will those who have had light and truth reveal that they have not the spirit and love of Christ in the heart,--that they are not connected with the parent vine stock? Should they not rather, as the favored people of God, manifest to the world that they are one with Christ, as he is one with the Father? This every true worker with Christ will do, through the grace given him. As Christ was dependent upon his Father, so man is dependent upon Christ. "I can of mine own

self do nothing," he declared. The work which I do is all of my Father. The necessity is anticipated by him to whom I have access at all times. Had there been one deviation from the divine mind in the work of Christ, the plan of redemption would have proved a failure. So man can do nothing apart from Christ. When there is any deviation on our part from working in Christ's lines, a false mold is given to his work. Man is to live only for the accomplishment of the same work given the Son of God to do. He is honored in being a laborer together with God; and the Lord appreciates his workmanship. God has left nothing undone that he could do for us. He gave a perfect example of his character in the character of his Son; and it is the work of Christ's followers, as they behold the incomparable excellency of his life and character, to grow in his likeness. As they look unto Jesus and respond to his love, they will reflect the image of Christ. Mrs. E. G. White. [Cf: RH 02-15-98 para. 12] p. 358, Para. 3, [1898MS].

For the last time, Christ is in the temple. He has given warnings to the Pharisees and scribes, and uttered denunciations against them, while at their tables, having been invited there that they might find some pretext for causing him to be put to death. Now, addressing them and his disciples, he says, "The scribes and the Pharisees sit in Moses' seat." The Jewish teachers stood up to read the Scriptures, but were seated when they expounded them. As persons exalted, they supposed themselves capable of acting in the place of Moses as interpreters of the law given by God. [Cf: RH 02-22-98 para. 1] p. 358, Para. 4, [1898MS].

"All therefore," continued Christ, "whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say [when teaching the law from the Scriptures], and do not." They did not bring their own works into accordance with the written Word. They enjoined duties upon others, but their own teaching they did not practise. "For they bind heavy burdens [of exactions and requirements] and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." [Cf: RH 02-22-98 para. 2] p. 359, Para. 1, [1898MS].

The phylacteries were strips of parchment, with scriptures written upon them, which were worn upon the wrists, the forehead, and the arms. But all this outward appearance of piety was, through their spiritual pride, only violating both the spirit and the letter of the law. [Cf: RH 02-22-98 para. 3] p. 359, Para. 2, [1898MS].

Whatever good thing they do, said Christ, whatever zeal they show, is not that they may obey and honor God, but to gain approval and respect for themselves, that others may think them pious and holy. The oft-repeated "rabbi" was very acceptable to the ear, but Jesus warned his disciples against this. He said to them: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." [Cf: RH 02-22-98 para. 4] p. 359, Para. 3, [1898MS].

By these words Christ meant that no man is to place his spiritual interest under another, as a child is guided and directed by his earthly father. This spirit, whenever encouraged, has led to a desire for ecclesiastical superiority, and has always resulted in the injury of those who have been trusted, and addressed as "father." It confuses the sense of the sacredness of the prerogatives of God. [Cf: RH 02-22-98 para. 5] p. 359, Para. 4, [1898MS].

Of these sins the scribes and Pharisees were guilty; and it was for this that Christ denounced them, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men." And to the lawyers he said: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." [Cf: RH 02-22-98 para. 6] p. 359, Para. 5, [1898MS].

Knowledge is the only key that will give entrance into heaven. The inspired John declares, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A right knowledge of God and of Jesus Christ whom he has sent is eternal life to all who believe. [Cf: RH 02-22-98 para. 7] p. 359, Para. 6, [1898MS].

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of the mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." [Cf: RH 02-22-98 para. 8] p. 360, Para. 1, [1898MS].

The most terribly momentous period of the Jewish nation was at the time when Jesus was in the midst of them. Yet it was this generation, that had been honored and favored above all people on the earth, that was guilty of rejecting all the importunity of the yearning love of Christ. [Cf: RH 02-22-98 para. 9] p. 360, Para. 2, [1898MS].

Anguish, deep and unfathomable, pressed upon the soul of Christ; and in the intense pain of unrequited love, he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee," not content to receive with indifference and spurning the message sent by God's servants unto you, your hatred against God you have vented upon his messengers. You will not suffer them to live. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The same work that you do to my messengers whom I send will be reflected back upon you. Refusing to be gathered, you will realize what it means to be scattered, to be the despised of all nations. [Cf: RH 02-22-98 para. 10] p. 360, Para. 3, [1898MS].

In the lamentation of Christ, the very heart of God was pouring itself forth in his representative. This was the separation struggle, the mysterious farewell of the longsuffering love of the Deity; it was the expression of abused, rejected love. Christ's representation is a most striking one. He would have gathered his chosen people together as a hen gathers her chickens under her wing. He would have given them protection, they would not have been left defenseless. When the hen sees that her brood is in danger, she calls them under her sheltering wings. She will resist any enemy that may approach. She will die rather than that those who have fled for protection under her sheltering wings should suffer. This will Christ do for those who fly to him for refuge. He will gather his children together under his mediatorial wings, and there they will be safe. [Cf: RH 02-22-98 para. 11] p. 361, Para. 1, [1898MS].

But the chosen nation of God must receive its eternal retribution for its refusal of the Son of God. "Behold, your house is left unto you desolate," Christ said. Christ himself was the Lord of the temple. When he should leave it, its glory would depart,--that glory once visible over the mercy seat in the holy of holies, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim,--typical of the blood of the Son of God,--and sprinkled it upon the altar. [Cf: RH 02-22-98 para. 12] p. 361, Para. 2, [1898MS].

The Jewish nation would none of the counsels of Christ; they despised all his reproofs. They would not come to him, that they might have life. Therefore he declared to them, Your destruction lies at your own door; you yourselves are responsible. "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Mrs. E. G. White. [Cf: RH 02-22-98 para. 13] p. 361, Para. 3, [1898MS].

The Lord expects his followers to reveal, in the transformation of their life and character, the power of the gospel, which converts and sanctifies the soul. He calls for all tact and energy to be educated and trained for his service. And yet there are but few who have educated themselves to take in the subject of redemption, and the

responsibility which it places upon the followers of Christ. Thousands are doing nothing in real service for the Master. They have no feeling for sin-sick souls who are perishing out of Christ. Although many profess godliness, they help very little in alleviating the poverty and suffering that exist all around them; they reach out no hand to save the perishing. Selfishness increases in every line. It is seen in the clothing of the body, in the decorating of the home, in expending money for that which is not bread, in gratifying pride, and in selfish indulgence. Compassion is becoming rare in the hearts of those who claim to be Christians. They seem to have drunk a deadly draft of Satan's "peace-and-safety" decoction, and to be insensible to the perils to which human souls are exposed. [Cf: RH 03-01-98 para. 1] p. 361, Para. 4, [1898MS].

The Lord of glory clothed his divinity with humanity, and came to our world to endure self-denial and self-sacrifice, in order that the moral image of God might be restored in man. All the heavenly attributes were in his heart in abundance, and flowed out in an irrepressible stream of good works. Mark how readily and heartily he ministered to those in need, how his eyes took in the situation of every tempted soul, how his heart was touched with human woe! [Cf: RH 03-01-98 para. 2] p. 361, Para. 5, [1898MS].

In Christ's unwearying efforts is our pattern. Pity for those in need and suffering will be awakened in all who will attempt this self-denying, self-sacrificing work that the Majesty of heaven came to our world to perform. Those who receive Christ by faith will represent his compassion, his goodness, and his love in a world that is marred and seared with the curse. The degree to which these graces exist in the life and character, measures the genuine likeness to God. "By their fruits," said Christ, "ye shall know them." This is the true test both in grace and in nature. [Cf: RH 03-01-98 para. 3] p. 362, Para. 1, [1898MS].

If men would but consider the souls who are ready to perish as of more value than their own pleasure and selfish indulgence, means, in small and large sums, would flow into the treasury as the price of self-denial in outward adornment, in household furniture, and many other things. God's people would act as if they were pilgrims and strangers in this world. [Cf: RH 03-01-98 para. 4] p. 362, Para. 2, [1898MS].

Those who have great light have the privilege of obtaining still greater light if they will but appreciate that which they already have. But if that light is not appreciated, if God's professed people will not themselves become light to those who are in darkness, the light they have, but do not rejoice in and impart, will become darkness. If they would put their tact and ability to use in the service of Christ, he would put his Spirit upon them. The grace and attributes of Christ, imparted to others, would draw from the treasure house of God more grace, as circumstances should demand. [Cf: RH 03-01-98 para. 5] p. 362, Para. 3, [1898MS].

The Lord has made it our duty to seek him in earnest prayer, that we may understand his will. He has shown the error of the human race in having direct communion with God to so slight a degree. This is where the weakness of thousands lies today. They place finite man where God should ever be, and thereby lose a great wealth of experience. They

catch the spirit of the world; they act as the world acts, and talk as the world talks. Its notions and traditions and infidel sentiments they receive as truth; and when something new is introduced, they grasp it with eagerness. That which is but chaff they look upon as manna from heaven. They are leavened by the human ideas and erroneous sentiments of professed Christians who are far from being doers of the word. Men, women, and children are neglectful of their God-given responsibilities. Perverted appetites are indulged to the injury of mental, physical, and moral health. They are fictitious representations of Christ Jesus. They belong to that class whom Paul describes as lovers of pleasure more than lovers of God. As a result, their hearts are hardened. Christ's grace of sympathy and tender pity is regarded as a weakness, and they are led to a misconception of the work that needs to be accomplished. [Cf: RH 03-01-98 para. 6] p. 362, Para. 4, [1898MS].

Many have been entrusted with precious talents of intellect. But what good has been accomplished with these entrusted capabilities? What has been done with the education received from God? Have they, with all their varied plans, appreciated the Giver? or have they joined the apostate who was once a covering cherub, and placed their powers at the disposal of Satan? The work given man in this world is to cooperate with Christ in counterworking the work of the first great rebel, in suppressing the rebellion that he has created. Man is to work as Christ worked for humanity. [Cf: RH 03-01-98 para. 7] p. 362, Para. 5, [1898MS].

But who are walking even as he walked? Who are working in Christ's lines? Who among us have the faith which works by love and purifies the soul? Who are coming into such conformity to God as was represented in the grace of him who is our pattern? Those who yoke up with Christ will have the mind of Christ. They will garrison the mind so that it shall not become enslaved to the control of a power that will stop at nothing in its earnest zeal to win the victory. [Cf: RH 03-01-98 para. 8] p. 363, Para. 1, [1898MS].

We need to guard continually against the sophistry in regard to geology and other branches of science falsely so-called, which have not one semblance of truth. The theories of great men need to be carefully sifted of the slightest trace of infidel suggestions. One tiny seed sown by teachers in our schools, if received by the students, will raise a harvest of unbelief. The Lord has given all the brilliancy of intellect that man possesses, and it should be devoted to his service. [Cf: RH 03-01-98 para. 9] p. 363, Para. 2, [1898MS].

Because so little effort has been made to engage young men and women in the missionary work which must be done to bring the gospel invitation to all, there is but one worker where there should be a hundred. The indifference which is manifested for suffering humanity is charged against churches and families and individuals. The medical missionary work is becoming disproportionate to the moral influence and spiritual labor put forth by church members generally to reach the souls dead in trespasses and sins. Churches that ought to work in Christ's lines are inclined to make disparaging remarks of those who engage in medical missionary work. And yet they profess to be the people of God. [Cf: RH 03-01-98 para. 10] p. 363, Para. 3, [1898MS].

True Christlike compassion will be manifested in seeking to save those

who are lost, looking for them not only in the churches, but also in the world. The woes of men are to be met by all who believe in Christ: the lost are to be sought for on every side; restoration is to be begun. Compassion manifested for the physical necessities opens the way for the soul to be reached. [Cf: RH 03-01-98 para. 11] p. 363, Para. 4, [1898MS].

What excuse can be made in the great day of God for the neglect of souls for whom Christ has died? Wasted opportunities will be presented before those who might, with their God-given abilities and influence, have accomplished a work for God. Then they will see how their unfaithfulness has left souls unassisted, unwarned, unenlightened. Then they will realize that the blood of these souls is upon the garments of those whose duty it was to work in Christ's lines to save the souls for whom he died. [Cf: RH 03-01-98 para. 12] p. 363, Para. 5, [1898MS].

Many of us have a serious account to settle for the misuse of our God-given faculties. For the misuse of the talent of time that has been wasted in selfish pleasure, the waste of the influence which God requires to be employed in his service in response to the service he is constantly doing for us, for the neglect to carry unselfish burdens in this life, God will call us to account. He declares "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." Mrs. E. G. White. [Cf: RH 03-01-98 para. 13] p. 363, Para. 6, [1898MS].

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Expecting to see Jesus at the Passover, the Pharisees had laid a trap for him. But Jesus, knowing their purpose, had absented himself from this gathering. "Then came together unto him the Pharisees, and certain of the scribes." As he did not go to them, they came to him. [Cf: RH 03-08-98 para. 1] p. 364, Para. 1, [1898MS].

This deputation was sent from Jerusalem for the express purpose of watching Jesus, that something might be found with which to accuse him. The Pharisees saw that the disciples did not observe diligently the traditions of the elders. They did not practise the custom of "washing of cups and pots, brazen vessels, and of tables." Hoping to provoke a controversy, the Pharisees said to Christ, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" They thought to draw from Christ words of which they could make capital. But he answered them with authority, while divinity was revealed with startling power: "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. 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." [Cf: RH 03-08-98 para. 2] p. 364, Para. 2, [1898MS].

Christ gave them an example of what they were repeatedly doing, and had done just before coming in search of him. "Full well ye reject the

commandment of God," he said, "that ye may keep your own tradition. 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." They set aside the fifth commandment as of no consequence, but were very exact in carrying out the tradition of the elders. The sayings of supposed great men had been handed down from rabbi to rabbi, nullifying the plain requirements of God, "making the word of God of none effect," said Christ; "and many other such like things ye do." [Cf: RH 03-08-98 para. 3] p. 364, Para. 3, [1898MS].

"And he called the multitude, and said unto them, Hear, and understand." He spoke with no hesitation, but with authority, as one who would flash light upon all around him. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." These words, spoken in the hearing of the multitude, infuriated the ecclesiastical powers. The cavilers were seeking to destroy Christ's influence over the people, but he flashed forth such divine truth that they dared not ask him further questions. Christ knew that if he could speak directly to the people, opening to them the Scriptures, he would be heard; for they were in a far more receptive frame of mind than were the leaders. The punishment would fall upon those who were leading them from the path of rectitude. The people listened eagerly to all that Christ said; for never before had they heard such words. They were plain, direct, forcible, and brief, and clearly defined the true meaning of sin and pollution. [Cf: RH 03-08-98 para. 4] p. 364, Para. 4, [1898MS].

The Pharisees had given expression to their hatred, but they dared not then carry out their full purpose. They slunk away, repulsed. They would not receive the light shining on their pathway. When the light shines forth, those who are unwilling to receive it begin to cultivate in the heart the seeds of bitterness. These they also plant in other hearts. This evil seed prepares a place for itself, and the unconverted heart sees everything in a perverted light. So it was with the Pharisees. [Cf: RH 03-08-98 para. 5] p. 365, Para. 1, [1898MS].

"Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?" Christ knows the hearts of all men. Nothing is hid from him. "He answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." "For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evildoer, and every mouth speaketh folly." [Cf: RH 03-08-98 para. 6] p. 365, Para. 2, [1898MS].

"Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draft? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries,



fornications, thefts, false witness, blasphemies; these are the things which defile a man: but to eat with unwashed hands defileth not a man." [Cf: RH 03-08-98 para. 7] p. 365, Para. 3, [1898MS].

In this our day we meet the same false religious requirements upheld by the Pharisees. The fourth precept of the decalogue is set aside, as the Jews set aside the fifth commandment, while traditions are eagerly grasped and enforced. The Lord did not give the Jews their multitudinous traditions and ceremonies. He did not require them to occupy precious time in doing that which was of no benefit to any one, while they disregarded his commands; neither has he commanded men to observe the first day of the week. [Cf: RH 03-08-98 para. 8] p. 365, Para. 4, [1898MS].

To a large degree the religious world is following in the path of the Jews. The Pharisees taught for doctrine the commandments of men, making the word of God void by their traditions, and this the teachers of today are doing by upholding the first day of the week,--a day that bears not the divine credentials. They clothe their false Sabbath with a garb of sanctity, and many would compel its observance by imprisonment and fine. Under the enemy's training, their zeal will grow until, like the Jews, they will think they are doing God a service by heaping reproach on those who have the moral courage to keep his commandments. [Cf: RH 03-08-98 para. 9] p. 365, Para. 5, [1898MS].

Those who do this venture to make of none effect a commandment instituted in Eden; for there, when the morning stars sang together, and all the sons of God shouted for joy, the foundation of the Sabbath was laid, and the seventh day was set apart to be observed as sacred. The Lord blessed this day as the day of his rest, and sanctified it, commanding man to "remember." Do not forget it; keep it holy. [Cf: RH 03-08-98 para. 10] p. 366, Para. 1, [1898MS].

Man has no permission from God to nullify one precept of the decalogue. He has no permission to lead the minds of others to bow to an idol, or to make laws compelling God's heritage to worship that which is false. Of those who do this, God says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." They place the commandments of men on a level with the divine requirements; yea more, they exalt a spurious Sabbath above the Sabbath of the fourth commandment. Their obedience to manmade requirements makes their worship null and void; but God bears with their ignorance till light comes to them. [Cf: RH 03-08-98 para. 11] p. 366, Para. 2, [1898MS].

The worship of a common working day, and the multitudinous ceremonies connected with this false sabbath, are of the same nature as the wrongs pointedly exposed by Christ when he said, "And many other such like 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 God's law, in order that they may keep their tradition. Common things are exalted above those things that are sacred and heavenly. [Cf: RH 03-08-98 para. 12] p. 366, Para. 3, [1898MS].

Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol

sabbath. The world bows to a tradition, a manmade commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven. [Cf: RH 03-08-98 para. 13] p. 366, Para. 4, [1898MS].

In this work the principles of the enemy are deep and deceiving, and Christ's words are appropriate, "Laying aside the commandment of God, ye hold the tradition of men." The heavenly universe is amazed that, in their credulity, men 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 command he places the word of warning, "Remember the Sabbath day, to keep it holy." "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Thus it was with the Jewish nation, and thus it will be with all who, laying aside the commandments of God, teach for doctrine the commandments of men. Mrs. E. G. White. [Cf: RH 03-08-98 para. 14] p. 366, Para. 5, [1898MS].

"For 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: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." [Cf: RH 03-15-98 para. 1] p. 367, Para. 1, [1898MS].

Before leaving his disciples, Christ gave them their commission. Standing but one step from the throne, his last instruction to them was, "Go ye therefore, and teach all nations." "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Cf: RH 03-15-98 para. 2] p. 367, Para. 2, [1898MS].

"Go ye into all the world, and preach the gospel to every creature." Again and again the words are repeated, that they may not lose their significance. Upon all creatures under heaven, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be colaborers with him, their Redeemer, in the work of saving the world. Christ assured them, "All power is given unto me in heaven and in earth." They were to go forth in his name, and he promised them the ministry of his Spirit. He did not lay before them a plain and easy path. They were to be partakers of his sufferings. But he told them of the legacy they would receive. If they united with one another and with him, his righteousness would shine upon them, and from

them to a world constantly increasing in wickedness. [Cf: RH 03-15-98 para. 3] p. 367, Para. 3, [1898MS].

The disciples were to catch the radiance of the light from the Saviour's presence, and were to let that light shine upon those walking in the shadow of death. They were commissioned to begin their work in Jerusalem. They were to bear witness to Christ in the city which had been the scene of his great humiliation. Here they were to give evidence of their strength and efficiency by lifting Christ up before those who had resisted his mercy and his love. Under the inspiration of Satanic agencies, those whom God had made the depositaries of sacred truth had denied and crucified their Messiah. To them the wondrous power of God was to be revealed. But the work of the disciples was not to begin and end in Jerusalem. They were to carry the truth to all nations. [Cf: RH 03-15-98 para. 4] p. 367, Para. 4, [1898MS].

Christ carried the minds of his disciples to an eminence, and showed them the vast confederacy arrayed against him who came as the light and life of men. He told them that they were to fight not merely against flesh and blood, but against principalities and powers, against the ruler of the darkness of this world, against spiritual wickedness in high places. He reminded them that they were engaged in a warfare on which eternal results depended. In view of the heavenly universe, they were warring against principalities and powers. But they were not left to depend on human wisdom or human facilities. They were to work as seeing him who is invisible. [Cf: RH 03-15-98 para. 5] p. 367, Para. 5, [1898MS].

In his name the warfare of truth against error was to be carried forward, subverting the strongholds of idolatry and sin. People were to be stirred to carry the truth to all tongues and nations, giving the trumpet a certain sound, and rousing the slumbering nations from spiritual apathy and death. The disciples were to be his witnesses. Their every action was to fasten attention on his name, as possessing that vital power by which men may be brought into oneness with him who is the source of all power and efficiency. They were to center their faith in him who is the fountain of mercies, blessings, and power. They were to present their petitions to the Father in his name, and then their prayers would be answered. They were to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in his kingdom that did not bear his name and superscription. [Cf: RH 03-15-98 para. 6] p. 368, Para. 1, [1898MS].

In order that his disciples might engage in this great work, and fulfil their commission, Christ declared that they would have power as God's peculiar people: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Cf: RH 03-15-98 para. 7] p. 368, Para. 2, [1898MS].

Christ read the minds of his disciples, and he saw that they were awake to the peculiar dangers that would assail them. He assured them that if they would go forward in faith to fulfil their commission, they

would move under the shield of Omnipotence. He made every provision for the success of their mission. He took the responsibility of the work upon himself. [Cf: RH 03-15-98 para. 8] p. 368, Para. 3, [1898MS].

This was his last instruction to his disciples. He had told them his will concerning their work. He had opened their understanding, that they might comprehend the Scriptures. He had plainly assured them that they were to begin their work in Jerusalem, the very hardest field they could enter, and were to preach the remission of sins to all nations. "Ye are witnesses of these things,"--his trial, his rejection, his crucifixion, his rising from the dead, and being on the earth for forty days. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." [Cf: RH 03-15-98 para. 9] p. 368, Para. 4, [1898MS].

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." While the Saviour's hands were still outstretched in blessing, he was taken from them; and as they stood gazing upward, to catch a last glimpse of their ascending Lord, the sound of the voices of the angels that escorted him was wafted down to them. "While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "And they . . . returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." [Cf: RH 03-15-98 para. 10] p. 368, Para. 5, [1898MS].

"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication." [Cf: RH 03-15-98 para. 11] p. 369, Para. 1, [1898MS].

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." [Cf: RH 03-15-98 para. 12] p. 369, Para. 2, [1898MS].

By the power of the Holy Spirit the disciples were fitted to act out the impression that had been left upon their minds by Christ's words,-- that they held in trust the most sacred truths ever committed to mortals. The church was fitted for the work of representing Christ. The messengers of God spoke as the Spirit gave them utterance. In accordance with the directions given, they prayed in the name of Jesus. So were the words of Christ fulfilled: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. . . . 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." [Cf: RH 03-15-98 para. 13] p. 369, Para. 3, [1898MS].

Shortly before his ascension, Christ had prayed, "For their sakes I sanctify myself." He had given himself wholly to the work of human redemption. Charged with this exalted office, Christ stood as the head of humanity, the visible representative of an invisible God. "He that hath seen me," he declared, "hath seen the Father;" and again, "I and my Father are one." And having embodied in himself the love of God, Christ has imparted it to those who believe on his name, that the copies of his character may be multiplied. [Cf: RH 03-15-98 para. 14] p. 369, Para. 4, [1898MS].

"As thou hast sent me into the world, even so have I also sent them into the world." They are a part of the great firm in the science of salvation, which is to work the works of Christ. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." [Cf: RH 03-15-98 para. 15] p. 369, Para. 5, [1898MS].

To us as well as to the disciples, Christ has given the work of carrying the truth to the world. But before engaging in this great and aggressive warfare, upon which eternal results depend, Christ invites all to count the cost. He assures them that if they take hold of the work with undivided hearts, giving themselves as lightbearers to the world, if they will take hold of his strength, they will make peace with him, and obtain supernatural assistance that will enable them in their weakness to do the deeds of Omnipotence. If they go forward with faith in God, they will not fail nor become discouraged, but will have the assurance of infallible success. [Cf: RH 03-15-98 para. 16] p. 369, Para. 6, [1898MS].

The hour came for the lifting up of the Son of God on the cross, and the hour has now come for him to be lifted up from the earth. Impelled and stimulated by the love of Christ, as God's people advance in the work marked out for them, they will conquer through faith. By faith they may behold even more than angels in their ranks; for the abundant aid of the General of armies is ready for them in every emergency. He leads them on from victory to victory, proclaiming at every step, "I have overcome the world." Your leader goeth forth, conquering and to conquer. Never forget that you are fighting the battle of the Lord of hosts, in full view of the invisible world. Mrs. E. G. White. [Cf: RH 03-15-98 para. 17] p. 370, Para. 1, [1898MS].

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! . . . Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." [Cf: RH 03-22-98 para. 1] p. 370, Para. 2, [1898MS].

"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. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto

thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." [Cf: RH 03-22-98 para. 2] p. 370, Para. 3, [1898MS].

This work is given to all who have had Christ set forth crucified among them. By the baptism of the Holy Spirit, God's people are to do, through the instrumentality of their Master, the work that Christ did. They are to represent the benevolence of God to our world. Partakers of the divine nature, they are not only to save their own souls, through faith in Jesus; but Christ says of them, Ye are laborers together with God. As his witnesses, he has given to each his work. As his representatives, they are to bear to the world the message of invitation and mercy. [Cf: RH 03-22-98 para. 3] p. 370, Para. 4, [1898MS].

Christ enjoins upon his disciples to lift up the world's Redeemer. They are to have a sense of their obligation to devote their entrusted capabilities to the work of winning souls to the gospel of him who has made so full a sacrifice for the enlightenment and recovery of the world. [Cf: RH 03-22-98 para. 4] p. 370, Para. 5, [1898MS].

The utmost eloquence cannot describe the love of God. So vast was the conception of the divine Teacher of the love of God, that its measure could not be 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." What scales, then, can weigh the tremendous guilt of professed believers in Christ, who, for the sake of gain, give their powers of persuasion to matters earthly and common, losing sight of Christ, losing all knowledge of him! If we taxed our intellectual and spiritual powers more to comprehend this love in a fuller sense than we do now, we would put to the tax every capability, every power, to seek and save souls that are perishing out of Christ. Christlike work would be done. [Cf: RH 03-22-98 para. 5] p. 370, Para. 6, [1898MS].

Christ travailed in soul for the salvation of perishing sinners. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He commissioned his disciples to be unceasing in their efforts to save the world. He himself appointed the Christian ministry and the various means of grace, as channels through which his grace and light and truth might be communicated to every creature that is in need. Abundant provision is in readiness to give spiritual power, and to set the grace of Christ flowing through channels that are cleansed, and ready to receive the heavenly gift. [Cf: RH 03-22-98 para. 6] p. 371, Para. 1, [1898MS].

In accepting Christ, and individual members of the church take the responsibility of doing the work he has appointed them. By faith they pledge themselves to wear the yoke of Christ, and bear his burdens. If they refuse to practise self-denial, and fail to place themselves in the channel where the Lord, by his Spirit, can work through them, they are not registered as Christians in the books of heaven. The more deeply the church feels the need of multiplying channels, the more thoroughly will the riches of the grace of Christ adorn the doctrines of the gospel of salvation. [Cf: RH 03-22-98 para. 7] p. 371, Para. 2, [1898MS].

In every age of the world the gift of the Holy Spirit is the great promise for the church. "Ask, and it shall be given you." There are supplies for all. "I will pour out my Spirit upon all flesh." The promise of the Holy Spirit to accomplish the work is repeated in every soul that is converted to the truth. Every one newly added to the church is to be educated in regard to the work he is to do for the Master in winning souls to Christ. [Cf: RH 03-22-98 para. 8] p. 371, Para. 3, [1898MS].

The Lord requires all who profess to be Christians to be filled with the Holy Spirit, and then to consecrate their means and powers to his work. They will then have a lofty estimate of what is due to the world's Redeemer. They are to realize that they are to use every jot and tittle of their influence to help one another to appreciate the heavenly endowment. The absence of the means or influence of one whose name is registered in the church books means robbery to God. All are to wear the yoke of Christ, and lift his burdens, by watching for souls as they that must give account. To every man is given his work; no one is excused. [Cf: RH 03-22-98 para. 9] p. 371, Para. 4, [1898MS].

The promised influence of the Holy Spirit, which molds and fashions the worker, enables him to cooperate with heavenly intelligences. Such a worker will be God's living, working agency, through whom he can manifest himself. But those who are not daily converted to the Master's use, dishonor their profession of faith. They dishonor the Holy Spirit, who is appointed to aid God's people in the great and grand work of watching for souls as they that must give account. [Cf: RH 03-22-98 para. 10] p. 371, Para. 5, [1898MS].

We are to look unto Jesus, "the author and finisher of our faith." The Lord Jesus allied himself to us, that we might appreciate the high privilege of being partakers of the divine nature, having escaped the corruption that is in the world through lust. Satan seeks to pervert Christianity by filling the hearts of church members with his attributes. The law of God is the expressed character of God, but Satan has worked against it until, by a large number of those who claim to open the word of God to others, the law is declared to be abrogated. But this law is the standard of the character they must attain in order to be among God's family in the heavenly courts. [Cf: RH 03-22-98 para. 11] p. 371, Para. 6, [1898MS].

The Christian church is to endure the seeing of him who is invisible. The members of the body of Christ are to reach the highest attainments in mental, physical, and spiritual soundness, because the church is the instrumentality by which Christ enlightens those that sit in darkness. God calls upon his lightbearers to put away all selfishness, all that confuses them, and distracts them from their work. As did Daniel, they are to bring self-culture into their lives. [Cf: RH 03-22-98 para. 12] p. 372, Para. 1, [1898MS].

Look to Jesus, the source of all strength, for perfection of understanding. "All power is given unto me in heaven and in earth," said Christ. If God withheld not his only begotten Son, but gave him up to death, that we might be restored to the image of the Creator, how much more will he, with him, freely give us all things? [Cf: RH 03-22-98 para. 13] p. 372, Para. 2, [1898MS].

We may expect that the Holy Spirit will impress the hearts and minds of the workers. He takes the youth with fresh talent, energy, courage, and ready susceptibilities, and brings them into harmony with divine agencies, which give no doubtful precepts, and do not lead those desiring to know the Lord to take one false step. The Lord requires all who enter his service to be consecrated and converted daily, as vessels unto honor. Simplicity will be their true eloquence. [Cf: RH 03-22-98 para. 14] p. 372, Para. 3, [1898MS].

The heart that is under the molding of the Spirit of truth is full of holy sentiments. It possesses the meekness and lowliness of Christ, and a veneration for the pure, the merciful, the upright, who possess sterling integrity, combined with the most tender sympathy for humanity. Such a one places true goodness before greatness. He has a mental culture that is in harmony with the character of Christ. Such a man will possess eloquence that is of a superior order. "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: and . . . thy neighbor as thyself." Obedience to this command is the mainspring to the highest eloquence. Those who obey these principles practise true godliness. The soul is purified from selfishness and sensuality and from every phase of sin; it chooses those things that are lovely and of good report, and is a vessel unto honor. [Cf: RH 03-22-98 para. 15] p. 372, Para. 4, [1898MS].

There is altogether too little account made of the Holy Spirit's power to work upon mind and character. Those who reject the Holy Spirit, thinking that the human being, single-handed, can struggle with principalities, and powers, and spiritual wickedness in high places, will find themselves overmatched. [Cf: RH 03-22-98 para. 16] p. 372, Para. 5, [1898MS].

Christ calls upon his church to come into harmony with his character. As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased. He who loves God with all his heart and his neighbor as himself, attains this position through the working of the Holy Spirit upon mind and heart. The Lord will qualify him to be a colaborer with Jesus in the greatest work ever given to mortals. [Cf: RH 03-22-98 para. 17] p. 372, Para. 6, [1898MS].

By the word coming from God, we are instructed to educate, educate, educate, young men and young women to understand the living oracles of God. This knowledge will be of the greatest possible value to them as they labor for God. God requires that minds shall not be dwarfed by a connection with the church, but strengthened, elevated, enriched, ennobled, and made fit for the most sacred work ever committed to mortals. The Lord will have a well-trained army, ready to be called into action at a word. These will be well-disciplined men and women and youth, who have placed themselves under educating influences that have made them vessels unto honor. [Cf: RH 03-22-98 para. 18] p. 373, Para. 1, [1898MS].

The Holy Spirit is the molding power. "Without me," said Christ, "ye can do nothing." But let the Holy Spirit take hold of heart and character, and all who will heed its voice will be lights in the world. Experimental Bible religion is a leavening power wherever it is



introduced. [Cf: RH 03-22-98 para. 19] p. 373, Para. 2, [1898MS].

The young men and women who join the church should have a special education in the work for which they are adapted. But if one continues to choose a low, common train of conversation, receive him not as a worker. He will do more than can be counteracted to spoil the other workers. Be sure that such are not chosen to do the work that is so sacred. The words, the spirit, the attitude, determine the scale of usefulness. Let not the work of God be cheapened by those who show that they do not appreciate the elevated character of the work. [Cf: RH 03-22-98 para. 20] p. 373, Para. 3, [1898MS].

The highest interests demand the close attention and energy that are too often given to lower and comparatively insignificant things. Under the molding, educating influence of the greatest Teacher the world has ever known, capabilities and powers will be brought into the church. These are not to be hidden, but are to be used in lines outside the church to augment the power and efficiency of the church. Those who possess these powers are to proclaim the gospel of Christ to all nations, tongues, and peoples. [Cf: RH 03-22-98 para. 21] p. 373, Para. 4, [1898MS].

Those who are truly converted are born again. "A new heart also will I give you," God says. Provision is made by God himself for every soul that turns to the Lord, to receive his immediate cooperation. The Holy Spirit becomes his efficiency. Faith in Christ is our only hope of salvation. The work of every true Christian is to set forth Christ and him crucified. "Ye are the light of the world," Christ said. What constitutes God's people lights in the world?--Abiding in Christ. Doing this, they can cooperate with him in the grand work of winning souls from darkness to light. Mrs. E. G. White. [Cf: RH 03-22-98 para. 22] p. 373, Para. 5, [1898MS].

"And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 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. And 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." [Cf: RH 03-29-98 para. 1] p. 373, Para. 6, [1898MS].

Five loaves and two fishes! What a meager portion, seemingly! But in his life of assumed humanity, the Saviour relied implicitly upon God; he knew that his Father's power was sufficient for all things. Taking the small supply of food, he blessed it, and dividing it among the disciples, bade them distribute it to the multitude. "And they did all eat, and were filled." [Cf: RH 03-29-98 para. 2] p. 374, Para. 1, [1898MS].

The provision lasted until the deed of mercy was accomplished, and the wants of every hungry soul were supplied. Then Christ said, "Gather up the fragments that remain, that nothing be lost." "And they took up

twelve baskets full of the fragments, and of the fishes." So Christ would teach us economy. [Cf: RH 03-29-98 para. 3] p. 374, Para. 2, [1898MS].

From this miracle, Christ would have us learn lessons applying to spiritual things. By his action he showed the necessity of relieving temporal hunger; and how much more important it is that spiritual hunger be satisfied. In this world there are hearts that are crying aloud for the living God, that are starving for the bread of life. God requires that the truth committed to men be not only eaten by them, but given to others. [Cf: RH 03-29-98 para. 4] p. 374, Para. 3, [1898MS].

As we do this work, we must learn to rely upon what God can do for the saving of souls. Generally too much dependence is placed upon human ability, and too little faith is shown in him whose grace is sufficient to supply all our deficiencies. We are inclined to think that unless an organized company of workers is sent to a field, the efforts put forth will be useless. We feel as if we must belong to some organization if we would accomplish good. [Cf: RH 03-29-98 para. 5] p. 374, Para. 4, [1898MS].

But John the Baptist did not work on this plan. His mission was to prepare the way for the Messiah by his God-given message; and under the guidance of the Holy Spirit, he did the work appointed him without calling to his aid priest or rabbi. [Cf: RH 03-29-98 para. 6] p. 374, Para. 5, [1898MS].

In the place of relying upon men for guidance, we should humble ourselves before God, confessing our sins, and pleading with him for forgiveness. We should forsake our proud, self-sufficient way, and go to work, seeking God most earnestly for strength to give the bread of life to those who are not converted,--those who are sick and in need of a physician. [Cf: RH 03-29-98 para. 7] p. 374, Para. 6, [1898MS].

After the disciples had received the Holy Spirit, they went out to give to others the light and knowledge they had received. They were few in numbers, but under the guidance of the Holy Spirit, they did more for the conversion of those in Jerusalem than the large religious organizations had ever done. They extended their work to the remote parts of the earth. God blessed their efforts, and thousands of such as should be saved were added to the church. So the Lord would have us labor. Unless those now gathered in cities will go forth willingly to do earnest, solemn work for the Master, the Lord himself will scatter them. [Cf: RH 03-29-98 para. 8] p. 374, Para. 7, [1898MS].

Success does not depend upon the numbers engaged in the work. Whether they be few or many, all are to work to the utmost of their ability, feeling that as individuals they have a personal responsibility to labor for Christ. [Cf: RH 03-29-98 para. 9] p. 375, Para. 1, [1898MS].

When Christ fed the multitude, each one of the disciples was given a part in the work. Christ asked his Father's blessing on the food, and it came; but the work was not left to one man. Each one was given something to do. So it is now. God has given to every man his work; and he expects all to do their part faithfully. When the truth is presented, God does not design that one man shall do the greatest part of the work. No man should put himself and his work in the place of

God. One man's voice must not be heard continually, while others stand by as onlookers. All are to labor for the promotion of the work. Every available power is to be used to carry forward the great work. [Cf: RH 03-29-98 para. 10] p. 375, Para. 2, [1898MS].

No one should lose sight of his personal responsibility, relying on some other worker to do the work he should do, forgetting that he has a part to act in relieving those who are perishing for want of the bread of life. Ordained ministers are not the only ones who can work for Christ. Those who have heard the truth and rejoice in it have a work to do also. At all times they can work for God. It is a law of God that whoever believes the truth as it is in Jesus will make it known. In this perilous time no one can really believe the truth, and stand idly by as a spectator, without interest in the work of God. [Cf: RH 03-29-98 para. 11] p. 375, Para. 3, [1898MS].

God has given different gifts to different people. These varied gifts meet and impress varied minds. In any effort made to advance the truth, a diversity of gifts is a help. By their personal influence some may win their way to hearts and subdue stubborn natures, while others, though not possessing this God-given tact, may have more knowledge and experience. [Cf: RH 03-29-98 para. 12] p. 375, Para. 4, [1898MS].

God desires all to realize that they must be careful how they strive to control those who are doing his work. No one is to seek to bind the hands of God's instrumentalities. God has given to every man his work, and if his children will consecrate themselves to him, no one has a right to specify who is to work, or who is not to work. Let God work through whomsoever he will. [Cf: RH 03-29-98 para. 13] p. 375, Para. 5, [1898MS].

Faithfully and earnestly we are to do the work God has given us, be it large or small. No one else can do our work for us. Individual effort must be made. The Holy Spirit worked through John, but it did not submerge him in some one else. Christ called Matthew from the receipt of custom; he did not make Matthew John. He took his disciples just as he found them, and connected them with himself. He poured out his Spirit upon these human agencies, that they might speak the word of righteousness to those in need of light. [Cf: RH 03-29-98 para. 14] p. 375, Para. 6, [1898MS].

As we work for God, the outlook may not be flattering, yet if faithful, unselfish workers will go to those places that have not yet received the truth, and act their part by communicating the light they have received, God will bless their efforts. As they hold forth the bread of life to perishing souls, even though they themselves do not know where the means to carry forward the work is coming from, God will open a way before them. They will be furnished with grace, ample and full, which will supply their every necessity. The Lord will not allow his work to languish. [Cf: RH 03-29-98 para. 15] p. 376, Para. 1, [1898MS].

A simple faith and trust in God brings its reward. But the work must be regarded as God's work. It is to be done for the good of others, not to gratify pride or self-sufficiency. Every worker must be ready to sacrifice his own wishes and plans for the good of others. [Cf: RH 03-29-98 para. 16] p. 376, Para. 2, [1898MS].

The work of saving souls is infinitely above any other work in our world. He who is brought under the influence of the truth, and through faith is made a partaker of Christ's love, is by that very act appointed to save others. He has a mission in the world. He is a co-worker with Christ. [Cf: RH 03-29-98 para. 17] p. 376, Para. 3, [1898MS].

It pays to labor for those for whom Christ has died. Our strength and resources can be expended in no better way. As we cooperate with God in this work, we can think of Christ's words, which are so full of assurance: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." God loves the souls to whom he gave his only begotten Son, and he calls upon us to see all men through the eyes of divine compassion. Mrs. E. G. White. [Cf: RH 03-29-98 para. 18] p. 376, Para. 4, [1898MS].

The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in every one who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness. [Cf: RH 04-05-98 para. 1] p. 376, Para. 5, [1898MS].

In his teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness,-- the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. He came to fulfil all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of his grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears. [Cf: RH 04-05-98 para. 2] p. 376, Para. 6, [1898MS].

When the Spirit of God reveals to man the full meaning of the law, a change takes place in his heart. The faithful portrayal of his true state by the prophet Nathan made David acquainted with his own sins, and aided him in putting them away. He accepted the counsel meekly, and humbled himself before God. "The law of the Lord," he said, "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: RH 04-05-98 para. 3] p. 377, Para. 1, [1898MS].

Paul's testimony of the law is: "What shall we say then? Is the law sin [the sin is in the man, not in the law]? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." [Cf: RH 04-05-98 para. 4] p. 377, Para. 2, [1898MS].

Sin did not kill the law, but it did kill the carnal mind in Paul. "Now we are delivered from the law," he declares, "that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." "Was that then which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." "Wherefore the law is holy, and the commandment holy, and just, and good." Paul calls the attention of his hearers to the broken law, and shows them wherein they are guilty. He instructs them as a schoolmaster instructs his scholars, and shows them the way back to their loyalty to God. [Cf: RH 04-05-98 para. 5] p. 377, Para. 3, [1898MS].

There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral lookingglass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. The law is but the schoolmaster to bring him to Christ. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. "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 04-05-98 para. 6] p. 377, Para. 4, [1898MS].

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 profane his holy Sabbath, who cavil over the plainest statements of the Word, who 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 practises, 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 the world has ever known to the traditions and maxims and sayings of men? [Cf: RH 04-05-98 para. 7] p. 378, Para. 1,

[1898MS].

There are many beliefs that the mind has no right to entertain. Adam believed the lie of Satan, the wily insinuations against the character of God. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." When Satan tempted Eve, he said, "Hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath saith, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Cf: RH 04-05-98 para. 8] p. 378, Para. 2, [1898MS].

The knowledge which God did not want our first parents to have was a knowledge of guilt. And when they accepted the assertions of Satan, which were false, disobedience and transgression were introduced into our world. This disobedience to God's express command, this belief of Satan's lie, opened the floodgates of woe upon the world. Satan has continued the work begun in the garden of Eden. He has worked vigilantly, that man might accept his assertions as proof against God. He has worked against Christ in his efforts to restore the image of God in man, and imprint in his soul the similitude of God. [Cf: RH 04-05-98 para. 9] p. 378, Para. 3, [1898MS].

The belief of a falsehood did not make Paul a kind, tender, compassionate man. He was a religious zealot, exceedingly mad against the truth concerning Jesus. He went through the country, haling men and women, and committing them to prison. Speaking of this, he says: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women." [Cf: RH 04-05-98 para. 10] p. 378, Para. 4, [1898MS].

The human family are in trouble because of their transgression of the Father's law. But God does not leave the sinner until he shows the remedy for sin. The only begotten Son of God has died that we might live. The Lord has accepted this sacrifice in our behalf, as our substitute and surety, on the condition that we receive Christ and believe on him. The sinner must come in faith to Christ, take hold of his merits, lay his sins upon the sin-bearer, and receive his pardon. It was for this cause that Christ came into the world. Thus the righteousness of Christ is imputed to the repenting, believing sinner. He becomes a member of the royal family, a child of the heavenly King, an heir of God, and joint heir with Christ. Mrs. E. G. White. [Cf: RH 04-05-98 para. 11] p. 378, Para. 5, [1898MS].

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press forward to the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise

mind, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." [Cf: RH 04-05-98 para. 1] p. 379, Para. 1, [1898MS].

This warning in regard to the perils of the people of God is given by one who knew. The enemies of the cross of Christ will put on the garments of light. This they did in Paul's day. As the apostle saw the power of their influence for wrong, he warned the people with weeping not to give them encouragement. They were enemies of Christ, "whose end is destruction, . . . who mind earthly things." [Cf: RH 04-12-98 para. 2] p. 379, Para. 2, [1898MS].

"For our conversation is in heaven," Paul continues, "from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." [Cf: RH 04-12-98 para. 3] p. 379, Para. 3, [1898MS].

Is Christ soon to come in the clouds of heaven, with power and great glory? Is the end of all things at hand? If so, those who claim to be followers of Christ must work in proportion to their faith. Our part is not to wait in idle expectancy, but to act in accordance with our faith in the word of God. Vigilant waiting is to be combined with earnest watching. In view of the solemn events soon to take place, every soul who has been privileged to hear the truth is to work earnestly. [Cf: RH 04-12-98 para. 4] p. 379, Para. 4, [1898MS].

No one who is in Christ's service can rest content with doing nothing. The Christian life is not alone a life of waiting and meditation, not alone a life of prayer, but a life also of work. We are to wait, and watch, and work for Christ. Thus only can we attain to the full stature of men and women in Christ. [Cf: RH 04-12-98 para. 5] p. 379, Para. 5, [1898MS].

"We are laborers together with God," is the inspired declaration. While we search the Scriptures to learn God's plan, we are to strive to carry out that plan, praying for strength to do the work that God has given us. Not only are we to seek for strength from God, in order to know his will, but to do that will. As his earthly agents, we are to cooperate with divine intelligences in carrying out God's plan for the salvation of those for whom Christ has died. As we work under the Captain of our salvation, faithfully obeying his orders, our characters are developed. Through his merits we are enabled to work in harmony with God's great plan. [Cf: RH 04-12-98 para. 6] p. 379, Para. 6, [1898MS].

While we are to guard against all hurry and bustle that would lead us to neglect to form characters after the divine Pattern, we are also to heed the admonition, "Not slothful in business; fervent in spirit; serving the Lord." We are to guard against the devices which lead to spiritual declension, that the day of the Lord may not come upon us as a thief. Those who merely profess to be Christians,--the subjective part of religion,--who do not do faithful service for Christ, will fail of obtaining that experience that will make them of value in God's sight. But those who realize the necessity of working for the Master, communicating to others the light and knowledge that he has given them, will be growing Christians. Waiting, praying, watching, and working, they are prepared to witness to the truth. [Cf: RH 04-12-98 para. 7] p. 380, Para. 1, [1898MS].

Heart-work reveals itself in actions. Those who appreciate truth and righteousness will show their zeal by their efforts to give the light to others. Those who are chosen vessels must reflect the character of Christ. Through these the grace of Christ from the river of the water of life flows in rich, pure streams, enabling them to bless all with whom they come in contact. [Cf: RH 04-12-98 para. 8] p. 380, Para. 2, [1898MS].

Golden instruction is given us in the fourth chapter of Zechariah. "The angel that talked with me," the prophet writes, "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. . . . 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 04-12-98 para. 9] p. 380, Para. 3, [1898MS].

There is a work for all to do for the Master. Every human being who has a vital connection with Christ will earnestly strive to carry forward the work committed to him. But no selfishness can enter God's work. The most splendid service, if it originates with self, is useless. Unless the root is holy, no fruit can be borne to God's glory. [Cf: RH 04-12-98 para. 10] p. 380, Para. 4, [1898MS].

God calls upon every true worker to be an ambassador of love. The Lord is at the door, and all the manhood and womanhood of our spiritual being is to be called into activity. We are to be justified by faith and judged by works. God's law claims obedience from all, and condemns disobedience. All are tested and proved, to see if they will keep the law of the heavenly courts. At this time, when universal contempt is shown by the professed Christian world to the royal law of Jehovah, God's witnesses are to arise and show their loyalty by keeping his law.



Their prayer will be, "It is time for thee, Lord, to work: for they have made void thy law." [Cf: RH 04-12-98 para. 11] p. 380, Para. 5, [1898MS].

"Ye are my friends," Christ said, "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." For what purpose?--That they might make it known to others. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." [Cf: RH 04-12-98 para. 12] p. 381, Para. 1, [1898MS].

God has said, Remember, do not forget, that thou keep holy the Sabbath day. If we are loyal to God's commandments, we shall hold as sacred the day he has sanctified and blessed as commemorative of his work of creation. He has set the Sabbath as a sign between us and him throughout all our generations forever, and we honor him when we reverence his Sabbath. [Cf: RH 04-12-98 para. 13] p. 381, Para. 2, [1898MS].

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Precious assurance, to be realized as true by those who are obedient. [Cf: RH 04-12-98 para. 14] p. 381, Para. 3, [1898MS].

"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." Shall we not continue in God's love by obeying implicitly all his commandments? "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." Full and entire obedience brings joy, not mourning, doubt, and uncertainty. [Cf: RH 04-12-98 para. 15] p. 381, Para. 4, [1898MS].

All who stand under the bloodstained banner of Prince Emmanuel, working out his commands as loyal subjects, can claim the words: "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. . . . Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." Here it is definitely stated that it is the law given in Eden to which John refers, and that this law has binding claims upon all mankind. [Cf: RH 04-12-98 para. 16] p. 381, Para. 5, [1898MS].

We are not in a dreamland of inaction. We are soldiers of Christ,

enlisted in the work of showing our loyalty to him who has redeemed us. What we are in the heavenly home, when saved, eternally saved, will be the reflection of what we now are in character and holy service. Shall we not show our loyalty by keeping God's commandments here, in this our place of probation? Shall we not raise the standard of loyalty to the God of heaven, irrespective of consequences, unheeding the reviling and hatred of the churches that have apostatized from the service of their Creator? [Cf: RH 04-12-98 para. 17] p. 381, Para. 6, [1898MS].

The Lord has a people on the earth, who follow the Lamb whithersoever he goeth. He has his thousands who have not bowed the knee to Baal. Such will stand with him on Mount Zion. But they must stand on this earth, girded with the whole armor, ready to engage in the work of saving those who are ready to perish. Heavenly angels conduct this search, and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work. [Cf: RH 04-12-98 para. 18] p. 382, Para. 1, [1898MS].

We need not wait till we are translated to follow Christ. God's people may do this here below. We shall follow the Lamb of God in the courts above only if we follow him here. Following him in heaven depends on our keeping his commandments now. We are not to follow Christ fitfully or capriciously, only when it is for our advantage. We must choose to follow him. In daily life we must follow his example, as a flock trustfully follows its shepherd. We are to follow him by suffering for his sake, saying, at every step, "Though he slay me, yet will I trust in him." His life practise must be our life practise. And as we thus seek to be like him, and to bring our wills into conformity to his will, we shall reveal him. [Cf: RH 04-12-98 para. 19] p. 382, Para. 2, [1898MS].

Are we following Christ with unswerving loyalty, keeping his life of perfect obedience, of purity and self-sacrifice, ever before us, that, by beholding, we may become changed into his image? Do we strive to imitate his fidelity? If we educate ourselves to say, Be thou my Pattern; if by the eye of faith we see him as a living Saviour, we shall be strengthened to follow him. Then with the undefiled we shall follow him in the future life. As eye and heart witnesses, we can bear testimony to his majesty; for by faith we have been with him in the holy mount. Mrs. E. G. White. [Cf: RH 04-12-98 para. 20] p. 382, Para. 3, [1898MS].

After hearing Christ's words in regard to the destruction of Jerusalem, the disciples came to him with the question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" In answer, Christ gave them important lessons, interweaving with the destruction of Jerusalem a still greater destruction,--the final destruction of the world. The warning here given as to what the disciples would have to meet at the hands of their fellow men is a warning to us also. [Cf: RH 04-19-98 para. 1] p. 382, Para. 4, [1898MS].

"Then shall they deliver you up to be afflicted," Christ said, "and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." These words will be fulfilled. Those who have been our companions in Christian association will not always

maintain their fidelity. Envy and evil surmising, if cherished, will separate very friends. When a man loses the shield of a good conscience, he loses the cooperation of heavenly angels. God is not working in him. He is controlled by another spirit. [Cf: RH 04-19-98 para. 2] p. 382, Para. 5, [1898MS].

We must not think that Satan will cease for one moment his efforts to do to Christ's followers as he did to Christ. "If the world hate you," Christ said, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. . . . This cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Can those who claim to be followers of Christ say, with their Master, "They hated me without a cause"? [Cf: RH 04-19-98 para. 3] p. 382, Para. 6, [1898MS].

"The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: . . . therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God." [Cf: RH 04-19-98 para. 4] p. 383, Para. 1, [1898MS].

The time is fast approaching when this scripture will be fulfilled. The world and the professedly Protestant churches are in this our day taking sides with the man of sin; and to those who have the light of the commandments of God is the message given, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. . . . For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." The great issue that is coming will be on the seventh-day Sabbath. This day God would have us reverence. "I am the Lord your God," he declared; "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." [Cf: RH 04-19-98 para. 5] p. 383, Para. 2, [1898MS].

There are many who would serve Christ, provided they could serve

themselves also. But this cannot be. The Lord will not accept cowards in his army. There must be no dissembling. Christ's followers must stand ready to serve him at all times and in every way that may be required. "He that is not with me is against me," Christ declares; "and he that gathereth not with me scattereth abroad." [Cf: RH 04-19-98 para. 6] p. 383, Para. 3, [1898MS].

Many have tried neutrality in a crisis, but they have failed in their purpose. No one can maintain a neutral position. Those who endeavor to do this will fulfill Christ's words, "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." Those who begin their Christian life by being half and half, will at last be found enlisted on the enemy's side, whatever may have been their first intentions. And to be an apostate, a traitor to the cause of God, is more serious than death; for it means the loss of eternal life. [Cf: RH 04-19-98 para. 7] p. 383, Para. 4, [1898MS].

Double-minded men and women are Satan's best allies. Whatever favorable opinion they may have of themselves, they are dissemblers. All who are loyal to God and the truth must stand firmly for the right because it is right. To yoke up with those who are unconsecrated, and yet be loyal to the truth, is simply impossible. We cannot unite with those who are serving themselves, who are working on worldly plans, and not lose our connection with the heavenly Counselor. We may recover ourselves from the snare of the enemy, but we are bruised and wounded, and our experience is dwarfed. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." [Cf: RH 04-19-98 para. 8] p. 384, Para. 1, [1898MS].

Christ does not promise his followers a smooth and easy path, but he does not ask them to travel the Christian way alone. "When the Comforter is come," he said, "who I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended." Christ told his disciples the truth regarding the future, that when their trial came, they might not fall into discouragement and doubt. When John the Baptist was beheaded, his disciples were inclined to reproach Christ because he had not worked a miracle to save his servant. So today there is danger that we shall become dissatisfied because Christ does not work a miracle in our behalf, and humiliate our enemies. [Cf: RH 04-19-98 para. 9] p. 384, Para. 2, [1898MS].

"They shall put you out of the synagogues." Has not this been done? Have not those who have accepted the light in regard to the binding claims of the law of God, who have decided to observe conscientiously the Sabbath of the fourth commandment, been turned out of the churches? But they are precious in God's sight. When the light came to them, they repented and were converted, and Christ's words are applicable to them: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [Cf: RH 04-19-98 para. 10] p. 384, Para. 3, [1898MS].

"Yea, the time cometh, that whosoever killeth you will think that he doeth God service." These words come sounding down along the line to our time. A deception is upon those who oppress their fellow men because they do not believe the same form of doctrine that their oppressors believe. Such can give no stronger evidence to the heavenly universe and to the worlds unfallen that they have chosen to stand on Satan's side; for Satan is ever an oppressor of those who love God. [Cf: RH 04-19-98 para. 11] p. 384, Para. 4, [1898MS].

Again Christ repeated the reason for so fully presenting the future: "These things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you," to strengthen you by my presence and comfort you by my words. "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. 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." [Cf: RH 04-19-98 para. 12] p. 384, Para. 5, [1898MS].

The true and faithful follower of Christ must suffer persecution. There is no way of avoiding it. Paul wrote to Timothy: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." [Cf: RH 04-19-98 para. 13] p. 385, Para. 1, [1898MS].

How many have come to Christ, ready to cast their interests in with his, and, like the rich young ruler, earnestly desiring to inherit eternal life! But when the cost is presented to them,--when they are told that they must forsake all, houses and lands, wife and children, and count not their lives dear unto themselves,--they go away sorrowful. They want the treasures of heaven, and the life that measures with the life of God, but they are not willing to give up their earthly treasures. They are not willing to surrender all to obtain the crown of life. [Cf: RH 04-19-98 para. 14] p. 385, Para. 2, [1898MS].

Persecution has frightened many poor souls from the bloodstained banner of Prince Emmanuel to the black banner of the great apostate. For the sake of this life, they transgress the law of God, and in that day when all transgressors are destroyed, they will be bound up with Satan to suffer the second death. But while persecution from those who worship at false shrines will cause some to yield up the truth, it will never induce a true child of God to separate from Christ, in whom his hopes of eternal life are centered. Mrs. E. G. White. [Cf: RH 04-19-98 para. 15] p. 385, Para. 3, [1898MS].

The Lord has given his church a special work of personal service to do. God could have sent angels to work for the reformation of man, but he did not do this. Humanity must touch humanity. The church is the Lord's instrumentality. He works through those that are willing to be worked. If the church had cherished a sense of her accountability, fervent, earnest messengers would have carried the truth to countries far and near. God's living word would have been preached in every corner of the earth. [Cf: RH 04-26-98 para. 1] p. 385, Para. 4,

[1898MS].

What was Christ's last commission to his disciples before he left them?--Lifting up his hands, he blessed them, and said, "Go ye into all the world, and preach the gospel to every creature." This command has not been fully obeyed by the professed followers of Christ. Our salvation depends on our obedience. It is left with each one to say whether he will qualify himself to do the work God has appointed him to do, or whether he will bury his talent in the earth. [Cf: RH 04-26-98 para. 2] p. 385, Para. 5, [1898MS].

Christ's commission is to be received and acted upon. We are to go forth in faith, with earnest prayer for the promise of One who has said, "Lo, I am with you alway, even unto the end of the world." With the promise of such companionship, we are guilty of great unbelief and disobedience if we refuse to take up the cross of self-denial and self-sacrifice. [Cf: RH 04-26-98 para. 3] p. 385, Para. 6, [1898MS].

The words, "Go ye into all the world, and preach the gospel to every creature," are spoken to every individual. We may be adapted for different branches of the work; but while we do our part unselfishly, we are obeying the command. Do we search the precious word of God interestedly, that we may say, "The entrance of thy words giveth light; it giveth understanding unto the simple," not to men and women of weak intellect, but to those who cherish simplicity of heart and mind, who are willing to be taught by the Holy Spirit, that they may know how to open the word of life to others? As we communicate the light that has found entrance to our souls, the Holy Spirit gives increased light, and our hearts are filled with the precious joy of the Lord. [Cf: RH 04-26-98 para. 4] p. 386, Para. 1, [1898MS].

Christ did not go to heaven directly after his death. It is claimed by some that when he died, although his body was laid in the grave, his spirit went to heaven. But after his resurrection he said to Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." If, after he bowed his head and died, he went directly to heaven, certainly he did ascend to his Father. [Cf: RH 04-26-98 para. 5] p. 386, Para. 2, [1898MS].

Christ remained in the grave the allotted period of time, and then he took up his life again. In the hearing of the people he had said, "Destroy this temple, and in three days I will raise it up," referring to his body. He came forth from the grave a conqueror, proclaiming, over the rent sepulcher of Joseph, "I am the resurrection, and the life." [Cf: RH 04-26-98 para. 6] p. 386, Para. 3, [1898MS].

We have a crucified, risen Saviour to present to the people. All who have come to Jesus for pardon have found him ever ready to take their sins, and to impute his righteousness to them. He who has come to Christ, and has been truly converted, will have a longing to save the souls that are out of Christ. He who loves God supremely and his neighbor as himself cannot rest content with doing nothing. He goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." As he comes to Christ himself, his whole soul breathes out for Christ. He receives the light and knowledge that the Lord gives to every true seeker to impart to others. After the Holy Spirit has

molded the heart of the true believer, the light that enters heart and mind cannot be shut in; it must shine forth to others. [Cf: RH 04-26-98 para. 7] p. 386, Para. 4, [1898MS].

God will use humble men as his instruments. Even though they have but one talent, if they trade upon it, it will increase. The great fault in the church is that the work of saving souls is so limited that the advancement of the kingdom of God is slow. A backslidden church is the sure result of a selfish church,--a church that does not use her talents in cooperating with Jesus to restore the image of God in men. We are to minister to every creature. A responsibility is laid upon us to work for all,--our friends, our acquaintances, those who are bound up with the world and alienated from God. The apparently amiable and agreeable are to come into the sphere of our labors. The truth is for them as much as for us, and we must say, "Come." [Cf: RH 04-26-98 para. 8] p. 386, Para. 5, [1898MS].

God has entrusted the knowledge of the truth of redemption to every converted soul, and this knowledge is to be given to others. With a tender, sympathetic heart, tell them of the great truth of redemption. If we are in earnest, we can and will so speak that all will see that we have the love of the truth in our hearts. The frivolity and love of amusement that we encounter may chill our soul, but it will not silence the message we bear as Christ's witnesses. And each soul saved will save other souls; for those who are truly converted will realize that they are the depositaries of sacred trusts. What rich blessings will follow pure, consecrated effort, the worker depending on God to give the increase! [Cf: RH 04-26-98 para. 9] p. 387, Para. 1, [1898MS].

It is a most fatal mistake to suppose that the work of saving souls depends alone on ordained ministers. All who are ordained unto the life of Christ are ordained to work for the salvation of the souls of their fellow men. "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." It is by the Spirit's power that souls that are dead in trespasses and sins are quickened to hear the words of life. [Cf: RH 04-26-98 para. 10] p. 387, Para. 2, [1898MS].

There are heathen at our doors; there is infidelity in the church that palsies the working element with unbelief. The command to work unselfishly and earnestly, wearing Christ's yoke and bearing his burdens, rests upon every soul. Wherever his work, whatever his business, his first interest is to seek the kingdom of God and his righteousness; and by precept and example, in word, spirit, and action, to show his earnest zeal for Christ. Mrs. E. G. White. [Cf: RH 04-26-98 para. 11] p. 387, Para. 3, [1898MS].

The law of God is binding on all human intelligences. "Think not," said Christ, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: RH 05-03-98 para. 1] p. 387, Para. 4, [1898MS].

God requires obedience to his law. But Satan, ever since his fall, has been working against this law. He created disaffection in heaven by his ambition to be higher than Christ, the Commander of the heavenly host; and then he attacked the law of Jehovah. He held a position next to Christ, and in his rebellion he carried the angels with him. With their leader, these were expelled from heaven; and when Christ came to this earth to live the law that Satan had declared could not be kept, Satan followed him from the manger to the cross, doing all in his power to render his work a failure. [Cf: RH 05-03-98 para. 2] p. 387, Para. 5, [1898MS].

Many mistakes were made by the Jewish teachers in regard to the true character and far-reaching principles of the law. Its relation to sin was misconceived and misapplied. The outward action was dealt with, but inward sins were not touched. Those who did not allow the defilement of the soul to develop into outward defilement, were looked upon as righteous, while in their hearts they cherished thoughts of the most sinful character,--thoughts that were earthly and sensual. [Cf: RH 05-03-98 para. 3] p. 387, Para. 6, [1898MS].

In his sermon on the mount, Christ made known the comprehensive and far-reaching character of the law of God. He applied its great principles to the thoughts and the desires. He taught that all wrong thoughts and feelings, though unknown to any human being, are a transgression of the law of God, and that those who cherish them must suffer the penalty. Thus the law was shown to reach the inner life. [Cf: RH 05-03-98 para. 4] p. 388, Para. 1, [1898MS].

Christ presented the truth as a sharp sword, which cut to the soul. He flashed the divine requirements upon the secrets of the perverted heart. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." [Cf: RH 05-03-98 para. 5] p. 388, Para. 2, [1898MS].

In the Old Testament and the New the law is shown to be God's standard of character. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" "What is written in the law? how readest thou?" the Saviour asked. The lawyer had been urged by Christ's enemies to ask him this question, that they might find something wherewith to accuse and condemn him. In his wisdom, Christ referred the question back to the questioner. This was so unexpected that the lawyer did not study how to evade the matter, but answered him honestly, in accordance with the light that he had. He was acquainted with the principles of the law, and he 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." "Thou hast answered right," said Christ; "this do, and thou shalt live." To love God with all the heart is the first great law of the universe. When the love of God fills the heart, love to our fellow men will flow forth in words and



deeds as the fruit of that love. [Cf: RH 05-03-98 para. 6] p. 388, Para. 3, [1898MS].

From the pillar of cloud the Lord gave the same lesson to Moses, to be given to the people. "The Lord spake unto Moses, saying,. . . 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." [Cf: RH 05-03-98 para. 7] p. 388, Para. 4, [1898MS].

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." [Cf: RH 05-03-98 para. 8] p. 388, Para. 5, [1898MS].

Today Satan's influence is great, and it is his special work to make void the law of God. Those who place themselves under his control he leads to do this also. The work he began in heaven he has zealously carried out on the earth. The war between the two great armies is waged upon the commandments of God and the faith of Jesus. Satanic agencies are united with human agencies in an effort to make void the law of God, and to teach for doctrines the commandments of men. Two contending forces are striving for the mastery. Shall we allow our influence to swell the tide of iniquity and transgression? Every soul that believes the word of God should arise and shine because his light has come, and the glory of the Lord has risen upon him. Shall we not study the word of God critically, refusing to trust to our own intelligence, which may be under the control of a masterly tempter? [Cf: RH 05-03-98 para. 9] p. 389, Para. 1, [1898MS].

It means everything to us on which side we place our influence. It makes all possible difference what we believe. The falsehood maintained by Satan, that the law of God is abrogated, will be accepted in all honesty by those who have not walked in the light as it has shone upon their path. They have turned aside to falsehood, and they wrest the Scriptures to maintain their false theories. The more sincerely a man believes falsehood, the more fatal it is to his own soul. He earnestly advocates this falsehood, and those who have not been sanctified through the truth accept it. The more he advocates error, the more certain he becomes that it is truth, and that truth is error, and must be exposed and denounced. He is imbued with a zeal that is in accordance with the zeal of his leader. [Cf: RH 05-03-98 para. 10] p. 389, Para. 2, [1898MS].

A striking contrast is seen between those who practise the truth and those who have joined the ranks of the apostate. Meek and lowly will those be who follow the Lamb of God. Boastful, denunciatory, and lawless in word and deed will those be who war against the commandments of God. They are thus because they have the spirit and attributes of the dragon, who was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus. [Cf: RH 05-03-98 para. 11] p. 389, Para. 3,

[1898MS].

God's law is immutable and eternal; for it is the transcript of his character, and by it God designs to bring the family on earth into harmony with the family in heaven. God has made it possible for men to obey his requirements, by making it possible for them to be partakers of the divine nature. Thus our characters may be molded in accordance with the law of God. And by willing obedience to this law our characters are conformed to the character of God. [Cf: RH 05-03-98 para. 12] p. 389, Para. 4, [1898MS].

Obedience to the law of ten commandments is the condition of salvation. This is God's positive requirement. The Bible declares that no one can truly love God and yet refuse to obey his law, after receiving light in regard to its immutability. Many attempt to justify their disobedience by distinguishing between God's commandments and Christ's commandments. This they do, that they may bear the name of Christian and yet live in violation of God's law. But those who plead thus place their faith in a falsehood devised by the father of lies. [Cf: RH 05-03-98 para. 13] p. 389, Para. 5, [1898MS].

God's commandments are indeed the commandments of Jesus. "If a man love me," Christ declared, "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 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." [Cf: RH 05-03-98 para. 14] p. 390, Para. 1, [1898MS].

"He that saith, I know him," John wrote, "and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." [Cf: RH 05-03-98 para. 15] p. 390, Para. 2, [1898MS].

Through Jesus there is divine sympathy between God and the human beings who, through obedience, are accepted in the Beloved. Thus humanity conforms to the will of divinity, fulfilling the words, "If ye love me, keep my commandments." The commandment-keeping people of God are to walk in the sunlight of Christ's righteousness, their countenances expressing cheerfulness and thanksgiving, joyful in the assurance, "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: RH 05-03-98 para. 16] p. 390, Para. 3, [1898MS].

In the education of their children, parents should begin early to establish in them correct methods and habits; for the early education of the youth shapes their character in both their secular and religious life. Their minds should be directed in profitable channels of thought. Their occupations should be such as not only to benefit themselves, but to teach others the development of thought and labor that will be for

their present and eternal good. [Cf: RH 05-10-98 para. 1] p. 390, Para. 4, [1898MS].

Children may be trained for the service of sin, or for the service of righteousness. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." This language is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the "way" the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the great Teacher the precious lesson of obedience to his will. The mother should feel her need of the Holy Spirit, that she may herself have a genuine experience in submission to the way and will of the Lord. Then, through the grace of Christ, she can be a wise, gentle, loving teacher of her children. [Cf: RH 05-10-98 para. 2] p. 390, Para. 5, [1898MS].

Fathers and mothers are responsible for the health, the constitution, and the development of the characters of their children. No one else should be left to see to this work. As parents, it devolves upon you to cooperate with the Lord in educating your children in sound principles, keeping their minds open and impressible by the inculcation of Bible truth. This will develop strong characters. [Cf: RH 05-10-98 para. 3] p. 390, Para. 6, [1898MS].

Diet.--In two many cases the parents are only grown-up children. They are not intelligent teachers; they do not realize the responsibilities that rest upon them. In their ignorance of the wants of their infants, many parents think that they can be fed upon those things which they themselves eat. They have no knowledge of what constitutes a proper diet. Many mothers have come to me, saying, "My baby does not thrive. It is poor and fretful and sick. What is the matter with it?" [Cf: RH 05-10-98 para. 4] p. 391, Para. 1, [1898MS].

"What do you give your child to eat?" I have questioned. [Cf: RH 05-10-98 para. 5] p. 391, Para. 2, [1898MS].

"The same food that we ourselves eat,--a little bit of everything,--a little tea, coffee, potato, beer, and meat." [Cf: RH 05-10-98 para. 6] p. 391, Para. 3, [1898MS].

This variety of food is unwholesome for the parents, and is much more so for the child. The child has but a small stomach, and should have regular periods of eating, and then it should not eat too largely. Overeating crowds the stomach, and distress is the result. The "stuffing" process has placed many a little child in its narrow bed, just because of the ignorance of the parents. Let the child dress simply, and eat of the simplest and most wholesome diet. Let him not be indulged, and tempted to eat more than he should. This will ruin the digestive organs before he can become intelligent upon the important subjects of how to eat, how to dress, how to exercise, in order to retain health. The youth who are not perseveringly educated to respect the laws of their own being, will easily turn aside from the laws which God has ordained for their spiritual life. [Cf: RH 05-10-98 para. 7] p. 391, Para. 4, [1898MS].

The Spoiled Child.--In some families the wish of the child is law.

Everything he desires is given him. Everything he dislikes, he is encouraged to dislike. Indulgence is supposed to make the child happy, but it only makes him restless and discontented. Indulgence has spoiled his appetite for plain, healthful food, and for the plain use of his time; self-gratification has done the work of unsettling his character for time and for eternity. [Cf: RH 05-10-98 para. 8] p. 391, Para. 5, [1898MS].

A great mistake is made when the lines of control are placed in the child's hands, and he is allowed to bear sway in the home. But this has been done, and will continue to be done, because fathers and mothers are blind in their discernment and calculation. The child who is not carefully and prayerfully disciplined will be unhappy in this life, and will form such unlovely traits of character that the Lord can not unite him with his family in heaven. There is a very great burden to be carried all through the life of a spoiled child. When his will is crossed, he is aroused to anger. In trial, in disappointment, in temptation, he will follow his undisciplined, misdirected will. [Cf: RH 05-10-98 para. 9] p. 391, Para. 6, [1898MS].

Children who have never learned to obey will have weak and impulsive characters. They may profess to be Christians, but how sad is their experience. They seek to rule, but have not learned to submit. These half-educated children are without moral strength to restrain their wayward tempers, to correct their wrong habits, or to subdue their uncontrolled wills. That mother who, knowing what is best for the spiritual and physical help of her child, yields to his tears and importunity, will, through her own training, be pierced through with many sorrows. [Cf: RH 05-10-98 para. 10] p. 391, Para. 7, [1898MS].

The heavenly intelligences can not cooperate with fathers and mothers who neglect to train their children, and who allow Satan to make the youthful mind an instrument through which he can work to counteract the working of the Holy Spirit. The youth may profess to be converted, but the character will reveal whether or not the neglected work of the parents has been overruled by good. What sin can be greater than that of allowing children to be spoiled by mismanagement? When these children have families of their own, they carry their defects with them, and thus the neglect of parents to deal faithfully carries evil from generation to generation. Thus the world is deprived of the moral power of rectitude and integrity which it should have. [Cf: RH 05-10-98 para. 11] p. 392, Para. 1, [1898MS].

The happiness of every child may be secured by strong, even discipline. A child's truest graces consist in modesty and obedience,-- in attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty. And a child's true goodness will bring its own reward, even in this life. The early years are the time for the training process, not only that the child may become most serviceable and full of grace and truth in this life; but that he may secure the place prepared in the home above for all who are true and obedient. In our own training of children, and in the training of the children of others, we have proved that they never love parents and guardians less for restraining them from doing evil. [Cf: RH 05-10-98 para. 12] p. 392, Para. 2, [1898MS].

The future of society depends on the education and training of the

youth of today. Parents, a solemn work is resting upon you. The greatest power, the efficient gospel, has its effect in the well-ordered, well-disciplined family. The children are not to be treated as dolls, made to be dressed and undressed,--idols, to have affection and indulgence lavished upon them, and parental self-sacrifice cater to their impulses. They are to learn to obey in the family government. They are to form a symmetrical character, of which God can approve, maintaining law in the home life. Christian parents are to educate their children to obey the law of God. The reasons for this obedience and respect for the law of God may be impressed upon the children as soon as they can understand its nature, so they will know what they should do, and what they should abstain from doing. [Cf: RH 05-10-98 para. 13] p. 392, Para. 3, [1898MS].

God requires obedience of every human being. Upon this our eternal future depends. In obedience to the law of God we shall form a beautiful character. "The law of the Lord is perfect, converting the soul." Children should be taught to respect every word that proceeds out of the mouth of God. Parents are ever to magnify the precepts of the law of the Lord before their children, by showing obedience to that law, by themselves living under the control of God. If a sense of the sacredness of the law takes possession of the parents, it will surely transform the character by converting the soul. [Cf: RH 05-10-98 para. 14] p. 392, Para. 4, [1898MS].

Parents, never prevaricate, never tell an untruth by word or deed. If you want your child to be truthful, be truthful yourselves; be straightforward and undeviating. Even a slight prevarication should not be allowed. If the mother is accustomed to be untruthful, the child will follow her example. [Cf: RH 05-10-98 para. 15] p. 393, Para. 1, [1898MS].

The work of "breaking the will" is contrary to the principles of Christ. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it a proper direction. Treat the child's will wisely and tenderly, as a sacred treasure. Do not hammer it to pieces; but by precept, by true example and love, wisely fashion and mold it until the child comes to years of responsibility. Then still guide with your counsel, bringing your child up in the nurture and admonition of the Lord. Mrs. E. G. White. [Cf: RH 05-10-98 para. 16] p. 393, Para. 2, [1898MS].

If parents desire their children to be pleasant, they should never speak to them in a scolding manner. The mother often allows herself to become irritable and nervous. Often she snatches at the child, and speaks in a harsh manner. If a child is treated in a quiet, kind manner, it will do much to preserve in him a pleasant temper. The grandest and noblest work that parents have to do for their Master is to bring Bible discipline into their government. Mothers, teachers, and guardians of the youth, be careful. If things arise to irritate, you are not at liberty to act out your feelings. Educate yourselves to carry a pleasant countenance, and to bring sweetness and melody into the voice. The angels of God are ever near your little ones; and your harsh, loud tones of fretfulness are not pleasant to their ears. Let love and tenderness, patience and self-control, be at all times the law of your speech. Winning love is to be like deep waters, ever flowing forth in the management of your children. [Cf: RH 05-17-98 para. 1] p.

393, Para. 3, [1898MS].

All through his life, Christ performed acts of love and tenderness for the children. He took the little ones in his arms, and blessed them. On one occasion he called a little child to him, and set him in the midst of his disciples, and said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me." [Cf: RH 05-17-98 para. 2] p. 393, Para. 4, [1898MS].

Parents should heed the words of Christ: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." These words are not spoken for the benefit of those only who are young in years. They include all who are newly come to the faith, who are little children in experience, born again into the kingdom of God. [Cf: RH 05-17-98 para. 3] p. 393, Para. 5, [1898MS].

It is your duty, parents, to educate and train your children to do service for him whose they are by creation and redemption. If the Lord could present a little child in its simplicity as an object lesson, then be careful how you treat the precious little ones, the lambs of the flock. There need be no harsh tones, no hard, painful strokes upon the little form. If, in the fear and love of God, you will do your duty, you will not deserve the pain you cause your child to suffer because of your masterly spirit that is so easily provoked. We would be much happier if we would manifest the gentleness of Christ in dealing with the little ones, who have everything to learn from the lips and character of the parents. It is a pleasant thing for God and the angels above to behold this work carried on in the families of earth in a Christlike manner, the parents fully appreciating the value of the souls of the little ones committed to their care. [Cf: RH 05-17-98 para. 4] p. 394, Para. 1, [1898MS].

The long, protracted effort made to obtain an education in books is a mistake. There is danger of arousing love for pleasure and amusement. This gives the youth an education which is deleterious and unprofitable, and which God can not bless; for it divorces the thoughts from him, and corrupts the soul. Those who receive this training are wavering and irresolute. They crave those things that are not essential for this life, or for the future, immortal life. They are full of conceit and self-importance. Unless completely transformed in character, they will never understand and know the truth. [Cf: RH 05-17-98 para. 5] p. 394, Para. 2, [1898MS].

All are to be students in this life. We are to improve our faculties, that we may do the best kind of service for him who has given his life to redeem us. We are to think soberly, and consecrate ourselves to God day by day. Then we shall consider every hour precious, and shall purify our souls with stern resolution. Our opportunities and privileges are golden. We have a high standard to reach. We are to do missionary work for the Master, cooperating with Christ in restoring the moral image of God in men. [Cf: RH 05-17-98 para. 6] p. 394, Para. 3, [1898MS].

The glory of God is to be kept before the mind's eye. This should be the one aim and purpose of parents. Everything that would hinder in this consecrated service is to be left. We are to separate ourselves from whatever position we have placed ourselves in that would fetter us to cheap habits, common words, common works, or littleness of purpose. Christians are to be Christlike. All who sincerely believe that the living oracles of God mean just what they say, will act that faith. [Cf: RH 05-17-98 para. 7] p. 394, Para. 4, [1898MS].

Nothing can excuse parents from their responsibility toward their children in their influence in the home discipline and education. Low, cheap, common talk should find no place in the family. When the heart is pure, rich treasures of wisdom will flow forth. The heart should be a holy temple for God, where no entrance of corrupt principles is allowed to divorce us from God, and extinguish our moral and spiritual power. In the training of their children, parents should inculcate right principles. Every action is liable to be repeated. Every course of action has a twofold character and importance. It is virtuous or vicious, right or wrong, according to the motive which prompts it. A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor, and also on the minds of those who are connected with him in any relation, either spiritual or temporal. The parents or teachers who give no attention to the small actions that are not right, establish those habits in the youth. Principle must be firmly held by parents and teachers. They must reverence the principles of God's holy word, and let their own lives reveal that they are pure and noble and heavenly. [Cf: RH 05-17-98 para. 8] p. 394, Para. 5, [1898MS].

On every hand we see a neglect to train children to engage in useful labor. They are allowed to grow up in ignorance of simple and necessary things. But those who are so unfortunate in their training must awake; take the burden of the matter upon themselves; and, if they ever expect to have success, find incentives to the honest employment of their God-given powers. Their own enlightened understanding must lead them to engage in useful work. Without this kind of education, this principle of action will not be established. Their work will be fitful, and their efforts in every line, feeble. [Cf: RH 05-17-98 para. 9] p. 395, Para. 1, [1898MS].

Parents are not to be slaves to their children, doing all the self-sacrifice, while the children are permitted to grow up careless and unconcerned, letting all the burdens rest upon their parents. The children are God's precious heritage, to be disciplined, educated, and trained to lift burdens in their early years. These should be light at first; but children should be carefully educated to do their part, that they may understand how to do their work with willing aptitude. Young men and young women who have been so unfortunate as to have the idea impressed upon their minds that work is degrading to ladies and gentlemen, will in the end lose the credit of being ladies and gentlemen. There are domestic duties calling for a helping hand; in every place there are things that require energetic, persevering, skilled activity, which ready, experienced hands know how to undertake. The laws of necessity require that our missionaries, in the fulfilment of the duties of common, practical life, become wise in methods and plans. [Cf: RH 05-17-98 para. 10] p. 395, Para. 2, [1898MS].

Work is constantly being done in heaven. There are no idlers there. "My Father worketh hitherto," said Christ, "and I work." We can not suppose that when the final triumph shall come, and we have the mansions prepared for us, idleness will be our portion,--that we shall rest in a blissful, do-nothing state. We have a great work to do in this our day to prepare the way for the King of kings and Lord of lords. Be sure he finds us at the occupation he has given us. To every man he has given his work,--a fitting occupation,--to prepare a people to stand in the great day of the Lord. Mrs. E. G. White. [Cf: RH 05-17-98 para. 11] p. 395, Para. 3, [1898MS].

When Christ sent forth the twelve, he warned them of the persecution they would receive for his sake. "Behold," he said, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues." They will do this while they apparently wish you to regard them as your friends. By the deceptive attitude which they assume to retain your confidence, they will betray you. They hide the spirit of the wolf under the appearance of the sheep. Their lips may speak words as smooth as oil, but the poison of asps is under their tongues. [Cf: RH 05-24-98 para. 1] p. 395, Para. 4, [1898MS].

The truth of Christ's words was verified in the case of Lazarus. Those who witnessed the resurrection of Lazarus were unable to keep silence; the miracle was the burden of the conversation of thousands. God designed that there should be witnesses to give publicity to this, Christ's crowning miracle. At the feast of the Passover, many were drawn from their homes to see and hear Jesus. "And they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." Many of the Jews went away, and believed on Jesus. Those who saw Lazarus told others, and thus the news spread. Such a thing had never before been heard of. That he who had been cut off from among the living, now stood among them with the love of God expressed in his face, was the subject on all lips. [Cf: RH 05-24-98 para. 2] p. 395, Para. 5, [1898MS].

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." The evidences of the resurrection of Lazarus were so clear that the rulers could not resist them; neither could they frame their falsehoods so long as he stood to bear testimony against them. All the false statements of the priests and rulers, all their hatred and jealousy, could not draw the people to them as long as Lazarus was living to say: He spoke, and I was released from the bonds of death. "I live; yet not I, but Christ liveth in me." The same omnipotent power that made the world has conquered death. And as long as Lazarus lived, his testimony could not be silenced. [Cf: RH 05-24-98 para. 3] p. 396, Para. 1, [1898MS].

"The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." As they had laid their plans to kill Jesus, so they consulted together how they might, in some secret manner, employ men to rid them of the presence of Lazarus. If he were removed, they thought, they could more easily accomplish the death of Christ. When men open the door of the heart to let Satan in as their guest, they follow his promptings, and let unbelief bear sway. They misinterpret and misapply



the Scriptures; for they read the Word in the light of their own perverted imagination. While they put on an appearance of sanctity, and profess to be doing the service of God, there is no end to the crimes they will commit if circumstances but favor them. [Cf: RH 05-24-98 para. 4] p. 396, Para. 2, [1898MS].

"And ye shall be brought before governors and kings for my sake," Christ continued, "for a testimony against them and the Gentiles. But when they deliver you up, take no thought [be not anxious] how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." [Cf: RH 05-24-98 para. 5] p. 396, Para. 3, [1898MS].

From the burning bush the Lord reprov'd Moses for unbelief when he pleaded his inability to speak. "Who hath made man's mouth?" he said, "or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." When the word of Lord came to Jeremiah, he said, "Ah, Lord God! behold, I can not speak: for I am a child." But the Lord said to him: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." [Cf: RH 05-24-98 para. 6] p. 396, Para. 4, [1898MS].

The same God who gave his messages to Moses and Jeremiah will give his word to his witnesses in this generation. "For it is not ye that speak," Christ declares, "but the Spirit of your Father which speaketh in you." This word of the Lord has been verified in all ages, and it will be verified to the close of time in all who hold the beginning of their confidence firm unto the end. The most powerful testimony will be given in defense of the faith once delivered to the saints. The Holy Spirit is close beside those who are called to witness for truth and righteousness. He orders the testimony that is borne before earthly authorities, that the glorious truth may appear. [Cf: RH 05-24-98 para. 7] p. 396, Para. 5, [1898MS].

The history of Judas is written for our learning. He was a betrayer of sacred trusts. He had an opportunity to become converted, heart and soul, to Christ. The Saviour bore long with his perversity and defects of character. He gave no personal rebuke; he dealt with him by revealing principles of righteousness. But this was not enough. Before he left his disciples, he desired them to know the true character of Judas, and he reprov'd him for his covetousness in rebuking Mary for her use of the ointment. [Cf: RH 05-24-98 para. 8] p. 397, Para. 1, [1898MS].

Christ washed the feet of Judas. This was the time for Judas to confess his sin, and ask the forgiveness of Christ. This was his opportunity to accept Christ, or to shut the door of his heart against the light. The promptings of the Spirit were repressed. Judas partook of the broken body and spilled blood of his Lord, and went out from the table to betray his Master. He would not receive counsel nor reproof; he was determined to have his own way, to follow his own impulses. [Cf: RH 05-24-98 para. 9] p. 397, Para. 2, [1898MS].

We have far greater light than Judas had. We have a crucified, risen, and ascended Saviour, who ever liveth to make intercession for us. The Lord reveals to men their danger, and warns them to put away all

selfishness, that they may have that faith which works by love and purifies the soul. Yet, notwithstanding this, Satan works upon human minds to do as Judas did. The deadly, groveling passions that take possession of the heart in these last days, when self once becomes lifted up, bring all kinds of evil. Those who sympathized with Korah, Dathan, and Abiram in their apostasy, brought blight and death upon themselves. So it will be in these last days. The cause of Christ will be betrayed. Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they can not be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit. [Cf: RH 05-24-98 para. 10] p. 397, Para. 3, [1898MS].

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Cf: RH 05-24-98 para. 11] p. 397, Para. 4, [1898MS].

There are but two classes in our world, and they are thus described in the word of God: "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." "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: RH 05-24-98 para. 12] p. 397, Para. 5, [1898MS].

The warning of Christ comes sounding down the line to our time: "Then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." [Cf: RH 05-24-98 para. 13] p. 398, Para. 1, [1898MS].

Said Christ: "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." [Cf: RH 05-24-98 para. 14] p. 398, Para. 2, [1898MS].

Men will have great opportunities and privileges, and great light; and

they will either go forward unto the perfection of Christ's character, or they will follow their own peculiar traits of character. Under the sway of Christ, they will be mild and teachable; under the inspiration of Satan, they will reveal a harsh spirit, and become betrayers of their brethren. They will walk frowardly, in the way of their heart. If those who have light will open the chambers of the mind, they will see as the Lord sees; they will take counsel and reproof; they will open the door of the heart of Jesus, and will welcome him in as an honored guest. Then the soul will be a temple where Christ can dwell. Mrs. E. G. White. [Cf: RH 05-24-98 para. 15] p. 398, Para. 3, [1898MS].

"Then came the day of unleavened bread; when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." [Cf: RH 05-31-98 para. 1] p. 398, Para. 4, [1898MS].

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 05-31-98 para. 2] p. 399, Para. 1, [1898MS].

"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 05-31-98 para. 3] p. 399, Para. 2, [1898MS].

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 was 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 05-31-98 para. 4] p. 399, Para. 3, [1898MS].

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 05-31-98 para. 5] p. 399, Para. 4, [1898MS].

This covenant deed was to be ratified with Christ's own blood, which it had been the office of the old sacrificial offerings to keep before their minds. This was understood by the apostle Paul, who said: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." [Cf: RH 05-31-98 para. 6] p. 399, Para. 5, [1898MS].

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 and receive him. And this ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus bear witness: I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death. [Cf: RH 05-31-98 para. 7] p. 400, Para. 1, [1898MS].

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my

feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." [Cf: RH 05-31-98 para. 8] p. 400, Para. 2, [1898MS].

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 05-31-98 para. 9] p. 400, Para. 3, [1898MS].

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 can not 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 05-31-98 para. 10] p. 400, Para. 4, [1898MS].

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 this 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 is indeed present to clear away the rubbish that has accumulated to separate the hearts of the children of God. [Cf: RH 05-31-98 para. 11] p. 401, Para. 1, [1898MS].

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 on 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, still 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, and 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. These ordinances 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 make tender our hearts toward one another. Mrs. E. G. White. [Cf: RH 05-31-98 para. 12] p. 401, Para. 2, [1898MS].

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 those who officiate are not benefited thereby. Christ is there to make the heart susceptible to his Holy Spirit, and to discern the entire dependence of his people upon him for their salvation. "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." [Cf: RH 06-07-98 para. 1] p. 401, Para. 3, [1898MS].

These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins at this time. And as the heart is softened and melted under the movings of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. Jesus has pledged himself to be present in the fulness of his grace to change the current of the minds that are running in selfish channels. This service can not be repeated without one thought's linking itself with another. Thus a chain of thought calls up remembrances of blessings, of kindnesses, and of favors received from friends and brethren, that have passed out of mind. The Holy Spirit, with its quickening, vivifying power, presents the ingratitude and lack of love that have sprung from the hateful root of bitterness. Link after link of memory's chain is strengthened. The Spirit of God is at work upon human minds. The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ. [Cf: RH 06-07-98 para. 2] p. 401, Para. 4, [1898MS].

How the heart of Christ is pierced by the forgetfulness, 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 06-07-98 para. 3] p. 402, Para. 1, [1898MS].

"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." Christ does indeed manifest himself unto the believers who thus

reveal their faith by coming together at the communion table with the simplicity of children to remember Jesus, his words, and his requirements, determined to exclude from the heart all selfishness and love of supremacy. [Cf: RH 06-07-98 para. 4] p. 402, Para. 2, [1898MS].

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; 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 the unleavened bread are to be used. [Cf: RH 06-07-98 para. 5] p. 402, Para. 3, [1898MS].

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 over and deprecate our shortcomings. The ordinance of feet-washing included 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 be 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 Sun 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 Christ's 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 06-07-98 para. 6] p. 402, Para. 4, [1898MS].

There can be no union between our soul and God except through Christ. Union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. Then do we not assemble around the communion table to meet and converse with Jesus as we receive the bread and wine symbolizing his broken body and spilled blood? Thus we must feed on Christ, or we can have no communion with him. [Cf: RH 06-07-98 para. 7] p. 403, Para. 1, [1898MS].

Christ knows that if we should allow our minds to become engrossed with earthly things, we would forget him in whom our hopes of eternal life are centered, and so lose the lifegiving power, the peace and joy, which the Lord wishes us to receive and retain. And 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. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [Cf: RH 06-07-98 para. 8] p. 403, Para. 2, [1898MS].

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. [Cf: RH 06-07-98 para. 9] p. 403, Para. 3, [1898MS].

And his appeal to our love is strikingly made in the words of the apostle Paul: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." [Cf: RH 06-07-98 para. 10] p. 403, Para. 4, [1898MS].

Christ's second appearing, 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 06-07-98 para. 11] p. 403, Para. 5, [1898MS].

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, by dying 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 06-07-98 para. 12] p. 404, Para. 1, [1898MS].

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 can not, 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 by studying his word, and doing the things 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 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." Mrs. E. G. White. [Cf: RH 06-07-98 para. 13] p. 404, Para. 2, [1898MS].

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives." Here was established the great memorial, the Lord's Supper. Can we take in the strains of Christian melody rising to heaven from the lips of the disciples? Christ, the Captain of our salvation, made of himself a sacrificial offering. The Prince of life became the Prince of martyrs. [Cf: RH 06-14-98 para. 1] p. 404, Para. 3, [1898MS].

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." [Cf: RH 06-14-98 para. 2] p. 404, Para. 4, [1898MS].

The act of Christ in washing the feet of his disciples was a sacred one; his motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother. [Cf: RH 06-14-98 para. 3] p. 405, Para. 1, [1898MS].

The last act of Christ in behalf of his betrayer was to wash his feet. He, their Lord and Master, showed that he would do anything to save the most guilty sinner. He said, "He that is washed needeth not save to

wash his feet, but is clean every whit: and ye are clean, but not all." If he will believe on Jesus Christ as the Son of God, the Redeemer of the world, he is the child of God. [Cf: RH 06-14-98 para. 4] p. 405, Para. 2, [1898MS].

Christ came not to save man in his sins, but from his sins. John's testimony of him was, "Behold the Lamb of God, which taketh away the sin of the world." And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 06-14-98 para. 5] p. 405, Para. 3, [1898MS].

Christ had washed the feet of Judas first. This disciple was having his last opportunity. When the ceremony was ended, the Master said, "Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." These words were spoken that Judas might understand that Christ had read his secret purposes, that he was not ignorant of his wicked schemes. This was his opportunity to confess and be converted. The disciples did not understand his words at the time, but they were imprinted on their memory afterward, and they had something to consider in the patience, the mercy, and the forbearance of God toward the most grievously erring. [Cf: RH 06-14-98 para. 6] p. 405, Para. 4, [1898MS].

Christ gave his disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but he said, "Ye are not all clean." Judas brought a traitor's heart to this scene, and Christ revealed to all that he knew him to be the betrayer of his Lord, and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement. [Cf: RH 06-14-98 para. 7] p. 405, Para. 5, [1898MS].

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am [for I have given you an example of the position you should hold toward one another]. 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." Here is the object lesson: "Ye also ought to wash one another's feet." "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." This ordinance is not to be treated in a mechanical way as a form. Its real object is to teach humility. [Cf: RH 06-14-98 para. 8] p. 405, Para. 6, [1898MS].

"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. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." [Cf: RH 06-14-98 para. 9] p. 406, Para. 1, [1898MS].

Jesus would give convincing proof that he understood perfectly the character of Judas, and that he had not withheld his ministry even from him whom he knew to be working to betray him into the hands of his enemies. And we have, in his example, the lesson that the ordinance of feet-washing is not to be deferred because there are some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet he washed his feet. Infinite Love could do no more to bring Judas to repentance, and save him from taking this fatal step. If this service of his Master, in humbling himself to wash the feet of the worst sinner, did not break his heart, what more could be done? It was the last act of love that Jesus could evidence in behalf of Judas. Infinite Love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan. [Cf: RH 06-14-98 para. 10] p. 406, Para. 2, [1898MS].

Let all behold, in the boundless love of Christ, a longsuffering Saviour, who holds out every inducement for the sinner to receive him, repent, and be cleansed from the defilement of sin. We must understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain any one in these conclusions. Many a soul may be saved by further effort on the part of his brother; but a careless separation from him, leaving him exposed to the temptations of Satan, and driving him upon the devil's battleground, is not the method of Christ. He sought to restore, not to destroy. He who washed the feet of his disciples was the Majesty of heaven. He had the hoarded love of eternity in his heart, but he was in their midst as one who served; and in washing their feet, he gave them evidence that he would do any service, however humble, in order to make them heirs together with him of all the eternal wealth of heaven's treasure. [Cf: RH 06-14-98 para. 11] p. 406, Para. 3, [1898MS].

When this simple ordinance is being performed, the followers of Christ should bear in mind that this is the time for all to search their hearts to see if they are willing to humble themselves in spirit, and follow the example of Christ. He gives them this ordinance as a test, a heart-searcher. The Holy Spirit will be present on every occasion to convince of sin, of any wrong action done to a brother. Let none grieve the Holy Spirit of God by disregarding the object of this ordinance, and the gracious opportunity it presents to confess every wrong, every act of injustice done to a brother. Had Judas accepted this last chance given him by Christ, the poor sinner would never have betrayed his Lord, and the words of Christ would never have been spoken, "Ye are not all clean." [Cf: RH 06-14-98 para. 12] p. 406, Para. 4, [1898MS].

The Lord is present on every occasion when this humble ceremony is performed. He is the unseen Witness. He reads every heart, with its concealed purposes, its wrongdoings, its sin. You can neglect, you can leave, these seasons of divine appointment; and of you Christ's words may be appropriately spoken, "Ye are not all clean." [Cf: RH 06-14-98 para. 13] p. 407, Para. 1, [1898MS].

Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act, of contrition and repentance that you direct toward Christ, does not escape his notice. The first step you

take toward him will bring him more than a step toward you. All things, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting, brokenhearted soul, with his divine strength; he will meet your emptiness and spiritual poverty with his inexhaustible fulness. [Cf: RH 06-14-98 para. 14] p. 407, Para. 2, [1898MS].

In this ordinance, Christ discharged his disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in himself, the authority and foundation of all Jewish ordinances that pointed to him as the great and only efficacious offering for the sins of the world. He gave this simple ordinance that it might be a special season when he himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved. [Cf: RH 06-14-98 para. 15] p. 407, Para. 3, [1898MS].

This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If his disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to his disciples an ordinance that would do for them the very thing they needed,--that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving his word and doing his will. Mrs. E. G. White. [Cf: RH 06-14-98 para. 16] p. 407, Para. 4, [1898MS].

Christ came to seek and to save that which was lost. His instruction was confined to the wants of their own condition in practical life. The curiosity that led them to seek for something they had not, when they came to him with prying questions, he turned into occasions of most solemn, earnest, vital appeal. When they were so eager to pluck from the tree of knowledge, he presented them with the fruit of the tree of life. They found every avenue closed to them, which would not advance them in spiritual understanding of the narrow way, leading to eternal life. They found every fountain sealed, save the fountain of eternal life. While the Holy Spirit was given them to understand everything that was essential for their salvation in the living oracles, the word of God, their unnecessary, uneasy, speculating inquiries were not opened before them. The devoted, humble seekers after the Way, the Truth, and the Life will be directed in safe paths to the mansions he has gone to prepare for them. All the light of revelation is permitted to shine upon this path alone, to make it so distinct that not one human soul need wander from the highway of holiness. [Cf: RH 06-21-98 para. 1] p. 407, Para. 5, [1898MS].

The great Teacher's wisdom in limiting the measure of our researches

in earthly directions, called the attention of all to his legislation from the very foundation of our world,--to a code of morals, pure, simple, and practical, unencumbered by the long years of types and sacrifices, which passed away when the only true Sacrifice, Jesus, the only begotten Son of God, was offered for the sins of the world. His lessons to his disciples are received by all who would become his disciples, to the end of time. These lessons discharge his followers from the bondage of the ceremonial law, and leave them the ordinance of baptism to be received by repentance and faith in Jesus Christ as the only one who can take away sin. [Cf: RH 06-21-98 para. 2] p. 408, Para. 1, [1898MS].

The ceremony of feet-washing and the Lord's Supper, in its simplicity and spirituality, is to be observed with true solemnity, and with hearts full of thankfulness. Its participants are not to exhaust their powers of thought or their physical powers on outward forms and ceremonies. All the vigor of mind and the healthfulness of body are to be fresh to engage in the work of the gospel, to lead souls from sin into the upward path of holiness. In this ordinance is presented the necessity of economizing all the thoughts, all the energies, all the affections and faculties, to wear Christ's yoke, to come into partnership with him in seeking to save the souls that are perishing without God and without hope in the world. [Cf: RH 06-21-98 para. 3] p. 408, Para. 2, [1898MS].

This work the whole angelic host are engaged in as their highest service; and the human agent is to become a channel to meet humanity, and communicate to the world that which God has communicated to him, putting mind, heart, and soul into the work. God has made every provision that his requirements should meet a response in every soul, and that all should be eager, interested workers, putting forth all their entrusted capital of money, of vigor, of capabilities, that they may be worked upon by the Holy Spirit, adorning the doctrine of Christ their Saviour. [Cf: RH 06-21-98 para. 4] p. 408, Para. 3, [1898MS].

None should glory in their capabilities, or pride themselves in their intellectual greatness. All that can stir the soul, give impulse to the human agent, and awaken the godly to intense activity, comes from God. To those who are in connection with the work of the heavenly angels to embody in human nature the perfection of heavenly grace in Christ,--those who are one with Christ and with God,--he will give impulse to energize their every spiritual power. He calls upon all to surmount their difficulties, instead of looking at and deploring them. God will give sanctified energy to all who profess Christ. He arranges all rites, he collects all influences, and works them to his own name's glory. [Cf: RH 06-21-98 para. 5] p. 408, Para. 4, [1898MS].

God treats the human agencies connected with himself with a heavenly respect. The whole of God's law is of this character. Taking off every oppressive weight that man would lay upon his fellow man, he prescribes only that which is absolutely necessary for his physical, mental, and moral well-being. He imbues man with the attributes of God, and builds up the human character after the divine similitude, a goodly fabric of spiritual beauty and perfection. [Cf: RH 06-21-98 para. 6] p. 408, Para. 5, [1898MS].

In order to do this, in order that man might be in partnership with

the great firm of heaven, Christ's lessons, from the beginning to the close of his life, taught humility before God. This would lead man to a love for his brother,--a spirit of love and forbearance toward all for whom Christ has died. Genuine humility is expressed in the words: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and 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." Humility is the lesson which Jesus has given in all his teachings all through his ministry, by both precept and example. He raised this precious attribute out of the dust in which it had been trodden, and clothed it with the garments of his own righteousness. "Blessed are the poor in spirit," he says; "for theirs is the kingdom of heaven." [Cf: RH 06-21-98 para. 7] p. 409, Para. 1, [1898MS].

Satan erected his standard of revolt against God in heaven. He aspired to be like God, and determined to assert a power of independence of God. His after-history has revealed a persevering determination to establish his empire, governed by laws, and replenished with resources, independent of God. Every species of idolatry, sensuality, crime, rebellion, and irreligion, is the fruit borne from the proud and exalted claims of Satan. The Lord Jesus came to tear away the deceptive claims of Satan, and to reveal to the world that pride, self-sufficiency, and wrestling for the supremacy have no favor with heaven; for they are the attributes of Satan. Look at the humility of our Saviour in humbling himself to our humanity: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow." [Cf: RH 06-21-98 para. 8] p. 409, Para. 2, [1898MS].

In the East a common courtesy granted to travelers as they were welcomed to a house, was that a servant should remove their sandals and wash their feet. This hospitable action was neglected on one occasion, and the Lord reminded the Pharisee, whose invited guest he was, that he had shown discourtesy in this manifest neglect. [Cf: RH 06-21-98 para. 9] p. 409, Para. 3, [1898MS].

"Then came the day of unleavened bread, when the passover must be killed And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest chamber where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. [Cf: RH 06-21-98 para. 10] p. 409, Para. 4, [1898MS].

"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! And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest." [Cf: RH 06-21-98 para. 11] p. 410, Para. 1, [1898MS].

When they assembled to partake of the Lord's Supper, the ordinance of feet-washing was to be established as a religious ceremony. There was the pitcher of water, the basin, and the towel; but there had been a contention as to which should be the greatest in the Master's kingdom. The request of the sons of Zebedee that they should be awarded the most honored position, created jealousy and a heated discussion as to who should be thus favored. They began to refer to their capabilities and qualifications, and to declare who would best serve for the advancement of the kingdom. They had heard the words of Christ to John when, in response to the request of James and John, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory," Jesus said: "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." [Cf: RH 06-21-98 para. 12] p. 410, Para. 2, [1898MS].

But the disciples did not consider these words, and keep silent. The disciples should have learned the lessons of the Master,--that it is not reputation, natural talent, acquired skill, professional standing, nor any honor given them of men, that weighs at all in the decisions of heaven; "but it shall be given to them for whom it is prepared of my Father." Had they thought of the lessons given them in reference to humility, they would have had altogether different opinions of the ones who should be honored in the kingdom of God. The disciples had often contended as to which of them should occupy the highest place of honor in the kingdom of God. Christ had given them special lessons, the most striking and positive of which is recorded in Matthew 18: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Yet again and again these lessons had to be repeated. The Lord had assured them that his kingdom was not of this world, but it was difficult for his disciples to be set right on this point. Mrs. E. G. White. [Cf: RH 06-21-98 para. 13] p. 410, Para. 3, [1898MS].

"Moreover it is required in stewards, that a man be found faithful.' '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: RH 06-21-98 para. 1] p. 411, Para. 1, [1898MS].

"A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward, and he must act in the master's stead, doing as the master would do if he were presiding over his own goods. The position is one of dignity, in that his master trusts him. If a steward in any wise acts selfishly, and turns the advantages gained in trading with his lord's goods to his own advantage, he has perverted the trust reposed in him. The master can no longer look upon him as a servant to be trusted, one on whom he can depend. [Cf: RH 06-21-98 para. 2] p. 411, Para. 2, [1898MS].

"Every Christian is a steward of God, entrusted with his goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have a ministry to perform. Those who do not take their position on the Lord's side, ought to without delay; for they will have to give an account of themselves to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, 'Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?' [Cf: RH 06-21-98 para. 3] p. 411, Para. 3, [1898MS].

"Whether you are believers or unbelievers, you are the Lord's property, bought with a price. You may ignore your relationship with God as his children. Whose children, then, are you?--Children of the devil, and his deeds you are content to do. But all the influence you might have exercised by using your talent in behalf of truth and by cooperating with God, all the improvement your talents would have made if put into actual service through the provision made for you to cooperate with God, will be charged to your account. You stubbornly held yourself on Satan's side, giving your influence to the great apostate; and all the good you might have done through the atoning sacrifice, but did not do, will be charged against you when you are weighed in the balances and found wanting. You had a work to do. A special stewardship was entrusted to you, but you would not accept the trust. Christ crucified was presented to you. The Spirit of God pleaded with you. By being lifted up on the cross, Christ sought to draw you to himself. But your stubborn will would not yield to his invitations. His appeals were resisted. You are stewards, notwithstanding; but unfaithful, dishonorable stewards, burying your talents in the world, serving Satan in the place of serving the Lord. Impenitent sinner, what excuse will you give to God for all your wasted opportunities?" [Cf: RH 06-21-98 para. 4] p. 411, Para. 4, [1898MS].



"'It is required in stewards, that a man be found faithful.' He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability; and if he is faithful, God will give him wisdom, and increase his talents. [Cf: RH 06-21-98 para. 5] p. 412, Para. 1, [1898MS].

"To some are entrusted larger responsibilities than to others. But if you have only one talent, you may increase it by use, to two. Then by working humbly, trustingly, you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. . . . [Cf: RH 06-21-98 para. 6] p. 412, Para. 2, [1898MS].

"Let every church member carefully consider his responsibilities, and look himself in the face. Become acquainted with yourself. Urge home upon your own heart that you are not to seek to make yourself a specialty, for effect, for praise, but a specialty in seeking first the kingdom of God and his righteousness. Inquire seriously, Am I faithful? First be a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the word of God, until, tried and searched of God, you will be approved of him, not having your own righteousness, but the righteousness of Jesus Christ. Strengthened by his might in the inner man, you will be accepted as a vessel unto honor. [Cf: RH 06-21-98 para. 7] p. 412, Para. 3, [1898MS].

"You may say, I have not large means, and can do but little with the little I have. All the Lord asks of you is to be a faithful steward, to render to God a tenth of all your increase, without stopping to measure the matter to see how you are coming out. You who have but little means, render back to him the portion belonging to him; for it is not yours. It is a serious matter to rob God. Thus you deprive yourself of the blessing he has promised to bestow if you exercise faithful stewardship. If you have been untrue to God, if you show that you will not do according to the agreement he has made with you, will he bless you with facilities for obtaining more means? You keep yourself under condemnation as an unfaithful steward by working contrary to a 'Thus saith the Lord.' You deprive the treasury of God of your proportion of his agreement with you because you choose to walk in the light of the sparks of your own kindling. In your finite wisdom, you think you are making better terms with yourself than God has made with you. How, then, if you are an unfaithful steward with the least, can the Lord entrust to you larger responsibilities? [Cf: RH 06-21-98 para. 8] p. 412, Para. 4, [1898MS].

"God wants all his stewards to be exact in following divine arrangements. They are not to offset the Lord's plans with some deed of charity, some gift, or some offering, done or given when and how they, the human agents, shall see fit. God has made his plan known; and all who cooperate with him will carry out his plan, instead of daring to attempt to improve on it by their own arrangements. Those who honor a 'Thus saith the Lord,' who accept exactly what the Lord has devised, will do according to God's plan. God will honor them, and work in their behalf; for we have his pledged word that he will open the windows of heaven, and pour us out a blessing, such as there will not be room enough to receive. [Cf: RH 06-21-98 para. 9] p. 412, Para. 5, [1898MS].

"It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses in this and that instance, and offsetting them against all that is required by God. God calls upon you to give every jot of influence to his own arrangement and ordinances. We are to strike true and faithful figures in tithing, and then say to the Lord, I have done as thou hast commanded me. If thou wilt honor me by trusting me with thy goods to trade upon, I will, by thy grace, be a faithful steward, doing all in my power to bring meat to thy house; and I will seek to instruct others how to work in the same lines. [Cf: RH 06-21-98 para. 10] p. 413, Para. 1, [1898MS].

"Bear in mind, 'Moreover it is required in stewards, that a man be found faithful.' Men who have large responsibilities are to be sure that they are not robbing God in any jots or tittles, when so much is involved, as is so plainly stated in Malachi. Here we are told that a blessing is given for a faithful disposition of the tithes, and a curse for the covetous retention of the money which should flow into the treasury. Then ought we not to be sure to work on the safe side, so dealing with God in handling the property lent us on trust, that no shadow of reproach shall fall upon us? [Cf: RH 06-21-98 para. 11] p. 413, Para. 2, [1898MS].

"'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.' I need not ask, Will not God bless those who are faithful?--We have his pledged word. But the blessing of God is withdrawn from dishonest, covetous church members in this life. God says it; and what God says is true. Who of you claiming to be the children of God will venture to meet your delinquencies when the books shall be opened, and every man judged according to the deeds done in the body? [Cf: RH 06-21-98 para. 12] p. 413, Para. 3, [1898MS].

"The first point we need to settle is that we are not to look upon the property we are handling as our own, with which we may do as we please. It is the Lord's, to be administered in accordance with his prescribed plans. Be faithful in giving to the Lord the specified amount he has directed you to give. Then present the great mystery of godliness, lifting up Christ, and saying, 'Behold the Lamb of God, which taketh away the sin of the world.' [Cf: RH 06-21-98 para. 13] p. 413, Para. 4, [1898MS].

"Every church member who has been truly converted is to be given some work. 'The cause which I knew not I searched out,' Job declared. Consideration is to be given as to what service for God means. It means that we are to do the same kind of ministry that Christ did when he was in our world. In this work, whether we are rich or poor, we are called

upon to wear Christ's yoke, and learn of him to be meek and lowly in heart. Some more especially may be given the work of setting forth Christ from the pulpit, opening the oracles of God to the churches. Yet they should not seclude themselves from visiting families, talking with them, praying with them, exhorting them, encouraging those who need encouraging, and presenting a 'Thus saith the Lord' to meet every cause of deficiency. Altogether too little of this work is done. Personal labor is greatly needed. Many, many souls might be saved if those who claim to be followers of Christ would work as Christ worked, living not to please self, but to glorify God, acting as missionaries, showing genuine love for the Master by making every possible use of their entrusted talents. From the very nature of work in Christ's lines, those who do it will lose sight of self. [Cf: RH 06-21-98 para. 14] p. 413, Para. 5, [1898MS].

"We are called upon to love souls as Christ loved them, to feel a travail of soul that sinners shall be converted. Present the matchless love of Christ. Hide self out of sight. O, what care should be taken by all who claim to be Christians, that they do not call their passions and self-importance, religion! By showing vanity, by longing for distinction, many hide the person of Christ, and expose themselves to view. There is such self-importance in their own ideas and ways, and they cherish such a pleasing sense of their own smartness, that the Lord can not bestow his Holy Spirit upon them. If he did, they would misinterpret it, and exalt themselves still higher because of it. Their self-pleasing ideas are a great hindrance to the advancement of the work. Whatever part they act, self is the main picture presented. Their own zeal and devotion are thought to be the great power of truth. Unaware to themselves, all such are unfaithful stewards. They swerve the work into wrong lines. Self-importance leads them where they will be left to make false moves. [Cf: RH 06-21-98 para. 15] p. 414, Para. 1, [1898MS].

"We are not to exalt the work of any man, magnifying him and praising his judgment. The first rising of self is the beginning of your fall, your separation from Christ. We can not in any degree exalt self without being humbled. As Christians, we are to make the light of Christ's truth shine. Self is to be kept out of sight. Christ is the Truth and the Light. He is the mirror from which to reflect truly every work done to his name's glory. The world needs light. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' [Cf: RH 06-21-98 para. 16] p. 414, Para. 2, [1898MS].

"What makes it so hard for the rich to enter into the kingdom of heaven? Why are riches, in the place of becoming a precious treasure used to advance the work and cause of God, made a curse, separating the soul from God? Why allow them to lead to the idolatry of self? God wants you, rich men, to use your goods as a sacred trust, not your own. He has made you stewards over these goods. You are to calculate wisely, employing your powers to use, to the very best advantage, the money entrusted. [Cf: RH 06-21-98 para. 17] p. 414, Para. 3, [1898MS].

"But O, how many of God's gifts have been misused, because those to whom they were given did not have the fervor of the love of Christ in the soul! There is great need of each one doing his best. There are those who would have used wisely the talents given them, if they had

been left to struggle and depend on their capabilities. But they became the possessors of means, and they lost the incentive to cultivate their talents, and make all possible of themselves by communicating what they had. An abundance of money has spoiled them for faithfully fulfilling their stewardship. [Cf: RH 06-21-98 para. 18] p. 414, Para. 4, [1898MS].

"Let all who claim to be Christians deal wisely with the Lord's goods. God is making an inventory of the money lent you and the spiritual advantages given you. Will you, as stewards, make careful inventory? Will you examine whether you are using economically all that God has placed in your charge, or whether you are wasting the Lord's goods by selfish outlay in order to make a display? Would that all that is spent needlessly were laid up as treasure in heaven! [Cf: RH 06-21-98 para. 19] p. 414, Para. 5, [1898MS].

"God gives more than money to his stewards. Your talent of imparting is a gift. What are you communicating of the gifts of God, in your words, in your tender sympathy? Are you allowing your money to go into the enemy's ranks to ruin the ones you seek to please? Then, again, the knowledge of truth is a talent. There are many souls in darkness that might be enlightened by true, faithful words from you. There are hearts that are hungering for sympathy, perishing away from God. Your sympathy may help them. [Cf: RH 06-21-98 para. 20] p. 415, Para. 1, [1898MS].

"The Lord has need of your words, dictated by his Holy Spirit. He has need of the investment of your means. He needs your work for the salvation of souls. You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means that God calls for, to be used in lifting up the standard of truth in places where the people have not yet heard the message. Your means may be sunk in worldly investments, and turned into worldly channels. It may be used to do no one any good. But the Lord, the owner of all, will call you to render your account to him. [Cf: RH 06-21-98 para. 21] p. 415, Para. 2, [1898MS].

"The first work for all Christians to do is to search the Scriptures, with most earnest prayer, that they may have that faith that works by love, and purifies the soul from every thread of selfishness. If the truth is received into the heart, it works like good leaven, until every power is brought into subjection to the will of God. Then you can no more help shining than can the sun. You have striven to separate from every kind of rubbish, and to let the peace of Christ rule in your heart. But if you do not have the bright beams of the Sun of Righteousness, you will reveal this by your outward insincerity. You will show this by revealing a heart that is pleased with vanity and outward adornment, by using the means that comes into your hands to gratify the unsanctified soul with idols of some order. How small is the treasure laid up in heaven by such! How little do they communicate to others in sacred ministry! [Cf: RH 06-21-98 para. 22] p. 415, Para. 3, [1898MS].

"All natural gifts are to be sanctified as precious endowments. They are to be consecrated to God, that they may minister for the Master. All social advantages are talents. They are not to be devoted to self-pleasing, amusement, or self-gratification. Money and estates are the Lord's, to be used wholly to honor him; for he has pledged his word

that if we use his entrusted goods as faithful stewards, we shall be rich in blessings, of which we shall have a supply to bless others. But if we regard the advantages given to us as our own, to be used according to our pleasure, to make a display and create a sensation, the Lord Jesus, our Redeemer, is put to shame by the characters of his professed followers." [Cf: RH 06-21-98 para. 23] p. 415, Para. 4, [1898MS].

"The Lord has given evidence of his love for the world. There was no falsity, no acting, in what he did. He gave a living Gift, capable of suffering humiliation, neglect, shame, reproach. This Christ did that he might rescue the fallen. While human beings were instituting schemes and methods to destroy him, the Son of the infinite God came to our world to give an example of the great work to be done to redeem and save man. But today the proud and disobedient are striving to acquire a great name and great honor from their fellow men by using their God-given endowments to amuse. This they do instead of calling upon them to behold the Lamb of God, who taketh away the sins of the world. [Cf: RH 06-21-98 para. 24] p. 415, Para. 5, [1898MS].

"God's great and strange work is to redeem and save, and thus repair the ruin that sin has made. Some see many things in the Bible that to them sanction a course of action that God will never approve. But when God converts human agents, they will flee to Christ, their life, to be hid with him in God. They will lift up their eyes to the perpetual desolation which sin has made and is making, and will pray that they may be co-laborers with Christ. They will begin to repair the old waste places which have been made by high and low in the law of God. [Cf: RH 06-21-98 para. 25] p. 416, Para. 1, [1898MS].

"All who desire a place of distinction have an opportunity to wear the yoke of Christ 'Learn of me,' says the Great Teacher; '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 the cry of the soul be, 'O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. . . . For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. . . . And it shall be said in that day, 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.' [Cf: RH 06-21-98 para. 26] p. 416, Para. 2, [1898MS].

"The gift of correct example is a great thing. But many gather about the soul an atmosphere that is malarious. These know not, in this their day, the things that belong to their peace. They have, to a great degree, lost the faculty of spiritual discernment. They call good evil, and evil good. [Cf: RH 06-21-98 para. 27] p. 416, Para. 3, [1898MS].

"The gifts of speech, of knowledge, of sympathy and love, communicate a knowledge of Christ. All these gifts are to be converted to God. The Lord stands in need of them; he calls for them. All are to act a part in preparing their own souls and the souls of others to dedicate their talents to God. Every soul, every gift, is to be laid under contribution to God. All are to cooperate with God in the work of saving souls. The talents you possess are given you of God to make you

efficient co-laborers with Christ. There are hearts hungering for sympathy, perishing for the help and assistance God has given you to give to them. Our churches are sickly, because they do not do their appointed work. They are not as God would have them be. O, that they would awake from their lethargy! [Cf: RH 06-21-98 para. 28] p. 416, Para. 4, [1898MS].

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.'" [Cf: RH 06-21-98 para. 29] p. 416, Para. 5, [1898MS].

Christianity.--"Christianity.' How many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world, Christians will say, We will not dabble in politics. They will say, decidedly. We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated by childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God."--*Testimony*. [Cf: RH 06-21-98 para. 30] p. 417, Para. 1, [1898MS].

"The Lord has been greatly dishonored by his people 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 and peculiar people; the name of God, our Ruler, is to be in their foreheads, showing to all that he is their Sovereign. [Cf: RH 06-21-98 para. 31] p. 417, Para. 2, [1898MS].

"If those who know the truth will have faith and zeal corresponding to their knowledge; if they desire to manifest their piety, and reveal what the truth has done for them, showing that the salt has not lost its savor, they will communicate the saving and sanctifying power of the truth to all with whom they associate. There will then be less controversy and a deeper interest in the things of God. . . . Men are to become the subjects of Christ's kingdom. Through the divine power imputed to them, they are to return to their allegiance. By laws and resources, God has ordained a heavenly communication with man's spiritual life, that, in its action, is as mysterious as the science and operation of the wind. John 3:7, 8. Christ declared, 'My kingdom is not of this world.' While it imprints its influence upon earthly governments, it can not take the slightest imprint from them without marring the divine similitude. So spiritual is the character of God's work upon the human heart that receives it, that it makes every one a

new creature, without destroying or weakening any capability God has given to man. It purifies every attribute fit for connection with the divine nature. That which is born of the Spirit is spirit; and when man is born from above, a heavenly peace pervades the soul. [Cf: RH 06-21-98 para. 32] p. 417, Para. 3, [1898MS].

"Christ's subjects are those who keep his commandments. These only are counted as his subjects. If, after the light has come, the disobedient continue in transgression, they are subjects of the kingdom of the prince of this world. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. [Cf: RH 06-21-98 para. 33] p. 417, Para. 4, [1898MS].

"But the heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed people of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. People are subordinating themselves to the world, to its practises, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is becoming converted to the world. Professing Christians are slaves of Mammon. Their indulgence of appetite, and extravagant expenditure of money for selfish gratification, greatly dishonor God. [Cf: RH 06-21-98 para. 34] p. 417, Para. 5, [1898MS].

"Contrary to worldly kingdoms, Christ does not find his subjects,--he makes them. Those who stand under the bloodstained banner of Prince Immanuel are the subjects of a kingdom not recognized by worldly kingdoms, whose subjects have wandered from their allegiance to God, from their obedience to the law of his kingdom. These are accounted as dead in trespasses and sins. They are destitute of the Spirit of God, which worketh in the children of obedience. [Cf: RH 06-21-98 para. 35] p. 418, Para. 1, [1898MS].

"I am come, Christ said, to set up a new kingdom. Except a man be born of the Spirit, he can not be enrolled as a subject of my kingdom."-- *Testimony, Jan. 11, 1897.* [Cf: RH 06-21-98 para. 36] p. 418, Para. 2, [1898MS].

"The Lord did not want you to employ your God-given time, and set your talents to work, in wrong channels. Your work was 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 talking any part whatever in politics. God was dishonored by all who acted any part in politics. [Cf: RH 06-21-98 para. 37] p. 418, Para. 3, [1898MS].

"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. [Cf: RH 06-21-98 para. 38] p. 418, Para. 4, [1898MS].

"'For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people

that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.' [Cf: RH 06-21-98 para. 39] p. 418, Para. 5, [1898MS].

"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.' 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: RH 06-21-98 para. 40] p. 418, Para. 6, [1898MS].

"When man is created anew in Christ Jesus, he becomes 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: RH 06-21-98 para. 41] p. 419, Para. 1, [1898MS].

"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, and 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: RH 06-21-98 para. 42] p. 419, Para. 2, [1898MS].

"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: RH 06-21-98 para. 43] p. 419, Para. 3, [1898MS].

"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. 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.' What more could we ask? We shall be members of the royal family, children of a heavenly King, heirs of God, and joints heirs with Christ to an immortal inheritance. We shall have the crown of life, that fadeth not away."-- *Testimony, Dec. 14, 1897*. Mrs. E. G. White. [Cf: RH 06-21-98 para. 44] p. 419, Para. 4, [1898MS].

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the Goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last." [Cf: RH 06-28-98 para. 1] p. 419, Para. 5, [1898MS].

The laborers for the Master were his official servants, upon whom he laid the weightiest responsibilities to do his work. And he agreed to give them their wages. From time to time he added others to the laborers, saying, "Go ye also into the vineyard, and whatsoever is right I will give you." Some were found waiting for work at the eleventh hour, only one hour before the close of the working day. When the reckoning time between the master and workers came, the last hired were the first paid. When the first came, they supposed that they would receive more than those who had worked for so short a period; but they received every man a penny. Yet those who received all that had been promised them were displeased. [Cf: RH 06-28-98 para. 2] p. 420, Para. 1, [1898MS].

This parable was forever to quench the eager, grasping, mercenary spirit which is so offensive to God. Those who possessed this spirit were revealing their own unworthiness of having their wages increased, or to have the highest place. The complaint was: "These last have

wrought but one hour; and thou hast made them equal unto us, which have borne the burden and heat of the day." The answer came: "Friend, I do thee no wrong: didst not thou agree with me for a penny?. . . . Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last." [Cf: RH 06-28-98 para. 3] p. 420, Para. 2, [1898MS].

The spirit with which each one labors is what determines his usefulness and faithfulness in the work. In all who indulge the spirit of criticizing and murmuring, these attributes are confirmed, and thus the root of dissension and bitterness grows up imperceptibly. When circumstances occur that demand the most attentive, whole-souled interest, to do the right kind of work, to cooperate with God, such are found on the wrong side. Satan's temptations find a place in their mind and heart; and they work to counteract, rather than to cooperate with, God. [Cf: RH 06-28-98 para. 4] p. 420, Para. 3, [1898MS].

The Lord understands all the defects in human character. He desires to save man. It was for this purpose that he came to this world. In him all sufficiency dwells. In him dwells all "the fulness of the Godhead bodily." The defective characters that remain thus, when One is among them who came to our world for the express purpose of taking away the sin of the world, make manifest that they do not appreciate the attributes of Christ sufficiently to hunger and thirst after righteousness, and they will not be exalted as worthy. "Blessed are the meek," were the words that fell from his divine lips; "for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." [Cf: RH 06-28-98 para. 5] p. 420, Para. 4, [1898MS].

These are the characters that are fitting for heaven. Christ is every possible strength to all who will appropriate his words by faith. He is indeed the Bread of life. No man, woman, youth, or child can say, I have cravings that he can not satisfy. All cravings that he does not fill are supplied with a superior sufficiency, which is for the perfection of Christian character. [Cf: RH 06-28-98 para. 6] p. 420, Para. 5, [1898MS].

We all need to understand that the craving for supremacy is placing men where they will never gain the supremacy in the future life, even if they gain it in this. The ordinance of feet-washing was a revealer of character, and always will be. The Holy Spirit is present on such occasions to convict of sin, and the heart is touched and made contrite. The penitential confession clears the moral atmosphere of the soul, and awakens holy principles. The subduing grace of Christ comes into the heart, and the love of Christ draws hearts together in a blessed unity. Sins are seen in the light in which God views them. They are confessed, they are forgiven. [Cf: RH 06-28-98 para. 7] p. 421, Para. 1, [1898MS].

The administration of the sacrament of the Lord's Supper is for the purpose of making a forcible illustration of the infinite sacrifice made for a sinful world, and for us individually, as a part of that great whole of fallen humanity, before whose eyes Christ has evidently been set forth crucified among them. [Cf: RH 06-28-98 para. 8] p. 421,

Para. 2, [1898MS].

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." [Cf: RH 06-28-98 para. 9] p. 421, Para. 3, [1898MS].

This is a special service; and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with his disciples. Before the mind passes the whole scene of his great agony in the garden of Gethsemane. All the abuse and suffering that man could heap upon his fellow man were endured by our Lord and Master. [Cf: RH 06-28-98 para. 10] p. 421, Para. 4, [1898MS].

The Lord Jesus is present on every occasion. He reads every purpose of the heart, and his righteous principles are vindicated in the heart-searching, the heart-humbling, the penitence; and the atonement itself provided by Infinite Love is acceptable to God, and Christ's righteousness is imputed to the sinner. The humiliating ordinance is made an occasion of appeal to the spiritual imagination, and there is a vital connection with Jesus Christ. If a man is to be convinced, the truth as it is in Jesus must be presented to his mind, and must appeal to his heart. Christ refuses every other method,--everything like compulsion, or restriction, or force. His only weapons are truth and love. "I, if I be lifted up from the earth," he says, "will draw all men unto me." Fallen humanity is drawn, not forced, into any position. [Cf: RH 06-28-98 para. 11] p. 421, Para. 5, [1898MS].

To all who receive him, Christ is an inexhaustible treasure house of supply for all spiritual necessities. Then let us take in all the blessedness of the provision made, that when we shall engage in the ordinance of feet-washing, we may take in all its significance. The Holy Watcher is present from heaven to make this season one of soul-searching, one of conviction of sin, and of the blessed assurance of sins forgiven. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God." They have the blessed assurance, "Lo, I am with you always, even unto the end of the world." [Cf: RH 06-28-98 para. 12] p. 422, Para. 1, [1898MS].

And now, with humble, subdued, and grateful hearts, they come to the sacramental service. We need to have an understanding that we are

living under the dispensation of the Spirit. Our senses must be cultivated through the improvement of our God-given opportunities to lay hold, with intellect and soul, upon the mystery of godliness by obtaining a more thorough knowledge of the work of redemption. This is not to be merely the work that ministers must do. Every soul who names the name of Christ must participate in it. The members of the church who listen to the word that is preached among them are to put to a practical use that word as a God-sent message to them individually. They are to comprehend, which it is the privilege of all to do, far more intelligently and deeply than they have done, the expiatory sufferings of Christ. Mrs. E. G. White. [Cf: RH 06-28-98 para. 13] p. 422, Para. 2, [1898MS].

Christ was performing an act of service for his disciples. He took a towel, and girded himself. He had many things to say to them, but how would they bear it? He saw that commotions of a forbidding order were taking hold upon them. Contention had come in among them. For one of their number to wash the feet of the rest was, they thought, an act to be looked down upon,--an act that servants were supposed to do always,--and there was no one that made a move, yet, the while, all were trying to appear unconscious. O, how wretchedly miserable they felt! They seemed to think only of themselves. What terrible selfishness, and choosing to have their own way! [Cf: RH 07-05-98 para. 1] p. 422, Para. 3, [1898MS].

The Saviour let the matter linger a little while, to see if their hearts would change. And then he, the one they loved, rose, and laid aside his garments, and, taking a towel, girded himself, pouring water into the basin. It was then that the disciples were astonished and ashamed. Christ could not have put upon them a greater rebuke. In his heart he pitied his disciples. He knew that after his death, all this scene would scourge them, and be sufficient punishment. His soul was already pressed under a severe load, that none of them could enter into. But his love did not change at all. He knew that the hour was just before him when he should depart out of this world, and go unto the Father; yet, having loved his own which were in the world, he loved them unto the end. His love was enduring, it was divine. Their childish jealousies and passions were hurting their own souls. [Cf: RH 07-05-98 para. 2] p. 422, Para. 4, [1898MS].

Christ gave no word of rebuke to Judas,--the poor, sinful man who had allowed himself to become the channel of darkness. O that he would be ashamed, convicted, and be willing to cast out Satan! But Judas turned the wrong way. The greater the goodness, the humility, and the love of Christ expressed toward him, the more powerful were the enemy's presentations that this was not the Son of God, but a pretender. Judas knew better; but he braced his soul against light. He had given up all hope of temporal preferment, and now sought to obliterate from his mind everything that he had heard. He had often been deeply impressed under the Holy Spirit's working; but he fought away from Jesus, and became a traitor, a betrayer. [Cf: RH 07-05-98 para. 3] p. 423, Para. 1, [1898MS].

The disciples knew nothing of the purposes of Judas. Jesus alone could read his secret. Yet the Master did not expose him. When Jesus' precious hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with an impulse

there and then to confess. He was the first one whose feet were washed. The way Christ treated his disciples, and especially poor, deluded Judas, was a sample of his treatment of them all through his association with them. Judas was not, in appearance or deportment, the low, villainous man that might be supposed. He was considered by his associate disciples to be a man of great capabilities. He had considerable breadth of knowledge, and his qualifications would have been valuable if they had been sanctified to the service of God. But while the disciples were ashamed, mortified, and conscience-stricken, their hearts subdued and broken, they felt their hearts go out to Jesus with that deep, earnest faith that works by love and purifies the soul. Judas was rejecting Jesus. [Cf: RH 07-05-98 para. 4] p. 423, Para. 2, [1898MS].

When Peter's turn came, he utterly refused to allow Christ to touch his feet. He would gladly have taken the place of the Master, and become even a slave for his sake. He exclaimed, "Thou shalt never wash my feet." But Christ told him, as he had told John when he refused to baptize Jesus, "Suffer it to be so now." That which he did not understand then, he would better comprehend at another time. He assured Peter, "If I wash thee not, thou hast no part with me." Except in the case of one, this washing signified the cleansing from sin. He said, "Ye are clean, but not all." Judas would not be cleansed by repentance, remorse, and confession. His last chance was being offered him. In his heart, Jesus felt the keenness of hunger for that soul. His soul had a burden similar to that he bore when he wept over the doomed city on the crest of Olivet. In his agony of tears his heart said, "How shall I give thee up?" "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." Judas' last chance was gone. [Cf: RH 07-05-98 para. 5] p. 423, Para. 3, [1898MS].

When Christ told Peter that unless he submitted to this service, he could have no part with him, Peter surrendered his pride and self-will. This can never, never be. He was all broken up at the thought, and exclaimed, "Not my feet only, but also my hands and my head." Jesus had a lesson, deep, full, and significant: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." The true version reads, "He that is bathed needeth not save to wash his feet." That lesson comprehended more than bodily cleansing. The feet of Judas were washed, but his heart was defiled with sin. In the very act of girding himself with a towel to wash the feet of his disciples, Jesus would subdue and cleanse them from their alienation, and dissension, and jealousy, and pride. Not one of them was in an acceptable state before God, with such a spirit of unhappy dissension. The renewed heart, cleansed from every defilement, was of far more consequence than the outward application of water to their dusty feet. Jesus could not give them the lessons he so much desired to impart unless they would come into a proper state of humility and affection. Dissension always creates hatred, but Christ washed it away in the act of washing his disciples' feet. A change of feeling did come; the union of heart and love for one another did exist. They became meek, teachable, and loving, and would have conceded to any one the highest place. They were prepared to partake of the last supper with fragrant feelings of love, deep and full, for their Master and for one another. [Cf: RH 07-05-98 para. 6] p. 423, Para. 4, [1898MS].

Shall we learn the lesson of the marvelous wisdom and love of God? Shall we, at the ordinance of feet-washing, be softened and subdued, as were the first disciples? Peter shrank from bringing his soiled feet in touch with the hands of his Lord and Master; yet how often we bring our sinful, polluted souls in contact with the heart of Christ, who hates nothing but sin. O, how we grieve the pure, holy Spirit of Christ with our defiling sins! We are not prepared for the appreciation of the holy communion with Christ and with one another unless we are cleansed by his efficacy. [Cf: RH 07-05-98 para. 7] p. 424, Para. 1, [1898MS].

We need closely to investigate our life and character, and have true contrition of soul, having fellowship with Christ and fellowship with our brethren. Then we shall show that we can appreciate the work of the Holy Spirit upon our hearts. The barriers of pride, of self-sufficiency, are first to be broken down; then the love of Jesus will abound in our hearts. Then we can partake of the communion with a consciousness of sins forgiven; for whosoever sits down at the communion service should sit down humble and clean in heart, and purified from all defilement. Then the sunshine of Christ's righteousness will fill the chambers of our minds and the soul temple. We shall "behold the Lamb of God, which taketh away the sin of the world." [Cf: RH 07-05-98 para. 8] p. 424, Para. 2, [1898MS].

This humble service is to recover man from the difficulties of sin. We are to bear in mind that in washing one another's feet, we are in Christ's place. And while we do this service, Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves in close relation to our Lord, who is present on that occasion. There is One in our midst who has said, "Lo, I am with you always, even unto the end of the world." He is present to impress hearts. The life of him who is the Light from above and the Way below, will guide into all truth every soul who will come to him. His whole life was an unfolding of his love,--a revelation of the character of God. His Father is our Father. [Cf: RH 07-05-98 para. 9] p. 424, Para. 3, [1898MS].

We can better take part in this instituted ordinance when we call to mind his words: "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. 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. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Mrs. E. G. White. [Cf: RH 07-05-98 para. 10] p. 424, Para. 4, [1898MS].

The sayings of Christ are to be valued not merely in accordance with the measure of man's understanding; they are to be considered in the important bearing which Christ himself gave them. He took old truths, of which he himself was the originator, and placed them before his

hearers in heaven's own light. And how different was their representation! What a flood of meaning, and brightness, and spirituality was brought in by their explanation! [Cf: RH 07-12-98 para. 1] p. 425, Para. 1, [1898MS].

Christ set forth deeper and more spiritual truths 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 them. They were in marked contrast with the spiritless, lifeless expositions of the Old Testament Scriptures by the rabbis. And the miracles which Jesus 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 only, but to their hearts. As he stood forth in his humility, yet in dignity and majesty, as one born to command, a power attended him; hearts were melted into tenderness. An earnest desire was created to be in his presence, to listen to the voice of him who uttered truth with such solemn melody. [Cf: RH 07-12-98 para. 2] p. 425, Para. 2, [1898MS].

At the beginning of his ministry, Christ had declared the character of his work. "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 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." [Cf: RH 07-12-98 para. 3] p. 425, Para. 3, [1898MS].

That word was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spoke, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Every miracle wrought by Christ convinced some of his true character. 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. But there were those who did not receive the light of heaven, and they set themselves more determinedly against this evidence. [Cf: RH 07-12-98 para. 4] p. 425, Para. 4, [1898MS].

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 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: RH 07-12-98 para. 5] p. 425, Para. 5, [1898MS].

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 a one as themselves. The Jews could have borne the disappointment of their hopes better than they could bear 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 purity. [Cf: RH 07-12-98 para. 6] p. 425, Para. 6, [1898MS].

In his youth, Christ was subject to 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. 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 toiled to provide for his own temporal wants. [Cf: RH 07-12-98 para. 7] p. 426, Para. 1, [1898MS].

The teachings of Christ, in precept and example, were the sowing of the seed afterward to be cultivated by his disciples. The testimony of these fishermen was to be referred to as the highest authority, by all the nations of the world. They had not learned in the schools of the prophets; but Jesus had been their teacher, and had given them knowledge uncorrupted by tradition and bigotry. Christ scattered the heavenly grain, which minds and hearts that desired light and knowledge might gather up as precious treasure sent from heaven. [Cf: RH 07-12-98 para. 8] p. 426, Para. 2, [1898MS].

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 had foretold his humiliation, rejection, and crucifixion, the disciples would not take in his meaning. It had been a part of their education that the Messiah would set up a temporal kingdom; and when Christ spoke of his sufferings, they did 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: RH 07-12-98 para. 9] p. 426, Para. 3, [1898MS].

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 Levitical laws and the sacrificial offerings. They did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ. [Cf: RH 07-12-98 para. 10] p. 426, Para. 4, [1898MS].

In their harmonious relation, the truths of Scripture are like links in a chain. Just as fast as our minds are quickened by the Spirit of God to comprehend light, and in humbleness appropriate it, we shall dispense it to others, and give the glory back to God. The development of truth is the reward of 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 development. While we behold it, the truth is revealed in all its bearings in the life and character, and becomes more clear, and certain, and beautiful. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified. [Cf: RH 07-12-98 para. 11] p. 426, Para. 5, [1898MS].

Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. The entire system of Judaism was the gospel veiled. Those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. But the Light of the world is sending his divine rays to illuminate the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are to be educated to look to God himself, the author of all truth. [Cf: RH 07-12-98 para. 12] p. 427, Para. 1, [1898MS].

In his habits and customs and practises, Christ did not conform to the standard of the world. What a lesson he gives to the churches that bear his name! They are not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify them in their feelings of superiority, in 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 neighbors? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose example are such following?-- Surely 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: RH 07-12-98 para. 13] p. 427, Para. 2, [1898MS].

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 others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock 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: RH 07-12-98 para. 14] p. 427, Para. 3, [1898MS].

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The word of God is the mine of the unsearchable riches of Christ. Mrs. E. G. White. [Cf: RH 07-12-98 para. 15] p. 427, Para. 4, [1898MS].

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Cf: RH 07-19-98 para. 1] p. 427, Para. 5, [1898MS].

This is a consecrated message, commissioning God's servants to preach the gospel to all nations, tongues, and peoples. Christ gave his life to save sinners. He gave himself as a substitute for the sinful race. He made an offering of himself, that men might be elevated and ennobled by entering into oneness with him. He came to quicken their understanding, that they might discern truth. The truths which God had given had been lost or obscured. Through the lapse of time, they had been removed from their true place in the economy of God. Christ replaced and re-established these principles. He laid out a work before his disciples. They were to preach the word. Not in their own strength were they to do this. Christ came to reveal the truth. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." In his power the disciples were to carry forward the work given them. [Cf: RH 07-19-98 para. 2] p. 428, Para. 1, [1898MS].

And to those who have the light of truth in this time is the commission given, "Go work today in my vineyard." All heaven is waiting for men to cooperate with heavenly intelligences by repeating the lessons given by Christ to his disciples when he was with them in humanity. At all times and in all places, we are to work for God. The call is to be given in the highways and hedges, "Come; for all things are now ready." All who go forth as Christ has directed, with a sense of their responsibility for the souls to be saved, will have an increasing solicitude to win souls to Christ; and they will be blessed in their work. There are many who desire the truth. After hearing the word from God's messengers, they receive it. Through diligent searching, they understand their Bibles as never before. All heaven is full of joy when souls thus hunger and thirst after righteousness, confessing their sins, and receiving remission from Christ. [Cf: RH 07-19-98 para. 3] p. 428, Para. 2, [1898MS].

The Pharisees could not understand why the holy Teacher sent from God should eat with publicans and sinners. "Why eateth your Master with publicans and sinners?" they asked the disciples. In answer to them, Christ spoke words that will live through all time: "Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." "The Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [Cf: RH 07-19-98 para. 4] p. 428, Para. 3, [1898MS].

Why did Christ eat with publicans?--Because he knew that at their tables there were sinners to be saved. In all his words he scattered

the seeds of truth. This his ambassadors are to do. They are to study how they can reach souls. They are to be found in every place where there are souls in need of a Saviour. [Cf: RH 07-19-98 para. 5] p. 428, Para. 4, [1898MS].

In Christ's strength, men may go forward in the great, grand work of imparting his lifegiving principles to those who are perishing in their sins. Those who are called and chosen will be co-laborers with Christ. They have a part to act under the greatest Educator the world has ever known. He who is consecrated to God, sanctified by the breath of Christ, is one with Christ. He can communicate to others the instruction he has received. He can tell them that the merits of a crucified and risen Saviour are our hope and crown of rejoicing. [Cf: RH 07-19-98 para. 6] p. 429, Para. 1, [1898MS].

Jesus is our surety. "Behold the Lamb of God, which taketh away the sin of the world." Christ, our Passover, has been sacrificed for us. Every drop of blood shed by the Jewish sacrifices pointed to the Lamb of God. All the typical offerings were fulfilled in him. Type met antitype when he died on the cross. He came to make it possible, by the sacrifice of himself, to put away sin. He paid the ransom for our redemption. We are bought with a price; and Christ calls upon us to let him take our sins, and impute to us his righteousness. [Cf: RH 07-19-98 para. 7] p. 429, Para. 2, [1898MS].

God is found of those who diligently seek him. His servants are not to be slothful in business. They may understand that it is their privilege to be obedient to all his requirements. They are to be fervent in spirit, serving the Lord. They are not to serve worldly interests. They are not to seek for gold and silver as their god. All their desires are to be directed heavenward. Those who believe the truth are to use their entrusted capital of intellect and wealth in God's service. God has made them his stewards; they are to act in his stead. God has a controversy with those who misapply the capabilities and powers given them. Souls that might have been saved are lost through their unfaithfulness, indolence, and neglect. [Cf: RH 07-19-98 para. 8] p. 429, Para. 3, [1898MS].

Think of what may be gained by all who seek first the kingdom of God and his righteousness! There is a great work before all who will do this. A field of usefulness is open to him who will do good in this life. The words and works of the one who thus serves God are a savor of life unto life. He may not be able to speak to congregations, but he can lead souls to Jesus. [Cf: RH 07-19-98 para. 9] p. 429, Para. 4, [1898MS].

The Lord has more and still more grace and love to give to those who preach the gospel to sinners. A work is to be done in and for the churches. They are not merely to be preached to; they are to be educated to receive Christ as their Saviour. The hearts of the members are to be so softened and humble that they will receive with meekness the engrafted word, which is able to save their souls. [Cf: RH 07-19-98 para. 10] p. 429, Para. 5, [1898MS].

Ministry does not consist alone in preaching. Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith. Nigh and afar off,

souls are weighed down by a sense of guilt. It is not hardship, toil, or poverty that lowers and degrades humanity. It is guilt, wrongdoing. This brings unrest and dissatisfaction. Jesus would have his children minister to sin-sick souls. Those that are strong ought to bear the infirmities of the weak until they become strong. [Cf: RH 07-19-98 para. 11] p. 429, Para. 6, [1898MS].

The Lord has debarred no one from ministering to others. "These signs shall follow them that believe," he declared to his disciples. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." [Cf: RH 07-19-98 para. 12] p. 430, Para. 1, [1898MS].

Why do we not present our sick and suffering before God in the arms of our faith? Why do we not teach them to believe in the great Healer? Why do we not lay hold of the promises, and bring the sick to God, praying for his healing power to be revealed? Why do we not plead the promise, "These signs shall follow them that believe"? This is the privilege of God's children, and faith should lay hold of all that it is possible to have as an endorsement of faith. [Cf: RH 07-19-98 para. 13] p. 430, Para. 2, [1898MS].

Christ's promises are just as fresh and strong and trustworthy now as they were in the days of the apostles. Some have carried the matter of faith-healing to an extreme, and this has greatly hurt the subject. But the need of faith in God should be kept before the church. The realization of our privileges has become almost extinct. Let this part of the commission be brought into our practical life. It is of as much importance as the preaching of the word. [Cf: RH 07-19-98 para. 14] p. 430, Para. 3, [1898MS].

These signs shall follow them that believe on Christ as a risen Saviour, who proclaimed, over the rent sepulcher of Joseph, "I am the resurrection, and the life." But if the workers neglect to link themselves in divine connection with God, the electric current of reviving, lifegiving spiritual energy can not flow in full, rich streams to the people. The church needs to be awakened. When Christ was on this earth, trying to reclaim souls, to restore the moral image of God in man by warnings, entreaties, appeals, by a perfect example of obedience to his Father's will, he could not do many mighty works in some of the places he visited, because of their unbelief. This is why we do not now see more of the deep moving of the Spirit of God upon human minds, more of his power manifested in healing the sick. Unbelief is the barrier between us and God. [Cf: RH 07-19-98 para. 15] p. 430, Para. 4, [1898MS].

How sad it is that God is disappointed and robbed of his glory because those who minister the word do not realize their privilege, and fail to increase in faith and charity. Bring your sick to God in faith. Humble your hearts before him, confessing your sins. Then pray earnestly, trustingly. You will see the practical working of God's power, and it will be said, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 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." [Cf: RH 07-19-98 para. 16]

p. 430, Para. 5, [1898MS].

Much more of God's light and love and grace should be seen in our churches. Then we should see souls receiving the impress of the image of Christ. Those who keep the love of Christ glowing in the heart will provoke others to good works. A hundredfold will be rendered to God in praise and gratitude, in willing, cheerful obedience. The hearts of God's children will be full of praise and thanksgiving to him who gave his life for the life of the world. [Cf: RH 07-19-98 para. 17] p. 430, Para. 6, [1898MS].

Standing within one step of his Father's throne, Christ made the promise, "Lo, I am with you always, even unto the end of the world." We need more of Christ's wisdom. If we prayed in faith, and took God at his word, he would work for us. But our faith in eternal realities is weak. We have a heavy charge against us in the books of heaven for neglecting to do our utmost for the salvation of those who are nigh and afar off. Every day we are losing our grasp of eternal interests. God will not honor such manifest unbelief. Why do we not lay hold of the promises, presenting them before God in living faith? We must no longer remain indifferent. Let us awake to our duty. Let us not sleep as do others. Let us devote every entrusted power and endowment to the service of God, who has given Jesus to be our righteousness and our efficiency. Let us rely upon him who has promised to help us. [Cf: RH 07-19-98 para. 18] p. 431, Para. 1, [1898MS].

Christ came to our world to restore the moral image of God in man. He takes human agents into co-partnership with himself, giving them the breath of his own Spirit, the life of his own life. To all who would obtain a correct view of their duty in regard to their fellow men, Christ gives power to obtain righteousness and to do their work successfully. These breathe the atmosphere that surrounds Christ. They live the true life that he lived in our world. [Cf: RH 07-19-98 para. 19] p. 431, Para. 2, [1898MS].

Christ seeks to engage the attention of repentant sinners, that they may read the expression of love in his face, and receive him as their Saviour. He would turn men's minds from every sound that emanates from him who abode not in the truth. He has knowledge to impart,--the absolute necessity of regeneration by the Holy Spirit, who comes to the believing soul under the great seal of solemn assurance. I speak to you, he said; I, who speak not merely as a man,--I, who am the Truth,--I, who am acquainted with heaven, and all the characters that shall be there admitted,--I, who hold the keys of the kingdom of heaven,--I say, "Except a man be born again, he can not see the kingdom of God." The realization of the absolute necessity of regeneration through the Holy Spirit comes to all who, by patient continuance in well-doing, seek for glory, honor, and immortality. [Cf: RH 07-19-98 para. 20] p. 431, Para. 3, [1898MS].

There is majesty in the truth. Those who possess that faith which works by love, and purifies the soul, have a message, plain and decided, to bear to those who know not the truth. They have an important work entrusted to them. They are to live close to the One who has said, "Lo, I am with you always, even unto the end of the world." "Go ye therefore, and teach all nations." The messenger who bears the word of life to a perishing world, is bound to speak the truth. The

Lord Jesus is by his side, ready to enlarge the narrow confines of human knowledge, that all may see that the teacher is presenting the gift of imperishable wealth to all who will believe on Christ. There is power in Christ to redeem the mental and moral character, and to mold the man after the divine likeness. [Cf: RH 07-19-98 para. 21] p. 431, Para. 4, [1898MS].

None who breathe the breath of God, receiving the Holy Spirit from him, can be indifferent in regard to the welfare of others. Their own souls are inspired with the love of Christ, and they use all their powers in the work of presenting Bible principles. Some may tire of the warnings and appeals given them. The workers may receive no response from them. This is discouraging, but it is no more so to us than it was to Christ. There are others who have not realized that they need to behold the Lamb of God. These become interested, and inspired with hope. They believe in the Saviour, and he fills their souls with his grace. How precious to them does the light appear! How different is their attitude from the attitude of the scorner of grace! If scorners see one inquiring, What must I do to be saved? they make light of his convictions, and try by every false method to prevent him from seeking for truth as for hidden treasure. But those who have received Christ understand the meaning of the words, "The entrance of thy words giveth light." They eat the bread that comes down from heaven; and they are surprised that their companions turn from the truth, which to them is so precious. [Cf: RH 07-19-98 para. 22] p. 431, Para. 5, [1898MS].

The great apostle Paul spoke from a heart full of love, because in Ephesus there were souls who had accepted Christ as the Saviour: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. . . . In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This is the message that God has commissioned his servants to bear. Mrs. E. G. White. [Cf: RH 07-19-98 para. 23] p. 432, Para. 1, [1898MS].

Marked and decided hostility is at this time shown to God. Passion and human wisdom are arrayed against purity and holiness, against self-denial, against the law which governs heaven and earth. Man's purpose, dictated by the wisdom of Satan, is to deny God's requirements. Human laws have taken the place of the divine. The will of finite man has been brought into direct collision with the will of the infinite God. The judgment of the creature is set above that of the Creator. Man is working in direct hostility to the God of heaven. [Cf: RH 07-26-98 para. 1] p. 432, Para. 2, [1898MS].

The man of sin has exalted himself against God, sitting in the temple of God, and showing himself to be God. He has trampled underfoot God's great memorial of creation, established to commemorate his work; and in its stead he has presented to the world a common working-day. This day he has set up as a rival sabbath, to be observed and honored. Thus the world has been turned against God; for the Lord declares that he has sanctified the day of his rest. [Cf: RH 07-26-98 para. 2] p. 432, Para. 3, [1898MS].

But though every member of the human family should accept this child

of the papacy, in no case would this invalidate the holy Sabbath of Jehovah. Those who accept the false sabbath exalt the man of sin, and assail the government of God. But the man of sin can not annul what God has declared shall stand fast forever. The work now to be done in our world is to exalt the law of the Lord, and call the attention of the people to it. The time has come when the truth is to be proclaimed against falsehood and error. [Cf: RH 07-26-98 para. 3] p. 432, Para. 4, [1898MS].

"After these things," writes John, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. 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." [Cf: RH 07-26-98 para. 4] p. 432, Para. 5, [1898MS].

The Lord has given his church a special work. The crisis is right upon us. We have only, as it were, a moment of time. We must now take our Bibles, and in the Holy Spirit's power, proclaim the great truth for these last days. It will not be long before every one shall have heard the warning and made his decision. Then shall the end come. "There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." [Cf: RH 07-26-98 para. 5] p. 433, Para. 1, [1898MS].

People are suffering for want of a knowledge of the truth. They do not understand what they must do to be saved. Unless the gospel is preached clearly, simply, over and over again, line upon line, precept upon precept, Satan will cast his shadow between the sinner and God. God will be represented as a stern, unforgiving Judge. Christ taught in simplicity, making everything connected with the salvation of the soul plain and easy to be understood; and thus his ambassadors are to present the truth. There must be given to the world the message that the way of repentance and faith is now made plain through him who had power to lay down his life and to take it again. "He that believeth in me," Christ declared, "though he were dead, yet shall he live." [Cf: RH 07-26-98 para. 6] p. 433, Para. 2, [1898MS].

The conflict between good and evil will continue till the close of time. Satan will inspire his followers with hatred against God. His warfare is not carried on in subordination to established law, but in positive defiance to the God of heaven. He works with malice to destroy souls; but eternal vigilance, laying hold of the promises of God, will raise up a standard against the enemy for the tempted soul. [Cf: RH 07-26-98 para. 7] p. 433, Para. 3, [1898MS].

The church militant is not in this world the church triumphant. From generation to generation, the enemy has been marshaling his forces against God. His enmity against the law of God has increased as time has passed. And his followers are at enmity with any one who has moral courage to depart from evil, and bear witness to the truth. They pay no respect to the divine law, but they are strict in enforcing human laws. They are not in harmony with God. They are not attracted by his righteousness. In their human judgment they will condemn men who conscientiously keep the commandments of God. But God's children will not be frightened from their purpose by the proud, presumptuous opposition of evildoers. By faith they see a crown of life awaiting those who are victorious, and they press forward toward the mark for the prize of their high calling in Christ Jesus. [Cf: RH 07-26-98 para. 8] p. 433, Para. 4, [1898MS].

Angels are sent to minister to those who shall be heirs of salvation. Could the eyes of God's children be opened, they would see from how many evils they have been saved, how many perils they have escaped. "Lo, I am with you alway," Christ says, "even unto the end of the world." You may be taken by councils, and condemned by the men who have been chosen to administer justice, but who are themselves trampling underfoot the highest of all laws, even the law of Jehovah. "But be of good cheer; I have overcome the world." [Cf: RH 07-26-98 para. 9] p. 433, Para. 5, [1898MS].

Suffering, want, despondency, misery, unbelief, the ministers of God will meet every day. Their work is not a work of self-pleasing. Many, many souls are unsaved. Fasten yourselves by faith to the Lord, and tell sinners that the Saviour is calling for them. Entreat them to tarry not; for he is calling, "Come; for all things are now ready." These are days of peril. Be instant in season and out of season. Be always ready, saying, "Speak, Lord; for thy servant heareth." [Cf: RH 07-26-98 para. 10] p. 434, Para. 1, [1898MS].

The Lord longs to give precious blessings to the self-denying, self-sacrificing worker. He would have his servants at their post of duty, their loins girt about with truth. Gird up the loins of your mind; be sober, and hope to the end, watching, waiting, praying, and working. [Cf: RH 07-26-98 para. 11] p. 434, Para. 2, [1898MS].

The apostle Paul, in his epistle to the Corinthians, lifts a voice of warning: "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. [They live in an atmosphere of sin, and therefore sin is not to them exceeding sinful.] I speak this to your shame." [Cf: RH 07-26-98 para. 12] p. 434, Para. 3, [1898MS].

Christ's commission is ever to be kept before the church. Sinners must



be saved by the light reflected from the church by the ministry of the word. Through God's commandment-keeping people, sinners are to behold the Sun of Righteousness. Ministers and people are to catch the light of God's purposes, hidden from the world because it can not see the Sun of Righteousness. [Cf: RH 07-26-98 para. 13] p. 434, Para. 4, [1898MS].

"Ye are the light of the world," Christ said to his disciples. As lightbearers, you are to reflect to the world the rays of the Sun of Righteousness. You are a spectacle to the world, to angels, and to men. God's people should now receive the light and diffuse it. They need not try to shine; if their hearts are enlightened by Christ, they can not help shining. The brightness will appear; every true disciple will reveal Christ to the world as the sin-pardoning Saviour. [Cf: RH 07-26-98 para. 14] p. 434, Para. 5, [1898MS].

The church is to show to the world God's forbearance, his holiness, meekness, mercy, and truth. Christians are to shine brighter and brighter, daily catching more and more of the beams from the Redeemer's face. God has appointed every member of the human family to represent the truth. He has given men and women capabilities and faculties, and has endowed them with ability to improve these powers. The voice, the affections, influence, property,--all are entrusted to man to be returned to God. [Cf: RH 07-26-98 para. 15] p. 434, Para. 6, [1898MS].

God would have us quicken our powers by appropriating his grace and communicating it. Just in accordance with the grace imparted will be the grace given us to use. We must work while the day lasts. Pure doctrines have been lost; and as the result, error has taken the field where truth alone should be. God's requirements are lost sight of. All that can possibly be done should be done to dispel the moral darkness. [Cf: RH 07-26-98 para. 16] p. 434, Para. 7, [1898MS].

The Lord says to those living in 1898, as he said to those of Israel who had chosen to serve him, "I will give them an heart to know me, that I am the Lord." The Lord has given us Jesus our Saviour. He revealed in humanity the character that he wishes us to reveal. The Lord's purpose concerning his people is, I have given them minds; I will increase my grace to them. [Cf: RH 07-26-98 para. 17] p. 435, Para. 1, [1898MS].

Will not those who have backslidden from God return? Let there be no delay. "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." "And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, . . . for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea,

that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Mrs. E. G. White. [Cf: RH 07-26-98 para. 18] p. 435, Para. 2, [1898MS].

In John the Baptist, God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. In announcing John's mission and work, the angel said: "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: RH 08-02-98 para. 1] p. 435, Para. 3, [1898MS].

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. God and nature had been his teachers. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness, where, by studying the book of nature, he could become acquainted with the character of God, and preserve the sacred sense of his majesty. [Cf: RH 08-02-98 para. 2] p. 435, Para. 4, [1898MS].

To prepare the way before Christ, one was needed who, like the prophets of old, could summon the degenerate nation to repentance, and 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 presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth. [Cf: RH 08-02-98 para. 3] p. 435, Para. 5, [1898MS].

All went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about; and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, came away with the sneer gone, and cut to the heart with a sense of their sins. [Cf: RH 08-02-98 para. 4] p. 436, Para. 1, [1898MS].

John called every class to repentance. He 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. And kings and nobles, Pharisees and Sadducees, Roman soldiers, officers trained in all court etiquette, and wily, calculating tax-gatherers and world-renowned men listened to his words. They had confidence in his plain statements, and were convicted of sin. [Cf: RH 08-02-98 para. 5] p. 436, Para. 2, [1898MS].

"And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." [Cf: RH 08-02-98 para. 6] p. 436, Para. 3, [1898MS].

"Then came also publicans to be baptized, and said unto him, Master, what shall we do?" Did the Baptist say, Leave your toil and custom houses?--No; he said to them, "Exact no more than that which is appointed you." If they were tax-gatherers 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: RH 08-02-98 para. 7] p. 436, Para. 4, [1898MS].

"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: RH 08-02-98 para. 8] p. 436, Para. 5, [1898MS].

To the Pharisees and Sadducees he said, "Begin not to say within yourselves, We have Abraham to our father." Your claims are not of the least value. They will not impart to you pure principles and holiness of character. Your ceremonial sacrifices possess no value unless you discern in them the Lamb of God, which taketh away the sin of the world. By turning from God's requirements, and following your own perverted ideas, you have lost those characteristics which would constitute you children of Abraham. Pointing to the rocks in wild confusion around him, he said: "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: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [Cf: RH 08-02-98 para. 9] p. 436, Para. 6, [1898MS].

Through this messenger of God, even Herod Antipas had his last opportunity to hear the truth. The opportunity came for John to speak face to face with the royal commandment-breaker. He spoke to Herod in regard to his marriage with Herodias, saying, "It is not lawful for thee to have her." He spoke to the king of a future retribution, when God would judge every man according to his works. John made no reference to the laws of men, but he pointed the people to the statutes given by the Lord God of heaven. [Cf: RH 08-02-98 para. 10] p. 437, Para. 1, [1898MS].

Herod heard the straightforward reproof of his character and life practise, and he knew it to be the truth. He knew the Baptist to be a just and holy man; but while he respected his frankness, he did not love his practical godliness. And for his reproof of the wicked king, John lost his liberty and his life. "Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison." [Cf: RH 08-02-98 para. 11] p. 437, Para. 2, [1898MS].

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message

preceding the public ministry of Christ was: Repent, publicans and sinners; repent, Pharisees and Sadducees; "repent; 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 message to bear,--"Prepare to meet thy God." We are to lift up the standard, and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. [Cf: RH 08-02-98 para. 12] p. 437, Para. 3, [1898MS].

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 antediluvians 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 this people, whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of him 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; 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: RH 08-02-98 para. 13] p. 437, Para. 4, [1898MS].

In his teachings, Christ referred to this: "But as the days of Noe were," he said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [Cf: RH 08-02-98 para. 14] p. 438, Para. 1, [1898MS].

Look at the picture which the world presents today. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions. [Cf: RH 08-02-98 para. 15] p. 438, Para. 2, [1898MS].

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said: "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." [Cf: RH 08-02-98 para. 16] p. 438, Para. 3, [1898MS].

"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. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." [Cf: RH 08-02-98 para. 17] p. 438, Para. 4, [1898MS].

It is loving earnestness that God requires at this time. Ministers may have but 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 walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ 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. [Cf: RH 08-02-98 para. 18] p. 438, Para. 5, [1898MS].

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the wholehearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified. Mrs. E. G. White. [Cf: RH 08-02-98 para. 19] p. 439, Para. 1, [1898MS].

"What shall we say then? Is the law sin? God forbid." The apostle decidedly denies the assertion: "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." [Cf: RH 08-09-98 para. 1] p. 439, Para. 2, [1898MS].

What is sin?--It is the result of Satan's administration. It is his work to make of no effect the law of God. He is determined that man shall do what God has forbidden him to do. By his deceptive, artful temptations, he strives to make men disobey. This he did with Adam and Even in Eden, and this he will continue to do till the close of time. [Cf: RH 08-09-98 para. 2] p. 439, Para. 3, [1898MS].

"For I was alive without the law once," Paul continues; "but when the commandment came, sin revived, and [the law died?--No] I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." But because of this does Paul say, I am opposed to the commandment?--No; he declares: "Wherefore the law is holy, and the

commandment holy, and just, and good." [Cf: RH 08-09-98 para. 3] p. 439, Para. 4, [1898MS].

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Here we are plainly shown that the commandments of God are true and righteous, and that they are to be honored and obeyed. Right down on this side of the crucifixion, Paul declares, "Wherefore the law is holy, and the commandment holy, and just, and good." [Cf: RH 08-09-98 para. 4] p. 439, Para. 5, [1898MS].

Satan has invented thousands of errors to counterfeit God's truth. And the false paths that he has made have been followed as if they were paths of right. Thousands of false steps he has taken, and men seem eager to endorse the false, rather than to follow the path of truth and righteousness. [Cf: RH 08-09-98 para. 5] p. 439, Para. 6, [1898MS].

Counterfeits are made so as to resemble the true as nearly as possible. The Lord has specified the seventh day as the day that is to be kept holy. He has said, "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." This day is God's great memorial, established to celebrate the work of creation. On this day God rested, sanctifying and blessing it as the day of his rest. [Cf: RH 08-09-98 para. 6] p. 439, Para. 7, [1898MS].

But a false sabbath has been instituted. Who instituted it?--The man of sin, who has thought to change times and laws. The world has turned from the true and living God to serve an idol, but because of this has Satan accomplished what he desired?--No; the Lord's word reads just as it did when it was given. Satan's counterfeits do not bear God's signature. Though every son and daughter of Adam should endorse these falsehoods, God's truth would not be annihilated. Not the smallest jot or tittle of the law has ever been given over to Satan, to be manipulated according to his fancy. If this could have been done, it would have been when the matter was first agitated in the heavenly courts. But there the first intimation of a change in God's law was met by a decided No. This led to a battle in heaven, and Satan, next to Christ the most exalted being in the heavenly courts, was overcome, and with his sympathizers cast out of heaven. Thus it was shown that Satan was not in the right, and that God had not abrogated or changed his law. This law is the transcript of his character; and throughout the eternal ages it will remain Yea and Amen, perfect and unalterable, without variableness or shadow of turning. [Cf: RH 08-09-98 para. 7] p. 440, Para. 1, [1898MS].

The principles of God's law are contained in the two precepts, "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." When we realize this, there will be a searching after truth, a deep conviction of the far-reaching claims of God's law. [Cf: RH 08-09-98 para. 8] p. 440, Para. 2, [1898MS].

That law takes cognizance of the thoughts of the heart, as well as of the actions of the life. A man may be a lawbreaker in heart, yet if the outward action is wanting, he is treated as loyal by the world. He may in heart be an adulterer, yet by his fellow men he may be regarded as possessing great integrity. But God's law looks into the secrets of the heart, and pours a flood of light on things that have been buried in darkness. Why, then, do not the teachers of the people search for truth as for hidden treasure? Why do they not humble their souls in the dust, lest they be deceived, as were Adam and Eve in Eden? [Cf: RH 08-09-98 para. 9] p. 440, Para. 3, [1898MS].

By his deceptions, Satan has led the people away from God. The sayings of men are exalted above the word of God. The world has accepted a false sabbath, discarding the holy, sanctified day of the Lord of hosts. Men have shut themselves away from the light, saying, by word and action, Seek no further. And God says, Shall I not judge for these things? Why do not the religious teachers of today instruct the people regarding the traitorous movement that Satan has made in putting a common working day in the place of the day that God has set apart as holy? [Cf: RH 08-09-98 para. 10] p. 440, Para. 4, [1898MS].

The fourth commandment is the only one to which "remember" is prefixed. God says, "Remember the Sabbath day, to keep it holy." Do not forget it. "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." The Lord presents himself as the authority for his requirements. There is to be no departure from the word of God in order to exalt the word of man. God is authority and what he says is to be done. [Cf: RH 08-09-98 para. 11] p. 440, Para. 5, [1898MS].

The whole matter centers here. Obedience means eternal life; disobedience means eternal death. Error never becomes truth, though it may be hoary with age. Then shall intelligent beings decide that in this world, to which Satan was banished as an exile, God has given the rebel what he claimed and failed to gain in heaven? Shall the professed Christian churches change leaders, taking a "Thus saith Satan" in the place of a "Thus saith the Lord"? [Cf: RH 08-09-98 para. 12] p. 441, Para. 1, [1898MS].

When there is so much at stake, why do not those who claim to be God's delegated messengers go to the Word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter? If the search is undertaken in the spirit of Christ, it will be rewarded. But if the teachers of the people echo the words of the great apostate, it will be found to their shame and ruin; and they will carry with them those whom they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God. [Cf: RH 08-09-98 para. 13] p. 441, Para. 2, [1898MS].

Sin lies at the door of those who do not allow their ignorance to be expelled by the rays of light from God's word. They are doing what the Jews did in the days of Christ,--teaching for doctrine the commandments of men. By their actions they say, We do not wish to be disturbed. Let us alone. Do not disturb our peace. To God's messengers, sent to them

with words of warning and reproof, they say, "Art thou he that troubleth Israel?" [Cf: RH 08-09-98 para. 14] p. 441, Para. 3, [1898MS].

God purchased men by giving his only begotten Son to die for them. If those who claim to be lightbearers in the world lead the people in paths of transgression, they are not only answerable for their own souls, but for the souls of those whom they mislead. By their profession of sanctity, they lead the unwary into disobedience, and their names are recorded on the books of heaven as workers of iniquity. God will not accept the inventions of men who in their work enter the inner circle of God, where only the Holy One, whose form is that of the Son of God, has a right to tread. In the great day of judgment, what will those who have taken sides with the apostate plead as an excuse for their conduct? How contemptible to them will appear the sparks which they have kindled, in contrast with the holy fire of God's kindling! [Cf: RH 08-09-98 para. 15] p. 441, Para. 4, [1898MS].

Sin is the most fearful thing in the whole universe. So fearful is it that it could be pardoned only by the sacrifice of the Son of the infinite God. If unpardoned, it must be followed by eternal death. There is a time coming when every unrepentant transgressor of God's law will know what it means to be a sinner, standing in God's sight uncovered, without the robe of Christ's righteousness, and with a full sense that there is no power in the law to save the transgressor. [Cf: RH 08-09-98 para. 16] p. 441, Para. 5, [1898MS].

Shall all the efforts that Heaven has made to restore in the human race the image of God be in vain because men teach for doctrines the commandments of men? Shall we sell our Lord, in order to be in harmony with the rebellious multitude? Shall our names be recorded in heaven as the names of those who have corrupted the way of the Lord? Shall we be of that number who say, "Lord, Lord," but refuse to do his will? Shall we be among those who present their supposedly good works to God, because they think he needs to be reminded of his duty toward them? He, the God of heaven, will one day present their own case before them, and they will see clearly that they were the ones who needed to be reminded. [Cf: RH 08-09-98 para. 17] p. 441, Para. 6, [1898MS].

God will say to all such, Why did you not keep sacred my memorial of creation? Why did you not hear my warnings? "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." He who ventures to corrupt truth and exalt error,--he who sells his intellect or integrity at any price, in order to gain worldly advantage,--will one day be denied in sorrow. Mrs. E. G. White. [Cf: RH 08-09-98 para. 18] p. 442, Para. 1, [1898MS].

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Cf: RH 08-16-98 para. 1] p. 442, Para. 2, [1898MS].

Christ gave this commission to his disciples just before, in his risen



and glorified body, he ascended to his Father. This charge he gives to every one who has an intelligent knowledge of the plan of salvation. It is the privilege of his followers to reveal Christ and the Father to the world. The work of Christ in the world was to reveal the Father; and when praying for his disciples, he said: "As thou hast sent me into the world, even so have I also sent them into the world." "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." [Cf: RH 08-16-98 para. 2] p. 442, Para. 3, [1898MS].

This is the knowledge that every true witness will have. Upon this rock will he stand. His faith in Christ as the Son of the infinite God, the mighty Counselor, the everlasting Father, the Prince of Peace, will give him assurance. And resting his faith in Christ, he will become one with the Father. He will have an experimental knowledge of what Christ is to the believer. He will realize that no member of the human family can, of himself, meet the claims of God's law or satisfy his justice, but that Christ is the justifier of those who believe. [Cf: RH 08-16-98 para. 3] p. 442, Para. 4, [1898MS].

We have an infinite Redeemer, and how precious are the gems of truth that testify to this in God's word. But these precious jewels have been buried beneath a mass of rubbish, of tradition, of heresies, which Satan himself has originated. His schemes are working with a strange power upon human minds to eclipse the value of Christ to those who believe in him. The enemy of God and man has cast a spell over those who profess to be the followers of Christ, until of many it can be said, They know not the time of their visitation. [Cf: RH 08-16-98 para. 4] p. 442, Para. 5, [1898MS].

In the sacrifice of Christ for our world, his mediation is made visible. This is the evidence of things unseen, and makes faith the gift of God. "For it pleased the Father that in him should all fulness dwell; . . . having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." [Cf: RH 08-16-98 para. 5] p. 443, Para. 1, [1898MS].

It was by this means that Christ acquired the power to lay under tribute to himself man's entrusted talents, influence, and wealth to carry forward this great work in the world. It is contrary to the Lord's plan that one soul should withhold from him his ability, his means, or his influence. Every soul to whom the Lord has given a knowledge of the truth is a thread in the great web of humanity. He is to fill his position, to act his part, holding himself under the orders of the Captain of his salvation. Each is to bear a part in the work of saving souls, that there may be no hindrance to the upbuilding of the kingdom of God. [Cf: RH 08-16-98 para. 6] p. 443, Para. 2, [1898MS].

The Lord's Spirit is grieved when any of his servants withhold their tribute of service. When this is done, additional burdens fall on those who are willing to labor. To all who are converted to God, and who, through faith, become partakers of the divine nature, are entrusted talents, to be employed in the salvation of souls. Each is commanded, "Go work today in my vineyard." And in working as a colaborer with Christ, man is educated for the work. As a faithful servant looks to his master, and a handmaid to her mistress, so the servant of God will look in earnest prayer to Christ. He will be a doer of the Word. He will obey orders. If the Christian is to be the light of the world, he must shine; he must be a faithful worker for Christ, holding forth the word of life, lifting up Jesus before the people, and repeating his lessons. [Cf: RH 08-16-98 para. 7] p. 443, Para. 3, [1898MS].

"Charge them that are rich in this world," says the apostle, "that they be not highminded, and trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 08-16-98 para. 8] p. 443, Para. 4, [1898MS].

By precept and example, the followers of Christ are to preach Christ. They are to entreat their fellow men not to provide for themselves only an earthly portion, and deprive themselves of eternal happiness. "Lay not up for yourselves treasures upon earth," says Christ, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." He who secures his treasure beside the eternal throne, becomes a partaker of the heavenly attributes. Divine attributes and temporal blessings are appreciated and enjoyed in a sense that the worldling can not understand. [Cf: RH 08-16-98 para. 9] p. 443, Para. 5, [1898MS].

When the Lord asked Solomon what he should give him, Solomon said: "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? [Cf: RH 08-16-98 para. 10] p. 444, Para. 1, [1898MS].

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any

arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." [Cf: RH 08-16-98 para. 11] p. 444, Para. 2, [1898MS].

This is a lesson for us. Our petitions to God should not proceed from hearts that are filled with selfish aspirations. God exhorts us to choose those gifts that will redound to his glory. He would have us choose the heavenly instead of the earthly. He throws open before us the possibilities and advantages of a heavenly commerce. He gives encouragement to our loftiest aims, security to our choicest treasure. When the worldly possession is swept away, the believer will rejoice in his heavenly treasure, the riches that can not be lost in any earthly disaster. Then why should we not let our property go before us to heaven? By our works here below we lay up for ourselves a good foundation against the time to come. [Cf: RH 08-16-98 para. 12] p. 444, Para. 3, [1898MS].

Why are so many who profess to be children of God devoting their God-entrusted capabilities to selfish purposes? They are stewards of the grace of Christ, and should lift up Jesus before the world. They should talk of Christ. His praise should be on their lips because the Sun of Righteousness is shining in their hearts. Through them his holy name should be exalted in the earth. Many, many, become the subjects of Satan's temptations because they do not disinterestedly and energetically engage in the service of Christ, but take their position in opposition to the great worker. The names of such can not be registered in the books of heaven as laborers together with God. They are numbered with the idlers. [Cf: RH 08-16-98 para. 13] p. 444, Para. 4, [1898MS].

The True Witness says, "I have somewhat against thee, because thou hast left thy first love." In the ardor of the first love, what testimonies were poured forth for Christ! what entreaties were made from souls overflowing with love! what joyous gratitude filled the heart and flowed forth from the soul, when the believer first became conscious of the love of Jesus! With tears and prayers, he offered his petitions to God, and entreated his friends to accept Jesus. His yearning sympathy was revealed in the love he manifested for the souls for whom Christ had died. [Cf: RH 08-16-98 para. 14] p. 445, Para. 1, [1898MS].

Sinners will not always respond to the Heaven-born pity revealed by the laborer in his first love. Minds may seem unimpressed; we may meet with coldness. But the example of Christ is placed before us, that we may not fail nor be discouraged. Faith--living, active faith--must work through apparent discomfiture and contempt. The love of Christ in the heart must not be quenched, but show itself invincible through God. In seeking wisdom from God in the work of saving souls, unwavering faith must be manifested. [Cf: RH 08-16-98 para. 15] p. 445, Para. 2, [1898MS].

Yet how many in our churches have lost their first love! With many it is almost extinct. Shall not the Christian graces be brought back? The Lord expects his stewards to be faithful, educating and training all

their powers, that when the Lord comes to scrutinize his talents, they may return his own with usury. Unless Christlike humility is brought into the life, the believer will grow away from the simplicity of the work. He will bring in spiritual pride and self-sufficiency to supply the place that should be filled with the love of Jesus. Bungling work will be done, because the worker is not disposed to act a self-denying, self-sacrificing part. This he leaves for some one else to do. The love of Christ is scarcely mentioned. The minister whose heart is unsubdued by the grace of Christ can not give his attention to the people. He has not the Christ-love in his own soul, and therefore it can not flow out in rich currents to others. [Cf: RH 08-16-98 para. 16] p. 445, Para. 3, [1898MS].

The Lord makes every effort to reclaim those who place themselves out of the rank of workers, as if they were not responsible for the salvation of their own souls and of the souls of others. But if these men continue in this position, Christ can not become responsible for their salvation; for they hide their Lord's talents, and bind themselves to the side of the enemy. "He that is not with me," says Christ, "is against me; and he that gathereth not with me scattereth abroad." [Cf: RH 08-16-98 para. 17] p. 445, Para. 4, [1898MS].

In the work of redemption, all heaven is constantly employed. Angels are actively engaged in executing God's plans, to bring men back from their rebellion to reconciliation with him. With intense earnestness they are cooperating with God to bring to man moral efficiency, that, in and through Christ, he may be more than conqueror! Jesus left the heavenly courts and came to our world, bringing with him the sympathies of the angels. He advanced from the manger to Calvary, with all the heavenly intelligences in his train. In the dying victim on Calvary, mercy answered the claims of justice with a full compensation. [Cf: RH 08-16-98 para. 18] p. 445, Para. 5, [1898MS].

All who are partakers of this great salvation wrought out by Jesus Christ are under obligation to work as laborers together with God. In the heavenly courts the roll is called, on which every name is registered, and the heavenly agencies respond to the call. The service given by every human being upon earth is there recorded. If any are negligent, it is recorded; if diligent, the same is reported; if idlers, the fact stands against their names. In all the great mass of humanity, not one is lost sight of. Then let every one be ready to answer the call, saying, "Here, Lord, ready for action." [Cf: RH 08-16-98 para. 19] p. 446, Para. 1, [1898MS].

The world has claims upon you. If you fail to shine as lights in the world, some will rise in the Judgment, and charge upon you the blood of their souls. It will be seen that you were an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is abundantly provided for all who, in faith, make demands upon it. [Cf: RH 08-16-98 para. 20] p. 446, Para. 2, [1898MS].

If man turns away, and does not act his part, he not only imperils his own soul, but deprives those who are in darkness of the light he could bring them. Man must watch constantly for opportunities to do good.

Then he will cooperate with the heavenly agencies. The spirit of Christ will lead men to impart to others the light given them of God. Truth in the heart longs for diffusion. According to our appreciation of its value, will be our desire to impart it. Mrs. E. G. White. [Cf: RH 08-16-98 para. 21] p. 446, Para. 3, [1898MS].

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." [Cf: RH 08-23-98 para. 1] p. 446, Para. 4, [1898MS].

This privilege is presented before every soul. Each may have heaven's light to guide him. If we discern the truth, and obey it, our whole course of action will be in accordance with the truth; for the truth sanctifies the receiver. But if men refuse to search for the truth as for hidden treasure, if the mind is pleased with the theories of error, the soul will remain in darkness. The course of the life, the development of the character, will be corrupted by false sentiments. Error never sanctifies. It can do no good. And how full of darkness is the soul that receives error as truth, and shapes his course of action in accordance with it. [Cf: RH 08-23-98 para. 2] p. 446, Para. 5, [1898MS].

All to whom the heavenly inspiration has come are put in trust with the gospel. The most solemn responsibility rests upon them to devote their powers to making known the only true God, and Jesus Christ, whom he has sent. They must not live a divided life. "Ye can not serve God and Mammon," says the Great Teacher. You may think that you can serve both; but Christ says, You will hold to the one, and despise the other. Christ lived not to please himself. He was self-denying. In behalf of man, he consented to become a man of sorrows, and acquainted with grief. All who stand ready to make a compromise with the world do in truth despise the humble, self-denying, self-sacrificing principles of Christ. [Cf: RH 08-23-98 para. 3] p. 446, Para. 6, [1898MS].

All who have the mind of Christ will live the law of God. They will feed upon Christ, and become partakers of the divine nature. They will stand as God's living sentinels for the truth. It is not a trifling matter for those who have the light of truth to be non-committal, nor for the sentiments of the heart to be expressed in the words, "My Lord delayeth his coming." The influence of the peace-and-safety sentiment is in the midst of us. A worldly, malarious influence prevails to soothe those who should be stirred by the message of truth to stand as faithful sentinels at the post of duty. Truth must be expressed in our lives. The light must shine brightly, or we shall cause others to stumble and fall. [Cf: RH 08-23-98 para. 4] p. 447, Para. 1, [1898MS].

Those who hide their light will soon lose all power to let it shine. They are represented by the foolish virgins; and when the crisis comes, and the last call is made, "Behold, the Bridegroom cometh; go ye out to meet him," they will find that while they have been mingling with the world, their light has gone out. They did not continue to provide themselves with the oil of grace. The peace-and-safety cry hushed them to slumber, and made them careless in regard to their light. The ease-

loving, world-loving professed Christians can not go in with the wise virgins to the marriage feast. When they solicit entrance, saying, "Lord, Lord, open unto us," the reply is made, "Verily I say unto you, I know you not." [Cf: RH 08-23-98 para. 5] p. 447, Para. 2, [1898MS].

The voice of God speaks to his people, saying: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." Those who are watching and waiting for the appearance of Christ in the clouds of heaven will not mingle with the world in gatherings merely for their own amusement. As faithful watchmen, they will be found proclaiming, "The morning cometh, and also the night." [Cf: RH 08-23-98 para. 6] p. 447, Para. 3, [1898MS].

God calls upon those who stand as soldiers under his bloodstained banner to go to work. He will give increased light to those who love the light, to those who seek for the truth with keen perception. In the Holy Spirit, celestial aid is given to every soul. Heavenly inspiration is still imparted to God's people. God would have those who know the truth impart that which they have gained in Christian experience. The time is coming when it will be too late to use the light we now have. Then the decree will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, 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 08-23-98 para. 7] p. 447, Para. 4, [1898MS].

God's people must give to the world a representation of the character of Christ. A message has come from God, which must be proclaimed: "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 08-23-98 para. 8] p. 447, Para. 5, [1898MS].

Those who are of a contrite heart will receive the message from heaven, and will repeat the words of invitation, "Whosoever will, let him take the water of life freely." Christ called the attention of the woman of Samaria from the inferior gifts of this life to those things that are eternal, 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." "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: RH 08-23-98 para. 9] p. 448, Para. 1, [1898MS].

These words of Christ are to be repeated by every worker together with God. Our faith will give evidence of its sincerity in genuine work for the souls that are in darkness. In the place of educating ourselves to have a do-nothing spirit, we shall have an earnest desire to create in every heart a love for souls. Words of entreaty and warning will be

spoken to those who are seeking to quench their thirst from the waters of the valley instead of the snow waters of Lebanon. [Cf: RH 08-23-98 para. 10] p. 448, Para. 2, [1898MS].

Those whom Christ has connected with himself will, so far as in them lies, labor diligently and perseveringly, as he labored, to save the souls who are perishing around them. It is impossible for those who are really converted, enjoying communion with God, to be negligent of the vital interests of those who are perishing outside of Christ. There may be some who think the way of life trying and difficult. These should go to work and seek to help others. In such efforts, mingled with prayer for divine light, their own hearts will throb with the quickening influence of the grace of God; their own affections will glow with more divine fervor; and their whole Christian life will be more of a reality, more earnest, more prayerful. Mrs. E. G. White. [Cf: RH 08-23-98 para. 11] p. 448, Para. 3, [1898MS].

The Sabbath was given to all mankind to commemorate the work of creation. The great Jehovah, when he had laid the foundations of the earth, when he had dressed the whole world in its garb of beauty, and created all the wonders of the land and the sea, instituted the Sabbath day and made it holy. When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was set apart as God's memorial. God sanctified and blessed the day in which he had rested from all his wondrous work. And this Sabbath, sanctified of God, was to be kept for a perpetual covenant. It was a memorial that was to stand from age to age, till the close of earth's history. [Cf: RH 08-30-98 para. 1] p. 448, Para. 4, [1898MS].

God brought the Hebrews out of their Egyptian bondage, and commanded them to observe his Sabbath, and keep the law given in Eden. Every week he worked a miracle to establish in their minds the fact that in the beginning of the world he had instituted the Sabbath. Through the prophet Isaiah, God speaks thus of his works for Israel: "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love." Through the psalmist he says: "He brought forth his people with joy, and his chosen with gladness: . . . that they might observe his statutes, and keep his laws." [Cf: RH 08-30-98 para. 2] p. 448, Para. 5, [1898MS].

On the fifteenth day of the second month after their departure from Egypt, the children of Israel came to the wilderness of Sin; and there "the whole congregation of the children of Israel murmured against Moses and Aaron. . . . 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 08-30-98 para. 3] p. 449, Para. 1, [1898MS].

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At

even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord." [Cf: RH 08-30-98 para. 4] p. 449, Para. 2, [1898MS].

"And in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. . . . [Cf: RH 08-30-98 para. 5] p. 449, Para. 3, [1898MS].

"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 they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. [Cf: RH 08-30-98 para. 6] p. 449, Para. 4, [1898MS].

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." [Cf: RH 08-30-98 para. 7] p. 449, Para. 5, [1898MS].

In the third month they came to the desert of Sinai, and there the law was spoken from the mount in awful grandeur. During their stay in Egypt, Israel had so long heard and seen idolatry practised that to a large degree they had lost their knowledge of God and of his law, and their sense of the importance and sacredness of the Sabbath; the law was given a second time to call these things to their remembrance. In God's statutes was defined practical religion for all mankind. Before Israel was placed the true standard of righteousness. [Cf: RH 08-30-98 para. 8] p. 450, Para. 1, [1898MS].

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep." Some, who have been anxious to make of none effect the law of God, have quoted this word "Sabbaths," interpreting it to mean the annual sabbaths of the Jews. But they do not connect this positive requirement



with that which follows:-- [Cf: RH 08-30-98 para. 9] p. 450, Para. 2, [1898MS].

"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 08-30-98 para. 10] p. 450, Para. 3, [1898MS].

There are those who hold that the Sabbath was given only for the Jews; but God has never said this. He committed the Sabbath to his people Israel as a sacred trust; but the very fact that the desert of Sinai, and not Palestine, was the place selected by him in which to proclaim his law, reveals that he intended it for all mankind. The law of ten commandments is as old as creation. Therefore the Sabbath institution has no special relation to the Jews, any more than to all other created beings. God has made the observance of the Sabbath obligatory upon all men. "The Sabbath, "it is plainly stated, "was made for man." Let every one, therefore, who is in danger of being deceived on this point give heed to the word of God rather than the assertions of men. [Cf: RH 08-30-98 para. 11] p. 450, Para. 4, [1898MS].

In Eden, God said to Adam concerning the tree of knowledge, "In the day that thou eatest thereof thou shalt surely die." "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Adam listened to the voice of Satan speaking through his wife; he believed another voice than that which spoke the law in Eden. [Cf: RH 08-30-98 para. 12] p. 450, Para. 5, [1898MS].

Every man has been placed on trial, as were Adam and Eve in Eden. As the tree of knowledge was placed in the midst of the garden of Eden, so the Sabbath command is placed in the midst of the decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, "Ye shall not eat of it, . . . lest ye die." Of the Sabbath, God said, "Ye shall not defile it, but keep it holy." "Remember the Sabbath day, to keep it holy." As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all his people. The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouth of men or of angels that will detract one jot or tittle from the sacred law of Jehovah. Mrs. E. G. White. [Cf: RH 08-30-98 para. 13] p. 451, Para. 1, [1898MS].

Notwithstanding the deplorable results of our first parents' belief of a lie, similar presentations are made today. Satan claims to be the prince of this world, and he wishes to obliterate from the minds of men all knowledge of the Creator, the rightful owner of the earth. As the

most successful way to accomplish this, he has attempted to change the fourth commandment of the decalogue. He knows that if he can change the Lord's rest day from the seventh to any other day of the week, if he can succeed in deluding the world in regard to this one commandment, he will gain the homage that is due to the Lord of heaven; therefore he presents a day in his own honor,--a day that God has not blessed and sanctified. [Cf: RH 09-06-98 para. 1] p. 451, Para. 2, [1898MS].

God could not alter one precept of his law to meet man in his lost condition; for in so doing he would reveal that he was not an all-wise and infallible being, without variableness or shadow of turning. No man can prove that God has changed the thing that has gone out of his lips. God is not changeable. He is not a man, that he should lie. One precept, one jot or tittle, of the law changed or altered, would have given Satan all he asked in heaven in his controversy with Christ. Satan could not point to any time when the Lord had changed his holy rest day, when he had removed his sanctity from the seventh day of the week and placed it upon the first. Therefore he had to employ his deceiving power to make men believe that the fourth commandment had been changed. [Cf: RH 09-06-98 para. 2] p. 451, Para. 3, [1898MS].

The scheme of Satan has been successful, and he is well pleased that he can sway the religious mind by presenting a mass of false theories and innumerable conjectures and sayings of men. His disguise gives him an advantage in his master working. In his counsels the way is prepared in so specious a manner that his satanic cunning is not detected. Thus he turns men's minds from the genuine to the false. The day instituted by God, when men should engage in the worship of Jehovah, is trampled underfoot, and Satan's invention--a spurious, idol sabbath--is exalted. [Cf: RH 09-06-98 para. 3] p. 451, Para. 4, [1898MS].

By the falsehoods and devices of the man of sin, the Sunday has gradually gathered to itself a covering of sanctity, and its claims upon the human race have become established; many now honestly believe that God has changed his purpose, and that he now designs Sunday to be exalted above the day which, in the beginning, he blessed and sanctified. Thus Satan gathers into his ranks not only the unbelieving world, but also the churches. Some who profess to be God's peculiar people go over to the enemy's side. They profane the day that he has sanctified, and exalt and honor a day on which he has placed no sanctity. Thus, just as surely as did Adam, they constitute themselves transgressors of the law. [Cf: RH 09-06-98 para. 4] p. 451, Para. 5, [1898MS].

Many who profess to be Christians have divorced themselves from Christ. They second the efforts of the man of sin, and, infused with his spirit, show determined opposition to the holy law of God. They array themselves against the fourth precept of the decalogue, and accept a spurious sabbath. They place themselves on Satan's side of the question. They heed the voice of Satan rather than the voice of God. Notwithstanding the most positive assertions from lips in which is no guile, men professing to believe the word of God take the word of Satan, and believe his lie; and they act in accordance with the character of him who has deceived them. They are inspired with hatred and malice against those who will not receive the lies of the great apostate, who will not bow down to worship an idol sabbath. [Cf: RH 09-06-98 para. 5] p. 452, Para. 1, [1898MS].

The world and many of the professed followers of Christ are united in their efforts to honor the Sunday. Through the deceiving power of Satan, they will strive to make God's law of no effect. But the word of God contains the truth, and all who support the truth of God for this time are doing their work for time and for eternity. Those who bring the word of God into mind and heart take their stand on the side of God and the heavenly universe. They will stand heart to heart and hand to hand in defense of the holy and the pure, while those who support error by word, and pen, and voice, and by the oppression of those who are linked with the truth, are ranged upon the other side. They are leagued with the first great apostate and the evil men who are his agents. The Word declares of these that they shall "wax worse and worse, deceiving and being deceived." [Cf: RH 09-06-98 para. 6] p. 452, Para. 2, [1898MS].

God foresaw the workings of the archdeceiver--every art and device in his crooked twistings and turnings. He knew that Satan's purpose was to make void the law of God, especially the fourth commandment, which specifies in unmistakable language who is the living God, the Creator of the heavens and the earth. Therefore God gave his word through Moses: "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." [Cf: RH 09-06-98 para. 7] p. 452, Para. 3, [1898MS].

God has not left the matter so undefined that we can not tell when the true Sabbath comes. "Six days," he says, "may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." He has given directions that on Friday, the day prior to the Sabbath, shall be prepared all the food to be eaten on the Sabbath. "Bake that which ye will bake," he says, "and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Servile work for a livelihood, or common business transactions upon the Sabbath, constitute those who take part in them transgressors. All labor necessary to provide for the sustenance of the body is to be done in the six working days. [Cf: RH 09-06-98 para. 8] p. 452, Para. 4, [1898MS].

In the fourth commandment the claims of God are expressed. In it he has specified his holy day; and he declares that so long as heaven and earth remain, not one jot nor tittle of his law shall be changed. "Think not," he says, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: RH 09-06-98 para. 9] p. 453, Para. 1, [1898MS].

If the Lord designed to change the day, why did he give no intimation of it? He certainly knew if he designed to do any such thing. When the

transgressors of the law of God raise their objections to the Sabbath specified in the fourth commandment, they have their answer in the words of Christ: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [Cf: RH 09-06-98 para. 10] p. 453, Para. 2, [1898MS].

Heaven and earth still stand to confirm every word that proceeds out of the mouth of God. For a time the powers of darkness have seemed to prevail, the man of sin has seemed to triumph; but during all the days when darkness seemed to eclipse the light, the Sabbath has been kept by God's representatives. And as we near the second appearing of Christ in the clouds of heaven, when he comes to take the kingdom under the whole heaven, and reign as King of kings and Lord of lords; when light shines from the throne of God, and the Sabbath of the fourth commandment stands in its own merits and native dignity,--then all who are true to God will see and acknowledge its perpetuity. Mrs. E. G. White. [Cf: RH 09-06-98 para. 11] p. 453, Para. 3, [1898MS].

The practical application of the word of God reveals the principles of righteousness in all their relations to the human being; and these principles, brought into the heart, work outwardly in the life, and thus become manifest from generation to generation. The principles of truth and holiness have existed since the world was created; but Satan's constant effort has been to eclipse every ray of light coming to man from the throne of God. The great apostate is constantly at work to put darkness for light and light for darkness. But light is constantly shining forth from heaven to the children of men; and if they walk in the light, they will advance. The light will make manifest the errors that have accumulated through the assertions of men. [Cf: RH 09-13-98 para. 1] p. 453, Para. 4, [1898MS].

Satan has worked through deception to institute a spurious Sabbath, that the worship of God's people might become an offense to the Creator. When the people did this in their ignorance, the Lord was merciful, and bore with them. Men will not be judged for light they have never had. But those who have kept Sunday, whose attention has been called to this error, but who would not open their eyes to behold wondrous things out of the law, will be judged according to the light that has come to them. All who will not give attention to the message from heaven will take the side of Satan, and will denounce the only true Sabbath. They will not change their course of action, but will bring all the attributes of Satan to bear against the truth and make it of none effect; for exceedingly repulsive to them is the day upon which the Lord places so much value. [Cf: RH 09-13-98 para. 2] p. 453, Para. 5, [1898MS].

Shall we selfishly argue, as reasons for not obeying the command, that it will put us out of joint with all the world? It were better thus than to be disconnected from God. But no excuse of selfish interest or unbelief, no arguments of the long observance of a false sabbath, will be accepted by God. The Sunday-Sabbath is hoary with age, but this does not give it one tittle of sanctity, for God has not made it sacred. Sunday is not the Lord's day; although it is called so by ministers throughout Christendom. This assertion of men has not removed the sanctity from the Sabbath of the fourth commandment, nor made the Sunday a day to be revered. God has not placed one particle of sanctity upon the first day of the week. [Cf: RH 09-13-98 para. 3] p.

454, Para. 1, [1898MS].

The transgression of the fourth commandment came little by little. It did not come abruptly; but the first day gradually usurped the place of the holy Sabbath until the light of God's great memorial, which pointed to him as the living God, the Creator of the world, was no longer kept before the people; the first day was exalted. [Cf: RH 09-13-98 para. 4] p. 454, Para. 2, [1898MS].

But the Lord would not have his church left in darkness. The light of truth has been shining in our world in clear rays. The binding claims of the law of Jehovah, the Sabbath of the fourth commandment, are clearly and distinctly defined. [Cf: RH 09-13-98 para. 5] p. 454, Para. 3, [1898MS].

"My father," reasons one, "kept Sunday, and he was a good man; and what was good enough for my father is good enough for me." But this is a mistake. We can not be accepted in rendering to God the same service that our fathers rendered. In order to be blessed of God as our fathers were, we must manifest that faithfulness and devotion to God that will honor him before the world. We must acknowledge him as supreme. In order to reveal the truth, we must improve the light in our day as our fathers improved the light in their day. [Cf: RH 09-13-98 para. 6] p. 454, Para. 4, [1898MS].

To the apostles and prophets, Christ revealed himself, and gave light for their time. Holy men of old walked with God. These men of faith lived the truth revealed to them for their time. They improved their opportunities and privileges, and returned their talents to God with an increase. They believed in the light, they walked in the light; and the light in them did not become darkness. [Cf: RH 09-13-98 para. 7] p. 454, Para. 5, [1898MS].

More is demanded of those who live under the proclamation of the last message of mercy to be given to the world. We must reveal the binding claims of the law of God, every precept of which is "holy, and just, and good." We are not required to serve God as did the people of Israel, in going to Jerusalem to worship; neither are we required to offer up to him our flocks and herds as sacrificial offerings, symbolizing the one great Offering. At one time the chosen of God were to do this, bearing in mind that, through the shedding of the blood of the only begotten Son of God, their sacrifices were acceptable. But no such sacrifice is now required at the hands of the church. By the exceeding great and precious promises we are made partakers of the divine nature. Our path is enlightened now, and the light reveals the fraud practised by Satan in bringing in a false sabbath, thus gaining in the world what he failed to gain in heaven,--a change in the law of God. [Cf: RH 09-13-98 para. 8] p. 454, Para. 6, [1898MS].

The Lord now requires of his church perfect obedience to all his commandments. He will not accept less than his due. Man may receive grace and truth to obey all his commandments, which are reasonable and just. All his righteous demands must be fully met; for this second probation granted to the fallen race cost an infinite price, even the life of the Son of God. [Cf: RH 09-13-98 para. 9] p. 455, Para. 1, [1898MS].

In his life and death, Jesus taught the strictest obedience. He did not consult his convenience or pleasure when he left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience. Jesus died, not to save man in his sins, but from his sins. Man is to leave the error of his ways, to follow the example of Christ, to take up his cross and follow the Master, denying self, and obeying God at any cost. [Cf: RH 09-13-98 para. 10] p. 455, Para. 2, [1898MS].

If men, after this great and merciful condescension on the part of God, maintain their position with the first apostate, no force will be used with them. God accepts no unwilling service. Rational, accountable beings have the light in contrast with darkness placed before them, and they are invited to walk in the light in harmony with God. If they receive the words of men in place of the plainly stated word of God, and follow the inclination of their own hearts in disobedience to the law of Jehovah; if they trample upon his Sabbath, and honor the sabbath brought into existence by the man or sin,--they will treasure up against themselves the wrath of the Lamb. [Cf: RH 09-13-98 para. 11] p. 455, Para. 3, [1898MS].

It is not a lack of knowledge of spiritual light and understanding that will separate any soul from the presence of God. These are not the things that will decide his destiny. It is the truth, brought home to the understanding, but rejected because of the cross it involves, that will condemn the sinner in that day of final judgment. Mrs. E. G. White. [Cf: RH 09-13-98 para. 12] p. 455, Para. 4, [1898MS].

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." [Cf: RH 09-20-98 para. 1] p. 455, Para. 5, [1898MS].

Christ would have all understand the events of his second appearing. The judgment scene will take place in the presence of all the worlds; for in this judgment the government of God will be vindicated, and his law will stand forth as "holy, and just, and good." Then every case will be decided, and sentence will be passed upon all. Sin will not then appear attractive, but will be seen in all its hideous magnitude. All will see the relation in which they stand to God and to one another. [Cf: RH 09-20-98 para. 2] p. 455, Para. 6, [1898MS].

At his first advent, Christ came to the world as its Redeemer. He came to plant truth in the hearts of all who would give place to it, who would receive it and be converted. He came to take away the sin of the world, and to fill every heart with pure, healthful joy. He longed to breathe into prostrate humanity the breath of life. And in his attitude toward men was a foreshadowing of his work in the Judgment. From the men whom the world had favored, those who found their own enjoyment in fulsome flattery, he turned with gladness to a peculiar people, and showed which class was blessed. He assigned appropriate rewards to those who were faithful and true. Having brought into the world the accumulated treasure of heaven, he bestowed it upon them. He pronounced his blessings upon true merit, upon all who were seeking for that

righteousness which it was his prerogative to give. To those who should suffer for his name's sake, he declared: "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." He gave evidence that all the treasures of heaven were at his command, and that in dispensing them he knew no restriction. [Cf: RH 09-20-98 para. 3] p. 456, Para. 1, [1898MS].

Let us mark the partition made between the sheep and the goats, and listen to his words to each:-- [Cf: RH 09-20-98 para. 4] p. 456, Para. 2, [1898MS].

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was 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. [Cf: RH 09-20-98 para. 5] p. 456, Para. 3, [1898MS].

"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 09-20-98 para. 6] p. 456, Para. 4, [1898MS].

"Then shall he say also unto them on the left hand, 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 09-20-98 para. 7] p. 456, Para. 5, [1898MS].

When God's people are clothed with white robes, and crowned as true subjects of his kingdom, those who have been disloyal will see the inconsistency of their uniting with the loyal to honor and magnify the law of God, which they have educated themselves to disregard. They have regarded the law of God as null and void, and should they be trusted to come through the gates into the city? They then find that they have no passport, nothing in them that can change their life sentiments. They have made their choice of false sentiments in the place of truth, and holiness, and righteousness, and they can not change them. Every man who, by his actions, has declared, I will not have this Man to reign over me, will no longer have the privilege of being under that rule. [Cf: RH 09-20-98 para. 8] p. 457, Para. 1, [1898MS].

Those who have tried to lay their plans in councils, and by their superior numbers gain power to oppress the saints of God, to compel

them to dishonor and disobey their Redeemer, will understand the work they have done upon the earth, as enemies of God, betrayers of sacred trusts. They will then know how many souls they have deceived and led away from allegiance to God. They will see that they have made themselves responsible for their own destruction and the destruction of God's property, his own heritage, purchased at an infinite cost. The blood of these souls will be upon their garments. They will understand in that day that they were dealing with Christ in the person of his saints. Whatever influence opposes the truth that God has made it the duty of his servants to proclaim in his name, dishonors him. This is a violence offered to the laws of his kingdom, and he will not suffer it to go unpunished. [Cf: RH 09-20-98 para. 9] p. 457, Para. 2, [1898MS].

"The Father judgeth no man, but hath committed all judgment unto the Son." The Judge, the Prince of sufferers for the truth's sake, is on the throne,--he who suffered himself to be arraigned before Herod and Pilate, who was rejected by his own nation, and condemned by the man who had declared, "I find no fault in him,"--he who was lacerated with stripes, spit upon, degraded, and whose holy brow was crowned with thorns. He does not now stand before the bar of Pilate or Herod. He himself is judge, and these men stand before him whom they scourged, and delivered up to the will of his enemies. Pilate and Herod, who suffered the Lord to be scourged; priests and rulers, who clamored for the death of the Messiah; those who mocked him,--all now understand what it means to meet the wrath of the Lamb. [Cf: RH 09-20-98 para. 10] p. 457, Para. 3, [1898MS].

"The hour is coming," Christ said, "in the which all that are in the graves shall hear his voice, and shall come forth." That voice is to resound through all the habitations of the dead; and every saint who sleeps in Jesus will awake and leave his prison house. Then the virtue of character we have received from Christ's righteousness will ally us to true greatness of the highest order. Every action of ours in befriending God's people will be rewarded as done unto himself. [Cf: RH 09-20-98 para. 11] p. 457, Para. 4, [1898MS].

In the day of final reckoning, Christ does not present before men the great work he has done for them in giving his life for their redemption. He presents before them the faithful work they have done for him. What surpassing love is this! He even mentions the work of the heathen, who have no intelligent knowledge of the law of the Lord, but who have done the very things the law required, because they have heeded the voice speaking to them in the things of nature. When the Holy Spirit implants Christ's Spirit in the heart of the savage, and he befriends God's servants, the quickening of the heart's sympathy is contrary to his nature, contrary to his education. The grace of God, working upon the darkened mind, has softened the savage nature untaught by the wisdom of men. And these uneducated heathen, in all their cruelty, are regarded in a more favorable light than are those who have had great light and evidence, but who have rejected the mercy and reproof of God. [Cf: RH 09-20-98 para. 12] p. 457, Para. 5, [1898MS].

Christ implants his grace in the heart of the savage, and ministers to the necessity of the missionary, even before he has heard or comprehended the words of truth and life. Behold that crowd collected about God's servant to harm him! But the Lord is working upon the heart and mind of perhaps one man to plead in behalf of his servant; and when



the war council has determined the destruction of the Christian's life, the intercession of that savage turns the decision, and his life is spared. O, the love that goes forth to the savage for this one act! To such Christ says, 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." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Mrs. E. G. White. [Cf: RH 09-20-98 para. 13] p. 458, Para. 1, [1898MS].

In all our Australasian churches the nine days from May 28 to June 5 were set apart as a special season of self-examination, prayer, and thanksgiving. [Cf: RH 09-27-98 para. 1] p. 458, Para. 2, [1898MS].

Appropriate readings were published and sent out to the officers of the churches, and to isolated families of Sabbath-keepers. In these readings the perils and duties of the present time were clearly set before our people, with fervent exhortations to purity of life, godliness, and consecration. [Cf: RH 09-27-98 para. 2] p. 458, Para. 3, [1898MS].

A review of the special blessings of the year showed clearly that the Lord has had a constant care for his people, and is ever working in their behalf. As individuals, as families, and as churches, we have felt his loving care; and in the growth of our Conferences and the development of our institutions, we see material advancement. During the year, churches and companies of Sabbath-keepers have been raised up in several places, and two commodious meetinghouses built, one in Cooranbong and one in Stanmore. [Cf: RH 09-27-98 para. 3] p. 458, Para. 4, [1898MS].

One year ago there were about fifty students attending the school. During May of this year, one hundred were in attendance. Last year at this time the health home was struggling to win back the patronage it had lost through the interruption of its work on account of the sale of the building it occupied, which necessitated moving; now it is full to overflowing with patients, and earning something with which to make up the losses of last year. The Echo Publishing Company has erected a large and convenient building, which will double its capacity for work; and the New Zealand Tract Society has just completed the erection of a commodious building, in a good location in Wellington, which furnishes abundance of room for the book depository, and provides a good meeting hall for the Wellington church. [Cf: RH 09-27-98 para. 4] p. 458, Para. 5, [1898MS].

And right here I wish to express my thanks, and the hearty thanks of our brethren in these colonies, to our brethren and friends in America and in Africa, who have responded so heartily to our appeals for assistance to build meetinghouses in the important centers in these colonies; and whose timely assistance has enabled us to erect plain but commodious meetinghouses in Melbourne, Sydney, Ashfield, Wellington, Hobart, Epsom, Christchurch, and Cooranbong. Great care has been exercised in the use of the funds given for this work, and in no case have appropriations been made till the brethren in the locality where a house was needed have lifted to the extent of their ability. It would have been hardly possible in any of these places for our people,

unaided, to build a suitable place of worship. [Cf: RH 09-27-98 para. 5] p. 458, Para. 6, [1898MS].

Our Institutions.--The Lord has entrusted his people in the Australasian colonies with manifold blessings with great responsibilities. The Echo Office, the school, the health home, and the tract society depositories are centers of influence, established in the providence of God as places through which he may work in a special manner. By the appointment of these centers, God designs to bring human beings into connection with himself, that humanity may touch humanity; and that men, controlled by the Holy Spirit, may increase in knowledge, strengthening every principle of character according to the divine similitude. [Cf: RH 09-27-98 para. 6] p. 459, Para. 1, [1898MS].

It is of great importance that the workers in all these institutions shall fully understand their privileges and their responsibilities. If this is not done, self will be woven into the work, and will take the place that should be given to God. The managers of our institutions should teach the workers, by precept and example, that in all things the excellence of God is to be made prominent. And church officers must teach this also in the churches. The standard of the Lord must be uplifted. All should be made to see that our institutions are of God's appointment. Those who depreciate one of them, representing, from selfish motives, that it is an inferior affair, must render to God an account for their words and influence. The Lord designs that everything connected with his work shall be treated as sacred. Let all be warned that no common fire is to be used in place of the sacred fire, that common things are not to be mingled with God's appointed agencies. [Cf: RH 09-27-98 para. 7] p. 459, Para. 2, [1898MS].

Let all beware how they weave self-serving and self-pleasing into the work. If they do this, they dishonor God, and he can not use them to his name's glory. When trial comes to prove us; when we can not see an increase of prosperity and comfort before us, but a probable lessening of these things; when there is a pressure necessitating a sacrifice on the part of all, how shall we receive Satan's insinuations that we are going to have a hard time, that everything is going to pieces, and that there is sore trouble ahead of us? If we listen to these suggestions, unbelief in God will spring up, bringing blindness to the soul. [Cf: RH 09-27-98 para. 8] p. 459, Para. 3, [1898MS].

We ought to believe that God has always had a care for his people and for his institutions. We ought to look at the work that he has done, the reforms that he has wrought. We ought to gather up the fragments of heaven's blessings, and all the tokens of good, saying: "Lord, I believe in thee; I believe in thy servants and in thy work. I will trust in thee. Thou hast made this institution a center of light. It is thine own instrumentality, and we will not fail nor be discouraged. We are greatly honored in being connected with thy work. We will be true to the work of God. We will act faithfully our part. We will keep the way of the Lord, to do justice and judgment." [Cf: RH 09-27-98 para. 9] p. 459, Para. 4, [1898MS].

God has sent trials to his institutions, to prove who will stand faithful under the severe temptations of the enemy. Those who have shown themselves ready to listen to the voice of a stranger rather than to the voice of God, have lost much. They have loosened their hold on

Christ, and chosen a broken reed on which to lean. For them, there is but one way of escape, and that is to learn to be afraid of themselves, carefully to reject false principles and wrong theories, accepting the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [Cf: RH 09-27-98 para. 10] p. 459, Para. 5, [1898MS].

The Lord would have the Echo Office stand as a living witness for the truth. Rays of light must be shed abroad through various avenues. Therefore the commercial work should not be entirely cut away, but it must be cleansed of all that is offensive in character. It would be a mistake for our offices of publication to build up barriers to exclude all work from the outside; for this would close an avenue through which rays of light and knowledge should be given to the world. [Cf: RH 09-27-98 para. 11] p. 460, Para. 1, [1898MS].

The Echo Office, and our publishing houses in Europe and America, should give more attention than they have done to the education of the workers. Each institution should be a school for the training of laborers. Patient effort should be bestowed upon the youth. Every good attribute is to be cultivated and developed with kindness, love, compassion, and tenderness. There should be no scolding, no fretting, but much praying with the learners. Do not fret, do not worry. By looking at appearances, and complaining when difficulties come, you show an enfeebled, sickly faith. Show your faith by earnest, cheerful work. The Lord is rich in resources. He made the world. He is never bound by circumstances. We need to look heavenward, in faith. Let us look to God, who has light, and power, and efficiency. God will open heaven, and let us see that he is light, and that in him is no darkness at all. God will bless every one who is in a position to communicate light and love to others. [Cf: RH 09-27-98 para. 12] p. 460, Para. 2, [1898MS].

With these, and many other words, I presented to the workers in the Echo Office, and to our laborers in our established centers, the principles that should guide us in our present work in Australasia, where there are so many open doors, so many ripening fields, and so few laborers to go forth with the message which is due at this time, and for which thousands are hungering. [Cf: RH 09-27-98 para. 13] p. 460, Para. 3, [1898MS].

The managers of our institutions in every land should constantly study how they may enlarge the sphere of their usefulness. The work in our publishing houses is ever in danger of being crippled by the influence of unconsecrated workers, and restricted by narrow plans and prejudices. We must ever strive to make our printing houses, as well as our sanitariums, training schools for home and foreign missionaries. Mrs. E. G. White. [Cf: RH 09-27-98 para. 14] p. 460, Para. 4, [1898MS].

Just prior to the week of prayer, the spiritual condition of the communities around Cooranbong, Maitland, Newcastle, and Gosford was spread out before me like a panorama; and words were spoken regarding the work to be done in these communities by those connected with our school. The people are as sheep without a shepherd; many are hungering for the bread of life. It was represented to me that we had assembled in council, and the One who was our Teacher spoke of the light which should shine forth to all these places. His words brought light and

spirit into our meeting. The instruction will not soon pass from my mind. [Cf: RH 10-04-98 para. 1] p. 460, Para. 5, [1898MS].

"This school," he said, "must not be conducted on stereotyped human plans, as are many of the schools among those who have a knowledge of the truth." The Bible is to lie at the foundation of all the education given; but more, far more, than a theoretical teaching of Bible truth is required. It is not enough to fill the minds of the students with precious lessons of the deepest importance, and then leave lesson after lesson unused. Missionary work should be done by suitable persons, that they may learn to impart what they have received. We are not to seal up the precious ointment; but we are to break the bottle, and let the fragrance be shared by all around. Among the students, there are those who have precious talents. Let these talents be put out to usury. [Cf: RH 10-04-98 para. 2] p. 461, Para. 1, [1898MS].

It is necessary to the best education that we give the students time to do missionary work,--time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they can not have time to put to use the knowledge they have acquired. They should be encouraged to make earnest missionary effort for those in the darkness of error, by becoming acquainted with them, and taking them the truth where they are. With all humility of heart, seeking knowledge from Christ, praying, and watching unto prayer, they may make known to others the truth that is placed before them day by day. [Cf: RH 10-04-98 para. 3] p. 461, Para. 2, [1898MS].

The teachers and students in our schools need the divine touch. God can do much more for them than he had done, because, in the past, his way has been restricted. If a missionary spirit is encouraged, even if it takes some hours from the program of study, much of heaven's blessing will be given, provided there is more faith and spiritual zeal, more of a realization of what God will do. [Cf: RH 10-04-98 para. 4] p. 461, Para. 3, [1898MS].

If students will do faithfully the work that is given to them, they will see that they need all the instruction they are receiving. They will diligently seek to understand the purpose of God, that they may communicate to others the precious lessons they have received. The lessons which they are obtaining from the word of God will make them diligent students in all lines of study, and fit them for faithful service. [Cf: RH 10-04-98 para. 5] p. 461, Para. 4, [1898MS].

Students should be qualified to speak in an acceptable manner before congregations; and they should therefore train themselves to use pure, simple language, and to follow the best methods of speaking. Much attention should be given to the practise of reading with full, clear voice and distinct utterance, giving the proper emphasis to each word. To spell correctly, to write a clear, fair hand, and to keep accounts, are essential accomplishments. Bookkeeping has been strangely dropped out of our school work in many places, but it should be considered a study of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust. [Cf: RH 10-04-98 para. 6] p. 461, Para. 5, [1898MS].

The lessons given in Bible lines should be repeated over and over

again, in plain, simple language. It is important that the truths of God's word shall be securely fastened in the mind; and nothing will do this so effectually as for those who hear to engage in missionary labor, and speak to others the truths that have impressed their own minds. All can communicate, if they will, the grand yet simple truths regarding the mission and work of Christ. If they seek the Lord daily in earnest prayer, they will understand how to meet the people as Christ met them, adapting the instruction to their varied circumstances and understanding. The spiritual lessons regarding the kingdom of God, they should illustrate by the natural things with which their hearers are familiar. Then, as these natural objects are seen, day by day, the lesson of truth will be repeated to the mind. [Cf: RH 10-04-98 para. 7] p. 462, Para. 1, [1898MS].

The ministry of the divine Word is an important part of God's plan; but every one who takes part in this work must have a teachable spirit, and must yoke up with Christ. The frail human instrument is nothing. Without Christ we can do nothing. Teachers and students must so unite with Christ that their minds will be brought into captivity to him. We must let Christ be revealed in us. We must be his representatives to the world. We must "walk in wisdom toward them that are without, redeeming the time." Self-confidence is not an evidence of advancement in the knowledge of God. The great Teacher says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Cf: RH 10-04-98 para. 8] p. 462, Para. 2, [1898MS].

Students as Home Missionaries.--Before I presented these matters to the students of the Avondale school, a few had been diligently engaged in missionary effort, visiting families, distributing reading matter, and holding Bible readings in places from one to five miles away; but many of the students here, as in most other schools, were acting upon the theory that it was wisest to learn all they could while in school, and wait till after school closed before undertaking any active missionary effort. [Cf: RH 10-04-98 para. 9] p. 462, Para. 3, [1898MS].

For some weeks beforehand, Elders Haskell, Hughes, W. C. White, and I had united with the officers of the Union Conference in making plans and preparations for the week of prayer. Letters containing information regarding the progress of the work, manuscripts that might be read in families and churches, and appeals for help to carry forward the work, were sent to leading workers in all the colonies. As we studied what would be for the best interests of the New South Wales churches, and for those students in the school who had had an experience in working for Christ, it was thought best to encourage persons of some experience to leave the school, and spend the week in visiting in the churches, in helping to conduct the meetings, and uniting with the workers in these churches in earnest work for those needing help. Seven were thus sent out from Cooranbong, besides Elder Haskell, who spent the week with the Stanmore church, upon which he has bestowed so much efficient and loving labor. [Cf: RH 10-04-98 para. 10] p. 462, Para. 4, [1898MS].

When this matter was first considered, by some it seemed a serious thing to lose one week out of the school term. It had cost much to reach the school, and apparently this was the last opportunity for attendance, and each lesson was very precious. But after consideration, the service was accepted cheerfully; the cross was lifted, and as it

was lifted, it lifted the bearer. None of the workers settled down to have an easy time, but they moved rapidly from place to place. They met a hearty reception. They found lonely souls hungry for spiritual encouragement; as they watered others, their own souls were watered. [Cf: RH 10-04-98 para. 11] p. 463, Para. 1, [1898MS].

When these workers returned to the school, they were full of joy and courage. Their faith had developed with labor, and they were ready to cheer and help their fellows. Just then there was throughout the colony a visitation of the influenza, in a severe form. It appeared first in the cities, and then worked its way through the country. As might be expected, the school was one of the last places visited. There were many sick all around us; and the students who are in the class of practical nursing, freely offered to go, when needed, and care for the sick. So they were sent out, two and two, to give treatments, and to nurse those who were very feeble. [Cf: RH 10-04-98 para. 12] p. 463, Para. 2, [1898MS].

These experiences prepared their hearts to appreciate and receive instruction regarding the value of missionary effort as a part of their education. As this subject was presented in the school and in the church, during the week of prayer, students and teachers sought to act upon the suggestions, and opportunities for labor were found in all directions. Sabbath and Sunday afternoons, from sixteen to twenty students are engaged in holding prayer meetings, Bible readings, young people's meetings, and preaching services, in from six to ten different places. One result of this work we already see,--the workers are greatly blessed. Other results may be seen in the future. Mrs. E. G. White. [Cf: RH 10-04-98 para. 13] p. 463, Para. 3, [1898MS].

In all our planning and preparations for the week of prayer, we sought to make the meeting a blessing to the largest number possible. We desired that this season should be a season of refreshing, not only to our churches, but also to the communities in which we lived. Therefore, the plan and the purpose of the meetings were advertised as widely as possible. [Cf: RH 10-11-98 para. 1] p. 463, Para. 4, [1898MS].

At Cooranbong we arranged for a song service, with several short addresses on our educational work, the Sunday evening preceding. The song service drew a large congregation, and the plan of the meetings during the week of prayer was clearly set forth, and all were invited to attend. It was a matter of encouragement to see our commodious meeting house filled, and also to observe the interest manifested in the several addresses setting forth the aims and objects of our school. [Cf: RH 10-11-98 para. 2] p. 463, Para. 5, [1898MS].

Why We are Here.--W. C. White said: "The question is often asked us, and is sometimes suggested by our backwoods experiences: 'Why are you here? Why do you have this large and beautiful meeting house here in the edge of the forest? Why is it that, hidden away in the bush, a quarter of a mile from the road, you have a school in which one hundred students gather daily for instruction? Why have you selected such an isolated place for the three commodious buildings already erected, and for the others soon to be built? Is not Cooranbong a strange place for a large educational institution?' [Cf: RH 10-11-98 para. 3] p. 464, Para. 1, [1898MS].

"As we study questions of truth and duty, we find that hardy, courageous workmen are needed in the Master's service. God needs as laborers men and women who have good physical powers; clear, active minds; and decided moral principles, that can not be shaken by temptation, nor put aside because of difficulties. There is need of persons who have a symmetrical training of all their mental, moral, and physical powers. Practical men and women are wanted,--those who will teach the religion of Christ, and exemplify it in their daily life and work. [Cf: RH 10-11-98 para. 4] p. 464, Para. 2, [1898MS].

"Our Conferences say to us: Train us young men and women who will love to minister to others; who will take up any good work that lies in their pathway; who will forget their own comfort, in their efforts to strengthen and comfort others. [Cf: RH 10-11-98 para. 5] p. 464, Para. 3, [1898MS].

"Our mission board says: We need many workers for foreign fields,--for Polynesia, Malaysia, India, China, and Japan,--but they should be hardy, practical workers. Sometimes the highly educated students from the most popular schools are quite helpless and inefficient in the mission field. Sometimes those who can read the Oriental languages can not keep a set of accounts, and their reports are very perplexing. Train us men and women who will be thrifty, economical, industrious; who can teach the people the best ways to build houses, to till the soil, to cook, and to sew. [Cf: RH 10-11-98 para. 6] p. 464, Para. 4, [1898MS].

"Our medical missionary board says: Train us many missionary nurses,--men and women who love their fellow men; who will minister tenderly to the poor and needy, without raising the question of remuneration; who will dare to go to any place where their ministry is needed. Men and women are needed with muscles like iron and nerves like steel,--persons who can decide quickly what should be done in an emergency, and who will minister with skilful hands, prompted by a tender heart. Such workers are needed in the islands of the sea, in the isolated homes in the Australian bush, and in the slums of our large cities. [Cf: RH 10-11-98 para. 7] p. 464, Para. 5, [1898MS].

"What can we do in response to these demands? Shall we go into the city, and build up our school where there will be the most ease and comfort? or shall we use the circumstances and surroundings of the country as a means of developing, as far as possible, the traits and characteristics required?--We have chosen the country, and we do not regret the choice." [Cf: RH 10-11-98 para. 8] p. 464, Para. 6, [1898MS].

Our Relations to those Around Us.--"I am very glad," said Elder Cassius B. Hughes, "to meet so many of our friends and neighbors here tonight; and when I say 'friends and neighbors,' I use the words in their deepest meaning. If we do not become to you friends and neighbors indeed, the mission of this school will be largely unaccomplished. Schools are for learning; but we must not forget that 'the fear of the Lord is the beginning of wisdom.' In the beautiful parable of the good Samaritan, the Saviour has taught us what it means to be a real neighbor. Therefore, if we fulfill our mission here, you will be better because of having associated with us, and we shall be better because of having associated with you. It is a very essential thing, in order that

the school may accomplish what it should, that we become acquainted with you. Our feelings of friendliness will surely grow if we accomplish that for which God sent us here. [Cf: RH 10-11-98 para. 9] p. 465, Para. 1, [1898MS].

"When Christ was on earth, he went about doing good, In the school of today, there is too much selfishness. Students attend school that they may themselves be benefited, that they may obtain knowledge that will secure for them good positions. This is not the right idea of education. Our school must not be satisfied with this aim, but it must aim to help men and women, in order that they may help others. [Cf: RH 10-11-98 para. 10] p. 465, Para. 2, [1898MS].

"This school has been established to teach men and women how to minister to others, and thus to find happiness. This is a grand object, and you may say, 'Who is sufficient for these things?' We will answer this question by asking another, 'Who then is willing to consecrate his service this day unto the Lord?' Who is ready to do what God asks him to do? If God asks us to give something that we have, are we willing to give it? When we are willing to do this, we shall be accomplishing the object for which our school was established." [Cf: RH 10-11-98 para. 11] p. 465, Para. 3, [1898MS].

The Missionary Nurses' Class.--Elder H. C. Lacey briefly presented the objects and working of the department of hygiene and nursing: "In connection with the other work undertaken by our school, there has been organized this year a special department of physiology and hygiene. This department offers to the student the means of acquiring a practical knowledge of the workings of the wonderful mechanism of the human body, and furnishes an opportunity of becoming acquainted with the most approved methods in the rational treatment of disease. The study of anatomy, the form and structure of the body; of physiology, the use and functions of the various organs; and of hygiene, the laws that underlie their healthful activities, is pursued from a Biblical and scientific point of view. [Cf: RH 10-11-98 para. 12] p. 465, Para. 4, [1898MS].

"The object we have before us is the qualifying of laborers to engage in the all-round work of the third angel's message. In this school we are trying to fit ourselves that we may warn others to prepare for the second coming of Christ. We need a thorough fitting up for this work, not only spiritually and intellectually, but also physically. A thorough preparation for work includes the faithful development of the body as well as the soul; and the aim of this department is to prepare us to teach others how to care for the physique which God has given them." [Cf: RH 10-11-98 para. 13] p. 465, Para. 5, [1898MS].

The Business Department.--Mrs. H. C. Lacey, in presenting the outlines of the business department, said: "In the business department, the common branches are faithfully and thoroughly taught. After these come bookkeeping, stenography, and typewriting. There are ten in the stenography class, and fifteen are studying bookkeeping." [Cf: RH 10-11-98 para. 14] p. 466, Para. 1, [1898MS].

The Preparatory Department and the Normal Course.--Mrs. C. B. Hughes spoke thus of the normal course for teachers: "The wise man says, 'Train up a child in the way he should go: and when he is old, he will



not depart from it.' We who believe that Christ is soon coming, should be especially faithful so to train the little ones that they, with us, may be ready to meet him when he comes. We know that there are many fathers and mothers all over the land who desire that their children shall be trained aright, and we hear their oft-repeated calls for teachers. Therefore the board has made plans for the normal training of teachers. Most things have small beginnings. Christ tells us that the smallest of seeds, put into the ground, grows to be a tree that the birds may lodge in. So it is with our normal department. So far, it is only a seed. We have about fifty students in the preparatory departments, and three young ladies are being instructed in the work of teaching." [Cf: RH 10-11-98 para. 15] p. 466, Para. 2, [1898MS].

The Agricultural Department.--Mr. H. C. Thompson, our farmer, then presented some of the products of the soil. Oranges and lemons from our school orchard, sweet potatoes and other products from the garden, were shown with pride; for they were all of extraordinary size and quality. He spoke briefly of what may be realized as the result of a faithful cultivation of the land, and pointed out that some of the difficulties that must be encountered by the agriculturist in this climate are largely compensated for by the fact that we can successfully engage in the cultivation of garden crops all the year around. [Cf: RH 10-11-98 para. 16] p. 466, Para. 3, [1898MS].

The meeting closed with an earnest appeal from the chairman for the people of Cooranbong and vicinity to unite in the development of the district by the planting of orchards and the cultivation of garden produce, so that all may live upon the products of the soil, and not have to subsist on the bodies of dead animals. [Cf: RH 10-11-98 para. 17] p. 466, Para. 4, [1898MS].

The good influence of this meeting was felt throughout the week of prayer; and the spirit of cordial friendship continues to grow. Mrs. E. G. White. [Cf: RH 10-11-98 para. 18] p. 466, Para. 5, [1898MS].

The week of prayer was a busy time for me, and for all our workers at the school and at "Sunnyside." For several weeks I had been engaged in writing out matters that had been presented to me regarding our denominational institutions, and the spirit that must be cherished by the managers and workers, and also many matters regarding our educational work, which I hope soon to publish; but now I laid all other work aside, and gave my entire strength to the various meetings held in and around Cooranbong. [Cf: RH 10-18-98 para. 1] p. 466, Para. 6, [1898MS].

The first Sabbath was a day of earnest activity. From "Sunnyside" and the school, two teams and a boat were sent to Dora Creek to bring to the meetings those who were not able to walk so far. The people had been invited to bring their lunch, and come to the meeting prepared to spend the day, and they responded freely to the invitation. Some were much surprised that we would exert ourselves on the Sabbath to bring them to the meeting. They had been taught that Sunday-keeping consisted largely in physical inactivity; and they thought that because we were zealous in the matter of Sabbath-keeping, we would keep it according to the teachings of the Pharisees. We told our friends that in the matter of keeping the Sabbath, we studied the example and teachings of Christ, whose Sabbaths were often spent in earnest effort to heal and to teach;

that we believed that one of our sisters who was nursing a sick family was keeping the Sabbath as much as the one who was leading a division in the Sabbath-school; that Christ could not please the Pharisees of his day, and that we did not expect that our efforts to serve the Lord would satisfy the Pharisees of our day. [Cf: RH 10-18-98 para. 2] p. 467, Para. 1, [1898MS].

Our meeting house was well filled Sabbath morning with earnest listeners to the reading, "The End of All Things Is at Hand." In the afternoon I spoke for half an hour, and then we had a social meeting. Church members, students, and visitors testified freely, and all were blessed. We were glad that we had exerted ourselves to encourage old and young, believers and unbelievers, to come to the meeting. Knowing that the notice was short, and that some might come without lunch, we had provided abundance of plain food; and after some had been invited to the homes of our people, there were about forty who gathered under the broad-spreading gum-trees, and ate their food with thanksgiving and friendly conversation. After the meetings, our horses and carriages were again brought into service to carry some to their homes. [Cf: RH 10-18-98 para. 3] p. 467, Para. 2, [1898MS].

On Sunday morning I spoke to a congregation of between thirty and forty in the old schoolhouse at Dora Creek. Brother and Sister H. C. Lacey accompanied me, and led the singing. Most of those present were not of our faith, and they seemed deeply interested. I had perfect freedom, as I usually do in speaking to those who are hungry for truth. At the close of the meeting we arranged for our teams to go in the evening, to bring about twenty to the meeting at Cooranbong. [Cf: RH 10-18-98 para. 4] p. 467, Para. 3, [1898MS].

At the Sunday-night meeting, the progress of the cause of present truth in Australasia was briefly reviewed, and the present needs of the field were presented; also the work, and the financial embarrassments, of the Foreign Mission Board. What the cause in Australia and New Zealand has received from our brethren in America and Africa was clearly set forth; for it is only as we review our mercies and blessings, that we can be intelligently thankful. All were surprised to learn how much we have received, through the hands of the mission board, from our dear brethren in other lands. The lesson drawn from this study was that from those to whom much is given, much is required. Therefore we are under great obligation, here in Australasia, to give ourselves to the Master's work, and to educate and train our young men and women, that they may be fitted and ready to serve the Lord in home and foreign missions. [Cf: RH 10-18-98 para. 5] p. 467, Para. 4, [1898MS].

Monday was a busy day. At six in the morning, there was a meeting in the vestry of the church. Seventeen were present. I talked to them on faith. I am sure that we are not where we ought to be in this matter. Unbelief is the great obstacle in the way of our spiritual advancement. We all need to pray, "Lord, increase our faith." Nearly all bore testimony, acknowledging their lack of faith, and their weakness because they have not put their whole trust in the Lord, and taken Christ as their personal Saviour. [Cf: RH 10-18-98 para. 6] p. 468, Para. 1, [1898MS].

At nine o'clock I attended a meeting of the students in the school

chapel. About eighty were present, and the room was full. An hour was occupied in reading, and in talking to them about the necessity of their understanding how to exercise faith. This is the science of the gospel. The Scripture declares, "Without faith it is impossible to please God." The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired. We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief. We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised. There can be no perfection of Christian character without that faith that works by love, and purifies the soul. [Cf: RH 10-18-98 para. 7] p. 468, Para. 2, [1898MS].

The students in our schools need to study these words: "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." Then they will be able intelligently to pray: "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: RH 10-18-98 para. 8] p. 468, Para. 3, [1898MS].

The youth have precious talents; but unless they consecrate these to God, they can not intelligently speak these words of the nineteenth psalm. When they understand the infinite sacrifice made for them, they will realize their responsibility as servants of Jesus Christ. If the humiliation and suffering borne by him in behalf of the human race are appreciated, a purer and more healthy atmosphere will surround the souls of those who take the name of Christian. [Cf: RH 10-18-98 para. 9] p. 468, Para. 4, [1898MS].

In the afternoon there was a general meeting at the church. I attended; and after engaging in prayer, I again talked to the people on the subject of faith, and told them my experience in the night season. I was then before a company, talking to them about faith. I was trying to show them that they must be able intelligently to voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world." Men must behold him as their sin bearer. Then the word of God was opened before me in a most beautiful and striking light. Page after page was turned, and I read the gracious invitations and words of entreaty to seek God's glory and God's will, with the promise that all other things would be added. These promises and invitations stood out upon the page as in golden letters. [Cf: RH 10-18-98 para. 10] p. 468, Para. 5, [1898MS].

I said: Why do you not grasp the promises? Seek first to know God. Search the Scriptures. Feed on the words of Christ, which are spirit and life. Then your knowledge will grow. Study your Bibles. Study not

the philosophy contained in many books, but study the philosophy of the word of the living God. Compared with this, other literature is of little consequence. Do not fill your minds with so many things that are cheap and unsatisfying. In the word of God is spread before you the richest banquet. This is the Lord's table, abundantly provided, whereof you may eat and be satisfied. [Cf: RH 10-18-98 para. 11] p. 469, Para. 1, [1898MS].

We need, during this week of prayer, to come to God in confidence. We must put away the darkness that would interpose between our souls and God. We must cultivate perfect trust in God, and make him our counselor. His love must be cultivated in the heart. Thanksgiving and praise should be offered to God. He wants the whole mind. "Follow peace with all men, and holiness, without which no man shall see the Lord." God's word is full of assurances of what he will do for us if we will come to him and ask in faith. Faith is essential. It surrounds the soul with the atmosphere that pervades heaven. This is the rest that Christ has promised to all who come to him. [Cf: RH 10-18-98 para. 12] p. 469, Para. 2, [1898MS].

We ask you, brethren and sisters, to render to God offerings of thanksgiving for all his blessings. This includes not only the fruit of the lips, but the entire being; for this is the Lord's purchased possession. We must understand that the garden of the heart is to be cultivated. The weeds of selfishness are to be diligently uprooted. [Cf: RH 10-18-98 para. 13] p. 469, Para. 3, [1898MS].

As we cultivate the soil day by day, we may learn precious spiritual lessons. The fallow ground of the heart must be broken up. It must be warmed by the rays of the sun, and purified by the air. Then the seed, to all appearance lifeless and inactive, is to be dropped into the soil prepared for its reception. Trees also are to be planted, and cultivated with care. And after man has done his part, God's miracle-working power gives life and vitality to the things placed in the soil. Man is not to overlook the power of God, nor is he to neglect his part of the work, appointed to him by God. Man is not to be slothful. His industry is essential if he would have a harvest. And so it is with the work to be done in the human heart and mind. "The seed is the word of God." "He that soweth the good seed is the Son of man." [Cf: RH 10-18-98 para. 14] p. 469, Para. 4, [1898MS].

Christ is the author of all truth. He came down from heaven to give to the world the bread of life. "The Word was made flesh, and dwelt among us." And yet how little do men understand the relation of earthly and heavenly things! And must the veil remain ever upon our eyes?--No, indeed. God designs that in this probationary time, man may comprehend the truths of his word. They are revealed to us and to our children. A treasure house of precious jewels is opened to the minds of all who will search the word of God. [Cf: RH 10-18-98 para. 15] p. 469, Para. 5, [1898MS].

The Lord would have us become diligent learners of the things of his kingdom, and he would have us understand that as we receive knowledge, a responsibility rests upon us to go to work to communicate to others that which we have received. We must present the truth as it is in Jesus. Having received great light, and united with the church to do the service of God, we must labor to scatter the good seed, and thus in

other minds and hearts prepare the way for the operation of the Spirit of God. [Cf: RH 10-18-98 para. 16] p. 470, Para. 1, [1898MS].

O, why do those who know the truth remain in a state of indifference to the wants of others? Why do they bring no sheaves to the Master? Why do they look to others to do the work which God has given them to do? I wish that every soul could have the experience that I had last night, and hear the words of counsel, reproof, and encouragement falling from the lips of the divine Teacher. He said: "The leaves of the tree of life are proffered you. They are sweeter than honey and the honeycomb. Take them, eat them, and your faintheartedness will pass away. Are you thirsty? Come. Whosoever shall drink 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: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." [Cf: RH 10-18-98 para. 17] p. 470, Para. 2, [1898MS].

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. 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. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Mrs. E. G. White. [Cf: RH 10-18-98 para. 18] p. 470, Para. 3, [1898MS].

On Wednesday morning, June 1, I met with the students in the school chapel. I read to them important words of counsel and instruction, and I was impressed by the Holy Spirit to encourage them to exercise faith in God. I knew that if the eyes of teachers and students were opened, they would see that the Lord Jesus was among them, and that they were honored by the presence of the greatest Teacher that the world has ever known. The Saviour is watching the development of character. He is weighing moral worth. With what pleasure he looks upon the students, both old and young, who are daily hearing the instruction from his written word! [Cf: RH 10-25-98 para. 1] p. 470, Para. 4, [1898MS].

The students in our schools should value the privilege of knowing the only true God, and Jesus Christ, whom he has sent. The moment we glance inquiringly toward Christ, seeking his grace, he advances to us. He encourages us to behold the Lamb of God, who takes away the sin of the world. As soon as we sincerely desire conformity to Christ's likeness, the Lord, by his Holy Spirit, begins to transcribe that likeness on the heart. He who commanded the light to shine out of darkness is willing and longing to shine in every heart, to give each one the light of the knowledge of his glory in the face of Jesus Christ. [Cf: RH 10-25-98 para. 2] p. 470, Para. 5, [1898MS].

I told the students that in his providence the Lord had directed us to this place, and had established us here in the woods, away from the large cities and their influences, which are constantly ensnaring the young. The Lord designs that this shall be a center to which our youth shall be brought to receive the highest education,--that which they can

take with them into the eternal world. This education is to be gained by obtaining a knowledge of truth, eternal truth. [Cf: RH 10-25-98 para. 3] p. 471, Para. 1, [1898MS].

Every moment of time is precious, too precious to be idled away. Our time is to be employed in useful labor. Cheerfulness and joy are to be cultivated and cherished; but commonness, nonsense, and idle words are to be put away and avoided. Here students are to obtain a symmetrical education by learning to use, with equality and faithfulness, brain and nerve, bone and muscle, conscience and will power,--all consecrated to God. This is God's design regarding our school. As students seek to obtain this education, they will become familiar with various kinds of physical labor, with various lines of study, and with various phases of Christian experience, including intelligent effort to help others, and to seek and to save those for whom Christ gave his life. [Cf: RH 10-25-98 para. 4] p. 471, Para. 2, [1898MS].

We desire to make our school what God has revealed that it should be. We must not forget that God has guided in the matter of its location, the selection of its teachers, and the general plan of its work. We must remember that this school is not to pattern after any other school; but that we are carefully to study the word of God, to learn what the school will become if we receive and act upon the instruction found in that word. [Cf: RH 10-25-98 para. 5] p. 471, Para. 3, [1898MS].

In each one of our schools, Satan will seek to become the guide of teachers and students. He will introduce the thought that amusements are essential. He would be pleased to have students who are preparing to become missionaries accept the idea that amusements are essential to health. But the Lord has provided a better way. God has provided useful employments for the development of health, and these useful employments will also qualify students to be a help to themselves and to others. [Cf: RH 10-25-98 para. 6] p. 471, Para. 4, [1898MS].

Physical strength and valuable education are to be obtained in chopping and clearing, in planting and cultivating the various crops; in caring for the domestic animals, and in helping to erect necessary buildings. Later on, a printing press should be connected with our school, that students may learn how to set type, and how to operate a printing press. Tent making should also be established, and students should be taught this work. [Cf: RH 10-25-98 para. 7] p. 471, Para. 5, [1898MS].

For the lady students there are many employments that should be provided, that they may have a comprehensive and practical education. They should be taught cooking, dressmaking, and gardening. Flowers should be cultivated, and strawberries planted. Thus, while being educated in useful labor, they will have healthful outdoor exercise. Later on, bookbinding and a variety of other trades should be established. These will not only furnish healthful exercise, but will impart knowledge of great value. Today the world's greatest curse is idleness. [Cf: RH 10-25-98 para. 8] p. 471, Para. 6, [1898MS].

It is a matter of great importance that students obtain an education that will fit them for successful business life. We must not be satisfied with the one-sided education given in many schools. The

common branches must be thoroughly mastered, and bookkeeping should be considered one of the most important studies. All who expect to engage in the work of the Lord should learn how to keep accounts. A knowledge of bookkeeping should be regarded as important as a knowledge of grammar. In the world there are many who have made a failure in business, and are considered dishonest, who are true at heart, but have failed to succeed because they did not know how to keep accounts. [Cf: RH 10-25-98 para. 9] p. 472, Para. 1, [1898MS].

It is also very essential that students understand the principles of physiology and the art of nursing the sick; for the world is full of sickness, and they should be prepared to minister to the sick wherever they go. [Cf: RH 10-25-98 para. 10] p. 472, Para. 2, [1898MS].

There should be awakened and cherished in the minds of students a desire to help one another, and also a determination to help those within the range of their influence outside of the school. Living treasures of light are received from the Bible studies; and the students, by their effort to impart to others the light that they have received, will increase their store of knowledge. In their effort to benefit others, they will receive special help from divine agencies. As they impart grace, they will receive grace for grace; for they are doing the appointed work. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Heavenly angels are commissioned to cooperate with those who seek to obey this instruction. It is the divine intelligences that make the impressions on human hearts. If we ask in humility and faith, God will impart to us wisdom and grace to work in harmony with these agencies. "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: RH 10-25-98 para. 11] p. 472, Para. 3, [1898MS].

The students in our schools must be thoroughly educated in regard to true science. The God of heaven sent his Son into our world to give lessons which contain the true science. But were Christ in our world today, he would say to many teachers, as he said to the Pharisees, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made." The science of education is to be found in the words spoken by Christ and his inspired servants. Teachers and students are to bring the word of God into every study, into all their physical labors, and into every plan and purpose of life. By a living connection with God, they may surround their souls with an atmosphere that is Christlike. If they are emptied of self, if they are humble and contrite before God, a wholesome, lifegiving atmosphere will pervade the school. [Cf: RH 10-25-98 para. 12] p. 472, Para. 4, [1898MS].

But we can not serve Christ, we can not wear his yoke and bear his burdens, unless we learn in his school how to love one another. When love is cherished in the heart, self dies, and Christ lives in the soul. To all who fully consecrate themselves to God, the heavenly oil is communicated. But neither students nor teachers can meet their God-given responsibilities unless they consecrate themselves to God, unless they are willing to be led by the Holy Spirit. The mind of teachers and

students is finite and faulty unless they receive the holy oil that flows from the two olive trees into the hearts of the workers who are under submission to God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Cf: RH 10-25-98 para. 13] p. 473, Para. 1, [1898MS].

Our students are now deciding their eternal destiny. They are deciding whether they will be fitted for the companionship of angels. If they do the will of God, they will be crowned with glory and honor, and have eternal life. If they are converted daily, they can work for their associates in the school, and for others. They show that they can be relied upon. They refuse to be vessels unto dishonor, but are vessels unto honor. [Cf: RH 10-25-98 para. 14] p. 473, Para. 2, [1898MS].

After I had spoken to the students for nearly an hour, opportunity was given for them to speak. Nearly all bore testimony to the goodness and mercy of God, mingled with thanksgiving for the blessings enjoyed during the present school year. It was evident that the faithful work of the teachers, and especially the instruction given in the Bible classes, was not in vain. As precious seed sown in good ground, it was springing up, and promised to bear a rich harvest. Mrs. E. G. White. [Cf: RH 10-25-98 para. 15] p. 473, Para. 3, [1898MS].

There was a large attendance at our meetings on Sabbath, June 4. Besides the families of the Avondale church, there were about forty present from Dora Creek, making a congregation, old and young, of over two hundred. The weather was excellent, and about thirty took their dinner under the large gum trees near the church. This was the last Sabbath of the week of prayer, and the time appointed for the bringing in of the annual offerings for missions. [Cf: RH 11-01-98 para. 1] p. 473, Para. 4, [1898MS].

During the week, envelopes had been distributed, in which the gifts to missions might be enclosed; and on the envelope was a place for the name of the giver, and for the reference to a Scripture text expressing the thought accompanying the gift. A similar provision was made for gifts to the school. [Cf: RH 11-01-98 para. 2] p. 473, Para. 5, [1898MS].

At the opening of the meeting a psalm of thanksgiving was read, and then invitation was given for each one to read the text that had been selected to accompany his gift. Then prayer was offered that God would accept our offerings and our praise; the gifts were collected; and the article on consecration, written by Brother A. T. Jones, was read. The Scripture texts and the article on consecration made a deep impression on all; and from this day, changes were wrought in many lives. [Cf: RH 11-01-98 para. 3] p. 473, Para. 6, [1898MS].

In the afternoon I spoke from 2 Corinthians 8 and 9. These chapters, speaking of the joyful giving of churches that were in deep poverty, and giving instruction regarding the principles that should govern Christian benevolence and ministry, seemed to be very appropriate. We are surrounded with difficulties and with poverty, yet we may have the joy of giving. As we read the chapters, we felt that our people could understand them. We knew that nearly all who had bestowed their gifts had not given from their abundance, but that they had given as a result of self-denial, and with a desire to do what was within their power. To



all such the sixth verse of the ninth chapter comes as a precious promise: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." [Cf: RH 11-01-98 para. 4] p. 474, Para. 1, [1898MS].

The promises, the encouragement, and the instruction in these chapters are the words of inspiration; they are the voice of God speaking to us today. When every one will do to the utmost of his ability, giving in faith and love, and with an appreciation of the infinite sacrifice made for us, the Lord will receive the gifts, and will make his gifts to abound toward us so that we shall lose nothing. [Cf: RH 11-01-98 para. 5] p. 474, Para. 2, [1898MS].

The Lord knows all the thoughts of our hearts. He understands all our circumstances, and the self-denials and sacrifices made for the advancement of his work in the earth. He saw how willingly and earnestly the people of this place entered heart and soul into the work of helping to finish the buildings required for our first term of school. [Cf: RH 11-01-98 para. 6] p. 474, Para. 3, [1898MS].

There are times when much is to be gained by a united, prompt, and persistent effort. The time for opening our school had been appointed; but our brethren throughout the colonies were looking for a postponement. They had waited long for the school to open, and were discouraged. There was much work yet to be done on the buildings, and our funds were exhausted. Therefore the builders said that the work could not be done at the appointed time. But we said there must be no delay. The school must be opened at the time named. So we laid the matter before the church, and called for volunteers. Thirty men and women offered themselves for the work; and although it was hard for them to spare the time, a strong company continued at the work day after day till the buildings were completed, cleaned, and furnished, ready to be used at the day set for opening the school. [Cf: RH 11-01-98 para. 7] p. 474, Para. 4, [1898MS].

When the time came for this meetinghouse to be built, there was another test of faith and loyalty. We had a council to consider what should be done. The way seemed hedged about with difficulties. Some said: "Enclose a small building, and when money shall come in, enlarge; for we can not possibly complete at this time such a house as we desire." Others said, "Wait till we have money with which to build a commodious house." This we thought to do; but the word of the Lord came to me in the night season, "Arise, and build without delay." [Cf: RH 11-01-98 para. 8] p. 474, Para. 5, [1898MS].

We then decided that we would take hold of the work, and walk out by faith to make a beginning. The very next night there came from South Africa a draft for two hundred pounds. This was a gift from Brother and Sister Lindsay, of Cape Town, to help us in building the meetinghouse. Our faith had been tested, we had decided to begin the work, and now the Lord put into our hands this large gift with which to begin. With this encouragement the work was begun in earnest. The school board gave the land and one hundred pounds. Two hundred pounds was received from the Union Conference, and the members of the church gave what they could. Friends outside of the church helped, and the builders gave a part of their time, which was as good as money. Thus the work was completed, and we have this beautiful house, capable of seating four

hundred people. We thank the Lord for this house in which to worship him. He understands all the strait places through which we were brought. When difficulties arose, Elder Haskell, who was superintending the work, would call the workmen together, and they would pray earnestly for God's blessing upon themselves and the work. The Lord heard prayer, and the house was completed in seven weeks. [Cf: RH 11-01-98 para. 9] p. 475, Para. 1, [1898MS].

To Brother and Sister Lindsay, we say now, as we said when the draft arrived: We thank you for helping us in the beginning by the gift of one thousand pounds for the purchase of our school land, and we thank you for again coming to our assistance. And we give honor and praise to Him who has committed to you this treasure, and that he has put it into your hearts to respond to the necessities of his work in this place. And to our brethren and sisters here, who have sacrificed and labored for the building of this house, we say: "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." [Cf: RH 11-01-98 para. 10] p. 475, Para. 2, [1898MS].

"He that hath my commandments, and keepeth them," said Jesus, "he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Here faith and works are combined. The one who loves, obeys: the love of the heart shapes the conduct. When the Lord speaks to us, saying, "Go forward," it is not for us to stand and talk of difficulties, but promptly to obey, knowing that God understands the nature of every difficulty. If those in his service will stop talking unbelief and magnifying difficulties, and will move forward in humble obedience, God, in his providence, will cooperate with the finite efforts of man, and thus testify to the world of his omnipotence. [Cf: RH 11-01-98 para. 11] p. 475, Para. 3, [1898MS].

Thus God will encourage his faithful stewards who are ready to put all their energies and God-given endowments to the very best use. As all learn the lesson of faithfully rendering to God what is his due, he, through his providences, will enable some to bring princely offerings, as Sister Wessels and her children have done, laying upon the altar of God their offerings in Christian liberality. He will enable others to present smaller offerings; and the small offerings and the large are acceptable to him, if given with an eye single to his glory. "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." [Cf: RH 11-01-98 para. 12] p. 475, Para. 4, [1898MS].

As the promises and principles were presented to the people, many hearts were cheered; and some who had made small offerings, with which they were not satisfied, brought additional gifts after the meeting. [Cf: RH 11-01-98 para. 13] p. 476, Para. 1, [1898MS].

The closing meeting of our special season of thanksgiving and prayer

was held Sunday afternoon. Again our meetinghouse was well filled. The friendly visits and invitations from our brethren had encouraged a number of families to come from a distance to this afternoon meeting, who could not readily travel so far in the evening. Our teams had brought about twenty-five from Dora Creek; and just before the service, they held a consultation with our church officers, which led to a decision to rent a cottage for meetings, and to establish regular services there, Sabbath morning and Sunday afternoon. [Cf: RH 11-01-98 para. 14] p. 476, Para. 2, [1898MS].

As I spoke to the people, my spirit was stirred again to urge upon students, and church members not in the school, to arouse, and obtain all they possibly could of an intelligent knowledge of the Scriptures, and then bring this knowledge into their practical life. The church is to be a shining light, a blessing to others. Said Christ, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." [Cf: RH 11-01-98 para. 15] p. 476, Para. 3, [1898MS].

I felt an earnest desire that our people should see and appreciate the missionary fields right around us. "Say ye not, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." [Cf: RH 11-01-98 para. 16] p. 476, Para. 4, [1898MS].

And so it is today. There is work to do everywhere in the fields within our sight, if we would but lift up our eyes and look. God's servants must throw off all inclination to sloth. Lay firm hold of the work given you, and hold it fast. "Thou therefore endure hardness, as a good soldier of Jesus Christ." The work requires physical, mental, and moral power. If we do not cultivate the ability to impart to others, we shall soon lose our power to do the work required at this time; but if we exercise our talents in God's service, heavenly angels will be close by our side to help us. [Cf: RH 11-01-98 para. 17] p. 476, Para. 5, [1898MS].

The Offerings.--By Sunday afternoon it was known that the gifts to the mission fund and to the school amounted to about two hundred and twenty-five dollars. We all desired to bring it to two hundred and fifty; and the students in the school, who had very little money to give, proposed to give a day's labor. This proposition was presented to the whole school; and it was arranged to suspend school the next day, that all the students might be free to give one day's labor to the cause of missions. The young men took a job of clearing, and the young women made one hundred and fifty pounds of granola. All united in the work, and worked with a will. When the results of this day's labor were turned into cash, we found that our united gifts had reached the desired amount,--two hundred and fifty dollars. We all wish it were a hundred times more; but we are glad to have had a part in doing this much for the cause we love. Mrs. E. G. White. [Cf: RH 11-01-98 para. 18] p. 476, Para. 6, [1898MS].

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [Cf: RH 11-08-98 para. 1] p. 477, Para. 1,

[1898MS].

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and Godhead. [Cf: RH 11-08-98 para. 2] p. 477, Para. 2, [1898MS].

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works. [Cf: RH 11-08-98 para. 3] p. 477, Para. 3, [1898MS].

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master Artist. In this book of nature opened to us,--in the beautiful, scented flowers, with their varied and delicate coloring,--God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his mercy is not wholly withdrawn from the earth. [Cf: RH 11-08-98 para. 4] p. 477, Para. 4, [1898MS].

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh

into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ." [Cf: RH 11-08-98 para. 5] p. 477, Para. 5, [1898MS].

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said: "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. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." [Cf: RH 11-08-98 para. 6] p. 478, Para. 1, [1898MS].

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship. [Cf: RH 11-08-98 para. 7] p. 478, Para. 2, [1898MS].

"Ye men of Athens," he said, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." [Cf: RH 11-08-98 para. 8] p. 478, Para. 3, [1898MS].

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father; there is a personal Christ, the Son. And "God, who at sundry times and in divers manners spake in times past unto the fathers

by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." [Cf: RH 11-08-98 para. 9] p. 478, Para. 4, [1898MS].

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is the superintendent, as well as the Creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun. [Cf: RH 11-08-98 para. 10] p. 479, Para. 1, [1898MS].

There is scarcely an operation of nature to which we may not find reference in the word of God. The word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: . . . he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasuries." [Cf: RH 11-08-98 para. 11] p. 479, Para. 2, [1898MS].

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God. [Cf: RH 11-08-98 para. 12] p. 479, Para. 3, [1898MS].

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heartbeat, each breath, is the inspiration of him who breathed into the nostrils of Adam the breath of life,--the inspiration of the ever-present God, the great I AM. [Cf: RH 11-08-98 para. 13] p. 479, Para. 4, [1898MS].

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and

creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools. [Cf: RH 11-08-98 para. 14] p. 479, Para. 5, [1898MS].

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,--a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily." Mrs. E. G. White. [Cf: RH 11-08-98 para. 15] p. 480, Para. 1, [1898MS].

The great plan of redemption was laid before the foundation of the world. Christ did not stand alone in this wondrous undertaking for the ransom of man. 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. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a price was this for heaven to pay to ransom the transgressor of the law of Jehovah! [Cf: RH 11-15-98 para. 1] p. 480, Para. 2, [1898MS].

Christ did not come to change the Sabbath of the fourth commandment; he did not come to weaken or set aside the law of God in one particular: he came to express in his own person the love of God, and to vindicate every precept of the holy law. Instead of abrogating the law to meet man in his fallen condition, Christ maintained its sacred dignity. [Cf: RH 11-15-98 para. 2] p. 480, Para. 3, [1898MS].

The Lord does not save sinners by abrogating his law, the foundation of his government in heaven and earth. God is a judge, the guardian of justice. The transgression of his law in a single instance, in the smallest particular, is sin. God can not dispense with his law, he can not do away with its smallest item, in order to pardon sin. The justice, the moral excellence, of the law must be maintained and vindicated before the heavenly universe. And that holy law could not be maintained at any smaller price than the death of the Son of God. [Cf: RH 11-15-98 para. 3] p. 480, Para. 4, [1898MS].

Christ bore sin in man's behalf, that the sinner might have another trial, with all its opportunities and advantages. "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." [Cf: RH 11-15-98 para. 4] p. 480, Para. 5, [1898MS].

When Christ gave the sermon on the mount, the Pharisees were present, watching every word. The Saviour read their hearts; he knew that they were bracing themselves to resist light. Their prejudice against him was strengthening. They were saying in their hearts, "He is doing away 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 fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: RH 11-15-98 para. 5] p. 480, Para. 6, [1898MS].

This is the judgment pronounced in the kingdom of heaven. Some have thought that the commandment-breaker will be there, but will occupy the lowest place. This is a mistake. Sinners will never enter the abode of bliss. The commandment-breaker, and all who unite with him in teaching that it makes no difference whether men 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. Christ pronounces judgment upon those who claim to have a knowledge of the law, but who, by precept and example, lead souls into confusion and darkness. They are teaching for doctrines 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: RH 11-15-98 para. 6] p. 481, Para. 1, [1898MS].

"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 nor tittle shall pass from the law. As long as the canopy of heaven is above our heads, and the earth beneath our feet, there should be no argument nor controversy over this question. Until the heavens and the earth remove, you may be sure that the law of Jehovah will hold its exalted place. [Cf: RH 11-15-98 para. 7] p. 481, Para. 2, [1898MS].

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil 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 of grace in genuine conversion. He did this as an example, that we should follow in his steps. In his humanity, Christ filled up the measure of the law's requirements. And this he did as an example to us. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the



strength of his divine nature, may become partakers of his character. [Cf: RH 11-15-98 para. 8] p. 481, Para. 3, [1898MS].

Satan will use every subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. "Yea, hath God said, Ye shall not eat of every tree of the garden?" Satan said to Eve. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Cf: RH 11-15-98 para. 9] p. 481, Para. 4, [1898MS].

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 garment of innocence, a covering from God, which surrounded them, departed; and they supplied the place of this heavenly garment by sewing together fig leaves for aprons. [Cf: RH 11-15-98 para. 10] p. 481, Para. 5, [1898MS].

This is the covering that the transgressors of the law of God have used since the days of Adam and Eve's disobedience. They have sewed together fig leaves to cover their nakedness, caused by transgression. 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 be begun, to hide the nakedness of the soul. But the nakedness of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work will come to naught. [Cf: RH 11-15-98 para. 11] p. 482, Para. 1, [1898MS].

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; but Christ died to make it possible for every man to have his sins taken away. A fig-leaf apron will never cover our nakedness. Sin must be taken away, 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 his own robe of righteousness, which is perfect obedience to the law of Jehovah. [Cf: RH 11-15-98 para. 12] p. 482, Para. 2, [1898MS].

Christ came to give an example of the perfect conformity to the law of God required of all, from Adam, the first man, down to the last man who shall live on the earth. He declared that his mission was not to destroy the law, but to fulfil 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. In the sight of heavenly beings, of worlds unfallen, and of a disobedient, unthankful, unholy world, 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 the commandments of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression can never be rewarded with eternal life. He came as a man

to humanity, that humanity might touch humanity, while divinity laid hold upon the throne of God. But in no case did he come to lessen the obligation 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 came, not to set men free from that law, but to open a way whereby they might obey that law, and teach others to do the same. Mrs. E. G. White. [Cf: RH 11-15-98 para. 13] p. 482, Para. 3, [1898MS].

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Enoch, the seventh from Adam, prophesied of this event: "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." [Cf: RH 11-22-98 para. 1] p. 482, Para. 4, [1898MS].

In his teachings, Christ sought to impress men with the certainty of the coming judgment, and with its publicity. This is not the judgment of a few individuals, or even of a nation, but of a whole world of human intelligences, of accountable beings. It is to be held in the presence of other worlds, that the love, the integrity, the service, of man for God, may be honored to the highest degree. There will be no lack of glory and honor. The Son of man will come in the clouds of heaven with his own glory, with the glory of his Father, and the glory of the holy angels. The law of God will be revealed in its majesty; and those who have stood in defiant rebellion against its holy precepts will understand that the law that they have discarded, and despised, and trampled underfoot is God's standard of character. Vividly before the mind of every commandment-keeper, and before every transgressor, will be brought the scene when the Sabbath was first given to man in Eden. Those who have ministered in word and doctrine; who by smooth words and fair speeches have taught that the law of God is no longer binding, that the Sabbath of the fourth commandment was given for the Jews only; who have educated their hearers to show contempt for the warnings sent by the Lord's prophets and apostles and delegated servants, will have brought to their minds the scenes of Sinai in all their grandeur,--God the Father, and the holy angels, the blackness and darkness, the lightning's blazing flash, the thunder, the tempest, the earthquake, the sound of the trumpet waxing louder and louder, and the voice of God proclaiming his holy law. [Cf: RH 11-22-98 para. 2] p. 483, Para. 1, [1898MS].

The glory of this scene has faded from the minds of those who ought to have kept it in remembrance; but when the transactions of the last great day take place, the law of God will assert its high authority, pronouncing guilty of transgression every man who has disregarded a "Thus saith the Lord." Those who have had the light of truth presented before them, but have accepted the fables manufactured by the prince of darkness, will then understand the words of Christ: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in

the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: RH 11-22-98 para. 3] p. 483, Para. 2, [1898MS].

In this speck of a world, the heavenly universe manifests the greatest interest: for Jesus paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound earth to heaven by ties of intelligence; for the redeemed of the Lord are here. Yet we come in contact with the busy activity of our cities, we mingle with the multitude in the crowded thoroughfares, we enter marts of trade and walk the streets; and through all, from morning till evening, the people act as if business, sport, and pleasure were all there is to life,--as if this world were all there is to occupy the mind. How few contemplate the unseen agencies! [Cf: RH 11-22-98 para. 4] p. 483, Para. 3, [1898MS].

All heaven is intensely interested in the human beings who are so full of activity, and yet have no thought for the unseen, whose thoughts are not upon the word of God and its instruction. If men would appropriate the word of God, they would be assured that there are agencies for good and evil observing their every word and deed. These are in every assembly for business, in councils, and in meetings for the worship of God. In these public assemblies there are more listeners than can be seen with the natural sight. These unseen agencies are co-laborers with God or with Satan, and they work more mightily and more constantly than do men. Sometimes the heavenly intelligences draw aside the curtain that hides the unseen world, that our minds may be withdrawn from the hurry and rush, and consider that there are witnesses to all we do and say, when engaged in business, or when we think ourselves alone. [Cf: RH 11-22-98 para. 5] p. 483, Para. 4, [1898MS].

The Lord would have us understand that these mighty ones who visit our world have borne an active part in the work which we have called our own. These heavenly beings are ministering angels, and they frequently disguise themselves in the form of human beings, and as strangers converse with those who are engaged in the work of God. In the lonely places they have been the companions of the traveler in peril. In tempest-tossed ships they have spoken words to allay fear and inspire hope in the hour of danger. Many, under different circumstances, have listened to the voices of the inhabitants of other worlds. Time and again have they been the leaders of armies. They have been sent forth to cleanse away pestilence. They have eaten at the humble board of families, and often have they appeared as weary travelers in need of shelter for the night. [Cf: RH 11-22-98 para. 6] p. 484, Para. 1, [1898MS].

We need to understand better than we do the work of these angel visitants. It would be well for us, as children of God, to consider that heavenly beings hear our words, and behold our works. Heavenly angels are cooperating with us in every good work, and thus earth is connected with heaven. [Cf: RH 11-22-98 para. 7] p. 484, Para. 2, [1898MS].

"The Father judgeth no man, but hath committed all judgment unto the Son." "He hath given him authority to execute judgment also, because he is the Son of man." In his super-added humanity consists the reason of Christ's appointment. God has committed all judgment unto the Son, for

without controversy he is God manifest in the flesh. [Cf: RH 11-22-98 para. 8] p. 484, Para. 3, [1898MS].

God designed that the Prince of sufferers in humanity should be judge of the whole world. He who came from the heavenly courts to save man from eternal death; he whom men despised, rejected, and upon whom they heaped all the contempt of which human beings, inspired by Satan, are capable; he who submitted to be arraigned before an earthly tribunal, and who suffered the ignominious death of the cross,--he alone is to pronounce the sentence of reward or of punishment. He who submitted to the suffering and humiliation of the cross here, in the counsel of God is to have the fullest compensation, and ascend the throne acknowledged by all the heavenly universe as the King of saints. He has undertaken the work of salvation, and shown before unfallen worlds and the heavenly family that the work he has begun he is able to complete. It is Christ who gives men the grace of repentance; his merits are accepted by the Father in behalf of every soul that will help to compose the family of God. [Cf: RH 11-22-98 para. 9] p. 484, Para. 4, [1898MS].

In that day of final punishment and reward, both saints and sinners will recognize in him who was crucified the Judge of all living. Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ,--those hands that cruel priests and rulers condemned to be nailed to the cross. He alone can give to men the consolation of eternal life. [Cf: RH 11-22-98 para. 10] p. 484, Para. 5, [1898MS].

A sign in the heavens was given to the wise men of the East who were searching for Christ. To shepherds who were keeping their flocks on the hills of Bethlehem, the angel host appeared. All heaven recognized the advent of Christ. Unseen angels were present in the judgment hall. When Christ was scourged with the cruel thongs, they could scarcely endure the sight. Angels of heaven were present at his death. The darkness that covered the earth at his crucifixion concealed the company of heaven's powerful agencies; but the earth quaked beneath the tread of the heavenly throng. The rocks were rent. For three hours the earth was shrouded in impenetrable darkness; nature with her dark robes hid the sufferings of the Son of God. [Cf: RH 11-22-98 para. 11] p. 485, Para. 1, [1898MS].

And will Christ's second coming be wanting in glory?--No; he comes to triumph. At his death, creation shrouded itself in darkness, and all nature sympathized with his sorrow and humiliation. At his second appearing, nature will testify her triumph. Many think lightly of Christ now. They despise and reject him, and say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." But we read, "He cometh with clouds; and every eye shall see him." The same Jesus whose atonement has been rejected, whose followers have been despised and reviled, will be revealed from heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "And all kindreds of the earth shall wail because of him." [Cf: RH 11-22-98 para. 12] p. 485, Para. 2, [1898MS].

Solemn will be the day of final decision. In prophetic vision the apostle John describes it: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Then is it not of tremendous importance to us, individually, that our works be right works? Probationary time is granted us, opportunities and privileges are given us, to make our calling and election sure. How we should prize this precious time, and improve every talent God has given, that we may be faithful stewards over ourselves, keeping our souls in the love of God! We must have simple, increasing faith. We must depend upon God; for we "are kept by the power of God through faith unto salvation." [Cf: RH 11-22-98 para. 13] p. 485, Para. 3, [1898MS].

The apostle says: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" [Cf: RH 11-22-98 para. 14] p. 485, Para. 4, [1898MS].

Too well do the unprepared inhabitants of earth know what to expect. Satan can not pay a ransom for their souls; and poor, deluded, professed Christians, who have been content to let the ministers search the Scriptures for them, see that they will receive as their works have been. Those, too, who have wrested the Scriptures, and taught for doctrines the commandments of men, see that they must answer for the souls of those who have been led into error and apostasy. A wail of agony and despair reaches heavenward, but it echoes back to earth. Louder, far louder, than any human cry, is the last trumpet's sound; and far above all is heard the voice of Omnipotence: "Depart from me, ye that work iniquity." Mrs. E. G. White. [Cf: RH 11-22-98 para. 15] p. 486, Para. 1, [1898MS].

As God's people, we have a special work to do. All who have submitted their will to the will of God are to become laborers together with him. The invitation of Christ is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take *my yoke* upon you, 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." All who respond to this invitation receive the assurance of him who is the way, the truth, and the life. If they will yoke up with Christ, they will become laborers together with God. [Cf: RH 11-29-98 para. 1] p. 486, Para. 2, [1898MS].

There are but two classes of persons in our world,--those who receive Christ, and those who reject him. All who receive him believe in him. John declares, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." But many have a spurious religion, and all the professions of Christianity in the world will not elevate the soul with God. His word declares: "Ye shall know them by their fruits. Do men gather grapes of thorns, or

figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Cf: RH 11-29-98 para. 2] p. 486, Para. 3, [1898MS].

Are we obedient or disobedient to the commandments of God? Have we made Christ our personal Saviour? Have we put on the robe of Christ's righteousness? These are the questions that decide the soul's salvation. Said Christ: "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. . . . Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." [Cf: RH 11-29-98 para. 3] p. 486, Para. 4, [1898MS].

Let us seriously ask ourselves the question, Have I come to Christ? Have I put my neck under the yoke of Christ? Have I learned in the school of Christ his meekness and lowliness of heart? All who are doers of the Word build securely on the rock Christ Jesus. When the follower of Christ places implicit trust in the word of God, and yields obedience to it, his duty will be made plain to him. He will regard his talents as consecrated to the Giver, and will use them in laboring together with God. [Cf: RH 11-29-98 para. 4] p. 487, Para. 1, [1898MS].

The apostle Paul says: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." [Cf: RH 11-29-98 para. 5] p. 487, Para. 2, [1898MS].

Here are presented the two great forces that are to cooperate in the work of saving souls: the strong, loving, working faith of the human agent is to unite with divinity. This is what Christ means when 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." This is the condition of the partnership. We must be laborers together with God in seeking and saving the lost. Christ said, "I am not come to call the righteous, but sinners to repentance." And we are not to be idle nor indifferent. Souls are perishing around us. It behooves all who claim to believe Christ to show their faith by their works. As soon as we leave the black banner of Satan, and stand under the bloodstained banner of Prince Immanuel, there is earnest work for us to do. [Cf: RH

11-29-98 para. 6] p. 487, Para. 3, [1898MS].

It is at the peril of our souls that we are willingly ignorant of the conditions under which we have enlisted in the army of the Lord. We are to be co-workers with Christ in seeking to save that which is lost. As God's professed people, we are to have an experimental knowledge of him. We are to search for the doctrine of Christ, armed with faith, and employing whatever resources God has provided. Diligent, prayerful search is essential. We must search for the truth as for hid treasure. [Cf: RH 11-29-98 para. 7] p. 487, Para. 4, [1898MS].

There must be well-organized effort and unity in our cooperation with Christ. Love must pervade the church. All evil speaking and bearing of false witness is disloyalty to God and to his cause. There must be unity of action; love and disinterested benevolence must be revealed. "Can two walk together, except they be agreed?" Mutual love and confidence constitute forces that will be a power for good. Satan sees this, and he manages to sow tares among the wheat. God designs that his people shall press together; and all who have the mind of Christ will do this. [Cf: RH 11-29-98 para. 8] p. 487, Para. 5, [1898MS].

If our piety is sound and healthy, we shall have nothing to fear from open opposers; but there are deceivers,--those who sow the tares while men sleep. We want to be sure on which side we are working; for the crisis is upon us. We have no time now to work with divided interest. We must work with one spirit, even with the mind of Christ; and if we do this, new life will come into the church. If God, the great Master Worker, is with us, we shall withstand the great temptations that are to try us, and shall remain loyal and true to principle. We shall achieve victories which the littleness of our faith has led us to regard as impossible. [Cf: RH 11-29-98 para. 9] p. 488, Para. 1, [1898MS].

God calls upon every sincere believer to find his place in the work. Wake up, brethren! for Christ's sake, wake up! Kindle your tapers at the divine altar. God calls you to set your houses in order. Let personal piety pervade your homes. Let your influence tell on the side of righteousness and truth. Let every talent be put into exercise. God calls for a wise and unreserved cooperation with the principles of truth. He calls for active, whole-souled workers. [Cf: RH 11-29-98 para. 10] p. 488, Para. 2, [1898MS].

The call must be made, Who will be on the Lord's side? let him come over with the loyal and the true. The law of God, which binds us to render firm and undivided obedience to our Maker, tolerates no easy fellowship with the careless, the lax, unconverted, who demonstrate that the truth has no power upon the heart and character, whose influence is not to gather with Christ, but to separate from him. Our churches must be purified from impiety, from many things that have accumulated to hinder the advancement of the work. "By their fruits," said Christ, "ye shall know them." [Cf: RH 11-29-98 para. 11] p. 488, Para. 3, [1898MS].

"We are laborers together with God: ye are God's husbandry, ye are God's building." God has chosen to bring to perfection nothing in the plan of salvation without the cooperation of the human with the divine. He could save the human race only through his Son, who combined

humanity with divinity. In his divine plan of salvation, God gave his only begotten Son that every voice may be silent upon the point that it is not possible for humanity to keep the law of God. In Christ, divinity and humanity bore every test of temptation; in him, humanity is exalted and honored. In Christ, man is privileged to become a partaker of the divine nature. [Cf: RH 11-29-98 para. 12] p. 488, Para. 4, [1898MS].

The part we are called to act in the work may be small and inferior; but that part is indispensable to the victory we are to gain over the world, the flesh, and the devil, through the intercession of Christ as our Advocate with the Father. The fragrant incense of the merits of Christ gives to the believing soul the virtues of his character. Thus it is that the cooperation of divine energy and merit with man makes him a complete overcomer in every sense, and elevates humanity in the scale of moral value with God. [Cf: RH 11-29-98 para. 13] p. 488, Para. 5, [1898MS].

We are not to think that we can honor God in any line except through the merits of Christ. We are to bear in mind that man, with his finite capabilities can accomplish nothing. Every organ of the human machinery is dependent upon God for its action. Everything required to keep the being in health, God supplies. "Know ye not," says the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." [Cf: RH 11-29-98 para. 14] p. 488, Para. 6, [1898MS].

In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. "The earth is the Lord's, and the fulness thereof;" yet the Lord graciously causes the earth to produce for the benefit of man. But man must cooperate with God. He must prepare the soil, and sow the seed. He must act a part in the work to show his appreciation of the bountiful provision God has made. And the Lord takes care of the seed sown, giving sunshine and showers, dew and clouds. Without these agencies there would be no increase. And thus it is in every business pursuit, every department of study and science. We must have the power of divinity to unite with us, or our human efforts will be a failure. [Cf: RH 11-29-98 para. 15] p. 489, Para. 1, [1898MS].

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the cooperation of his Maker. There is great necessity of our seeking the Lord in our dependence. Too much confidence has been placed in man, too much reliance on human inventions. However sure man may be of his knowledge and his capabilities, he must, before he can cooperate with God, become meek and lowly in heart; he must wear Christ's yoke, and carry Christ's burdens. Immeasurably inferior is the part which the human agent



sustains; but if he is linked up with the divinity of Christ, he can do all things through the strength that Christ imparts. Mrs. E. G. White. [Cf: RH 11-29-98 para. 16] p. 489, Para. 2, [1898MS].

In the prayer of Christ recorded in the seventeenth chapter of John is plainly defined the relation that it is the privilege of man to sustain to God. This prayer has instruction for every soul who will heed its lessons. If the people of God will have no other gods before the Lord, if they will refuse to have their minds diverted to strange gods that are no gods, they will respond to that prayer. They will not allow themselves to act contrary to its teachings. Those who claim to be followers of Christ will honor and exalt the work of their Leader. Will our people work away from this prayer, or will they work to it, answering to their duty as intelligent beings? [Cf: RH 12-06-98 para. 1] p. 489, Para. 3, [1898MS].

"I have given them thy word," Christ prayed; "and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." [Cf: RH 12-06-98 para. 2] p. 489, Para. 4, [1898MS].

We need to take these words home to our hearts. Our minds need not dwell so largely upon what the world is doing. Our question should be, What am I individually doing to let my light shine forth to the world? What am I doing to dispel its moral darkness? Should we not eat and drink the words of Christ? His word is truth, which he represents by his flesh and blood, which he has given for the life of the world. [Cf: RH 12-06-98 para. 3] p. 489, Para. 5, [1898MS].

"As thou hast sent me into the world," Christ continued, "even so have I also sent them into the world." Would we understand Christ's purpose in sending us into the world? He says: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is our work. Our earnest activities are to be signalized before the world by an unselfish life and a purified character. [Cf: RH 12-06-98 para. 4] p. 490, Para. 1, [1898MS].

A great responsibility rests upon all who in this age of the world's history claim to be followers of Christ. The example of Christ is before us. "For their sakes," he said, "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; 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 12-06-98 para. 5] p. 490, Para. 2, [1898MS].

Why do not those who have the word of God work out its glorious principles? It rests upon us not merely to use the great gift of speech in the service of the Master, but to bring glory to God by a consistent life and a godly conversation. The fallen world needs the light of

heavenly sanctification demonstrated in a glorified character; and it is our duty, before the heavenly universe and a fallen world, to reach the perfect unity which this prayer presents. It is our duty to reflect the light of heaven upon a world that is under the scepter of Satan. [Cf: RH 12-06-98 para. 6] p. 490, Para. 3, [1898MS].

Who among us are arousing themselves to understand the wonderful science of salvation? The unity of the people of God constitutes their credentials to the world that they stand on vantage ground; that they are members of the royal family, children of the heavenly King. To those who cultivate this unity, the promise is given that God will love them as he loves his only begotten Son. What an exalted position those will occupy whose life here responds to the life of Christ! Christ declares: "The glory which thou gavest me I have given them; that they may be one, even as we are one. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [Cf: RH 12-06-98 para. 7] p. 490, Para. 4, [1898MS].

As a part of God's great heritage, we are to represent the character of those who shall compose the family of God. Said Christ: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." When so much is at stake, shall we not, for Christ's sake, exercise our talent of speech in expressing our love and devotion and wholeheartedness for Christ,-- in revealing to others the love that Christ has expressed for all the world? [Cf: RH 12-06-98 para. 8] p. 490, Para. 5, [1898MS].

Again, Christ said: "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. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another." [Cf: RH 12-06-98 para. 9] p. 491, Para. 1, [1898MS].

These blessed assurances are for every one who will respect them, and who will, in character, reveal to the world their interpretation. "If ye love me," Christ said, "keep my commandments." If we are doers of the Word, we can come to God with full assurance of faith, saying, "Remember the word unto thy servant, upon which thou hast caused me to hope." When we zealously obey God's word from the heart, we may make that word our plea. The Lord always works in accordance with his word. [Cf: RH 12-06-98 para. 10] p. 491, Para. 2, [1898MS].

The weakness of our Christian experience is wholly due to the perversity of the human heart. The Lord has prepared great things for those who will partake of his likeness. He is longing to represent

himself in the individual members of his church, if they will walk, not after the flesh, but after the Spirit. But he can not strengthen and bless a people who are full of self, and who have no room for him. There are many who will not comply with the conditions of salvation, because they desire to keep the world and its advantages first; and those things that are greater than any worldly consideration are treated with indifference. This constant slipping down into a worldly current, while bearing the name of Christians, is dishonoring to God. If our actions reveal that we do not believe God's word, we can receive nothing from Christ. Our prayers are insincere. God says, "Let not that man think that he shall receive anything of the Lord." [Cf: RH 12-06-98 para. 11] p. 491, Para. 3, [1898MS].

The religion of the Bible calls for a deep earnestness, that will exalt the spiritual and eternal. Christ taught the truth. He taught as One who knew that man could reach a higher standard in divine things. He knew that all whom he addressed had the power given them of God to respond to the divine requirements. His call was: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 12-06-98 para. 12] p. 491, Para. 4, [1898MS].

Man will find rest in complying with the conditions of the invitation. And the call is not to a few, but to all. Christ is the Redeemer of the world. His greatest message to the world was, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "If any man will come after me," he said, "let him deny himself, and take up his cross daily, and follow me." Jesus accepted that cross, with all its humiliation and suffering, that he might make it possible for every member of the human family to follow in his footsteps. He requires of human beings nothing which, in his own humanity, he has not himself borne. He knows that the strength of man in itself is wholly inefficient; but he also knows that the provision made is ample and abundant, able to strengthen him, and make him capable of responding to the call. [Cf: RH 12-06-98 para. 13] p. 492, Para. 1, [1898MS].

When human beings turn aside from the righteousness of Christ to exalt their fellow men, and lay their laurels at their feet, they lose their view of Christ. And when the men thus raised to a pinnacle have not discernment to understand the requirements of the word of God; when, with all their capabilities, they can not read their duty to their God; when they can not discern that the invitation, "Learn of me; for I am meek and lowly in heart," is for them; when they take a path that leads away from Christ in any line, they encourage disobedience rather than obedience. All the high and honorable positions that they may gain by disobedience, they will sometime know to be the path over which Satan has traveled before them. [Cf: RH 12-06-98 para. 14] p. 492, Para. 2, [1898MS].

The earnestness that Christ reveals in this matter should not be disregarded. He urges all to unite with him, that their interests may be wrapped up in him, and that they may become one with the Father. Then man will not take glory to himself or to any of his fellow men. God alone will receive the glory. There are heights which we all have the privilege of reaching, but they can be gained only by partaking of the humility of the Redeemer. In yoking up with Christ, man becomes a

constant worker with God; and through Christ he is strengthened to rise to the heights to which God calls him. Mrs. E. G. White. [Cf: RH 12-06-98 para. 15] p. 492, Para. 3, [1898MS].

"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. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." [Cf: RH 12-13-98 para. 1] p. 492, Para. 4, [1898MS].

This was the most solemn denunciation ever uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders, who, while they worshiped the temple, were working with a hatred inspired by Satan to destroy the only One who made the temple sacred, Christ bade adieu to the once hallowed courts. He quitted the temple forever, declaring, "Your house is left unto you desolate." [Cf: RH 12-13-98 para. 2] p. 492, Para. 5, [1898MS].

Henceforth a cloud blacker than sackcloth hung over the once favored nation. Looking into the future, Christ saw the gates of Jerusalem burst open by the Roman legions. He saw the walls broken, and the beautiful stones, which had been laid with artistic skill one upon another, torn down, so that not one was left standing. The Arm strong to save had become strong to smite. [Cf: RH 12-13-98 para. 3] p. 493, Para. 1, [1898MS].

Solemn judgments had been pronounced against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and confession; and when they returned from captivity, they seemed for a time to reform. In his mercy, God forgave them, and gave them his blessing. "I will not contend forever," he declares, "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." [Cf: RH 12-13-98 para. 4] p. 493, Para. 2, [1898MS].

But the leaders of the people did not remain converted. They did not, as faithful sentinels, keep the way of the Lord, to do justice and judgment. Again and again the word of the Lord through his prophets was rejected. Then God sent his only begotten Son with a message of mercy; but they refused to receive him, and said, "This is the heir; come, let us kill him, and the inheritance shall be ours." Christ "came unto his own, and his own received him not." [Cf: RH 12-13-98 para. 5] p. 493, Para. 3, [1898MS].

The time of the greatest responsibility for the Jewish people was when Christ was among them. And had they but known it, this was also the time of their greatest privilege and blessing. But they refused every overture of mercy, and rejected the Son of God, and thus made themselves guilty of the greatest of all sins. [Cf: RH 12-13-98 para.

6] p. 493, Para. 4, [1898MS].

Christ charged the whole nation with this sin. In rejecting my servants and prophets, he said, you have not only rejected them, but the Son of God, whose you are by creation and by redemption. You would none of my counsel, you despised all my reproof. If you are destroyed, you yourselves will be responsible. I have offered you help because I loved you, but you would not come unto me, that you might have life. [Cf: RH 12-13-98 para. 7] p. 493, Para. 5, [1898MS].

"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 refused to see in me a merciful Saviour, offering your redemption. When God's heavy judgments fall upon you, you will still refuse to see in me a sin-pardoning Saviour. But you will one day long for the Deliverer who was once among you, and whom you would not receive. [Cf: RH 12-13-98 para. 8] p. 493, Para. 6, [1898MS].

Thus with power and authority our Lord reproved the Jewish nation. "Ye shall not see me henceforth," he continued, "till ye shall say, Blessed is he that cometh in the name of the Lord." When the Jewish people see Christ again, they will ask no sign. That day will not be to them a day of joy, although, as they see the One they rejected, the acknowledgment will come from their lips, with overwhelming power, "Blessed is he that cometh in the name of the Lord." When Christ comes in the clouds of heaven, with power and great glory, they will praise him whom they once cursed; but it will then be too late. [Cf: RH 12-13-98 para. 9] p. 494, Para. 1, [1898MS].

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This the world is doing today. Men refuse to see the truth that is plainly revealed in the word of God. A "Thus saith the Lord" is regarded as of no account, while the words of men are given great authority. And as the inhabitants of Jerusalem were punished, so will those be punished who refuse to receive truth. God would have us realize that by the city of Jerusalem a world is represented. Christ's utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world. [Cf: RH 12-13-98 para. 10] p. 494, Para. 2, [1898MS].

The disciples were unable to understand Christ's words with reference to the temple. They called his attention to its massive stones, saying, "Master, see what manner of stones and what buildings are here." The stones of the temple were of the purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones could be overthrown, the disciples could not comprehend. They could not understand words which doomed to destruction the walls that had withstood the devastation of armies. Their ideas were vague, and it was difficult for the Lord to make his lessons intelligible to them. [Cf: RH 12-13-98 para. 11] p. 494, Para. 3, [1898MS].

As the attention of the rejected One was called to the magnificence of the temple, what must have been his thoughts! The view before him was indeed beautiful; but he said, sadly: I see it all, and the buildings are indeed wonderful. You point to these stones as apparently

indestructible, but listen to my words. I tell you solemnly that the day will come when there shall not be left one stone upon another that shall not be thrown down. Forty years after Christ uttered this prediction, his words were fulfilled to the letter. In the siege of Jerusalem it is stated that more than a million people perished, and that many were led into captivity. [Cf: RH 12-13-98 para. 12] p. 494, Para. 4, [1898MS].

Christ's words had been spoken in the hearing of a large number of people; but when he was again alone, Peter, James, John, and Andrew came to him, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" [Cf: RH 12-13-98 para. 13] p. 494, Para. 5, [1898MS].

In his answer, Jesus did not take up separately the destruction of Jerusalem and the last great day of his coming. He mingled the description of these two events. When he spoke of the destruction of Jerusalem, his words referred also to the final destruction that will take place when the Lord rises out of his place to punish the world for its iniquity. The entire chapter in which are recorded Christ's words regarding this, is a warning to all who shall live during the last scenes of this earth's history. [Cf: RH 12-13-98 para. 14] p. 494, Para. 6, [1898MS].

Turning to his disciples, Christ said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Many false Messiahs will appear, claiming to work miracles, and declaring that the time for the deliverance of the Jewish nation has come. These will mislead many. [Cf: RH 12-13-98 para. 15] p. 495, Para. 1, [1898MS].

These words were fulfilled. Between the death of Christ and the siege of Jerusalem, many false Christs appeared. But this warning is given also to those who live in this age of the world. The same deceptions practised prior to the destruction of Jerusalem will again be practised. The same events that took place at the overthrow of Jerusalem will take place again. [Cf: RH 12-13-98 para. 16] p. 495, Para. 2, [1898MS].

"And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet." Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those standing next to the throne were slain. "All these things must come to pass, but the end [of the Jewish nation as a nation] is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." As the rabbis see these signs, Christ said, they will declare that they are God's judgments on the nations for holding his chosen people in bondage. They will say that these signs are the tokens of the advent of the Messiah. Be not deceived; they are the beginning of his judgments. The Jewish people have looked to themselves. They have not repented and been converted, that I should heal them. The signs that they argue as tokens of their release from bondage are signs of their destruction. Mrs. E. G. White. p. 495, Para. 3, [1898MS].

"Then shall they deliver you up to be afflicted," Christ continued, "and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." All this the Christians suffered. Fathers and mothers betrayed their children; children betrayed their parents; friends delivered their friends to the Sanhedrin. Until he himself was converted, Saul of Tarsus was exceedingly bitter against all who believed in Christ. He then began to preach Christ and him crucified, and the enemies of the gospel caused him and Silas to be whipped, and thrown into prison. [Cf: RH 12-20-98 para. 1] p. 495, Para. 4, [1898MS].

Through the apostles, God gave the Jewish people a last opportunity to repent. But they turned away from every entreaty. In the arrest, the trial, and the imprisonment of his witnesses, God manifested himself. He gave them words to speak, and a tongue and voice with which to vindicate the truth and acknowledge him as the Son of God. They were men of whom the world was not worthy, yet their judges pronounced on them the death sentence. They were not allowed to live and serve their God. By killing them, the Jews crucified afresh the Son of God. [Cf: RH 12-20-98 para. 2] p. 495, Para. 5, [1898MS].

So it will be again. But it is over the seventh-day Sabbath that the battle will be fought. The authorities of this world will rise up in their pride and power to make laws to restrict religious liberty. They will assume a right that is God's alone, and, like Nebuchadnezzar, will think that they can force the conscience, which only God can control. Even now they are making a beginning, and this they will carry forward till they reach a boundary over which they can not step. Then God will interpose in behalf of his loyal, commandment-keeping people. [Cf: RH 12-20-98 para. 3] p. 496, Para. 1, [1898MS].

Christ told his disciples that they would be delivered up to councils; but he told them, also, that they were not to be anxious as to how they should vindicate the truth; for he would give them a mouth and wisdom that all their adversaries could not gainsay nor resist. These words were fulfilled at the trial of Stephen, and at the trial of Paul, who made Felix tremble as he reasoned of righteousness, temperance, and judgment to come. [Cf: RH 12-20-98 para. 4] p. 496, Para. 2, [1898MS].

Whenever persecution takes place, the spectators make decisions either for or against Christ. Because of persecution, many will be offended. The principles of the truth cut directly across their practise, and they will stumble and fall, apostatizing from the faith they once advocated. Many who have professed to love the truth will then show that they have no vital union with the True Vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers, scoffers, and mockers. [Cf: RH 12-20-98 para. 5] p. 496, Para. 3, [1898MS].

Those who apostatize in time of trial will bear false witness and betray their brethren, to secure their own safety. They will tell where their brethren are concealed, putting the wolves on their track. Christ has warned us of this, that we may not be surprised at the cruel, unnatural course pursued by friends and relatives. "Little children, it is the last time," John writes, "and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that

it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." [Cf: RH 12-20-98 para. 6] p. 496, Para. 4, [1898MS].

"And many false prophets shall rise, and shall deceive many." False Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was also spoken for the last days. Companies inspired by Satan will be formed to deceive and delude. This will be a sign of the second advent. [Cf: RH 12-20-98 para. 7] p. 496, Para. 5, [1898MS].

"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. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains [let there be no presumptuous dallying]: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Forty years afterward, at the siege of Jerusalem, the Christians obeyed this warning; and not a Christian perished in the destruction of the city. [Cf: RH 12-20-98 para. 8] p. 496, Para. 6, [1898MS].

"Pray ye that your flight be not in the winter, neither on the Sabbath day." Christ made the Sabbath, and he never abolished it. The Sabbath was not rendered null and void by the crucifixion, as many claim. Christ's death on the cross is an unanswerable argument in favor of the changeless character of every precept of God's holy law. [Cf: RH 12-20-98 para. 9] p. 497, Para. 1, [1898MS].

"Think not that I am come to destroy the law, or the prophets," Christ said; "I am not come to destroy, but to fulfil." As the head of the human family, he lived every precept, every jot, every tittle, of the law. He lived in humanity the life that he requires his followers to live, and therefore there is no excuse for any one to fail of reaching the standard of perfection. [Cf: RH 12-20-98 para. 10] p. 497, Para. 2, [1898MS].

Christ emphasizes his words: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." So long as the heavens and the earth remain, so long will the Sabbath of the fourth commandment hold its claim on the human family. [Cf: RH 12-20-98 para. 11] p. 497, Para. 3, [1898MS].

The Sabbath was given to the world as the memorial of creation. "Remember the Sabbath day, to keep it holy," God says. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord



made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: RH 12-20-98 para. 12] p. 497, Para. 4, [1898MS].

God gave explicit directions concerning his Sabbath. "Verily my Sabbaths ye shall keep," he declared; "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. . . . 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 he rested, and was refreshed." [Cf: RH 12-20-98 para. 13] p. 497, Para. 5, [1898MS].

But human lawmakers speak, saying: Verily, the first day of the week shall ye keep, because it is the world's sabbath. The churches keep this day holy, and those under our supervision shall keep it also, because it is so ordained on our statute books. We have chosen Sunday as the sabbath, and men must keep it. [Cf: RH 12-20-98 para. 14] p. 497, Para. 6, [1898MS].

But this day so universally exalted is a spurious sabbath, a common working day. It is accepted in the place of the day that the Lord has blessed and sanctified; but the sure result of this course may be seen in the punishment which fell upon Nadab and Abihu, the sons of Aaron. As priests of God, these men had been commanded to offer always the fire of God's own kindling, which was kept burning before God day and night. This was ever to be strictly observed. But Nadab and Abihu drank wine too freely; and because of this their minds were not keen, but confused, and they were unable to distinguish between the sacred and the common. They took their censers, "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." [Cf: RH 12-20-98 para. 15] p. 497, Para. 7, [1898MS].

God has given full directions regarding his law, so that none need be left in darkness, unless they choose darkness rather than light. But the apostasy of the Jewish nation represents the apostasy that will be made by the world in the last days. Just as the Jews chose darkness in regard to the message that Christ came to the world to bring, so men today are choosing darkness. Sanctified and blessed by God, the Sabbath was designed to be the great memorial of creation, and a blessing to mankind. But men are trampling it underfoot. It is the test of today, as Christ was the test when he was in our world in human form. It will ever stand unmoved, a rock of offense to the Christian world, as was Christ to the Jewish nation. As the rejection of Christ decided the eternal destiny of the Jews, so the rejection of God's holy memorial will decide the fate of many professing Christians. [Cf: RH 12-20-98 para. 16] p. 498, Para. 1, [1898MS].

Men may ignore the Sabbath, they may trample it under their feet; but they can not make it less binding upon them. No one has any excuse for accepting the rubbish that has been piled upon the Sabbath of the Lord. No one has any excuse for accepting a human sabbath, created by him

whom God designates as the "man of sin," who shall *think* to change times and laws. He *thinks* to, but he does not do it; although he may think thus to show his supremacy over God, he can not change God's law; this is God's prerogative only. God is over all kings and rulers. He is God, and besides him there is none else. [Cf: RH 12-20-98 para. 17] p. 498, Para. 2, [1898MS].

The statutes of the Lord are to be revered and obeyed. God is supreme authority; and when his law is set aside as a matter of no consequence, the transgressor must surely bear the results of his own sin, though God bears long with him. Mrs. E. G. White. [Cf: RH 12-20-98 para. 18] p. 498, Para. 3, [1898MS].

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." [Cf: RH 12-27-98 para. 1] p. 498, Para. 4, [1898MS].

Here, again, the warning regarding the destruction of Jerusalem is blended with the warning of the second advent. The disciples heard Christ's words, but they did not then fully understand them. It was necessary for the Holy Spirit to guide them into all truth, bringing to their remembrance all things that Christ had said to them. They could not understand why he connected the perils of the overthrow of Jerusalem with the perils of the last days. But those who live in this age may understand Christ's warning, and should place it in the period where it belongs. The gospel must be carried to every kingdom under heaven, and then shall the end come. [Cf: RH 12-27-98 para. 2] p. 498, Para. 5, [1898MS].

Christ knew that the disciples could not comprehend the instruction he had given them in answer to their question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He knew the terrible future of the once-chosen people of God; but he knew, also, that his disciples could not then fully understand his description of the fearful scenes to be enacted at the destruction of Jerusalem. In his answer, the two events--the destruction of Jerusalem, and the end of the world--were merged into one. It was in mercy to his disciples that Christ blended these events, leaving them to study out the meaning for themselves. [Cf: RH 12-27-98 para. 3] p. 499, Para. 1, [1898MS].

Christ had made every effort to keep his disciples informed in regard to the truth. He had given them every opportunity to know the truth. He had invited them to put their confidence in him as the Messiah, and in his mission and work, but they had not yet a proper understanding of the nature of his kingdom. They were thrilled with distress as they listened to his lamentation over Jerusalem; but they did not realize the true meaning of his words. Had Christ opened the future to them as he saw it, they would have been unable to endure the scene. To the last, they looked for a temporal kingdom, to be established at Jerusalem. Christ's revelation of the scenes to take place at the

destruction of Jerusalem, they associated with his personal coming, when he himself would punish the Jews, but would also free them from Roman bondage. He had told them definitely that he would come a second time, and they thought that probably his judgments would fall upon those who had rejected his love. He would then, they thought, lay low every stone in the temple; for they believed that no earthly power could do this. [Cf: RH 12-27-98 para. 4] p. 499, Para. 2, [1898MS].

But long before Christ's second coming, retribution fell upon the apostate nation, which was still further to show its hatred against Christ by its treatment of his followers. [Cf: RH 12-27-98 para. 5] p. 499, Para. 3, [1898MS].

From the destruction of Jerusalem, Christ passed on to a much greater event,--the last link in the chain of this earth's history,--the coming of the Son of God in majesty and glory. "Immediately after the tribulation of those days," he said, "shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, when they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [Cf: RH 12-27-98 para. 6] p. 499, Para. 4, [1898MS].

Christ gave special directions in regard to this event. "Now learn a parable of the fig tree," he said; "when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation [the generation that saw the signs] shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." [Cf: RH 12-27-98 para. 7] p. 499, Para. 5, [1898MS].

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Christ plainly said that he himself could not make known the day or the hour of his second appearing. Had he been at liberty to make this time known, what need would there have been for him to exhort his followers to maintain an attitude of earnest watchfulness, living, working, and waiting as if their time was not their own, but the Lord's; cultivating fidelity, faith, and love; and purifying the soul through the truth? [Cf: RH 12-27-98 para. 8] p. 500, Para. 1, [1898MS].

Christ told his disciples that the time of his coming was involved in secrecy; yet notwithstanding this, there have been and will be those who claim to know when this great event will take place. Very earnest they are in trying to map out the future, which the Lord has placed in a thick cloud; and notwithstanding their failures, they continue their work. But their reasoning is false, and the Lord has warned them off the ground they occupy; for the coming of the Son of man is God's mystery. "Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." [Cf: RH 12-27-98 para. 9] p. 500, Para. 2, [1898MS].

"But as the days of Noe were," Christ continued, "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." Christ does not here bring to view a temporal millennium,-- a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah's day, so will it be when the Son of man comes. [Cf: RH 12-27-98 para. 10] p. 500, Para. 3, [1898MS].

How was it in Noah's day?--"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." Had man cooperated with God, there would have been no Cain-worshippers. Abel's example of obedience would have been followed. Men might have worked out the will of God. They might have obeyed his law, and in obedience they would have found salvation. God and the heavenly universe would have helped them to retain the divine likeness. Longevity would have been preserved; and God would have delighted in the work of his hands. But the inhabitants of the antediluvian world turned from Jehovah, refusing to do his will. They followed their unholy imagination and perverted ideas. "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, . . . Make thee an ark of gopherwood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." [Cf: RH 12-27-98 para. 11] p. 500, Para. 4, [1898MS].

Remember the warning, "As the days of Noe were, so shall also the coming of the Son of man be." It was because of the wickedness of the inhabitants of the old world, that they were destroyed; and today the world is following in the same way. No flattering signs of millennial glory are to be seen. Human lawmakers open their law books, and pronounce sentence against those who do not keep their laws. But those who frame and enforce these laws are themselves transgressors of God's law, and their transgression is filling the earth with wickedness. Betting, horse racing, gambling, dissipation, lustful practises, untamable passions, are fast filling the earth with violence and moral pollution. Bank failures ruin thousands of families. Widows and orphans are left to starve. Every species of indulgence prevails. Men have become so infatuated with vice that they will not listen to warnings or appeals. [Cf: RH 12-27-98 para. 12] p. 500, Para. 5, [1898MS].

"Watch therefore: for ye know not what hour your Lord doth come. . . . 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: RH 12-27-98 para. 13] p. 501, Para. 1, [1898MS].

This is the day of the Lord's preparation. He says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The great work from which the mind should not be diverted, is the consideration of our safety in the sight of God. The storm is coming, relentless in its fury. Are we prepared to meet it? Are our feet on the Rock of Ages? Are we one with Christ, as he is one with the Father? Mrs. E. G. White. [Cf: RH 12-27-98 para. 14] p. 501, Para. 2, [1898MS].

"Sunnyside, Cooranbong, N.S.W., April 20, 1898. Harmon Lindsay, Battle Creek, Mich.--Dear Brother,--I am constrained to say to you, The Judgment is to sit the books are to be opened, and every man is to be judged according to the deeds done in the body. You look upon things seen as of value, but he who is a citizen of the heavenly kingdom will be constantly looking at things not seen. The power of earth over the mind and character is broken. He has the abiding presence of the heavenly Guest according to the Saviour's promise, "I will love him, and will manifest myself to him." He walks with God, as did Enoch, in continual communion. Only he who walks with the Lord Jesus in this life will be translated or come forth from the grave changed from mortal to immortality, to dwell with Christ in the heavenly courts through eternal ages. There must now be manifest in us the Holy Spirit's working, a power that will enable us to withstand temptation. [Cf: 1888 Mtl. p. 1502 para. 01] p. 501, Para. 3, [1898MS].

The end of all things is close upon us, but for some of us the end of our probation may be yet nearer. As you look upon your substantial, convenient establishment, as you see the good things of this life with which you are surrounded, I ask you to consider that these must all pass away. You yourself may soon be an inhabitant of the very narrow house to remain till called forth by the trump of God. As you, your wife, and your children, devote your thoughts to earthly things, your characters are receiving a worldly mould. As they are at death, such they will be in the morning of the resurrection. No conversion, no transformation of character, will be made then. How would you and your wife and children appear before the redeemed, holy throng, with your present tastes, habits, dress, thoughts, and words. Let every one of you, poor, deceived family remember that the reaping time will be as the sowing time has been. None can sow tares and reap wheat. [Cf: 1888 Mtl. p. 1502 para. 02] p. 501, Para. 4, [1898MS].

How can you appear in the last great day without the robe of the righteousness of Christ? The word is spoken; Why are they here without the wedding garment, which I gave my life to purchase for them? Take them out of my presence. It is not possible for them to love and enjoy my presence here. They have not educated themselves to be at home in heaven. It would be no place of joy to them. It does not harmonize with their habits and their tastes. Nothing here can harmonize with the characters they have formed. They have loved, admired, and glorified themselves. They did not choose to heed my invitation to come out from the world and be separate. They did not learn of me to take my yoke, to bear my burdens; they cannot appreciate the rest that I have purchased for all who are labourers together with me. p. 502, Para. 1, [1898MS].

"If Harmon Lindsay had been true to the word of God, he would have been true to his family, true to the church, true to his neighbor, and true to his fellow men. He would have made his calling and election

sure. But he thought his own wisdom all sufficient. I sent my Holy Spirit to testify unto him the truth, and to move upon his soul; for there was hidden in its depths that which needed to be brought to the Spirit to testify unto him the truth, and to move upon his soul; for there was hidden in its depths that which needed to be brought to the surface. Messenger after messenger was sent to entreat his attention. Many times I called. Often I presented my grace before him. Often he was moved by the story of the self-sacrificing Redeemer. He felt the heart touch of the messenger of peace, and tenderness and love awakened to respond to the call. Often he turned to listen, as the voice was heard. But in the home there was vanity, self-indulgence, a very cheap religious influence; the wife was frivolous, trifling, vain, and superficial. He might have led her to receive an altogether different mould had he strenuously set his own heart above the world, and turned to me for help and strength. But he failed to do this, and the heavenly was eclipsed by the earthly. [Cf: 1888 Mtl. p. 1503 para. 02] p. 502, Para. 2, [1898MS].

"Temporal blessings were given him, but vanity and love of show absorbed that which should have been used to lay up a treasure in heaven. Selfishness always grows by exercise and at last he ceased to appreciate the gift of the grace of Christ. His efforts to gratify the frivolous minds about him absorbed the intrusted talents, and he drifted back into his own natural element. He separated from God, and when the Holy Spirit's voice was heard to call him to repentance, he did not appreciate the voice: he treated it with neglect, then resistance then disdain, then refused to have anything to do with the message of warning. He received encouragement from others who were in positions of holy trust, men whom God had used to be faithful watchmen, but who became untrue to their trust. Every favour that God bestowed upon him to turn him from his course, he refused. The manifestation of the gifts of God seemed to make him more defiant, until there was written in the books of heaven, Unfaithful steward of talents, of means, unfaithful steward of talents of influence, unfaithful steward, in that he is saying in his heart, My Lord delayeth his coming. [Cf: 1888 Mtl. p. 1504 para. 01] p. 502, Para. 3, [1898MS].

"He could not be happy; yet he tried to rest in self-complacency, to be at peace with his back-sliding heart, and to believe that he was right, that God did not require him to be true to principle. Thus he continued to sow seed of the same kind that had filled his life with evil. The truth was no longer truth to him. To depart from God is to open the heart to infidelity. Inward forces, inspired by the devil, have been weaving about his soul thread after thread of deception and delusion, and his influence has been against the message of the third angel. He cannot see what he is. He cannot see that he has taken up with falsehoods of Satan's framing. He cannot now see the light of the Holy Spirit which he has quenched in his soul. He is left as blind as were the Jews, who closed their eyes lest they should see, and their hearts lest they should feel. He has called the manifestations of the spirit fanaticism. His finite lips have expressed sentiments that revealed the working of the power within him. His perception is so perverted that he calls light darkness, and darkness light. The danger is great that he will never again be able to distinguish between light and darkness, truth and error; for he has educated himself in skepticism, deceiving and being deceived. In the work which ought to have been sacred in his eyes, he has mingled the common fire with the

holy. He needed to humble his heart before God, and change his entire course of action." [Cf: 1888 Mtl. p. 1505 para. 01] p. 502, Para. 4, [1898MS].

Eternity, eternity,--my brother, how will you meet it? What would be your position should death end your career now? I ask you to consider that you cannot carry the world with you into heaven. Have you supposed that God has accepted your life of deception, that he has been glorified by your course of action? All who enter the city of God, enter there through the strait gate, through agonizing effort. You and some others who have been depended on as trustworthy men, to do the work of God, have been surrounded by an atmosphere that is not divine, but as deleterious to the soul as a poisonous malaria. Could you have the past years of your religious experience opened up to your view, you would have no more false peace, no more self-complacency. Every fibre of your being would be agonized. If you continue to do as you have done, bear in mind that when the Judgment shall sit, and the books shall be opened, things that have been hidden from human eyes will appear just as they are. Then the forces that have been at work under a pretence of advancing the cause of God will be revealed in an altogether different light from that in which they are now seen. [Cf: 1888 Mtl. p. 1506 para. 01] p. 503, Para. 1, [1898MS].

It is through misconception on the part of your brethren that you have held a position which gives you so much influence. What the outcome will be, God alone can discern. He will judge you by your works Oh how sad, how sad will be the future revelation! All the evil seed that you have sown will yield its harvest. By God's own appointment you must reap the sure result of your own course of action. The selfishness and injustice toward brethren, in thought, word, and deed, will return upon yourself. You may endeavour to justify your course, to yourself and to others, but God rejects that vindication. The only reason for what you have done is that found in a perverse heart and a perverse will. You may say, "I did not originate this or that plan;" but just so far as you sanctioned it, you were responsible, and the evil will react upon yourself. In your dealing with your brethren you have acted like a blind man, and have oppressed souls. Others have been of the same spirit with you, and have been even stronger in the wrong than you have been, but I will not now speak of them; it is your individual case that I am dealing with. [Cf: 1888 Mtl. p. 1506 para. 02] p. 503, Para. 2, [1898MS].

Much that has occurred since the Minneapolis meeting gives evidence of the working of things that lie deeper than human reason can fathom. You and others have planned according to your own will, and have been determined to carry out your plans; but God has not planned with you. Much that has appeared on the surface as merely the design of men has had its origin in the schemes of the great Master worker of evil. Whenever you try to carry out a policy contrary to that which God has specified, you will, in the outcome, be compelled to acknowledge that, whatever you or those connected with you may do, a power is at work that is not under the control of men, and that, once set in operation, will continue to act and re-act. [Cf: 1888 Mtl. p. 1507 para. 01] p. 503, Para. 3, [1898MS].

The two great powers in controversy are working, one from beneath, the other from above. Every man is under the secret influence of the one or

the other, and his acts will reveal the character of the inspiration from which they proceed. Those who are united with Christ will work always in Christ's lines. Those who are in union with Satan will work under the inspiration of their leader, opposed to the Holy Spirit's power and action. The will of man is left free to act, and by action is revealed what spirit is moving upon the heart. "By their fruits ye shall know them." [Cf: 1888 Mtl. p. 1508 para. 01] p. 503, Para. 4, [1898MS].

Man may become a fellow laborer with God in carrying out the great work of redemption. God allows each man his own sphere of action while he has given his word as the guide of life, he has also given the Holy Spirit as a sufficient power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character on the human agent, and, through him, upon all who shall come within the sphere of his influence. The human agent is urged to co-operate with God, to work out his mercy, his goodness, and his love, thus impressing other minds. Every man is to become an instrumentality through which the Holy Spirit can work. He can become this only by yielding all his capabilities to the control of the Spirit. God gave his Spirit upon the day of Pentecost, and through its working upon receptive hearts he could impress all with whom the believers come in contact. [Cf: 1888 Mtl. p. 1508 para. 02] p. 504, Para. 1, [1898MS].

Through our relation of friendship and familiarity with human beings like ourselves, we may exert an uplifting influence. Those who are united in a common hope and faith in Christ Jesus can be a blessing to one another. Jesus says, "Love one another as I have loved you." Love is not simply an impulse, a transitory emotion, dependent upon circumstances; it is a living principle, a permanent power. The soul is fed by the streams of pure love that flow from the heart of Christ, as a well-spring that never fails. O, how is the heart quickened, how are its motives ennobled, its affections deepened, by this communion! Under the education and discipline of the Holy Spirit, the children of God love one another, truly, sincerely, unaffectedly,--"without partiality, and without hypocrisy." And this because the heart is in love with Jesus. Our affection for one another springs from our common relation to God. We are one family, we love one another as he loved us. When compared with this true, sanctified, disciplined affection, the shallow courtesy of the world, the meaningless expressions of effusive friendship, are as chaff to the wheat. [Cf: 1888 Mtl. p. 1509 para. 01] p. 504, Para. 2, [1898MS].

Every man, woman, and youth has an influence upon others. This influence we have from God. It flows from God to the human agent, and we are responsible for its use. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another; if any man have a quarrel against any; even as Christ forgave you so also do ye. And above all these things put on charity (love), which is the bond of perfectness." Will we consider that this pure, unselfish love, one toward another, is the bond of perfectness in character? "And let the peace of God rule in your hearts, to the which ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do



all in the name of the Lord Jesus, giving thanks unto God and the Father by him. [Cf: 1888 Mtl. p. 1509 para. 02] p. 504, Para. 3, [1898MS].

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor and evil speaking be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Cf: 1888 Mtl. p. 1510 para. 01] p. 504, Para. 4, [1898MS].

This is the instruction of the word. How has it been obeyed? Oh, if this had been brought into the character of all the workers, what a change would there be in our institution! How different now would be the mould upon the work of God in Battle Creek! The strange developments that have been revealed in the decisions of your councils would not have seen the light of day. Bitter jealousies would not have been thriving in the hearts of those who profess to be followers of Christ. Advice or decisions that would involve a brother in distress or perplexity, or bind him in poverty, would be shunned as you would shun the leprosy. It is a fearful thing for a man to lose his own soul, yet every day men are taking steps that will result in the loss of their souls. The question came from the lips of Christ, "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Solemn, fearfully solemn question! and yet how many are, like Esau, selling their souls for a mess of pottage. And for a man to lose his own soul means more even than this. His words, his example, his evil-spun theories lead others into perplexities and difficulties. He calls men away from Christ to rank under the black banner of the prince of darkness. He is, in short, a soul-slayer; he is doing his best to destroy the principles which God has commanded to live. How terrible the thought of destroying the souls of men whom Christ came to our world to save. The result of our lives day by day should be to heal, not bruise; to save, not destroy. [Cf: 1888 Mtl. p. 1510 para. 02] p. 505, Para. 1, [1898MS].

Cannot you see that eternal interests are involved in your life practice? Every one is deciding his own destiny. He who reigns in heaven allows every man to take his position to hasten or retard his Lord's appearing. All who consent to be freed from their natural selfishness, and to be charged with the Holy Spirit of God, are taking part with God; as the human channel they are pouring forth the currents of a divine influence. Their work has God's blessing within it. They are building upon the foundation, gold, silver, precious stones. When the day of judgment shall try every man's work, of what sort it is, the gold, silver, precious stones, are imperishable; the wood, hay, stubble, are consumed, and the life work of the builder is lost. Just in proportion to man's consecration to God in this life, will be his advancement in the future life. According to its character, his work is rewarded, and determines his place in the temple of God. [Cf: 1888 Mtl. p. 1511 para. 01] p. 505, Para. 2, [1898MS].

Each human being is responsible for the salvation of his own soul, and is under the most solemn responsibility for the salvation of the souls of others. He is to exert a saving influence, he is to watch for souls

as they who must give an account. Each man, woman, and youth is passing his time here as a probationer. In that great day when the accounts of all are opened, it will be known who is the foolish builder on the sand, and who the builder on the eternal Rock. Then it will be known who have dishonored God's sacred work by bringing in their own principles and practices. It will be seen who have woven their own spirit into methods and plans, to be passed on to the churches to mould their work. All the pettishness, the envy, the jealousies, the want of self-sacrifice, the stubborn resistance to the Holy Spirit's working,- all this the day will declare. Every work will be judged according to its character. [Cf: 1888 Mtl. p. 1512 para. 01] p. 505, Para. 3, [1898MS].

My brother, I leave these words with you, saying "Turn ye, turn ye; for why will ye die?" [Cf: 1888 Mtl. p. 1512 para. 02] p. 506, Para. 1, [1898MS].

H-15-1898 Stanmore, Sydney, April 20, 1898. A.R. Henry, My Brother:--I have a warning for you from the Lord. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "The meek will he guide in judgment, and the meek will he teach his way." I feel very sad in regard to your case, for you are pursuing a course that is deciding your eternal destiny. You are in great trouble of mind, and you have given that mind to be worked by the powers of darkness. Satan is striving to destroy you, body and soul. When in Minneapolis, you took a turn that has influenced all your movements since then in the wrong direction. You must know that you are pursuing a course similar to that of Judas, who betrayed his Lord. [Cf: 1888 Mtl. p. 1653 para. 01] p. 506, Para. 2, [1898MS].

Your supposed wisdom in financial matters has led your brethren to cling to you, and to regard your judgment as superior. They have made a mistake. Notwithstanding all the light God has given his people in regard to the righteousness of Christ, they have not had spiritual eyesight to discern that all wisdom is from God. They have not discerned the truth. Linked up with Harmon Lindsay, you have betrayed sacred trusts, and you have both greatly hurt the cause of God. You must answer for your course of action before God. Would it not be well for you to consider what the end of all this will be? You have already gone as far under the inspiration of Satan as it is in any way safe for you to go. It is your privilege now to make a decided change. In the name of the Lord I warn you not to take one step further in the path you have entered upon. This is a life and death question. Call a halt, I beseech of you. Call a halt before it is everlastingly too late. [Cf: 1888 Mtl. p. 1653 para. 02] p. 506, Para. 3, [1898MS].

How disappointed is your Saviour in you in that you allow your self to be governed by your own wayward fancies. How hard it is for you, in your own finite wisdom, to rightly explain or understand what is moral truth. Your exactions are nor just or right. The Lord weighs all our actions. O that you could have a knowledge of your own wayward heart, before it is too late for wrongs to be righted. Your mind is tossed to and fro. Your fears and conflicts are continual. The word of God tells you that you are bought with a price, that you are not your own. Through the sacrifice of Christ, you are made the living temple, not of the world, but of your Father which is in heaven. Who will be your consolation when through your own choice and course of action, you will

have severed the last link that binds you to God and to your brethren? There is reward and forgiveness with God, and if you now humble your heart as a little child before him, he will receive you. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven. And whosoever 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 mill stone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh. [Cf: 1888 Mtl. p. 1654 para. 01] p. 506, Para. 4, [1898MS].

The Lord sends his message to you. Satan is playing the game of life for your soul. Temptation is upon you, but shall the enemy have the victory? Will you ward off financial embarrassment by a crime which will re-act upon you both with a force that you do not now dream of? The test to barter your own soul for a mess of pottage, to become a traitor, is upon you. I want you to humble yourself before God. The Lord asks you to draw your feet from the precipice upon which you are standing, and walk in safe paths. Will you pursue a course that will forever separate you from the people of God? Ask yourself, Will it pay? Will you reveal to the world that you are a traitor, a betrayer? Will you rob the cause of God in order to be revenged? What a position for you to be in. Fearful and fatal will be the effect upon your eternal welfare. As the test came to Hazael, just so surely your test has come. [Cf: 1888 Mtl. p. 1655 para. 01] p. 507, Para. 1, [1898MS].

Will you consider that it was you yourself who acted a part in the work, that has brought the displeasure of God upon his instrumentality in Battle Creek. Not you alone, but those also who were connected with you, had warning after warning. God desires that the principles upon which his institution was first established, shall be maintained at any cost. There must be a close searching of the Scriptures, to know the way of the Lord. [Cf: 1888 Mtl. p. 1655 para. 02] p. 507, Para. 2, [1898MS].

Under the gracious influence of God, you have often felt the moral obligations devolving upon you. But after the influence you received at the Minneapolis meeting, where it was popular to talk doubt, to question and resist the light God was sending, the sentiments there suggested one to another, acted upon your mind and heart like a poisonous malaria. Although every evidence that was essential was given in regard to the work which the Lord had begun in behalf of his people, although those present felt the convicting power of God upon heart and mind, they did not possess humility of heart to the acknowledging of the truth. They revealed that more evidence would accomplish nothing for them. It was not evidence that they needed, for this had been abundant. They needed meekness and lowliness of heart to confess. Had you yielded your pride and self-sufficiency then, you would have softened your heart, and been converted. But you kept your feet in the path of unbelief. You hated the messages sent from heaven. You manifested against Christ a prejudice of the very same character and

more offensive to God than that of the Jewish nation. Nothing but spiritual blindness could so obscure your discernment that you would not see the working of the Spirit of God. You did see it, but you would not yield to it. You refused to admit the truth of the heaven-sent message. You, and all who like yourself, had sufficient evidence, yet refused the blessing of God, were persistent in refusing because at first you would not receive it. You did not search the Scriptures to obtain clearer light, but you obtained something with which to brace your mind to reject the Spirit of God, and strengthen your unbelief. This is your stumbling block, which no one but yourself can remove. Because of your false ideas, you cannot obtain a right understanding of what is truth and what constitutes the third angel's message. Had this blind obstinacy in you been yielded, you would have humbled your heart, and received the greatest blessing you ever had in your life. O what a terrible thing it is for any one to be deceived and deluded by Satan. [Cf: 1888 Mtl. p. 1656 para. 01] p. 507, Para. 3, [1898MS].

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light; let him trust in the name of the Lord, and stay upon his God. Behold all ye that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand. Ye shall lie down in sorrow." [Cf: 1888 Mtl. p. 1657 para. 01] p. 508, Para. 1, [1898MS].

You and Harmon Lindsay have rejected the light sent you from heaven, which, if received, would have made you wise men. Your natural traits of character would have been brought into subjection to the Spirit of God, and your great desire would not have been to make provision for yourselves, in a way that is not honorable or righteous. These plans to follow the imagination of your unsanctified hearts have brought upon you blindness of mind and increased stubbornness of heart, until you could not feel the necessity of saving your souls unto eternal life. In your present state, you are both an offence to God. Your human, secret devising is as an open book before the Lord. He knows all your works, all your purposes of evil. He knows all your uncertain speculations. That eye that never slumbers or sleeps is cognizant of every action, of every scheme laid to betray his cause. You have laid your plans to hinder the work of God, and to bring reproach upon his cause. The Lord says, Shall I not judge for these things? [Cf: 1888 Mtl. p. 1657 para. 02] p. 508, Para. 2, [1898MS].

What are God's purposes toward you? They are to take you, poor worms of the dust, and transform you, moulding your characters after the divine similitude, and fitting you to be the companions of angels, and to hold communion with God. But you have cunningly laid plans to do injury to the cause of God, to divert the means into selfish channels, knowing all the time that these plans would bring embarrassment upon the work of God. But this is all written in the books of heaven. You have chosen another school than the school of Christ. You are bending your footsteps in the road that leads to death and hell, and this is the reason I write to you at this time. [Cf: 1888 Mtl. p. 1658 para. 01] p. 508, Para. 3, [1898MS].

Christ came to our world to counterwork sin. God has given his only begotten Son to die for sinners. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not

perish, but have everlasting life." "Behold, the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." "Their web shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not, and there is no judgment in their going. They have made them crooked paths: whosoever goeth therein shall not know peace." [Cf: 1888 Mtl. p. 1658 para. 02] p. 508, Para. 4, [1898MS].

I call upon you in the name of the Lord. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Cf: 1888 Mtl. p. 1659 para. 01] p. 508, Para. 5, [1898MS].

It is a sad position that you are in, and yet the Lord says, If they will return unto me with contrition of soul, I will heal them. Will you dare to defy God? Will you provoke his wrath against you? Do you know what you are doing? You little know the evil of an unconsecrated heart. Hazael is by no means the only illustration of the solemn truth that the heart is deceitful above all things, and desperately wicked. The history of Hazael is a memorable instance of the depths of evil to which men sink when under the control of Satanic agencies. Taking advantage of circumstances, Satan arouses all the evil tendencies of the natural heart. He seizes opportunities for setting on fire every evil propensity, until the man, who has had every opportunity for obtaining a rich experience in spiritual things, but who did not appreciate his advantages, becomes the dupe of the father of deception and falsehood. Such a man little knows the evil of the unsubdued, natural heart. A spark is enough to turn his unsanctified temper into a seething cauldron, that he cannot control. He is not master of himself. Satan speaks through him, and he is a channel for the power of darkness. He is under the moulding hand of Satan, and he has so long been subjected to his control, that he has no power from the snare to go. [Cf: 1888 Mtl. p. 1659 para. 02] p. 509, Para. 1, [1898MS].

Thus it is with A. R. Henry. His brethren will do him no good by treating him harshly, neither will they do him good by conceding to his demands; for that would sustain him. If he is determined to bring forward accusations against me, let him know that he is not bringing them against me, but against the Lord, who has given me words of warning and reproof. It is against the Lord that he brings his charges. [Cf: 1888 Mtl. p. 1660 para. 01] p. 509, Para. 2, [1898MS].

The Lord has given me a message still again, that A. R. Henry has not worked on right principles, that he has dishonored God. Yet the Lord invites him to return, to repent, to humble his proud heart. He is arraigning the Lord for speaking to him in regard to his wrong course of action. Will the brethren pray for him, that the Lord may have mercy

upon him. But if he will not hear, in no case gratify Satan by buying A.R. Henry's silence with money. If the case is put into court, obtain the wisest counsel, and let the man become as Hazael. In no case dishonor God. If any of the brethren have pursued a wrong course toward A.R. Henry, let them take it out of the way, and if possible save his soul from death. But it will not save his soul to gratify a covetous spirit, which shows that money is what he desires. Living in a straight place, will he sell his birthright as did Esau, for a mess of pottage? [Cf: 1888 Mtl. p. 1660 para. 02] p. 509, Para. 3, [1898MS].

I hope that A.R. Henry will bring forth fruit meet for repentance. Lay to heart the solemn truth, which will be entered on the record book of heaven. Here is a man arrayed against God, showing to the universe of heaven and to worlds unfallen, in clearer and still clearer light, that his character is moulded by Satanic agencies. [Cf: 1888 Mtl. p. 1661 para. 01] p. 509, Para. 4, [1898MS].

The mind cannot conceive, nor the tongue express, the depths to which it is possible for the stubborn, jealous soul to sink, who rejects light and refuses all entreaties, all warnings, all prayers. Oh, how needful that we all pray for Christian consistency. We are in the world, living among people whose eyes are shut to light, whose ears are open to hear all that is possible of the faults and errors of those who claim to believe the truth. Give no occasion for the devil to gain the victory. All hell triumphs when you do. Oh, how earnestly we should strive and pray that the hateful temper, the stubborn will, shall be brought into submission to God. Watching unto prayer will save many souls. If our words and tempers are sanctified, we shall adorn the doctrine of Christ our Saviour. If our brethren conduct themselves as saints of the most high God, if they show under every test that they have faith in him whom they profess to serve, if they are not easily provoked, they will be witnesses for Christ Those who are by faith children of Abraham, have a high calling, and they have an example that is in accordance with their light and privileges. They trust in Him whose day Abraham saw afar off. [Cf: 1888 Mtl. p. 1661 para. 02] p. 509, Para. 5, [1898MS].

I entreat of you, A.R. Henry, to break the power of Satan. No longer be fastened a slave to his chariot wheels. God's power alone can break this chain, break the fetters of Satan. Heaven is worth everything to you. Then break with Satan. Flee to Christ before it is everlastingly too late. A few more steps in the path you are pursuing will place you where light and truth will have no power over you. I send you this, for my soul has been wrestling in agony in regard to your case. I want you to be saved. I want you to have life, that life that measures with the life of God. I want to see you a victor. I want to see you an overcomer. Will you be this? Pursue the course you have entered upon, and you will divorce your soul from God; and then what? [Cf: 1888 Mtl. p. 1662 para. 01] p. 510, Para. 1, [1898MS].

In much affliction on your account, I remain, Your friend, [Cf: 1888 Mtl. p. 1662 para. 02] p. 510, Para. 2, [1898MS].

H-41-1898 "Sunnyside," Cooranbong, May 16, 1898 Testimony to A. R. Henry May 16, 1898--To A.R. Henry--"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 inherit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." [Cf: 1888 Mtl. p. 1663 para. 01] p. 510, Para. 3, [1898MS].

I have not been able to sleep to-night; for vivid scenes have come up before me, in figures and symbols. I have been shown the condition of the people of God who have trusted in man and made flesh their arm. The state of the Michigan Conference is pitiable, but it is not beyond remedy, if the people will turn to the Lord with all the heart. [Cf: 1888 Mtl. p. 1663 para. 02] p. 510, Para. 4, [1898MS].

The present existing state of things was made to pass before me while I was at Salamanca, and I then gave my testimony before those assembled in the tabernacle. I did not speak my own words, but the words of the Lord. The power of God was upon me. Cautions, warnings, and reproof have been given to the men in responsible positions. If without delay these men had sought the Lord, he would have been found of them. Some did receive the message then, and since that time they have placed themselves under the banner of the great Leader. But those who did not walk in the light who did not seek to do the Lord's will according to his appointment, have brought disaster upon the cause and reproach upon the people to whom God has entrusted most solemn trust, which he would have them proclaim without faltering. [Cf: 1888 Mtl. p. 1663 para. 03] p. 510, Para. 5, [1898MS].

God has shown his people what is truth. He has opened to them the books of Daniel and Revelation, which set forth the truth for this time. Those who have closed their ears and their understanding to this truth, have imitated the people who in Christ's day would not receive the light. Evidence may be piled upon evidence, but men's hearts may be so hardened by the deceitfulness of sin that evidence, though greatly increased, will prove nothing to them, because it is not proof they want, but their own way. [Cf: 1888 Mtl. p. 1664 para. 01] p. 510, Para. 6, [1898MS].

There has been a strong resistance to the warnings and reproofs sent by God, among some who profess to believe the truth. To-night my spirit is stirred within me, and at eleven o'clock I dress and take my pen to write the words given me for A. R. Henry. "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 doing. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." [Cf: 1888 Mtl. p. 1664 para. 02] p. 511, Para. 1, [1898MS].

Oh that all who have made flesh their arm and man their trust would even now in this their day realize their position, and cry to God in

sincerity, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise." Will not the people turn to their God? [Cf: 1888 Mtl. p. 1665 para. 01] p. 511, Para. 2, [1898MS].

"Behold, they say unto me, Where is the word of the Lord? let it come now." Taunts such as these have always been made, and will continue to be made. Those who make this are inspired by the same spirit that led the priests to taunt Christ as he hung upon the cross, saying, "He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." There hung the world's Redeemer in his dying agony, put to open shame by his own people. What power was working on the minds of these teachers and leaders?--The same power that to-day is stirring the whole world with intense hatred against those who refuse to confederate with evil, but who reprove, rebuke, and exhort the wrong-doer, even to his face. The very same power has been working upon you, A.R. Henry, leading you to betray Christ as verily as it led Judas to sell him for money. You are selling your Lord, and betraying his cause to his enemies irrespective of consequences; and thus reproach is brought upon the truth. By so doing you demonstrate the truth of the warnings and admonitions that have been given you. You have just that measure of love and interest in the cause of God that you have revealed by your attitude toward it. Connected with others, you have made every effort to bring things under your control, and failing to do this, you would ruin the cause you professed to serve. Thus you show that you are doing the very work that the Lord revealed to me you would do. [Cf: 1888 Mtl. p. 1665 para. 02] p. 511, Para. 3, [1898MS].

Then dealing with men who needed all they could obtain with brain and pen to keep them from hunger and nakedness, you have followed principles of injustice. The Lord has left you and those who cherished the same spirit to reveal the motives that prompted you to action. Thus the testimonies of warning and reproof given you have been vindicated. The same spirit that led you to follow unjust measures when dealing with your fellow-men has led you to work away from the principles that the Lord designs shall rule in his cause and work, principles that the office of publication, at its establishment, was charged to maintain, until it should be no longer needed. [Cf: 1888 Mtl. p. 1666 para. 01] p. 511, Para. 4, [1898MS].

Could your eyes have been opened as you with others sat in counsel, you would have discerned the unseen watcher marking your words and acting the hasty, overbearing spirit which controlled your decisions, especially when something took place to arouse your combativeness. A sufferer from indigestion, you have brought the results of this into council meetings and board meetings. You have presided when, owing to your diseased imagination, you were not fit to preside. You were not always in this frame of mind, but at times were conciliating and conceding. Angels of God were present to help you when you did wish and strive to do the will of God. But the prejudice that was created at Minneapolis, and kept warm by being encouraged by those who were pursuing a course displeasing to God, set you and those connected with you in determined rebellion against truth and righteousness. At times you were strongly convicted that you ought to give up your opposition to truth, and pursue a different course, but you were too stubborn and too proud to yield. At Minneapolis all the evidence that was necessary



to convince unprejudiced minds, was given. But many went from that meeting with the record against their names, Weighed in the balances of the sanctuary, and found wanting. You did not then take your position as you might have done upon the evidence given, and your course has brought its sure result. Afterward, when you had more convincing evidence, you would not walk in the light. [Cf: 1888 Mtl. p. 1666 para. 02] p. 512, Para. 1, [1898MS].

God is represented as weighing men, weighing their motives, their methods, their plans, their secret working and devising. He saw the sure outcome of your confederacy with others, and sent you and those united with you warnings concerning the true character and results of your work connection with the Lord's instrumentality. You and Harmon Lindsay have travelled much with Elder Olsen. He did not discern the spirit you were of, and therefore sanctioned many of your decisions, in the face of the warning that wrong principles were permeating the Office. Both you and Harmon Lindsay sowed tares wherever you went. Sometimes you did this consciously and sometimes unconsciously; for the atmosphere surrounding your souls was far from being the atmosphere of heaven. [Cf: 1888 Mtl. p. 1667 para. 01] p. 512, Para. 2, [1898MS].

Wrong and unjust plans were followed in dealing with God's workers, and many of these workers were discouraged. Unfair, underhand scheming, opposed to true principles, were corrupting the office. There was constant devising and planning to obtain control of all the publishing business. Jealousy against the Pacific Press was fostered and cultivated. You intrigued to obtain control of their institution, although you may not recognize or acknowledge your action by this name; but it was so. The Conference taking on all the crippled institutions was a blind to obtain control of every interest, every institution, by the consolidation of all. God would not have this. He would have his institutions independent of each other, and yet in perfect harmony with each other. [Cf: 1888 Mtl. p. 1668 para. 01] p. 512, Para. 3, [1898MS].

In your dealing, you have sacrificed Christian principles. The dealing with authors has been dishonest and supremely selfish. This has been presented again and again. God has been dishonored, and his law of ten holy principles, the transcript of his character, has been transgressed. The unseen witness beheld all wrong methods and contrivances, and the secret, underhand working. His curse rests upon all such selfish, dishonest principles. [Cf: 1888 Mtl. p. 1668 para. 02] p. 512, Para. 4, [1898MS].

When suffering under reproach, Hannah cried to the Lord, and the Lord heard her prayer, and gave her a son. Then she declared the glory of the Lord, saying, "The Lord is a God of knowledge, and by him actions are weighed." Again, Isaiah says, "Thou, most upright, do weigh the path of the just." Solomon declares, "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirit." And David writes, writes, "Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. [Cf: 1888 Mtl. p. 1668 para. 03] p. 513, Para. 1, [1898MS].

The motives that prompt men in responsibility to action when they are dealing with our brethren or with worldlings, must be according to the word of God, for they are acting as God's representatives. Not one of

your council meetings, not one of your board meeting but was attended by angels of God, who waited to impart wisdom and to co-operate with every principle sustained by the law of Jehovah. In his books the Lord traced every motion made in these meetings, which his eye could discern as clearly as though there were no other interest in the world. He weighs every motive, every action. He has been grieved that his character has been misrepresented. A plan of working not at all according to Christ's plan has been followed. Men have been urged and induced by specious reasoning to agree to the terms of other men, and to sell their rights and publications. Men in positions of trust departed from veracity, and by their over bearing spirit and their arguments, they have prevailed over their fellow-men. Their course has been a great injury to the workers in the Office, and a still greater injury to themselves, because they have clouded their own discernment, and lost their spiritual eyesight. Thus the office established by sacrifice was fast becoming a cage of unclean birds. It was not an increase of light that was needed to cure these spiritual maladies; for the wrong doers chose darkness rather than the light that discovers darkness. God did not acknowledge these wrong-doers as workers together with him. [Cf: 1888 Mtl. p. 1669 para. 01] p. 513, Para. 2, [1898MS].

Every right motive, every right principle violated prepares the soul for scheming and dishonesty. Those who follow such a course are making crooked paths for their feet, by which the lame will be turned out of the way. God hates these crooked practices. Christ died that he might take away our sins. He did not come that he might save us in our sins. But crooked paths and crooked practices have been sought out by some professing to believe the truth, and all that ingenuity could suggest has been taken to injure the cause of God. These plans and devices have been working like unholy leaven, just as the leaven of the Pharisees worked when Christ was on earth. All this has been done against the Lord Jesus. He has been betrayed by the wrong course of action followed, and the synagogue of Satan has triumphed. [Cf: 1888 Mtl. p. 1670 para. 01] p. 513, Para. 3, [1898MS].

Because the testimonies reprov'd you, notwithstanding the fact that hope and encouragement were presented if you would receive Christ and be converted, that he might heal your backsliding, you went farther than any man professing to be a Christian has ventured to go. You have left an example for all who are reprov'd to follow, if they will, and some in their enmity will try to carry out just what you have done. These deceived, unless they repent and are converted, deluded souls will soon have to receive sentence at a tribunal from which there can be no appeal. They will then truthfully say, "Lord, thou hast searched me and known me: thou art acquainted with all my ways: thou knowest my thoughts afar off. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it." [Cf: 1888 Mtl. p. 1670 para. 02] p. 513, Para. 4, [1898MS].

The Lord is perfectly acquainted with your course of action. You have robbed his treasury to supply your exhausted funds, by exacting high wages, although when of your own accord you connected with the office, you understood that it could not pay its workers high wages. This was plainly stated; for I heard the words spoken, and heard you reply that you did not connect with the office from a financial standpoint. You

then accepted the wages offered you. [Cf: 1888 Mtl. p. 1671 para. 01] p. 514, Para. 1, [1898MS].

But while professedly working in the interest of this institution, you betrayed the cause of God into the hands of its enemies, and would now hurt it all you possibly can. The Lord sees all this. There is not a transaction that he does not behold. You may well inquire, "Whither shall I go from thy spirit? or Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell on the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I may, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the light shineth as the day; the darkness and the light are both alike to thee." [Cf: 1888 Mtl. p. 1671 para. 02] p. 514, Para. 2, [1898MS].

Any money that you shall claim from the Lord's treasury, more than that which other workmen in the highest positions of trust have received, will be the dearest money you have ever had in your possession. "I saw a great white throne," John writes, "and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great stand before God, and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works." [Cf: 1888 Mtl. p. 1671 para. 03] p. 514, Para. 3, [1898MS].

I have presented these things to you that you may not provoke the Lord's anger by adding any more to your wrong by appropriating for your own selfish purposes means that do not belong to you. Those who gave you their confidence, and sustained you, were given instructions of your purpose to injure and betray the cause of God, but they did not believe that you would do as you have done. They were afraid of you, and kept in association with you, fearing that by disconnecting with you, they would bring harm to the cause of God. The people of our faith did not know how the means they were investing to sustain the cause of God was being used, and now an empty treasury stares them in the face. This has been brought about largely through your suggestion and measurement, when connected with those who did not see or understand your purposes. p. 514, Para. 4, [1898MS].

In order to carry out your plans, you have involved the cause of God in financial difficulties, and now notwithstanding the great injury you have wrought, you demand a large sum of money, God calls you an unfaithful steward. When that wave of selfishness passed through the Office, when men exacted higher wages for their work than any one should have received, light was given you in clear lines that the prosperity of the office depended on the unselfishness of those connected with it, that those who demanded such high wages would eventually oppress the hireling in his wages. They would use every means to receive books at little cost to the office, and thus accumulate means. Those who planned and devised to gain means in this [way] did not move in God's order, but followed impulses inspired by

Satan. [Cf: 1888 Mtl. p. 1672 para. 02] p. 514, Para. 5, [1898MS].

God weighs every man in the scales of the sanctuary. Each one may have his own individual standard, but God's holy, immutable law, in which there is no variableness neither shadow of turning, is the standard that all must meet. Read, and take heed, lest ye perish in the way of your own choosing: "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." God requires the powers of heart and mind and body. All there are the Lord's talents, lent by him to human beings that they may be used to his name's glory. Life itself is a talent of great value; for when health is once lost, it may be gone for good as far as this world is concerned. Just as long as life is granted to a human being, that human being, whether man, woman or child, is under obligation to employ his entrusted talent in God's service, keeping himself in the most healthful conditions, that he may offer to God an acceptable sacrifice. which is his reasonable service. When man by faith walks with God, he uses the great talent of life to the best advantage. As far as possible, he should keep mind, soul, and body in a healthful condition, that his discernment may be clear, that he may understand spiritual things. He must not be so devoted to common business things that he will make no difference between the sacred and the common, and like Nadab and Abihu neglect the special requirement that associates his service with a holy God. He is not to think that he is at liberty to use his own supposedly superior qualifications, without the holy fire, the vital, sanctifying element that makes his service acceptable to God. [Cf: 1888 Mtl. p. 1673 para. 01] p. 515, Para. 1, [1898MS].

You have not preserved a vital connection with God. You have not had even a legal religion. "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye had entered ye defiled my land, and made mine heritage an abomination." This is a description to the life of what presents itself to us at the present time. "The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and they prophesied by Baal, and walked after things that do not profit, Wherefore I will yet plead with you saith the Lord, and with your children's children will I plead. . . .Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." [Cf: 1888 Mtl. p. 1674 para. 01] p. 515, Para. 2, [1898MS].

How have they done this? By conforming to the spirit of the world. They have used God's capital to make a show, and as an excuse, they say that it is to give character to the work. But by doing this, they have gone directly contrary to the light God has given them, directly opposite to his admonitions and directions. [Cf: 1888 Mtl. p. 1675 para. 01] p. 515, Para. 3, [1898MS].

Is it because of the work in which you have engaged that you reach out your covetous, unsanctified hand to grasp all that possibly could be awarded to you for your supposedly valuable services. You are not sane upon this point. Without this highly prized ability, without your administration, the cause of God would today stand better in the sight

of God, and man. [Cf: 1888 Mtl. p. 1675 para. 02] p. 515, Para. 4, [1898MS].

Warning was given that your long journeys with Elder Olsen were not called for. He would have done tenfold more good if he had not made flesh his arm by leaning upon unsanctified human ability. This is an offence to God. [Cf: 1888 Mtl. p. 1675 para. 03] p. 516, Para. 1, [1898MS].

Our Redeemer has opened a fountain for the healing of the nations, and it is at infinite cost to ourselves that we forsake this fountain of living water for cisterns hewn out by human endeavor. These cisterns may contain a little of the water of life, but they are shallow. Our work calls for aggressive warfare. It is not money or position or expensive buildings that are essential in the work of God, neither is it achievements that win applause from men and administer to vanity. All these are human cisterns, which in a time of drought can hold no water. [Cf: 1888 Mtl. p. 1675 para. 04] p. 516, Para. 2, [1898MS].

The Lord has appointed resources, and we are to accept his provisions. The water of life is open to all. All may come and drink. God is speaking to you, A. R. Henry. Your broken cistern is failing. Amid cares and disappointments, and mental and physical pain, your feverish thirst is not allayed; for you have forsaken the fountain of living water, and like many others, have tried, in weariness of heart and brain, to hew out cisterns in the resisting granite of your own lives, in order to secure you own ends. There is a fountain near you if you have not made the distance long by forsaking the living waters. [Cf: 1888 Mtl. p. 1675 para. 05] p. 516, Para. 3, [1898MS].

When the worship of God is the one devotion of your soul, you will love him supremely, and your neighbor as yourself. You have gone through years of selfishness and departure from God's ways. Has not your rebellion lasted long enough. By your influence the publishing house has been injured. You have transgressed a perfect, unchanging law. This law demands continuous, unswerving obedience. What record is written against your name? Have you kept the first four and the last six commandments? Have you loved God with a whole heart? Have you loved your neighbor as yourself? [Cf: 1888 Mtl. p. 1676 para. 01] p. 516, Para. 4, [1898MS].

God accepts no half-hearted obedience. He demands entire obedience to every precept of his law. A. R. Henry, you have a soul to save or to lose. Satan is playing the game of life for your soul, and he is winning his prey. Unless you change your course of action, unless you are converted, you will never see the kingdom of heaven. Can you afford to still pursue the course you have been pursuing for many years, irrespective of justice, mercy, or the love of God? You do not know yourself. If you put your covetous hand upon God's means, it will be but a little while before you will wish that hand had been severed from your body rather than you had done what Satan tempted you to do. [Cf: 1888 Mtl. p. 1676 para. 02] p. 516, Para. 5, [1898MS].

To men God has committed high and holy trusts, and he says to them, Go labor in my vineyard. I would write more definitely, but if matters have been presented to you as they should have been, you have a knowledge of the tenor of the testimonies concerning the wrong

principles which have entered into the management of the publishing house at Battle Creek and all our institutions. [Cf: 1888 Mtl. p. 1677 para. 01] p. 516, Para. 6, [1898MS].

You do not know yourself. When you shall awake, when by falling on the Rock, your stubborn resistance to the Spirit of God is broken, you will then say, "Enter not into judgment with thy servant, O Lord; for in thy sight can no man living be justified." There is no one living who fully realizes the grievous character of sin. [Cf: 1888 Mtl. p. 1677 para. 02] p. 517, Para. 1, [1898MS].

Pure, uncorrupted motives and principles must become a controlling power in our offices of publication. At your Board meetings, angels of God have covered their faces, that they might not behold the wrongs devised. Yet I have still an appeal to make. Stop where you are. You have no more right to the large wages you demand than have I or your brethren. If you obtain them by fraud, by carrying your case to worldly men, please read your Bible, and see what it says on this subject. [Cf: 1888 Mtl. p. 1677 para. 03] p. 517, Para. 2, [1898MS].

These words are to a large degree applicable to Harmon Lindsay. What representation have you been giving to the world? Read your Bible, and see how far you have departed from its teaching. There is only one course to pursue with those who while connected with the work of God attempt to work on the principles upon which you have worked, who reveal in life and character pride, vain glory, avarice, covetousness, which would lead them to rob God, ambition, murmuring, bitterness, evil-speaking. They must be separated from the work. They must not be allowed to continue in it year after year, to the injury of the cause of God, and to their own spiritual and eternal ruin. [Cf: 1888 Mtl. p. 1677 para. 04] p. 517, Para. 3, [1898MS].

I tell you, now, my brother, that there is in your character alloy of so injurious a nature that it will destroy the value of the gold. You could not now pass through the gates of the city of God, because you have not reached his standard. You could not now be stamped with the impress of the divine similitude. Those who cannot pass the final review will be rejected as reprobate and worthless. Will you not now seek the Lord that you may find him. E. G. White [Cf: 1888 Mtl. p. 1678 para. 01] p. 517, Para. 4, [1898MS].

Monday, May 30, 1898. "Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit." [Cf: Australasian Union Conference Record 04-01-98 para. 01] p. 517, Para. 5, [1898MS].

"This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God." [Cf: Australasian Union Conference Record 04-01-98 para. 02] p. 517, Para. 6, [1898MS].

"Through the cunning devices of the enemy, the minds of God's people seem to be incapable of comprehending and appropriating the promises of God." [Cf: Australasian Union Conference Record 04-01-98 para. 03] p. 517, Para. 7, [1898MS].

"The power of God awaits their demand and reception." [Cf:

Australasian Union Conference Record 04-01-98 para. 04] p. 517, Para. 8, [1898MS].

"He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable." [Cf: Australasian Union Conference Record 04-01-98 para. 05] p. 518, Para. 1, [1898MS].

"How little men can do in the work of saving souls, and yet how much through Christ if they are imbued with His Spirit." [Cf: Australasian Union Conference Record 04-01-98 para. 06] p. 518, Para. 2, [1898MS].

"The Holy Spirit must be the living agency to convince of sin." [Cf: Australasian Union Conference Record 04-01-98 para. 07] p. 518, Para. 3, [1898MS].

"The Spirit of God working in the heart, co-operates with the working of God through His human instrumentalities."-- *Special Testimonies*. [Cf: Australasian Union Conference Record 04-01-98 para. 08] p. 518, Para. 4, [1898MS].

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day." [Cf: Australasian Union Conference Record 04-01-98 para. 09] p. 518, Para. 5, [1898MS].

"Without the Spirit and power of God, it will be in vain that we labour to present the truth." *Testimony No, 31, p. 153*. [Cf: Australasian Union Conference Record 04-01-98 para. 10] p. 518, Para. 6, [1898MS].

God has determined to leave nothing undone to recover man from the toils of the enemy. After Christ's ascension, the Holy Spirit was given to man to assist all who would co-operate with Him in the reshaping and remodelling of the human character. The Holy Spirit's part of the work has been defined by our Saviour. He says, "He will convince the world of sin, of righteousness, and of judgment." The Holy Spirit is the convicter, and sanctifier as well. As none can repent of their sins until they are convicted, the necessity of uniting the Spirit with us in our labour to reach the fallen is apparent. All of our human abilities will be exercised in vain unless we are united to the heavenly intelligences. It is through the lack of a knowledge of the vitalizing truth, and the corrupting influence of error, that men are fallen so low, sunk in the depths of sinful degradation. Angels and men are to work in harmony to teach the truth of God to those who are unlearned therein, that they may be set free from the bonds of sin. It is the truth alone that makes men free. This liberty, this freedom through the knowledge of the truth, is to be proclaimed to every creature. [Cf: Australasian Union Conference Record 04-01-98 para. 11] p. 518, Para. 7, [1898MS].

Jesus Christ, God Himself, and the angels of heaven are interested in this grand and holy work. Man has been given the exalted privilege of revealing the Divine Character by unselfishly engaging in the effort to rescue man from the pit of ruin into which he has been plunged. Every human being who will submit to be enlightened by the Holy Spirit is to be used for the accomplishment of this divinely conceived purpose.

Christ is the head of His church, and it will glorify Him the more to have every portion of that church engaged in the work for the salvation of souls. [Cf: Australasian Union Conference Record 04-01-98 para. 12] p. 518, Para. 8, [1898MS].

But the human workers need to leave more room for the Holy Spirit to work, that the labourers may be bound together, and move forward in the strength of a united body of soldiers. Let all remember that we are "a spectacle unto the world, to angels, and to men." Therefore they should enquire with meekness and fear, What is my path of duty? Entire consecration in the service of God will reveal the moulding influence of the Holy Spirit at every step along the way. When apparent impossibilities arise in your path, present the ever-ready, complete efficiency of the Holy Spirit before your unbelieving heart, that it may shame away your over-cautious spirit. When your faith is weak, your efforts feeble, talk of the great Comforter, the Strength of heaven. When you are inclined to doubt that God is working, by His Holy Spirit, through human agents, remember that God has used the church, and is using it to the glory of His own name. If men will not obstruct the way, God will move upon the minds of many more to engage in active service for Him. [Cf: Australasian Union Conference Record 04-01-98 para. 13] p. 518, Para. 9, [1898MS].

The Great General is not only leading a few generals; but the Captain of the Lord's host is leading the armies of both heaven and earth to battle; and they are marching on to the glorious victory. Every soldier is to put on the whole armour of God, and fight courageously, realizing that he is battling in full view of the invisible universe. If they will obey orders, the Lord's army will find themselves influenced by the Holy Spirit to work the works of God. The battle-field is glorified with the light shining from the cross of Calvary. [Cf: Australasian Union Conference Record 04-01-98 para. 14] p. 519, Para. 1, [1898MS].

The promise of the gift of the Holy Spirit is not comprehended as it should be; the privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that His church should lay hold by faith upon His promises, and ask for the power of the Holy Spirit to help them in every place. He assures us that He is more willing to give the Holy Spirit to those that ask Him, than parents are to give good gifts unto their children. Since it is possible for every one to have the heavenly unction, "ye need not that any man teach you," and there is no excuse for shunning responsibilities; no duty should be unwelcome, no obligation evaded. Christ Himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit. The efficiency of the Spirit of God will make effective the labours of all who are willing to submit to His guidance. [Cf: Australasian Union Conference Record 04-01-98 para. 15] p. 519, Para. 2, [1898MS].

God is moving upon every mind that is open to receive the impressions of His Holy Spirit. He is sending out messengers that they may give the warnings in every locality. God is testing the devotion of His churches, and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of heaven are to be seen running to and fro, seeking in every way possible to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and



those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received, as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine they receive more and more of the Spirit's power. The earth is lighted with the glory of God. Mrs. E. G. White. [Cf: Australasian Union Conference Record 04-01-98 para. 16] p. 519, Para. 3, [1898MS].

*Extracts from Very Recent Testimonies from Mrs. E. G. White.* I must make an appeal to our brethren, in our great necessity, for means to carry forward the work in these new fields. We have held our first camp-meeting in Queensland, and the healthful influence of this meeting on the community exceeds that of any camp-meeting that has been held. This meeting has been in session one week. Every evening there has been a full tent, often many standing as a wall outside. Some of the best people of the place attended the meetings, many of them coming from localities miles away. [Cf: Australasian Union Conference Record 10-15-98 para. 01] p. 519, Para. 4, [1898MS].

Brethren and sisters, we must take into consideration the fact that we are on missionary soil as labourers together with God. Just as soon as the standard is linked in one locality, and it is safe to leave the converts new to the faith, we must plan to enter another new field. And we find that it is as has been represented to me in the visions of the night. The words of Christ to His disciples were: "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 he that soweth and he that reapeth may rejoice together." [Cf: Australasian Union Conference Record 10-15-98 para. 02] p. 519, Para. 5, [1898MS].

There is no release in this warfare. The work is to be done, and while the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay. We must give evidence to the universe of Heaven, and to men in this degenerate age, that our religion is a faith and a power of which Christ is the Author and His word the divine oracle. Human souls are hanging in the balance. They will be subjects for the kingdom of God, or slaves to the despotism of Satan. All are to have the privilege of laying hold of the hope set before them in the gospel, and how can they hear without a preacher? The human family is in need of a moral renovation and a preparation of character. There are souls ready to perish because of the theoretical errors that are prevailing, and which are calculated to counteract the gospel message. Who will now fully consecrate themselves to become labourers together with God? [Cf: Australasian Union Conference Record 10-15-98 para. 03] p. 520, Para. 1, [1898MS].

. . . . Let all awake to their God-given responsibilities. Let none suppose that they can live a life of selfishness, and then, having served their own selfish interests, enter into the joy of their Lord. [Cf: Australasian Union Conference Record 10-15-98 para. 04] p. 520, Para. 2, [1898MS].

What gifts God has given to His people! How abundant are the gifts given to us in Christ! In Him God poured upon the world a profusion of

gifts and graces; therefore, it is not because Christ has not bestowed His gifts that His church is so destitute of the treasures of heaven that would make her rich in resources. Why is it that the light of truth does not rapidly extend to all the morally destitute places of the world? It is because God's stewards are not giving their tithes and offerings. Christ has given to us abundantly. He has given Himself, the highest, richest, gift that could be given. [Cf: Australasian Union Conference Record 10-15-98 para. 05] p. 520, Para. 3, [1898MS].

*How Much Owest Thou?* "How much owest thou unto my Lord?" If we enquire, we shall find this a hard problem to solve. Every specification is given in every dispensation. God lays His hand upon all our possessions, saying: "I am the rightful owner of the whole universe; these are My goods. Consecrate to Me the tithes and offerings. Bring in these specified goods as a token of your loyalty, as an acknowledgement of My intrusted goods, and your submission to My sovereignty, and you will be free to retain your portion. My blessing shall increase your substance, and you will have abundance." [Cf: Australasian Union Conference Record 10-15-98 para. 06] p. 520, Para. 4, [1898MS].

All around us, souls are perishing in their sins. But how few are really burdened over the matter. The world is perishing in its misery; but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave His heavenly home, and take man's nature, that humanity might touch humanity and draw humanity to Divinity. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time. [Cf: Australasian Union Conference Record 10-15-98 para. 07] p. 520, Para. 5, [1898MS].

God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, marks them as unfaithful stewards. If what they are doing were the best they could do, condemnation would not come upon them; but with their resources they could do much more. The world knows, and they know, that they have to a great degree lost the spirit of self-denial and cross-bearing. [Cf: Australasian Union Conference Record 10-15-98 para. 08] p. 520, Para. 6, [1898MS].

I appeal to our brethren to awake, to consecrate themselves to God, and to seek wisdom from Him. I appeal to the officers of our conferences to make earnest efforts in our churches, to arouse them to give of their means for sustaining foreign missions. [Cf: Australasian Union Conference Record 10-15-98 para. 09] p. 521, Para. 1, [1898MS].

The last years of probation are passing into eternity. The great day of the Lord is soon to come upon us. We should now use every ability we possess to arouse our people. [Cf: Australasian Union Conference Record 10-15-98 para. 10] p. 521, Para. 2, [1898MS].

Christ has brought us into church capacity that He may engage and engross all our capabilities in devoted service for the salvation of others. Anything short of this is opposition to the work. There are only two places in the universe where we can deposit our treasures--in God's storehouse or in Satan's; and all that is not devoted to God's

service is counted on Satan's side, and goes to strengthen his cause. [Cf: Australasian Union Conference Record 10-15-98 para. 11] p. 521, Para. 3, [1898MS].

If God's people had the love of Christ in the heart; if every church member was thoroughly imbued with the spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God. [Cf: Australasian Union Conference Record 10-15-98 para. 12] p. 521, Para. 4, [1898MS].

We should now feel the responsibility of labouring with intense earnestness to impart to others the light we have received. We cannot be too much in earnest. Even those who have felt much have not felt enough. They must still feel more deeply. The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony; for this world He was crucified. He desires to see those who have had great light flashing that light upon the pathway of their fellow-men. One soul is of more value to heaven than a whole world of property, houses, lands, or money. Mrs. E. G. White. [Cf: Australasian Union Conference Record 10-15-98 para. 13] p. 521, Para. 5, [1898MS].

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 honourable the law that He Himself had proclaimed from Mount Sinai to His chosen people during their wilderness wandering. He had 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: Bible Echo & Signs of the Times 02-21-98 para. 01] p. 521, Para. 6, [1898MS].

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 instil 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: Bible Echo & Signs of the Times 02-21-98 para. 02] p. 521, Para. 7, [1898MS].

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 favour bestowed upon them. Every proud thought and exalted feeling is banished

from the soul. [Cf: Bible Echo & Signs of the Times 02-21-98 para. 03] p. 522, Para. 1, [1898MS].

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. 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: Bible Echo & Signs of the Times 02-21-98 para. 04] p. 522, Para. 2, [1898MS].

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: Bible Echo & Signs of the Times 02-21-98 para. 05] p. 522, Para. 3, [1898MS].

"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: Bible Echo & Signs of the Times 02-21-98 para. 06] p. 522, Para. 4, [1898MS].

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: Bible Echo & Signs of the Times 02-21-98 para. 07] p. 522, Para. 5, [1898MS].

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 Christlike spirit under every difficulty and trial. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-21-98 para. 08] p. 523, Para. 1, [1898MS].

"I saw in the visions of my head upon my bed," writes Daniel, "and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches; nevertheless leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will." [Cf: Bible Echo & Signs of the Times 04-25-98 para. 01] p. 523, Para. 2, [1898MS].

Here we are shown that God holds even heathen kings subject to His will. He takes idolaters and deals with them according to their evil ways and doings. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 02] p. 523, Para. 3, [1898MS].

The same watcher who came to Daniel was an uninvited guest at-- [Cf: Bible Echo & Signs of the Times 04-25-98 para. 03] p. 523, Para. 4, [1898MS].

Belshazzar's Sacrilegious Feast.--This monarch had everything to flatter his pride and indulge his passions. He was a great king, presiding over the then greatest kingdom on earth. His provinces were cultivated by captives, and his capital enriched by the spoil of nations. He held the life and property of his subjects in his hand. To those who ministered to his pride and vanity, he was indulgent; they were his chosen favourites; but if at any moment they crossed his will, he was at once a cruel tyrant. His anger blazed forth against them without restraint. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 04] p. 523, Para. 5, [1898MS].

Admitted to a share in kingly authority in his youth, 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." On this occasion there was music and dancing and wine drinking. The profane orgies of royal mirth were attended by men of genius and education. Decorated women with their enchantments were among the revellers. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 05] p. 523, Para. 6, [1898MS].

Riotous Blasphemy.--Exalted by wine and blinded by delusion, the king himself took the lead in the riotous blasphemy. Reason no longer controlled him; 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. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 06] p. 523, Para. 7, [1898MS].

A watcher who was unrecognized, but whose presence was a power of condemnation, looked on this scene of profanation. Soon the unseen and uninvited guest made his presence felt. At the moment when the sacrilegious revelry was at its height, a bloodless hand came forth, and wrote words of doom on the wall of the banqueting hall. Burning words followed the movements of the hand. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 07] p. 524, Para. 1, [1898MS].

"Mene, Mene, Tekel, Upharsin,"--was written in letters of flame. Few were the characters traced by that hand on the wall facing the king, but they showed that the power of God was there. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 08] p. 524, Para. 2, [1898MS].

Belshazzar was afraid. His conscience was awakened. The fear and suspicion that always follows the course of the guilty seized him. When God makes men fear, they cannot hide the intensity of their terror. Alarm seized the great men of the kingdom. Their blasphemous disrespect of sacred things was changed in a moment. A frantic terror overcame all self-control. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 09] p. 524, Para. 3, [1898MS].

Neglected Opportunities.--Belshazzar had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. He had seen the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. "What must I do to be saved?" was a question that the great but foolish king passed by indifferently. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 10] p. 524, Para. 4, [1898MS].

This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 11] p. 524, Para. 5, [1898MS].

The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, "Why doest thou this?" But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength and humbled as a child. He realized that he was at the mercy of One greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. The history of his grandfather stood

out as vividly before him as the writing on the wall. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 12] p. 524, Para. 6, [1898MS].

In vain the king tried to read the burning letters. He had found a power too strong for him. He could not read the writing. "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the kings's wise men; but they could not read the writing, nor make known to the king the interpretation thereof." In vain the king offered honour and promotion. Heavenly wisdom cannot be bought and sold. "Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-25-98 para. 13] p. 524, Para. 7, [1898MS].

There was in the palace a woman who was wiser than them all,--the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. "O king, live forever," she said, "let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; . . . now let Daniel be called, and he will show the interpretation." [Cf: Bible Echo & Signs of the Times 05-02-98 para. 01] p. 525, Para. 1, [1898MS].

"Then was Daniel brought in before the king." Making an effort to brace himself and to show his authority, Belshazzar said, "Art thou that Daniel which art of the children of the captivity of Judah, which the king, my father, brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. . . . Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom." [Cf: Bible Echo & Signs of the Times 05-02-98 para. 02] p. 525, Para. 2, [1898MS].

Daniel was not awed by the king's appearance, nor confused or intimidated by his words. "Let thy gifts be to thyself," he answered, "and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. . . . But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. . . . And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the God of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk in them, and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose all

thy ways, hast thou not glorified." [Cf: Bible Echo & Signs of the Times 05-02-98 para. 03] p. 525, Para. 3, [1898MS].

"This is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE: God hath numbered thy kingdom and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided and given to the Medes and Persians." [Cf: Bible Echo & Signs of the Times 05-02-98 para. 04] p. 525, Para. 4, [1898MS].

Daniel did not swerve from his duty. He held the king's sin before him, showing him the lessons he might have learned but did not. Belshazzar had not heeded the events so significant to him. He had not read his grandfather's history correctly. The responsibility of knowing truth had been laid upon him, but the practical lesson he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result. [Cf: Bible Echo & Signs of the Times 05-02-98 para. 05] p. 525, Para. 5, [1898MS].

This was the last feast of boasting held by the Chaldean king; for He who bears long with man's perversity had passed the irrevocable sentence. Belshazzar had greatly dishonoured the One who had exalted him as king, and his probation was taken from him. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. "In that night," the record says, "was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." [Cf: Bible Echo & Signs of the Times 05-02-98 para. 06] p. 525, Para. 6, [1898MS].

Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name but who are unrenewed in heart and unsanctified in temper, they would see that God's eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place, at every hour in the day, there is a holy Watcher, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception. [Cf: Bible Echo & Signs of the Times 05-02-98 para. 07] p. 526, Para. 1, [1898MS].

We are never alone. We have a companion, whether we choose Him or not. Remember that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness,--the holy, sin-hating God. Nothing that is said, or done, or thought, can escape His infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude He is there. No one can deceive God; none can escape from their accountability to Him. [Cf: Bible Echo & Signs of the Times 05-02-98 para. 08] p. 526, Para. 2, [1898MS].

"O Lord, Thou hast searched Me, and known me," writes the psalmist. "Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but,



lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high; I cannot attain unto it. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee." [Cf: Bible Echo & Signs of the Times 05-02-98 para. 09] p. 526, Para. 3, [1898MS].

Day by day the record of your words, your actions, and your influence, is being made in the books of heaven. This you will one day meet. "I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." [Cf: Bible Echo & Signs of the Times 05-02-98 para. 10] p. 526, Para. 4, [1898MS].

I send you the note of warning to take heed. You are appointed to be "labourers together with God." This responsibility you may ignore; but your action in so doing will bring its sure result. God has given to each of you your work. He has given you faculties, means, light, and knowledge, and He holds you accountable for the way in which you use these powers. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-02-98 para. 11] p. 526, Para. 5, [1898MS].

It was the expression of justice against sin that crushed out the life of the Son of God. It was the weight of sin that in the garden of Gethsemane caused Him to sweat as it were great drops of blood, and that led Him upon the cross to cry, "My God, My God, why hast Thou forsaken Me?" The sins of the transgressor were placed to Christ's account; but in His justice the love of God was manifested toward every human being. [Cf: Bible Echo & Signs of the Times 05-30-98 para. 01] p. 527, Para. 1, [1898MS].

In dying upon the cross, Christ did not lessen in the slightest particular the vital claims of the law of Jehovah. He endured punishment in the sinner's stead, that those who believe in Him might become the sons and daughters of God. But in His death Christ gave evidence to the heavenly universe that God will punish for the sins of a guilty world. The cross of Christ testifies that the law is not changed to meet the sinner in his sins, but that through Christ's sacrifice the sinner has opportunity to repent. [Cf: Bible Echo & Signs of the Times 05-30-98 para. 02] p. 527, Para. 2, [1898MS].

Christ can save no man in his sins. He came to bring divine power to combine with human capabilities, that man might overcome the

temptations of Satan. Therefore, whatever security men may feel in transgression, because Christ bore the sins of the world, it will be dispelled if they will search the scriptures for themselves. [Cf: Bible Echo & Signs of the Times 05-30-98 para. 03] p. 527, Para. 3, [1898MS].

As Christ bore the sins of every transgressor, so all who will not receive Him as a personal Saviour, and will not render obedience to the commandments of God, must bear the penalty of their own transgressions. The atonement of Christ has given opportunity to every soul to become a child of God. But those who continue in transgression become one with the originator of sin. They draw their nourishment from Satan; their spirit and attributes are opposed to the law of God, which is the transcript of His character, and the rule of His government. [Cf: Bible Echo & Signs of the Times 05-30-98 para. 04] p. 527, Para. 4, [1898MS].

On a scrap of paper I read the story of a girl who was lost in the woods, imprisoned by snow. Days and nights passed, and she lost the power to make any effort, and lay motionless. At last some woodmen passed the place. The snow had melted, and they found her unconscious. They gently raised her, laid her on some boards, and carried her to the warmth of their own hearth. They cared for her tenderly, and had the joy of seeing her restored to consciousness. Then they learned who she was, and let her parents know in regard to her. The parents came for her, and when she was strong they took her home. [Cf: Bible Echo & Signs of the Times 05-30-98 para. 05] p. 527, Para. 5, [1898MS].

It is a wonderful story of a hardy girl; but this is not why I tell it to you. I tell it because I want you to understand the anger of love. Suppose, if you can, that these men had seen the helpless girl, and had passed by on the other side, leaving her to die. Suppose the parents had heard what had been done to the child they loved. How would they have felt toward those men? Thankful, do you think? Would they have been simply indifferent? Would they not rather have been terribly grieved, wildly indignant? Would not the knowledge that their child might have lived, make more bitter their sorrow at her death? Had they chanced to meet these men, would their words to them have been soft, honied words? Would they not have denounced them with righteous indignation, hot as their tears, intense as their love? [Cf: Bible Echo & Signs of the Times 05-30-98 para. 06] p. 527, Para. 6, [1898MS].

Here, I thought, was a human life, saved by human sympathy and tenderness; but how must the anger of God burn toward those who see souls in peril, ready to die, and yet say nothing, do nothing, to help them. They give all attention to the ninety and nine that are within the fold, while souls in peril are all around them, and no hand is stretched out to save them. If one goes astray, they pass on indifferent. And that soul has all the responsibilities of an immortal life. To lose heaven is to lose everything, and yet how indifferent, how careless never to give him warning, or show him the way of life. [Cf: Bible Echo & Signs of the Times 05-30-98 para. 07] p. 528, Para. 1, [1898MS].

The sufferings of every man are the sufferings of God's child, and those who pass by their perishing fellow beings without pity or help, provoke God's grievous anger. His righteous thunders gather. His vivid

lightnings flash; it is the wrath of the Lamb. Be faithful to your fellowmen, and you will please God. He loves the world; love it too, and you will be accepted by Him. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-30-98 para. 08] p. 528, Para. 2, [1898MS].

"The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 01] p. 528, Para. 3, [1898MS].

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he likewise gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 02] p. 528, Para. 4, [1898MS].

"After a long time, the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 03] p. 528, Para. 5, [1898MS].

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." [Cf: Bible Echo & Signs of the Times 06-06-98 para. 04] p. 528, Para. 6, [1898MS].

The man entrusted with the one talent manifested an avaricious spirit. He claimed to have great discernment,--such discernment as many pride themselves in possessing today--a distrust of those who are doing service for God, a jealousy of God. He thought that his lord possessed a spirit like his own. But it was he that possessed the ungenerous, unjust attributes, not his lord, who in mercy and love had entrusted the talent to him. His words plainly showed that he knew not his lord. The principle which led him to rob his master of the improvement of his talent, made him ungenerous, and led him to covet that which was not his own. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 05] p. 528, Para. 7, [1898MS].

This man cast down his entrusted gift 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." [Cf: Bible Echo & Signs of the Times 06-06-98 para. 06] p. 529, Para. 1, [1898MS].

"The 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 straved; thou oughtest therefore to have put my money to the exchangers, that 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 everyone 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: Bible Echo & Signs of the Times 06-06-98 para. 07] p. 529, Para. 2, [1898MS].

The Lesson of the Parable.--The lesson of this parable is applicable in our day. From the lowest and most obscure to those placed in highest positions of responsibility we are God's property. We are all entrusted with the goods of heaven--talents of intellect, wealth, reason, and we are not to regard lightly any of these gifts. They are the Lord's capital, to be used, sanctified, and returned to the Lord improved by use. To every man God has given his work, and all will have to stand before the judgment seat of Christ to give an account of what they have done for their Master. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 08] p. 529, Para. 3, [1898MS].

Every gift of God is to be used, and by use to accumulate. Every faculty of the mind, every gift of grace that heaven has provided for the human agent, is to be freely imparted to others in refining, elevating, ennobling works. God has given the faculty of thought to be used as a sacred treasure; the wise improvement of the powers of the mind will increase our ability to represent the character of Christ to the world. With all the mind, the heart, the soul, the strength, the entrusted gifts of God are to be used for the blessing of others. We are to grow in grace and in the knowledge of Jesus Christ. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 09] p. 529, Para. 4, [1898MS].

This work of improvement is an individual work, and the proper use of our powers will constitute us labourers together with God. We are to use our faculties faithfully, doing our best to benefit those of our own household. And this influence will be felt outside the home circle. By the members of the family it will be communicated to all with whom they are brought in contact. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 10] p. 529, Para. 5, [1898MS].

There must be no burying of our talents in the earth, to corrode through inaction. A persistent indulgence of self, a refusal to exercise our God-given abilities, will insure our eternal separation from God, the loss of an eternity of bliss. These gifts are bestowed upon us in accordance with our ability to use them, and the wise improvement of each will prove a blessing to us, and will bring glory to God,. Every gift gratefully received is a link in the chain which binds us to heaven. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 11] p. 529, Para. 6, [1898MS].

The gifts of him who honestly trades with his Lord's goods will be increased; but from him who does not, will be taken away even that which he has. Through failing to put to the best use the entrusted endowments of Heaven, he loses that which might have multiplied in his hands. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 12] p. 530, Para. 1, [1898MS].

Spiritual idleness means spiritual unfaithfulness. Could every idler in the market place understand the penalty of slothfulness, he would be up and doing. The word declares that he which is unfaithful in that which is least, is unfaithful also in much. All his work bears the impression of unfaithfulness. None will be pleased to meet their unfaithfulness in the judgment; for 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." Those words represent the case of the servant who hid his Lord's treasure, in the place of using it to the glory of God. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 13] p. 530, Para. 2, [1898MS].

The more we have of this world's goods, the greater will be our accountability to God. Let the question be asked sincerely, heartily, What do I with my Lord's entrusted talents? There are those who have great light, great opportunities; they realize the Master's kindly affections, and are stirred to make returns. But other influences come in. The demands of the family are absorbing. Will these teach their children that they cannot be faithful stewards, and still gratify their intemperate desires to dress like the worldling? Will they spend time and means in self-gratification to such an extent that there is nothing left for the poor or the cause of God? Will they suffer wife or children to lead them into false or forbidden paths? Will they open the door to selfish indulgence, and shut the heart to the call for means for the Lord's treasury? Will they tie up their means in houses and lands, or keep their means buried in the earth, so that it can never rise to heaven in gifts and offerings to accumulate there? By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-06-98 para. 14] p. 530, Para. 3, [1898MS].

In the days of king Josiah a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments rolled down the channel of the Kedron. The shrines were left a mass of ruins. [Cf: Bible Echo & Signs of the Times 08-29-98 para. 01] p. 530, Para. 4, [1898MS].

But the question was asked by many a devout worshipper, how came that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, the greatest king that ever wielded a sceptre. These idols bore testimony that he who had been honored and applauded as the wisest among kings became a humiliating wreck. He was thrice called the beloved of God. Pure and elevated in character, his piety and wisdom were unexampled. [Cf: Bible Echo & Signs of the Times 08-29-98 para. 02] p. 530, Para. 5, [1898MS].

But Solomon did not go on from strength to strength in the pure and

true life. His ambition was to exceed other nations in grandeur. To do this, he allied himself by marriage with heathen nations, and in the place of keeping loyal to the true and living God, he allowed his wives to draw him away from God. To please them, he built altars, where they might worship their idols. Thus the leaven of idolatry became mingled with Solomon's religious principles. Tares were sown among the wheat. [Cf: Bible Echo & Signs of the Times 08-29-98 para. 03] p. 531, Para. 1, [1898MS].

Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and only by jealously guarding the ancient landmarks, could they preserve their high and distinct character. Why then did Solomon become such a moral wreck. He did not act on correct principles. He cultivated alliances with pagan kingdoms. He procured the gold of Ophir and the silver of Tarshish, but at what a cost! [Cf: Bible Echo & Signs of the Times 08-29-98 para. 04] p. 531, Para. 2, [1898MS].

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonouring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life which was once wholly dedicated to God, had been given to the enemy. [Cf: Bible Echo & Signs of the Times 08-29-98 para. 05] p. 531, Para. 3, [1898MS].

Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck. [Cf: Bible Echo & Signs of the Times 08-29-98 para. 06] p. 531, Para. 4, [1898MS].

In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named the Mount of Offense, by all the true-hearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came and looked upon the melancholy sight. [Cf: Bible Echo & Signs of the Times 08-29-98 para. 07] p. 531, Para. 5, [1898MS].

This case is left on record for all the religious world. Let those who know the word of the living God, beware of cherishing the errors of the world. These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. If these errors

are introduced, they will mar the precious landmarks of truth. [Cf: Bible Echo & Signs of the Times 08-29-98 para. 08] p. 531, Para. 6, [1898MS].

God has given men and women talents. None of these gifts are to be perverted to Satan's service. We need to guard jealously the simplicity of our faith. Let none who know the truth employ their mental faculties in a cheap line of business. Thus they prostitute their powers, which are gifts from the heavenly Father, and bring on spiritual weakness and inefficiency. *We cannot with safety tamper with the leaven of false, dishonoring doctrines.* Think of Solomon's history, and do not tamper with truth. Do not introduce the leaven of error as legitimate work. [Cf: Bible Echo & Signs of the Times 08-29-98 para. 09] p. 532, Para. 1, [1898MS].

The safeguards of our peace are to be preserved by watchfulness and much prayer. Great care is to be shown in the choice of associates, lest instead of leading them, we are led into evil, and our souls imperilled. We must do nothing to lower the standard of our religious principles. Let there be a decided reformation. Let nothing be done to hurt the faith or mar the soul. Let our reward be the clean hands, the pure heart, the noble purpose. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-29-98 para. 10] p. 532, Para. 2, [1898MS].

God has sacred claims upon us all. He claims the whole heart, the whole soul, the whole affections. The answer which is sometimes made to this statement is, "Oh I do not profess to be a Christian!" What if you do not? Has not God the same claims upon you that He has upon the one who professes to be His child? Because you are bold in your careless disregard of sacred things, is your sin of neglect and rebellion passed over by the Lord? Every day that you disregard the claims of God, every opportunity of offered mercy that you slight, is charged to your account, and will swell the list of sins against you in the day when the accounts of every soul will be investigated. I address you, young men and women, professors or non-professors. God calls for your affections, for your cheerful obedience and devotion to Him. You now have a short time of probation, and you may improve this opportunity to make an unconditional surrender to God. [Cf: Bible Echo & Signs of the Times 09-19-98 para. 01] p. 532, Para. 3, [1898MS].

Obedience and submission to God's requirements are the conditions given by the inspired apostle by which we become children of God, members of the royal family. Every child and youth, every man and woman, Jesus has rescued by His own blood from the abyss of ruin to which Satan was compelling them to go. Because sinners will not accept of the salvation freely offered them, are they released from their obligations? Their choosing to remain in sin and bold transgression does not lessen their guilt. Jesus paid a price for them, and they belong to Him. They are His property; and if they will not yield obedience to Him who has given His life for them, but devote their time and strength and talents to the service of Satan, they are earning their wages, which is death. Immortal glory and eternal life is the reward that our Redeemer offers to those who will be obedient to Him. He has made it possible for them to perfect Christian character through His name, and to overcome on their own account as He overcame in their behalf. He has given them an example in His own life, showing them how they may overcome. "The wages of sin is death; but the gift of God is

eternal life through Jesus Christ our Lord." [Cf: Bible Echo & Signs of the Times 09-19-98 para. 02] p. 532, Para. 4, [1898MS].

The claims of God are equally binding upon all. Those who choose to neglect the great salvation offered to them freely, who choose to serve themselves and remain enemies of God, enemies of the self-sacrificing Redeemer, are earning their wages. They are sowing to the flesh, and will of the flesh reap corruption. [Cf: Bible Echo & Signs of the Times 09-19-98 para. 03] p. 532, Para. 5, [1898MS].

Dear young friends, that which you sow, you will also reap. Now is the sowing time for you. What will the harvest be? What are you sowing? Every word you utter, every act you perform, is a seed which will bear good or evil fruit, and will result in joy or sorrow to the sower. As is the seed sown, so will be the crop. [Cf: Bible Echo & Signs of the Times 09-19-98 para. 04] p. 533, Para. 1, [1898MS].

Those who have put on Christ by baptism, by this act showing their separation from the world, and that they have covenanted to walk in newness of life, should not set up idols in their hearts. Those who have once rejoiced in the evidence of sins forgiven, who have tasted a Saviour's love, and who then persist in uniting with the foes of Christ, rejecting the perfect righteousness that Jesus offers them, and choosing the ways that He has condemned, will be more severely judged than the heathen who have never had the light, and have never known God or His law. Those who refuse to follow the sight which God has given them, choosing the amusements, vanities, and follies of the world, and refusing to conform their conduct to the just and holy requirements of God's law, are guilty of the most aggravating sins in the light of God. Their guilt and their wages will be proportionate to the light and privileges which they have had. [Cf: Bible Echo & Signs of the Times 09-19-98 para. 05] p. 533, Para. 2, [1898MS].

We see the world absorbed in their own amusements. The first and highest thoughts of the larger portion, especially of women, are of display. Love of dress and pleasure is wrecking the happiness of thousands. And some of those who profess to love and keep the commandments of God, ape this class as near as they possibly can and retain the Christian name. Some of the young are so eager for display that they are even willing to give up the Christian name, if they can only follow out their inclination for vanity of dress and love of pleasure. Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind, is in keeping with our faith. Are we of the number who see the folly of worldlings in indulging in extravagance of dress as well as in love of amusements? If so, we should be of that class who shun everything that gives sanction to this spirit which takes possession of the minds and hearts of those who live for this world only, and who have no thought or care for the next. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-19-98 para. 06] p. 533, Para. 3, [1898MS].

How many families are spoiled by the envious feelings they cherish toward their neighbours! Vanity and pride possess them. They greatly desire to excel their neighbours in appearance, in dress, in furniture. These ambitious desires lead to grave results: the atmosphere of the home is contaminated by them. [Cf: Bible Echo & Signs of the Times 10-



24-98 para. 01] p. 533, Para. 4, [1898MS].

A desire to excel in virtue of character, a desire to follow in the footsteps of the Saviour, copying closely the pattern left by Him, is praiseworthy. Strenuous effort to excel in devotion, in the cultivation of home religion and piety, that the fear of the Lord may circulate through every room in the home, is a worthy ambition, wholly approved by God. This is true missionary work, and it extends beyond the home; for light shines from you to those who see your good works. [Cf: Bible Echo & Signs of the Times 10-24-98 para. 02] p. 533, Para. 5, [1898MS].

It is perfectly consistent, and in accordance with the word of God, to hunger and thirst after the righteousness of Christ; but a restless, unholy ambition to outshine others in dress and furniture, horses and carriages, has ruined many a once cheerful, happy home. The children of such a family catch the spirit of their parents, and seek to imitate the rich and fashionable. [Cf: Bible Echo & Signs of the Times 10-24-98 para. 03] p. 534, Para. 1, [1898MS].

Many parents act as if it were a great privilege to be able to introduce their children into so-called "good society." To do this, their resources are taxed to the utmost. Money and time are laid on the altar of Mammon until the expenditure far exceed the income. Still further to keep up appearances, money is borrowed. Daily such parents practise deceit, that they may lead people to think them worthy to be members of what is falsely called "good society." The children of the family understand the programme; they understand that they must seek to be what they are not,--they must act a deceptive part, in order to be counted worthy of good society. [Cf: Bible Echo & Signs of the Times 10-24-98 para. 04] p. 534, Para. 2, [1898MS].

Everything wherewith such a family could bless the poor and needy, and make themselves comfortable and happy, is laid on the altar of unholy ambition. They ape the rich, who very often have become rich through deceit and robbery, by grinding down the poor, and keeping back the wages of the needy. But often they only secure for their children the company of the vain, frivolous, and unprincipled. In this Satan acts his part, and the children become anything but good, elevated, and ennobled. In the effort to keep up appearances, every purpose is tainted. The members of such a family may be professing Christians, but their piety is gone. That they may be thought by the world to be what they are not, they sacrifice peace of mind on the shrine of ambition. Truth and righteousness are sacrificed to keep up appearances. This road, which they may think leads upward, leads downward to perdition. [Cf: Bible Echo & Signs of the Times 10-24-98 para. 05] p. 534, Para. 3, [1898MS].

Parents, remember that you cannot serve God and Mammon. This experiment has often been tried, but always with the same result. If God does not reign supreme in the heart, Mammon will sit on the throne, and the powers of the being will be brought into subjection to the will of Satan. Mammon will hold the heart, because the god of mammon subjects all half-and-half service to himself. All efforts for the conversion and Christian training of the children of such parents are rendered weak and powerless. But if Christ dwells in the heart, all inferior interests, all the aspirations and passions, will be

subordinated to the will of God. [Cf: Bible Echo & Signs of the Times 10-24-98 para. 06] p. 534, Para. 4, [1898MS].

Truth, benevolence, kindness, and love are the graces that dwell in the Christian home. But Satan is constantly inventing interests and excitements to occupy the time and consume the money that should be used for better purposes,--to feed the hungry, clothe the naked, and advance the cause of God. Parents, purify the atmosphere of your homes. Let not the home life be of such a character that all influences for good in the training of your children, are counteracted because you are a slave to the world. Can you not see, on every side, the corrupting influences that are being used to pollute the young? Bring into your home the simplicity of correct Christian practices. Give your children instruction in purity and true modesty, that they may not be hurt by the contagion of immorality and irreligion. Make home radiant with the precious rays of the Sun of Righteousness. If pure religion is seen in your lives, it will captivate the hearts of your children. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-24-98 para. 07] p. 534, Para. 5, [1898MS].

Christ's life on earth was meek and lowly. He did not take His place on a throne as Commander of the earth. He attached to His name no high titles, to make His position understood. He took not on Him the nature of angels. For our sake He stepped down from His royal throne, and clothed His divinity with humanity. He laid aside His royal robe, His kingly crown, that He might be one with us. He resigned His position as Commander in the heavenly courts, and for our sake became poor, that we through His poverty might be made rich. He hid His glory under the guise of humanity, that His divine, transforming power might touch humanity. [Cf: Bible Echo & Signs of the Times 10-31-98 para. 01] p. 535, Para. 1, [1898MS].

While on earth Christ lived in the home of a peasant. He wore the best garments his parents could provide, but they were the humble garments of the peasants. He walked the rough paths of Nazareth, and climbed the steep slopes of its hillsides and mountains. In His home He was a constant worker, and left on record a life filled with useful deeds. Had Christ passed His life among the grand and the rich, the world of toilers would have been deprived of the inspiration which the Lord intended they should have. But Christ knew that His work must begin in consecrating the humble trade of the craftsmen who toil for their daily bread. He learned the trade of a carpenter, that He might stamp honest labor as honorable and ennobling to all who work with an eye single to the glory of God. Angels were His attendants; for Christ was doing His Father's business just as much when toiling at the carpenter's bench as when working miracles for the multitude. He held His commission and authority from the highest power, the Sovereign of heaven. [Cf: Bible Echo & Signs of the Times 10-31-98 para. 02] p. 535, Para. 2, [1898MS].

Christ descended to poverty that He might teach how closely in our daily life we may walk with God. He took human nature that He might be able to sympathize with all hearts. He could engage in toil, bear His part in sustaining the family in their necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares as to leave no time or thought for heavenly things. He often held communion with heaven in song. The men of Nazareth often

heard His voice raised in prayer and thanksgiving to God; and those who associated with Him who often complained of their weariness, were cheered by the sweet melody that fell from His lips. [Cf: Bible Echo & Signs of the Times 10-31-98 para. 03] p. 535, Para. 3, [1898MS].

He knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the strain of practical life, and yet keep the eye single to the glory of God; and this is where He was a helper. [Cf: Bible Echo & Signs of the Times 10-31-98 para. 04] p. 535, Para. 4, [1898MS].

Christ and the heavenly universe saw that the power of Satan was taking the world captive, that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth possessed a charm for men. To them riches meant power and honor, and they would do any injustice or violence in order to obtain that which they coveted. The fear of the Lord was fast departing from the earth, when the Son of the Highest came to the world. "Lo I come," He said, "to do Thy will, O God." His arm brought salvation. [Cf: Bible Echo & Signs of the Times 10-31-98 para. 05] p. 535, Para. 5, [1898MS].

He began His mission in the lowly walks of life, placing Himself where the family of which He was a member required His service. He did not shirk responsibility, but carried into His labour cheerfulness and tact. He regarded every department of human industry as though it were a part of His commission from God. The Commander of heaven became subject to command, but in it all He manifested heartiness and devotion. He was a perfect pattern in every place. [Cf: Bible Echo & Signs of the Times 10-31-98 para. 06] p. 535, Para. 6, [1898MS].

Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonial temple worship. He held no office, He assumed no rank. He passed through the experience of infancy, childhood, and manhood without a stain upon His character. He consecrated Himself to God that He might benefit and bless others, to show that in every period of life the human agent can do the Master's will. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-31-98 para. 07] p. 536, Para. 1, [1898MS].

Bible study is to lie at the foundation of all true education, but more, far more, than a mere theoretical knowledge of Bible truth is required. It is not enough to fill the minds of our students with precious lessons of the deepest importance, and then leave lesson after lesson unused. Missionary work should be done by suitable ones, that they may learn to impart that which they have received. Those to whom light has been given are not to seal up the precious ointment, but are to break the bottle and let the fragrance be shared by all around. There are those among our students who have precious talents. Our Counselor says, "Let the talents be put out to usury." [Cf: The Christian Educator 10-01-98 para. 01] p. 536, Para. 2, [1898MS].

It is necessary to the best education that we give the students time to do missionary work, time to become acquainted with the families among whom they live. They should not be loaded down with all the studies they can carry, but should be given time to use the knowledge they have acquired. They should be encouraged to do faithful missionary work, by becoming interested in those who are in the darkness of error,

taking to them the truth where they are. With all humility of heart, seeking knowledge from Christ, praying, and watching unto prayer, they may make known to others the truth that is placed before them day by day. [Cf: The Christian Educator 10-01-98 para. 02] p. 536, Para. 3, [1898MS].

Those who do this work will find many, both old and young, who are full of hereditary prejudice, who hate the truth because of a misconception of its character. As these become acquainted with those who know and practise the truth, they will see their own errors, and though wrath and spiteful passions may appear to be cherished, friendly intercourse will change these feelings. A thick veil of prejudice blinds many minds. They need love and pity and the holiness of truth. [Cf: The Christian Educator 10-01-98 para. 03] p. 536, Para. 4, [1898MS].

The teachers and students in our schools need the divine touch. God can do more for them than he has done, but in the past his way has been restricted. If a missionary spirit were encouraged, even though it took some hours from the program of study, if there were more faith and spiritual zeal, more of a realization of what God will do, much of heaven's blessing would be given them. There are holy chords yet to be touched. Teachers as well as students need to show greater teachableness. Just in proportion to the true missionary spirit that is brought into the education and training of the youth, will be the blessing bestowed. Students should begin to work in missionary lines, they should learn to take hold of Christ, while connected with persons of broad experience, with whom they may counsel and advise. As they do this, they will not only advance in knowledge and intellectual power, but will learn how to work, so that when the school term is ended, and they are separated from teachers and experienced advisers, they will be prepared to engage in earnest missionary labor, working under the direction of the greatest Teacher the world has ever known. It is as essential that they should know how to communicate, as that they should receive, a knowledge of the truth. The practise of telling others about Christ, of reading and explaining his word, will stamp that word on the mind, and make the truth their own. [Cf: The Christian Educator 10-01-98 para. 04] p. 536, Para. 5, [1898MS].

"Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." This is God's command. Jesus has given an additional requirement. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Man never knew the strength of that love until Christ came to this earth and gave his life for sinners. "Greater love hath no man than this, That a man lay down his life for his friends." We are not merely to love our neighbor as ourselves; we are to love one another as Christ has loved us. "As the father hath loved me, so have I loved you," he declared, "continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another as I have loved you." [Cf: The Christian Educator 10-01-98 para. 05] p. 537, Para. 1, [1898MS].

The students and also the teachers in our schools need to take time to become acquainted with the members of the community in which they live.

The love that Christ has manifested toward us, we must cultivate for others. The truth will not long remain in the heart unless it works by love to save souls that are ready to perish. [Cf: The Christian Educator 10-01-98 para. 06] p. 537, Para. 2, [1898MS].

God does not want our schools to be conducted on stereotyped, human plans, as many are now being conducted. He would have us beware of human precision, of making a line on which every one must tread. A different element must be brought into our schools. Wrong maxims and methods of teaching, which have been looked upon as wholly essential, have been followed. Those who are connected with our schools must penetrate deeper than their own habits or opinions, which have been esteemed as good authority. There must not be so many studies and duties placed on the students that they will neglect to talk with the great Teacher, the Lord Jesus Christ, and let into their hearts the softening, subduing influence that dwelt in him. It is essential that students be taught, not only by pen and voice, how to do missionary work, but also by working with them in various missionary lines. All about us there are persons who need to be taught how to cook and how to treat the sick. By engaging in these lines of work, we practise the truth as it is in Jesus. Teachers and students need to study how to engage in this work. The teachers should take students to places where help is needed, giving them practical instruction in how to care for the sick. [Cf: The Christian Educator 10-01-98 para. 07] p. 537, Para. 3, [1898MS].

The teachers must draw from the deep, central source of all moral and intellectual power, asking the Lord to give them the mind that was in Christ Jesus, that every case that calls for sympathy and help, in physical as well as spiritual lines, may receive their attention. Teach the students to make a practical application of the lessons they have received. As they witness human woe, and the deep poverty of those whom they are trying to help, they will be stirred with compassion. Their hearts will be softened and subdued by the deep, holy principles of the word of God. [Cf: The Christian Educator 10-01-98 para. 08] p. 537, Para. 4, [1898MS].

The great Physician co-operates with every effort made in behalf of suffering humanity, to give light to the body, and life and restoration to the soul. And why is this? Satan came into our world, and led men into temptation. With sin came sickness and suffering, for we reap that which we sow. Satan afterward caused man to charge upon God the suffering which is but the sure result of the transgression of physical law. God is thus falsely accused, and his character misrepresented. He is charged with doing that which Satan himself has done. God would have his people expose this falsehood of the enemy. To them he has given the light of the gospel of health, and as his representatives they are to give the light to others. As they work to relieve suffering humanity, they are to point out the origin of all suffering, and direct the mind to Jesus, the great Healer of both soul and body. His heart of sympathy goes out to all earth's sufferers, and with every one who works for their relief, he co-operates. As with his blessing health returns, the character of God will be vindicated, and the lie thrown back upon Satan, its originator. [Cf: The Christian Educator 10-01-98 para. 09] p. 537, Para. 5, [1898MS].

We must give the Lord a chance to do his work, his great work for the

soul. Christ is our sufficiency. Each one of us must understand what it means to have the word of God fulfilled in us. As Christ was in this world, so we are to be. If in this life we are like him in character, we shall in heaven have his likeness. If there is no likeness between Christ and us in this world, there can be no fellowship between us when he shall come in his glory and all the holy angels with him. As religious teachers, we are under obligation to teach our students how to engage in medical missionary work. Those who do this work have many opportunities to sow the seeds of truth in a way that will be successful. A heart full of gratitude to God can pray, "Teach me thy way, O God, lead me in a plain path because of mine observers." [Cf: The Christian Educator 10-01-98 para. 10] p. 538, Para. 1, [1898MS].

There is a work to be done all about our schools. If we are light-bearers to the world, we are pledged to teach the students how to communicate light, and to give them an opportunity to work. We are to give the invitation to the supper, for it is glad tidings for all people. Let all who are qualifying themselves for this work spend much time in prayer. Let them contemplate their duty in the light of the word of God. We must now see what can be done to educate the students in practical missionary work, so that they can impart to others that which they have received. Who will devote a portion of his time to this work? Remember, Christ is the Prince of life, the rightful Sovereign of all the byways and hedges, and he knows what they need. [Cf: The Christian Educator 10-01-98 para. 11] p. 538, Para. 2, [1898MS].

God has placed on us a burden of responsibility that we do not recognize. We must learn deeper lessons in the school of Christ. We can do much in his strength. He would have us teach the students how to take up the work he has left them to do, that they may not lose the spirit of the work by too close an application to the theory of the truth. It is an intelligent knowledge made perfect by practise that makes an efficient worker. [Cf: The Christian Educator 10-01-98 para. 12] p. 538, Para. 3, [1898MS].

"This gospel of the kingdom must be preached in all the world for a witness to all nations: and then shall the end come." "All power is given unto me in heaven and in earth," Christ declares. This power he is ready to transfer to those who will co-operate with him in self-denial and self-sacrifice. We must without delay open a way that this branch of education may be developed. The students must be given special opportunities to do missionary work, that they may place themselves in the channel to receive and impart light. They must make known the truth that has made them children of God. [Cf: The Christian Educator 10-01-98 para. 13] p. 538, Para. 4, [1898MS].

If we believe the word of God, our greatest aim and object should be to educate and train young men and women to go forth and do missionary work. Thus they can use the truth that has been so faithfully presented to them. As they visit families, the precious truths they have heard, the drill they have had on Bible themes, will be brought to their minds. As they read and explain the word, "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." In this way not only will those who know not the truth be encouraged, but those who are telling the preciousness of Christ will be greatly blessed. Ellen G. White. [Cf: The Christian Educator

10-01-98 para. 14] p. 538, Para. 5, [1898MS].

"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." [Cf: General Conference Bulletin 04-01-98 para. 01] p. 539, Para. 1, [1898MS].

"Our schools should be after the order of the schools of the prophets." "The schools of the prophets were founded by Samuel, to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. . . . The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange nor degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor. By the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of the apostles, Paul and Aquila were no less honored because they earned a livelihood by their trade of tent-making." [Cf: General Conference Bulletin 04-01-98 para. 02] p. 539, Para. 2, [1898MS].

"We are to have teachers who will keep their souls in the love and fear of God. Teachers are to educate in spiritual things, to prepare a people to stand in the trying crisis before us." [Cf: General Conference Bulletin 04-01-98 para. 03] p. 539, Para. 3, [1898MS].

"God would not have us, in any sense, behind in the educational work, and our colleges should be far in advance in the highest kind of education." "The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainment in science, but, through a knowledge of God, may be educated to glorify him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world, and obtain a moral fitness for immortal life." [Cf: General Conference Bulletin 04-01-98 para. 04] p. 539, Para. 4, [1898MS].

"Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's word, and in the practical things of everyday life." [Cf: General Conference Bulletin 04-01-98 para. 05] p. 539, Para. 5, [1898MS].

"The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them experimental knowledge of God's way, and impart to them the lessons which Christ gave to his disciples, of the paternal character of God." [Cf: General Conference Bulletin 04-01-98 para. 06] p. 539, Para. 6, [1898MS].

"As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the

various departments of the work of God. . . . As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened, and disciplined, and polished, after the highest order, that the work of Christ may not be hindered by the lack of skilful laborers, who will do their work with earnestness and fidelity." [Cf: General Conference Bulletin 04-01-98 para. 07] p. 539, Para. 7, [1898MS].

"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. . . . 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 on the same principles as were the schools of the prophets. [Cf: General Conference Bulletin 04-01-98 para. 08] p. 540, Para. 1, [1898MS].

"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 be only given from those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake. [Cf: General Conference Bulletin 04-01-98 para. 09] p. 540, Para. 2, [1898MS].

"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: General Conference Bulletin 04-01-98 para. 10] p. 540, Para. 3, [1898MS].

"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 that 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: General Conference Bulletin 04-01-98 para. 11] p. 540, Para. 4, [1898MS].



"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 thought may be changed, so that sin will not appear a thing to be enjoyed, but to be shunned and hated. [Cf: General Conference Bulletin 04-01-98 para. 12] p. 540, Para. 5, [1898MS].

"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. [Cf: General Conference Bulletin 04-01-98 para. 13] p. 540, Para. 6, [1898MS].

"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: General Conference Bulletin 04-01-98 para. 14] p. 541, Para. 1, [1898MS].

"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 realize their responsibilities to their children, they would not under any circumstances scold and fret them. This is not the kind of education any child should have. Many children have learned to be faultfinding, 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: General Conference Bulletin 04-01-98 para. 15] p. 541, Para. 2, [1898MS].

"In educating the children and youth, teachers should never allow one passionate word or gesture to mar their work, for in so doing, they imbue the students with the same spirit which they themselves possess. The Lord would have our primary schools, as well as those for older persons, of that character that angels of God can walk through the room, and behold in the order and principle of government, the order and government of heaven. This is thought by many to be impossible; but every school should begin with this, and 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: General Conference Bulletin 04-01-98 para. 16] p. 541, Para. 3, [1898MS].

"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 voice, full of irritation. In this they would perpetuate their own defects in the children. [Cf: General Conference Bulletin 04-01-98 para. 17] p. 541, Para. 4, [1898MS].

"O, for 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 work 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 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 the 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: General Conference Bulletin 04-01-98 para. 18] p. 541, Para. 5, [1898MS].

"God's holy, educating Spirit is in his word. A light, a 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: General Conference Bulletin 04-01-98 para. 19] p. 542, Para. 1, [1898MS].

"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 a familiarity with divine things, which will be as a barricade against the temptations of the enemy. . . . [Cf: General Conference Bulletin 04-01-98 para. 20] p. 542, Para. 2, [1898MS].

"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,--those who assemble to worship God. 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: General Conference Bulletin 04-01-98 para. 21] p. 542, Para. 3, [1898MS].

"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. . . . 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: General Conference Bulletin 04-01-98 para. 22] p. 542, Para. 4,

[1898MS].

"I am commissioned to say that the piety and spiritual discernment and righteousness of those who profess to believe the present truth must be pure and holy. Their characters must be entirely transformed, else they will never see the kingdom of God. They will perish with the wicked."--MS. [Cf: General Conference Bulletin 07-01-98 para. 01] p. 542, Para. 5, [1898MS].

Selections From Letters--From Mrs. E. G. White.-- *The Cross of Sin.* "If any man love Me, let him take up my cross." I have heard this enlarged upon as if it meant the troubles and persecutions we bring upon ourselves by confessing Jesus. But surely this is a narrow thought. The true cross of our Redeemer was the sin and sorrow of this world. That was what lay heavy on his heart, and that is the cross we should share with Him. That is the cup we must drink with Him if we would have any part in that divine love which is one with his sorrow. [Cf: The Gospel Herald 05-01-98 para. 01] p. 542, Para. 6, [1898MS].

*Satan's Throne and the Cross of Christ.* The throne of Satan is in this world. But Christ has said, "Where stands the throne of Satan shall stand my cross." Satan shall be cast out, and I will become the center of attraction in a redeemed world. I will engage every holy agency in the universe to cooperate with Me in the plan of salvation. I will summon every heavenly power. Angels that excel in strength shall unite with humanity, sanctified to my service to uproot evil. The depravity of man requires all this expenditure of heavenly power, that man may be sanctified through the grace of God. Jesus said, "I will redeem my people from the earth. The perishing shall be rescued." [Cf: The Gospel Herald 05-01-98 para. 02] p. 542, Para. 7, [1898MS].

*How to Help the Erring.* We live in a hard, unfeeling, uncharitable world. Satan and his confederacy are trying their every art to seduce and entrap the souls for whom Christ has given his precious life. And every one who loves God in sincerity and truth will love the souls for whom Christ has died. If we wish to do good to souls, our success with these souls will be in proportion to their belief in our belief and appreciation of them. Respect shown to the human, struggling soul, is the sure means through Christ Jesus, of the restoration of the self-respect the man has lost. Our advancing ideas of what he may become is a help we cannot appreciate. . . . Treat them you may as they deserve. What if Christ had treated us thus? He the undeserving was treated as we deserve. While we are treated by Christ with grace and love as we do not deserve, but as He deserved. Treat some characters as you think they richly deserve, and you cut off from them the last thread of life, spoil your influence, and ruin the soul. Will it pay? No! I say, No! A hundred times. No! Bind these souls, who need all the help it is possible for you to give them, close to a living, sympathizing, pitying heart, overflowing with Christ-like love, and you will save a soul from death and hide a multitude of sins. [Cf: The Gospel Herald 05-01-98 para. 03] p. 543, Para. 1, [1898MS].

*Practice Love.* There is nothing in Christianity that is capricious. If a man will not exercise his arm it becomes weak and deficient in muscular strength. Unless the Christian exercises his spiritual powers he acquires no strength of character, no moral vigor. Love is a very precious plant, and must be cultivated if it flourishes. The precious

plant of love is to be treated tenderly. If practiced it will become strong and vigorous and rich in fruit-bearing, giving expression to the whole character. A Christ-like nature is not selfish, is not unkind, will not hurt the souls of those who are struggling with satanic temptations. Enter into the feelings of those who are tempted, that the trials of temptations shall be so managed as to bring out the gold and consume the dross. [Cf: The Gospel Herald 05-01-98 para. 04] p. 543, Para. 2, [1898MS].

*Rejoiceth Not in Iniquity.* For want of patience, kindness, forbearance, unselfishness, and love,--the revealings of the opposite traits flash forth involuntarily, when off guard, and unchristian words and unchristian exhibitions of character burst forth, sometimes to the ruin of a soul. "Rejoiceth not in iniquity;"--mark it, the apostle meant that where there is a cultivation of genuine love for precious souls it will be exhibited for those most in need of that patience which "suffereth long and is kind," and which will not be ready to magnify a small indiscretion or direct wrong into large, unpardonable offenses--will not make capital out of others' misdoings. The love for souls for whose salvation Christ died, will not do that which will expose the errors and weaknesses of the erring before others. [Cf: The Gospel Herald 05-01-98 para. 05] p. 543, Para. 3, [1898MS].

*Dealing With the Erring.* For want of patience, kindness, forbearance, unselfishness, and love,--the revealings of their opposite trait-flash forth involuntarily, when off guard, and unchristian words and unchristian exhibitions of character burst forth, sometimes to the ruin of a soul. "Rejoiceth not in iniquity;"--mark it, the apostle meant that where there is a cultivation of genuine love for precious souls it will be exhibited for those most in need of that patience which "suffereth long and is kind," and which will not be ready to magnify a small indiscretion or direct wrong into large, unpardonable offenses--will not make capital out of born, strikes deeper than the surface, "Love vaunteth not itself, is not puffed up." Fortified with the grace of Christ, love "doth not behave itself unseemly." [Cf: The Gospel Herald 07-01-98 para. 01] p. 543, Para. 4, [1898MS].

He that dwelleth in love, dwelleth in God. God is love. It is better not to live than to exist day by day devoid of that love which Christ has revealed in His character and has enjoined upon his children, "Love one another as I have loved you." [Cf: The Gospel Herald 07-01-98 para. 02] p. 544, Para. 1, [1898MS].

We have need of the rich grace of God every hour--then we will have a rich, practical experience, for "God is love." "He that dwelleth in love, dwelleth in God." Give love to them that need it most--the most unfortunate. Those who have the most disagreeable temperament, those who try our patience most, need our love, our tenderness, our compassion. [Cf: The Gospel Herald 07-01-98 para. 03] p. 544, Para. 2, [1898MS].

*"Enmity."* It is God alone that can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man his nature became evil. Then was peace between Satan and fallen man. Had there been no interference on the part of God, men would have formed an alliance against heaven, and, in the place of warfare among themselves, carried on nothing but warfare against God. There is no

native enmity between fallen angels and fallen men. Both are evil, and that through apostasy, and evil, wherever it exists, will always league against good. Fallen angels and fallen men join in companionship. [Cf: The Gospel Herald 07-01-98 para. 04] p. 544, Para. 3, [1898MS].

The wise generalship of Satan calculated that, if he could induce men as he had angels to join in rebellion, they would stand as his agents of communication with their fellow men to league in rebellion against heaven. Just as soon as one separates from God he has no power of enmity against Satan. [Cf: The Gospel Herald 07-01-98 para. 05] p. 544, Para. 4, [1898MS].

The enmity on earth between man and Satan is supernaturally put there. Unless the converting power of God is brought daily to bear upon the human heart there will be no inclination to be religiously inclined, but men will choose to be the captives of Satan rather than to be free men in Jesus Christ. I say God will put enmity. Man cannot put it. When the will is brought into subjection to the will of God, it must be through man's inclining his heart and will to be on the Lord's side. [Cf: The Gospel Herald 07-01-98 para. 06] p. 544, Para. 5, [1898MS].

[A copy of a letter written by Mrs. E. G. White from Cooranbong, New South Wales, to Eld. S. N. Haskell.] [Cf: The Gospel Herald 08-01-98 para. 01] p. 544, Para. 6, [1898MS].

I received your letter last evening. Thank you for writing. All has been done that we can do, and yet it seems difficult for the people at Cooranbong to exercise faith. I do not think any of us are where we ought to be in this matter. Unbelief seems to be the obstacle in the way of advancement spiritually. We all need to pray, "Lord, increase our faith." [Cf: The Gospel Herald 08-01-98 para. 02] p. 544, Para. 7, [1898MS].

I spoke last Sabbath at three o'clock. We encouraged old and young, believers and unbelievers, to come to the meeting in the morning. Lunch was provided for them, and about forty ate their dinners under the trees. They had a pleasant time in every way. There was a meeting in the forenoon and also in the afternoon on Sunday. [Cf: The Gospel Herald 08-01-98 para. 03] p. 544, Para. 8, [1898MS].

On Monday we commenced our morning prayer meetings at six o'clock. Seventeen were present. I talked to them on faith, after which nearly all bore testimony, acknowledging that they saw their deficiencies in not exercising faith in God and putting their entire trust in Him,--in not taking Christ as their personal Saviour. I am sure some began to understand what it means to believe. [Cf: The Gospel Herald 08-01-98 para. 04] p. 545, Para. 1, [1898MS].

At the Sunday evening meeting we had a full house. My horses and carriages do good service on Sunday and Sabbath, bringing the people to meeting. The meeting on Sunday evening was reported to be a success. Many outsiders were present. [Cf: The Gospel Herald 08-01-98 para. 05] p. 545, Para. 2, [1898MS].

Tuesday morning early we were again in meeting, with a larger number out, and I had freedom in prayer and in speaking upon the subject of entire consecration to God and the exercise of faith in Christ's power

and his willingness to impart to us his richest blessings, as soon as we prepare the way to receive the gift of the Holy Spirit. Again testimonies were borne which evidenced that some were obtaining a better knowledge of the science of faith. [Cf: The Gospel Herald 08-01-98 para. 06] p. 545, Para. 3, [1898MS].

At nine o'clock on Monday morning I spoke to a full room, on the subject of the improvement of the talents which God has entrusted to every human being, of their obligation to improve these talents by use, and thus gain others to render back to the Giver. I read something upon this subject, and I know an impression was made upon many minds. There was a good spirit in the meeting. Many hearts were softened and subdued by the Spirit of God. Many testimonies were borne by the students, both young and old. [Cf: The Gospel Herald 08-01-98 para. 07] p. 545, Para. 4, [1898MS].

Meeting was held in the afternoon in the church. I attended, and engaged in prayer. I talked to them a short time upon faith, and told them my experience in the night season. I was before a company talking with them upon faith, and trying to make them understand that they were far behind in this respect. I was showing them because of this, they had not advanced spiritually, that they had a deficient experience in the knowledge of God and their Redeemer. I was trying to show them that they must be able intelligently to voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world," that they must behold Him as the sin-bearer. [Cf: The Gospel Herald 08-01-98 para. 08] p. 545, Para. 5, [1898MS].

Then the word of God was opened before me in a beautiful, striking light. Page after page was turned, and I read the gracious invitations and words of entreaty to seek God's glory and God's will, and all other things would be added. These invitations, promises, and assurances stood out in golden letters. Why do you not grasp them, I said. Seek first to know God before every other thing. Search the Scriptures. Feed on the words of Christ, which are spirit and life, and your knowledge will enlarge and expand. Study not the philosophy contained in many books, but study the philosophy of the word of the living God. Other literature is of little consequence when compared with this. Do not crowd into your minds so many things that are cheap and unsatisfying. In the Word of God is spread before you the richest banquet. It is the Lord's table, abundantly provided, whereof you may eat and be satisfied. [Cf: The Gospel Herald 08-01-98 para. 09] p. 545, Para. 6, [1898MS].

The promises of God stood out clear and distinct, as though placed in letters of gold. Why, oh why are they not appreciated? Why is not the heart filled with thanksgiving and praise? Why are your tongues so silent? Where are the words that express thanksgiving and praise to God for all his benefits? The talent of speech is misappropriated. Let the talent of choice words be given to God in thanksgiving and rejoicing, and this will glorify his name. Surrender self entirely to God. "Let the peace of God rule in your hearts, and be ye thankful." After I had given my message to the people, I left, and others carried on the meeting. Three times I spoke that day. [Cf: The Gospel Herald 08-01-98 para. 10] p. 546, Para. 1, [1898MS].

Tuesday we assembled again for worship. My heart was drawn out in

supplication to God, that the deep things of God might be opened to the minds of those present, and that they might understand what it means to serve Him in love, and the language of the heart be, "I delight to do thy will, O my God, thy law is within my heart." It was when the heart of David was enlarged that he would run in the way of the commandments of the Lord. [Cf: The Gospel Herald 08-01-98 para. 11] p. 546, Para. 2, [1898MS].

At nine o'clock I again spoke to the students in the chapel of the school building. I read something more in regard to the use of the talents. I had freedom in presenting before them the rich grace prepared for them, if they would only receive and appreciate the heavenly gift. Then they would rejoice in the Lord in humble obedience to his requirements. Many testimonies were borne by the young men and young women. If they will only receive the truth as it is in Jesus, what light will shine forth from them to the world. [Cf: The Gospel Herald 08-01-98 para. 12] p. 546, Para. 3, [1898MS].

The Lord is waiting to bless them, if they will open the door of the heart, but they must do this individually. I shall continue to labor as the Lord shall strengthen and bless me. My trust is in the Lord; He is my portion forever. We shall do all we possibly can on this occasion, and with the co-operation of God we hope to see an advancement in spiritual lines. [Cf: The Gospel Herald 08-01-98 para. 13] p. 546, Para. 4, [1898MS].

I am so thankful to our heavenly Father that souls are still coming to the knowledge of the truth. We must keep drawing with Christ, and draw hard and continuously. We need faith, acting faith. The power of the Holy Spirit will work all who will be worked. We need the Lord Jesus with us every moment. Our soul should pant after Him as the heart panteth after the water brooks. [Cf: The Gospel Herald 08-01-98 para. 14] p. 546, Para. 5, [1898MS].

[From a personal letter to the Editor.] Our lives in this world are as a voyage. We have storm and sunshine, but we are to consider that we are nearing the desired harbor. We shall soon be beyond the storms and tempests. Our present duty is to hearken to the voice, "Learn of Me, for I am meek and lowly of heart." We must catch this invitation daily. [Cf: The Gospel Herald 09-00-98 para. 01] p. 546, Para. 6, [1898MS].

The past is contained in the book where all things are recorded. We cannot blot out the record, but we can learn many things from our past experience; therefore the past should teach its lessons. As we make the past our monitor, we may make it our friend also. As we call to mind the errors and disagreeable things of the past, let them teach us not to repeat them. Let nothing be traced in the future which will bring regret in the bye-and- bye. We may now avoid a bad showing for the future. [Cf: The Gospel Herald 09-00-98 para. 02] p. 546, Para. 7, [1898MS].

We are making our life history every day we live. To-day will to-morrow be beyond our amendment or control. To-day will soon be yesterday. If we make mistakes and grieve the Spirit of God to-day, it will be yesterday on the morrow, and the record will be engraved on the books of heaven. [Cf: The Gospel Herald 09-00-98 para. 03] p. 547, Para. 1, [1898MS].

The invitation is made to us to-day: "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." Christ has rest to give us if we will wear his yoke and learn his meekness and lowliness. In this lesson is restraint and obedience and the finding of rest. [Cf: The Gospel Herald 09-00-98 para. 04] p. 547, Para. 2, [1898MS].

Thank God that in humility and obedience are found just what we all need so much--rest in faith, and confidence in perfect trust. In this we have not manufactured an oppressive yoke for our own necks. We have taken the yoke of Christ in entire obedience and He can then give us rest. We find in obedience that peace, that grace, and that assurance which make the reality ours. We have found rest in Jesus. "Rock of ages, cleft for me, Let me hide myself in Thee." [Cf: The Gospel Herald 09-00-98 para. 05] p. 547, Para. 3, [1898MS].

Jesus Christ has plentiful help and grace for all who will appreciate it. The Lord is our helper. "With the Lord is forgiveness." He alone can blot out the sins of the past. He can strengthen the mind in the contemplation that the past is no more our enemy, but a friend to warn us off from the ground we should not approach. Thus the past becomes our true friend. [Cf: The Gospel Herald 09-00-98 para. 06] p. 547, Para. 4, [1898MS].

"As the Father hath loved Me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." This is the yoke of Christ that He invites us to wear--the yoke of obedience. What is the result? "Learn of Me, . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: The Gospel Herald 09-00-98 para. 07] p. 547, Para. 5, [1898MS].

"These things have I spoken unto you, that [through your perfect obedience] 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." The conscience bears its testimony of approval, that in sincerity, and the simplicity of true godliness, we have walked in his footsteps and not in the sparks of human wisdom and devising. [Cf: The Gospel Herald 09-00-98 para. 08] p. 547, Para. 6, [1898MS].

We can make the past to be not a burden, but a constant true friend and guide for the future. The present is that with which we have to do. One moment of time and then another fills up our one day of test and trial, and then it becomes yesterday. We must educate by precept and example, to make the most out of the present. Gather all the fragrance possible from the roses and the lilies and the pinks, and do not let us bruise our hands by grasping the thorns and letting them bruise us. This is what Satan would have us do. [Cf: The Gospel Herald 09-00-98 para. 09] p. 547, Para. 7, [1898MS].

"Learn of Me," saith the greatest Teacher the world ever knew," and ye shall find rest unto your souls." It is the practical living out of the meekness and lowliness of Christ that ensures the finding of the rest and peace which He alone can give. [Cf: The Gospel Herald 09-00-98 para. 10] p. 548, Para. 1, [1898MS].



The past which has gone into eternity is in one sense to be our teacher, that we shall never repeat its failures and errors. The present is the period to reap advantages from the past. Let not the present be a time of brooding over past failures. Let us act in the living present, communing oft with God. He is everything to us. We are now making history. Let it not be of a character to harass us when it becomes past. The future holds its treasures for us. [Cf: The Gospel Herald 09-00-98 para. 11] p. 548, Para. 2, [1898MS].

Faith and works are the two oars with which we are to make our way in the Christian life. The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, and their little bark going round and round, making no progress at all. Faith without intelligent works is dead. Faith in the healing power of God will not save unless it is combined with good works. [Cf: The Gospel of Health 01-01-98 para. 01] p. 548, Para. 3, [1898MS].

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 required to sustain life. The stomach is often made to do at one meal the work of two or three meals. 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, which is the mouth. [Cf: The Gospel of Health 01-01-98 para. 02] p. 548, Para. 4, [1898MS].

Let all heed the instruction which has been 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. Wake up to your responsibilities! [Cf: The Gospel of Health 01-01-98 para. 03] p. 548, Para. 5, [1898MS].

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 body. We are his property, bought with a price--and what a price! [Cf: The Gospel of Health 01-01-98 para. 04] p. 548, Para. 6, [1898MS].

Every organ, every fiber of our being, is to be sacredly guarded from every harmful practise, 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 class 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 warring lusts. [Cf: The Gospel of Health 01-01-98 para. 05] p. 549, Para. 1, [1898MS].

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: The Gospel of Health 01-01-98 para. 06] p. 549, Para. 2, [1898MS].

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 selfish 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. Thus they bring upon themselves sufferings that no one can alleviate. [Cf: The Gospel of Health 01-01-98 para. 07] p. 549, Para. 3, [1898MS].

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. [Cf: The Gospel of Health 01-01-98 para. 08] p. 549, Para. 4, [1898MS].

Obedience to the laws of life must be made a matter of personal duty. We must answer to God for our habits and practises. 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 practises?" [Cf: The Gospel of Health 01-01-98 para. 09] p. 549, Para. 5, [1898MS].

It is our duty to study the laws that govern our being, and to 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." By Mrs. E. G. White. [Cf: The Gospel of Health 01-01-98 para. 10] p. 549, Para. 6, [1898MS].

"A fisherman has recently been converted to the truth. Although a habitual user of the poisonous weed, he has, by the grace of God, determined to let it alone in the future. The question was asked him, 'Did you have 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, and prayed to the Lord to help me 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 tea.' [Cf: The Gospel of Health 03-01-98 para. 02] p. 550, Para. 1, [1898MS].

"The evils of tea-drinking were laid before him, and he was encouraged to try what giving up tea would do for him. Finally, he said, 'I will,' and in two weeks he bore this testimony in meeting: '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 so 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 feel better every day. My headache no longer troubles me; my mind is clearer than it was;

and I can better understand the Scriptures as I read them.' [Cf: The Gospel of Health 03-01-98 para. 03] p. 550, Para. 2, [1898MS].

"This man, poor as far as worldly possessions are concerned, had the moral courage to cut loose from smoking and tea-drinking, the habits of his boyhood. He did not plead for a little indulgence in wrongdoing. 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: The Gospel of Health 03-01-98 para. 04] p. 550, Para. 3, [1898MS].

"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 practises? 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 take alcoholic drink or use tobacco? They are poisons, and their use is a violation of God's law. [Cf: The Gospel of Health 03-01-98 para. 05] p. 550, Para. 4, [1898MS].

"Some say, when an effort is made to enlighten them on these things, 'I will leave off by degrees.' 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 he has no power over the man who, when sinners entice him, has the moral courage to say No, squarely and positively. Such a one has dismissed the companionship of the devil, and accepted that of Jesus Christ; and as long as he holds to Jesus, he is safe. He stands where heavenly angels can connect with him, giving him moral power to overcome. He can truly advocate temperance; for he will not urge a liquor drinker to abstain from alcohol with a tobacco pipe in his own mouth." By Mrs. E. G. White. [Cf: The Gospel of Health 03-01-98 para. 06] p. 550, Para. 5, [1898MS].

Our yearly convocations are of importance. They cost something in time, money, and wearing labor. They are held for a special purpose. We meet for the worship of God, and to obtain spiritual strength by feeding upon the bread of life. We want to seek the Lord, and find him to the joy of our souls. To do this we must banish worldly thoughts and interests; we must lay aside our home and business cares. We must not give our time to visiting and feasting, nor to the gratification of pride, nor the pursuit of pleasure. The season we spend together should be devoted to heart-searching, to confession of sin, and to earnest prayer. Jesus is among us, to hear our prayers, to pardon our sins, and to give us his blessing. [Cf: The Gospel of Health 04-01-98 para. 01] p. 551, Para. 1, [1898MS].

We know that time is short. Soon "our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Then shall we not improve all our opportunities in this day of grace, that we may be able to stand in that time when heaven and earth shall hear the voice of God calling to judgment? Is anything more worthy to engage our energies and occupy our time? [Cf: The Gospel of Health 04-01-98 para. 02] p. 551, Para. 2, [1898MS].

Pitching the Tents.--Nothing should be neglected that would promote the success of these gatherings. The camp-ground should be made attractive. The ground should be carefully laid out, and some one who has good taste, and understands the pitching of tents, should oversee this part of the work. The directions which God gave to the Israelites when they lived in tents may be profitably studied. There was order in the arrangement of the camp; for the Lord is a God of order, and does not sanction any confusion in his work. [Cf: The Gospel of Health 04-01-98 para. 03] p. 551, Para. 3, [1898MS].

Every precaution should be taken for the preservation of health. The tents should be securely staked. It is now customary to supply tents with a raised floor, which may be covered with a carpet, and made very neat and comfortable. This is an excellent plan, and should be followed wherever circumstances admit. When the meeting is held in a country where there is liability of rains, a trench should be dug around the tent to carry off the water. This should not be neglected, even though there has been no rain for weeks. Lives have been imperiled, and even lost, through neglect of this precaution. People in new countries sometimes become careless; but it should be the principle of all Christians to correct a tendency to slack, indolent habits. In many cases it is advisable that families provide stoves for their tents. [Cf: The Gospel of Health 04-01-98 para. 04] p. 551, Para. 4, [1898MS].

Preparation for the Meeting.--Many women spend a great deal of time and strength in sewing and cooking by way of preparation for the meeting. Much of this wearying labor is unnecessary; yet the things needful to comfort should not be neglected. As far as possible, every member of the family should be supplied with suitable clothing, sufficient for health and comfort in the changes of weather that are liable to occur. But often the work that consumes the time and energies of our sisters is done more for the gratification of pride than for the sake of providing neat, comfortable clothing. [Cf: The Gospel of Health 04-01-98 para. 05] p. 552, Para. 1, [1898MS].

In the matter of cooking, if the meals are taken at the dining-tent, no preparation of food will be necessary. When families board themselves, far too much cooking is often done. Some have never attended a camp-meeting, and do not know what preparations are required. Others are liberal-minded, and want everything done on a bountiful scale. The food which they provide includes rich pies and cakes, with other articles that cannot be eaten without positive injury. [Cf: The Gospel of Health 04-01-98 para. 06] p. 552, Para. 2, [1898MS].

It is not wise to make such great preparation. The task they take upon themselves is so heavy that these sisters come to the meeting thoroughly wearied in body and mind; and those for whom the work is done are not benefited. The stomach is overburdened with food which is not as plain and simple as that eaten at home, where a far greater amount of exercise is taken. As a result of overwork and bad food, much of the benefit of the meeting is lost. A lethargy takes possession of the mind, and it is difficult to appreciate eternal things. The meeting closes, and there is a feeling of disappointment that no more of the Spirit of God has been enjoyed. [Cf: The Gospel of Health 04-01-98 para. 07] p. 552, Para. 3, [1898MS].

Nothing in the line of food but the most wholesome articles, cooked in a simple manner, should be taken to camp-meeting. Plenty of good bread with other necessary food may be provided without overtaxing the strength; and all, both those who cook and those who eat, will enjoy better health, be better able to appreciate the words of life, and be more susceptible to the influence of the Holy Spirit. [Cf: The Gospel of Health 04-01-98 para. 08] p. 552, Para. 4, [1898MS].

My sisters, let the preparation for eating and dressing be a secondary matter; but let deep heart-searching begin at home. The great burden of the thoughts should be, How is it with my soul? When such thoughts occupy the mind, there will be such a longing for spiritual food--something that will impart spiritual strength--that no one will complain if the diet is simple. Pray often, and, like Jacob, be importunate. At home is the place to find Jesus; then take him to the meeting, and the hours you spend there will be precious. But how can you expect to realize the presence of the Lord, and to see his power displayed, when the individual work of preparation has been neglected? [Cf: The Gospel of Health 04-01-98 para. 09] p. 552, Para. 5, [1898MS].

The Dining-Tent.--The arrangements for the dining-tent are very important; for on the cooking and serving of the food the health of the campers very largely depends. Those who have the responsibility of this department should be good cooks, who can be depended upon to do painstaking, skilful work. But on many occasions this has been overdone. Great care and thought have been given to the cooking, and the table has been supplied, not only with plenty of plain, substantial food, but with meat, pies, cake, and a variety of other luxuries. In this way precious time has been given to needless labor, merely for the gratification of appetite; and the faithful workers have had the privilege of attending but few of the meetings. [Cf: The Gospel of Health 04-01-98 para. 10] p. 553, Para. 1, [1898MS].

This is unnecessary. The cooking may be so planned as to give the workers more advantages of the meeting than they have usually enjoyed, and on the Sabbath, in particular, their duties should be made as light as possible. We should have sympathy for those who are confined to the hot kitchen, engaged in the preparation of food, and should be willing to deny ourselves unnecessary luxuries for their sake. [Cf: The Gospel of Health 04-01-98 para. 11] p. 553, Para. 2, [1898MS].

A few simple articles of food, cooked with care and skill, would supply all the real wants of the system. No greater luxuries are required than good wheat-meal bread, gems, and rolls, with a simple dessert, and the vegetables and fruits which are so abundant in most countries. These articles should be provided in sufficient quantity and of good quality, and when well cooked, they will afford a wholesome, nourishing diet. No one should be compelled to eat flesh meats because nothing better is provided to supply their place. Meat is not essential to health or strength; had it been, it would have been included in the bill of fare of Adam and Eve before the fall. The money that is sometimes expended in buying meat, would purchase a good variety of fruits, vegetables, and grains, which contain all the elements of nutrition. [Cf: The Gospel of Health 04-01-98 para. 12] p. 553, Para. 3, [1898MS].

Unwise Hospitality.--Some persons bring upon the camp-ground food that is entirely unsuitable to such occasions, rich cakes and pies, and a variety of dishes that would derange the digestion of a healthy laboring man. Of course, the best is thought none too good for the minister. The people send these things to his table, and invite him to their tables. In this way ministers are tempted to eat too much, and food that is injurious. Not only is their efficiency at the camp-meeting lessened, but many become dyspeptics. [Cf: The Gospel of Health 04-01-98 para. 13] p. 553, Para. 4, [1898MS].

The minister should decline this well-meant, but unwise hospitality, even at the risk of seeming to be discourteous. And the people should have too much true kindness to press such an alternative upon him. They err when they tempt the minister with unhealthful food. Precious talent has thus been lost to the cause of God; and many, while they do live, are deprived of half the vigor and strength of their faculties. Ministers, above all others, should economize the strength of brain and nerve. They should avoid all food or drink that has a tendency to irritate or excite the nerves. Excitement will be followed by depression; overindulgence will cloud the mind, and render thought difficult and confused. No man can become a successful workman in spiritual things until he observes strict temperance in his dietetic habits. God cannot let his Holy Spirit rest upon those who, while they know how they should eat for health, persist in a course that will enfeeble mind and body. [Cf: The Gospel of Health 04-01-98 para. 14] p. 554, Para. 1, [1898MS].

Preparation for the Sabbath.--The Sabbath should be as sacredly observed on the camp-ground as it is in our homes. We should not let the bustle and excitement around us detract from its sacred dignity. No cooking should be done on that day. The instruction which God gave to Israel should not be disregarded: "Bake that which ye will bake to-day, and seethe that ye will seethe;" for "to-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23. God meant what he said when he gave these directions; and shall we, who are presenting to the people the claims of the divine law, break that law ourselves, merely to please the appetite?--God forbid. There has sometimes been almost as much cooking done on the Sabbath as on other days; and the blessing of God has been shut out by our failure to honor him in keeping the Sabbath according to the commandment. [Cf: The Gospel of Health 04-01-98 para. 15] p. 554, Para. 2, [1898MS].

All needful preparation should be made beforehand. On Sabbath morning, if the weather is cool, let hot gruel, or something equally simple, be provided, and for dinner some kind of food may be warmed. Further than this, all cooking should be avoided as a violation of the Sabbath command. [Cf: The Gospel of Health 04-01-98 para. 16] p. 554, Para. 3, [1898MS].

Personal Obligation.--If all will exercise judgment and reasonable care in regard to clothing and diet, the blessings of the meeting may be enjoyed in health and comfort. The clothing should be varied according to the weather. During sudden changes and the chill of morning and evening, warmer garments and additional wraps are essential to health. The feet, in particular, should be well protected. Whatever the weather, they need to be kept warm and dry. [Cf: The Gospel of

Health 04-01-98 para. 17] p. 554, Para. 4, [1898MS].

In eating, errors in the quantity as well as the quality of food should be avoided. Eating too much of even a simple diet will injure the health, as will also irregular eating and eating between meals. All these abuses of the stomach cloud the mind and blunt the conscience. [Cf: The Gospel of Health 04-01-98 para. 18] p. 555, Para. 1, [1898MS].

If right habits are ever observed, they certainly should be at these large and important meetings. Here, if anywhere, we want our minds clear and active. We should honor God at all times and in all places; but it seems doubly important at these meetings, where we assemble to worship him, and to gain a better knowledge of his will. [Cf: The Gospel of Health 04-01-98 para. 19] p. 555, Para. 2, [1898MS].

One reason why we do not enjoy more of the blessing of the Lord, is that we do not heed the light he has been pleased to give us in regard to the laws of life and health. If we would all live more simply, and let the time usually given to unnecessary table luxuries and pride of dress, be spent in searching the Scriptures and in humble prayer for the bread of life, we should receive a greater measure of spiritual strength. We need to give less attention to our mere temporal wants, and more to our eternal interests. [Cf: The Gospel of Health 04-01-98 para. 20] p. 555, Para. 3, [1898MS].

Let all who possibly can, attend these yearly gatherings. Return unto the Lord, gather up the rays of light that have been neglected, comply with the conditions laid down in the word of God, and then by faith claim the promises. Jesus will be present; and he will give you blessings which all the treasures you possess, be they ever so valuable, would not be rich enough to buy. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are of inestimable value; in comparison with these the riches and pleasures and glories of this world sink into insignificance. By Mrs. E. G. White. [Cf: The Gospel of Health 04-01-98 para. 21] p. 555, Para. 4, [1898MS].

Christ removed every obstruction that would hinder man from returning 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 to 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; but by deceiving man so that he will transgress the laws of nature in eating and drinking, which is [the] transgression of the law of God, he can gain control of the will, and thus overcome him. [Cf: The Gospel of Health 05-01-98 para. 01] p. 555, Para. 5, [1898MS].

Here is where the subject of intemperance grows into importance. Here is where Satan works to confuse minds so that they cannot discern sacred things from common; cheap things are placed on a level with sacred; animalism is strengthened, the higher powers weakened. [Cf: The Gospel of Health 05-01-98 para. 02] p. 556, Para. 1, [1898MS].

The physical and mental condition of 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 done to themselves will be repeated in future generations. Satan knows this very well, and it is through this hereditary transmission that he is perpetuating his work. Those who indulge the animal passions and gratify lust will surely stamp upon their offspring the effects of their debasing practises, and the grossness of their own physical and moral defilement. Let the husband and wife in their married life prove a help and a blessing to each other. Let them consider the cost of every indulgence in intemperance and sensualism. These indulgences do not increase love, they do not ennoble and elevate. By physical, mental, and moral culture, all may become co-workers with Christ. Very much depends upon the parents. It lies with them to decide whether they will bring into the world children who will be a blessing or a curse. The father and 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 toward the brute creation, rather than ascending to work in harmony with Jesus Christ to restore the moral image of God in man. [Cf: The Gospel of Health 05-01-98 para. 03] p. 556, Para. 2, [1898MS].

There is a much higher standard to be reached in every family. All can rise. By drawing nigh to God, they will receive power to resist the devil; for the Spirit of God lifts up a standard for them against the enemy. Benumb not, by intemperate habits, the faculties that God has given for wise improvement. 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 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 penalty, and in thus sinning against the body he has dishonored his Maker. [Cf: The Gospel of Health 05-01-98 para. 04] p. 556, Para. 3, [1898MS].

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 specious 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: The Gospel of Health 05-01-98 para. 05] p. 557, Para. 1, [1898MS].

God calls for reform in our churches. Appetites are cherished that are low and debasing, and entirely unnatural. 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 slavery that destroys 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. By Mrs. E. G. White. [Cf: The Gospel



of Health 05-01-98 para. 06] p. 557, Para. 2, [1898MS].

Our Lord Jesus Christ was the majesty of heaven, yet he came to our world as a physician, a healer of physical and spiritual maladies. What was his work?--To do good. "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." [Cf: The Gospel of Health 09-01-98 para. 01] p. 557, Para. 3, [1898MS].

The Lord's people are mainly made up of the poor of this world--the common people. Not many wise, not many mighty, not many noble, are called. God hath chosen the poor of this world. The poor have the gospel preached unto them. The wealthy are called, in one sense; they are invited, but they do not accept the invitation. In the large cities the Lord has many who are humble and yet trustful. Many of these the ministers of the gospel know nothing about. The churches do not know them, because while there are many professors, there are but few who minister. They are the Lord's lights, shining in lowly, miserable places. Patient, meek, gentle, suffering with nakedness, hunger, and cold, they are the Lord's martyrs. Angels visit them, and then bear to heaven the record that the Lord's capital, entrusted to human agents, is misappropriated; that the church is guilty of squandering the Lord's means. [Cf: The Gospel of Health 09-01-98 para. 02] p. 557, Para. 4, [1898MS].

It was an insult to God when David numbered Israel. God's rebuke rested upon him; for he made himself as God, as though he could tell the strength of the armies of Israel by their numbers. "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." God looks not to the numbers of Israel for the success of his work. His armies number thousands of thousands, and ten thousand times ten thousand. These cooperate with the men who will connect with God to be channels of light. [Cf: The Gospel of Health 09-01-98 para. 03] p. 558, Para. 1, [1898MS].

There are in our cities thousands who have the fear of God before them, who have not bowed the knee to Baal. It is because so many of these are in lowly circumstances that the world does not notice them. But though hidden in highways and hedges, they are seeking God. [Cf: The Gospel of Health 09-01-98 para. 04] p. 558, Para. 2, [1898MS].

It is because of poverty that many are sick, and because of sickness that there is so much poverty. Many, in their poverty, minister to others. The reward received by these will be proportionate to their willing obedience. Jesus saw how it would be, and he desires his servants to communicate with these suffering ones. The last gospel call is to be sounded, not only in the highways, but in the hedges. [Cf: The Gospel of Health 09-01-98 para. 05] p. 558, Para. 3, [1898MS].

Jesus does not say to the Christian, *Strive to shine*; but, "*Let your light so shine before men [for it is God's gift], that they may see your good works.*" Never shut in the light God has given you, by mist and darkness caused by ill-advised words, an impatient spirit, murmuring, or complaining. Wherever you are, let your light shine in

clear rays. Do not hide your light under a bushel. You need not make extra exertions to shine, for light from the throne of God will shine. The reason for this is given in Isaiah: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and 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: The Gospel of Health 09-01-98 para. 06] p. 558, Para. 4, [1898MS].

Many voices will be heard inviting you to wrong. Heed them not. Open the Scriptures, and let God speak to you. The time is now very short; listen to his voice. "Prepare to meet thy God." Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before thee. "What I say unto you I say unto all, Watch." [Cf: The Gospel of Health 09-01-98 para. 07] p. 559, Para. 1, [1898MS].

The time when Babylon is to come into remembrance before God, when he is to give her to drink of the cup of the wine of the fierceness of his wrath, has come. The Lord will come out of his place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain. Who is on the Lord's side? Let each one take his position, truly, firmly, and wholeheartedly. By Mrs. E. G. White. [Cf: The Gospel of Health 09-01-98 para. 08] p. 559, Para. 2, [1898MS].

But very few know by experience the meekness and lowliness of Christ, and they will never know his fulness unless they change their habits and practises, and become acquainted with him who is eternal life to the receiver. [Cf: The Gospel of Health 11-01-98 para. 01] p. 559, Para. 3, [1898MS].

Let the whole burden of soul be to be just what Christ was in his work. We are to make no compromise with the habits and practises of the world. We are to stand upon the platform of eternal truth,--pure, unadulterated truth. In this we may be considered singular, but this is the lot of all who make Christ their portion. Every worker in medical missionary lines is to make that work a success by living in connection with the great Worker. [Cf: The Gospel of Health 11-01-98 para. 02] p. 559, Para. 4, [1898MS].

In our connection with any line of God's work, we must use the sacred fire. Supposed human ability and efficiency is common fire, but this is unacknowledged by God. A decided position must be maintained upon the high platform of eternal truth. The time has come when all who work in Christ's lines will have the mark of God in words, in spirit, in

character, in their honor of Immanuel. [Cf: The Gospel of Health 11-01-98 para. 03] p. 559, Para. 5, [1898MS].

A great responsibility rests upon all who in this age of the world's history claim to be followers of Christ. The example of Christ is before us. "For their sakes," he said, "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; 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." [Cf: The Gospel of Health 11-01-98 para. 04] p. 559, Para. 6, [1898MS].

The truth of God has not been magnified in his believing people, because they have not brought it into their personal experience. They conform to the world, and depend upon it for their influence. They allow the world to convert them and introduce the common fire to take the place of the sacred, that they may, in their line of work, meet the world's standard. There must not be these efforts made to ape the world's customs. This is common, not sacred fire. The living Bread must not only be admired, but eaten. That Bread that cometh down from heaven will give life to the soul. It is the leaven that absorbs all the elements of the character into a oneness with the character of Christ, and molds the objectionable hereditary and cultivated tendencies after the divine similitude. By Mrs. E. G. White. [Cf: The Gospel of Health 11-01-98 para. 05] p. 560, Para. 1, [1898MS].

Christ says to his church, "Ye are the light of the world." If each would let his light shine in the home, he would then be able to work earnestly for the church. But the Christian is powerless unless he is in living connection with Christ. It is only through its connection with the vine, that the branch can bring forth the same fruit as does the vine. "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." This is the fruit that every branch which is grafted into the True Vine will bear. There will be no pomposity, no rash, independent, self-sufficient movements. No envy or jealousy, no evil surmisings or harsh denunciations, will be manifested by any who love Jesus. There will be no crowding, no climbing above one another; for there is room for all to work. [Cf: The Home Missionary 02-01-98 para. 01] p. 560, Para. 2, [1898MS].

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This kind of fruit is not borne by the branch that abides in the Vine. "This wisdom descendeth not from above, but is earthly, sensual, devilish." "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: The Home Missionary 02-01-98 para. 02] p. 560, Para. 3, [1898MS].

Through the apostle Peter the Holy Spirit admonishes us: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of

our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: The Home Missionary 02-01-98 para. 03] p. 560, Para. 4, [1898MS].

By living and working upon the plan of addition, we shall receive the rich grace of God. For as we, with the grace given, work to benefit other souls in need, God will work in our behalf on the plan of multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: The Home Missionary 02-01-98 para. 04] p. 560, Para. 5, [1898MS].

Will God's people listen to his voice speaking to them through his word? Will they take the instruction that comes from the source of all light? Will they receive the Holy Spirit's teaching? In the words of the Scripture I have quoted is a sermon for every member of the church. Will you receive it and profit by it? Will you be wise in your conception of what constitutes Christian character and Christian experience? Will you hear and receive the truth because it is truth? Will you have the faith that works by love, and purifies the soul from every spiritual defilement? [Cf: The Home Missionary 02-01-98 para. 05] p. 561, Para. 1, [1898MS].

The Lord is coming. The earth's history is soon to close. Are you prepared to meet the Judge of the earth? Bear in mind that "he shall have judgment without mercy, that hath shewed 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: The Home Missionary 02-01-98 para. 06] p. 561, Para. 2, [1898MS].

The world must be warned of the soon coming of the Lord. We have but a little time in which to work. Years have passed into eternity that might have been improved in seeking first the kingdom of God and his righteousness, and in diffusing the light to others. God calls upon his people who have great light, much labor bestowed upon them, and are established in the truth, to now work for themselves and others as they have never done before. Make use of every ability; bring into exercise every power, every entrusted talent; use all the light that God has given you to do others good. Do not try to be preachers; but become ministers for God. As the truth is better understood by the workers, it will ever appear in a more striking light; 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 prayers 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 fervor, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus by Christ abiding in the heart, you may become laborers together with God. [Cf: The Home Missionary 02-01-98 para. 07] p. 561, Para. 3, [1898MS].

"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 "as many as received Him, to them gave he power to become the sons of God, even to them that believe on His name." When God gave Jesus to our world, He included all heaven in that one gift. He did not leave us to retain our defects and deformities of character, or to serve Him as best we could in the corruption of our sinful nature. He has made provision that we may be complete in His Son, not having our own righteousness, but the righteousness of Christ. In Christ every storehouse of knowledge and of grace is at our command; for in Him dwells "all the fullness of the Godhead bodily." [Cf: The Home Missionary 03-01-98 para. 01] p. 561, Para. 4, [1898MS].

Christ has given His life for us; we are his property. "Know ye not," He says, "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." God's children are to show their love for Him by meeting his requirements, by giving themselves to Him. Then only can He use them in His service, that others, through them, may discern the truth and rejoice in it. [Cf: The Home Missionary 03-01-98 para. 02] p. 561, Para. 5, [1898MS].

But the people of God are asleep to their present and eternal good. The Lord calls upon them to "Arise, shine; for thy light is 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 mold and fashion the characters of their children aright. [Cf: The Home Missionary 03-01-98 para. 03] p. 562, Para. 1, [1898MS].

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: The Home Missionary 03-01-98 para. 04] p. 562, Para. 2, [1898MS].

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 singing; and let the prayers be short, and right to the point. [Cf: The Home Missionary 03-01-98 para. 05] p. 562, Para. 3, [1898MS].

The minister alone cannot do the work that needs to be done for our churches. The members must have the savor of salt in themselves. But if the salt has lost its savor, 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: The Home Missionary 03-01-98 para. 06] p. 562, Para. 4, [1898MS].

Christ is our Pattern. In Him was perfection of character--of outward manner and inward grace. He never spoke a discourteous word; He was meek and lowly in heart. When He saw the hypocrisy, the deception, and the wicked devising of the priests and rulers, when He saw them misleading the people by false interpretation of the Scriptures, teaching for doctrine the commandments of men, He was indignant at their boldness and their false statements. He could discern in all this the working of Satanic agencies. It was Satan and his angels whom He had to meet in the specious, deceptive reasonings of priests and rulers. Keen and searching were His denunciations of sin. He had a holy wrath against the prince of darkness; but He manifested no irritated temper. [Cf: The Home Missionary 03-01-98 para. 07] p. 562, Para. 5, [1898MS].

Christ knew with whom He was contending; Satan knew whom he was resisting. Our Redeemer wrestled not against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Cf: The Home Missionary 03-01-98 para. 08] p. 562, Para. 6, [1898MS].

The follower of Christ will have these same agencies to meet. In his efforts to help his fellow-beings he will be opposed by the unseen forces of evil. But Christ has said, "Lo, I am with you always, even unto the end of the world." Consider, my brethren and sisters, that you are in the service of God, that you have access to One who is a present help in every time of need. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [Cf: The Home Missionary 03-01-98 para. 09] p. 562, Para. 7, [1898MS].

The divine command to deliver Israel, found Moses self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouth-piece for God. But he accepted the work, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. This is an example of what God does to strengthen the character of those who trust Him implicitly, and give themselves unreservedly to his commands. [Cf: The Southern Review 07-05-98 para. 01] p. 563, Para. 1, [1898MS].

The humble, efficient worker, who obediently responds to the call of God, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the character. It calls

into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart. The influence upon one's own life, as well as upon the lives of others, is incalculable. [Cf: The Southern Review 07-05-98 para. 02] p. 563, Para. 2, [1898MS].

It is wonderful how strong a weak man may become through faith in the power of God, how decided his efforts, how prolific of great results. The hesitating and irresolute, through exercising his abilities in the cause of God, becomes firm and decided. Taking in the great fact that he is called by the Redeemer of the world to work with him for the salvation of men, he dedicates his life to the work. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a co-laborer with the Saviour. No higher office is given to man. No joy can equal the assurance of being an instrument in the hands of God for saving souls. It is a grand thing to look back upon a course of labor all marked with glorious results; to see precious souls progressing in the light through your efforts; to feel that God has worked with and through you in the harvest field of the world. [Cf: The Southern Review 07-05-98 para. 03] p. 563, Para. 3, [1898MS].

Careless spectators may not appreciate your work or see its importance. They may think it a losing business, a life of thankless labor and self-sacrifice. But the servant of Jesus sees it in the light shining from the cross. His sacrifices appear small in comparison with those of the blessed Master, and he is glad to follow in his steps. The success of his labor affords him the purest joy, and is the richest recompense for a life of patient toil. [Cf: The Southern Review 07-05-98 para. 04] p. 563, Para. 4, [1898MS].

In reviewing the past, the trials and difficulties that have beset him are not magnified in his mind. The consciousness of duty performed amply compensates for all his sufferings, and the glory of his coming reward clothes the future with the light of heaven. Glancing over the well-fought field of life, he says with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Mrs. E. G. White. [Cf: The Southern Review 07-05-98 para. 05] p. 563, Para. 5, [1898MS].

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. Men cannot keep the commandments of God only as he is in Christ, and Christ in Him. And it is not possible for him to be in Christ, having light on the commandments, while disregarding the least of them. By steadfast, willing obedience to His word, they evidence their love for the Son of God. Not to keep the commandments of God is not to love Him. 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 their love and obedience to Him. 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 Jesus Christ. [Cf: The Southern Review 09-13-98 para. 01] p. 563, Para. 6, [1898MS].

That Christ should manifest Himself to them, and yet be invisible to

the world, was a mystery to the disciples. They could not understand the words of Christ in their 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 did not understand the meaning of a spiritual manifestation. [Cf: The Southern Review 09-13-98 para. 02] p. 564, Para. 1, [1898MS].

The great Teacher longed to give the disciples all the encouragement and comfort possible; for they were to be sorely tried. But it was difficult for them to comprehend His words. They had yet to learn of that spiritual life that could give them the spiritual power they needed. [Cf: The Southern Review 09-13-98 para. 03] p. 564, Para. 2, [1898MS].

The promise of a Comforter presented a rich truth to them. 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 teach them all things, and bring all things to their remembrance. The Holy Spirit was to be the representative of Christ, the Advocate who is constantly pleading for the fallen race. He pleads that spiritual power may be given them, that by the power, mightier than all the enemies of God and man, they may be able to overcome their spiritual foes. [Cf: The Southern Review 09-13-98 para. 04] p. 564, Para. 3, [1898MS].

He who knows the end from the beginning has 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. If man will keep under the protection of God, his banner will be over 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. He, the Son of Righteousness, will arise with healing in his beams. By Mrs. E. G. White. [Cf: The Southern Review 09-13-98 para. 05] p. 564, Para. 4, [1898MS].

The image of God is to be impressed upon and reflected in humanity. The cold heart is to be quickened, and glow with divine love--a love that beats in union with the love that the Redeemer has evidenced for you. No longer shall you complain that you do not understand, for your Teacher has ascended to heaven and His first interest is to advocate the cause of all who believe in Him. He has assured us that the Holy Spirit was given to abide with us forever, to be our leader and our guide. He asks us to trust Him, and commit ourselves into His keeping. The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine comforter, convincing of sin as an appointed judge and guide. [Cf: The Southern Review 10-25-98 para. 01] p. 564, Para. 5, [1898MS].

Christ was the spirit of truth. The world will not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way, the Truth, and the Life. And they shall have His abiding presence. They shall have an experimental knowledge of the only true God and of Jesus Christ whom He hath sent. To them He says: You will no more say, I cannot comprehend. No longer shall you see through a glass darkly; you shall comprehend with all saints what is the length and depth and breadth and height of the love of Christ,



which passeth knowledge. He who has begun a good work in you will perform it until the day of Jesus Christ. The honor of God, the honor of Jesus Christ, is involved in the perfection of your character. Your work is to co-operate with Christ, that you may be complete in Him. In being united to Him by faith, believing and receiving Him, you become a part of Himself. Your character is His glory revealed in you. And 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 many things; enter thou into the joy of thy Lord." [Cf: The Southern Review 10-25-98 para. 02] p. 564, Para. 6, [1898MS].

The thought that their Teacher was going to leave them, filled the disciples with sorrow; but He 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. They would rejoice in the presence of the Holy Spirit which 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 truth is; in obeying His Commandments, and bearing a living vital testimony in doing His work that He had left in their hands, carrying it forward to completion, they would become representatives of Christ. Mrs. E. G. White. [Cf: The Southern Review 10-25-98 para. 03] p. 565, Para. 1, [1898MS].

"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." The nature and character of the love that is here urged upon all by John, the beloved disciple, is explained in the following words: "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." [Cf: The Youth's Instructor 01-06-98 para. 01] p. 565, Para. 2, [1898MS].

If Jesus is abiding in the heart, his character will be revealed in the life of the believer; for the follower of Christ will love the purchase of the blood of Christ. Christ has said, "Love one another, as I have loved you." The same spirit of love that dwelt in the bosom of Jesus Christ will dwell in the hearts of those in whom Christ is enshrined. Those who profess to love Christ, and yet have no love for those for whom Christ died, make it manifest that Christ does not abide in their hearts. Those who love Jesus will be willing to deny themselves, to make sacrifices, and, if need be, to suffer temporal loss, that by earnest effort, by fervent prayer, by the use of every ability, they may win souls to the truth. This is the character of the love that should be brought into our experiences, which will work to overcome the selfishness characteristic of the natural heart. If we were indeed partakers of the divine nature, much more of the love of Christ would be revealed, and we would exert a softening, subduing, refining influence upon those around us. We should pity the sinner, and sympathize with those who are out of Christ, not uniting with them in their sins, but uniting with the strength and righteousness of Christ to save from sin and deliver from the power of the evil one. [Cf: The

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." He showed compassion upon us; and should we not have compassion on our fellow servants, even as he has pitied us? "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." The confession of which John here speaks, is not the result of a nominal faith, but is the result of an abiding faith in the living Saviour, the result of believing that the blessings of salvation are brought within our reach through the sufferings and death of Christ, who was raised from the dead, and ever liveth to make intercession for us. We should feel assured that Jesus is our Saviour, and that life would not be enjoyable, nor afford us peace or hope, if he had not loved us and given himself for us. If we rightly estimate the spiritual life, we shall choose the fellowship of Christ's sufferings; we shall love our brethren, realizing that they are those for whom Christ died. [Cf: The Youth's Instructor 01-06-98 para. 03] p. 565, Para. 4, [1898MS].

We cannot love Jesus and not love our brethren. "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." The truth as it is in Jesus, the way to heaven through faith in Christ and obedience to his commandment, is unchanged. Jesus gave to men a perfect example of what they should do and be. He was meek and lowly of heart. He made himself of no reputation, but came into close sympathy with the sorrows and griefs and woes of the people. Those who follow Christ in his humiliation and suffering are partakers of the divine nature. They make no claims to goodness, they accept self-denial and the cross as their portion from the Lord. "As he is, so are we in this world." O what love, what self-sacrificing love, has been manifested by the Son of God in giving such exalted privileges to those whom he came to save! The tender mercies of God are unmeasured, and those who appreciate the love of Christ will be renewed in true holiness, and brought unto Christ, their living Head. They will be followers of God as dear children. They will love their brethren, and feel a tender anxiety for those who are perishing out of Christ. They will not selfishly retain the precious knowledge of the truth, but will labor to convert sinners from the error of their ways. This labor of love will bring them into close sympathy with Jesus, and will be the inspiration of their prayers, and will give them boldness in the day of judgment. There are many who seem to have a busy interest in many things that pertain to the service of God, who yet have not the love of Christ abiding in the heart. They do not bring the excellence of Christ into their character, nor manifest his love, meekness, and humility. [Cf: The Youth's Instructor 01-06-98 para. 04] p. 566, Para. 1, [1898MS].

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." This is an important statement; for there are many who desire to love and serve God, and yet when affliction comes upon them, they do not discern the love of God in it, but the hand of the enemy. They mourn and murmur

and complain; but this is not the fruit of love to God in the soul. If we have perfect love, we shall know that God is not seeking to injure us, but that in the midst of trials, and griefs, and pains, he is seeking to make us perfect, and to test the quality of our faith. When we cease to worry about the future, and begin to believe that God loves us, and means to do us good, we shall trust him as a child trusts a loving parent. Then our troubles and torments will disappear, and our will will be swallowed up in the will of God. Mrs. E. G. White. [Cf: The Youth's Instructor 01-06-98 para. 05] p. 566, Para. 2, [1898MS].

"We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? and this commandment have we from him, That he who loveth God love his brother also." The will of God is expressed in these words in a most decided manner, and the question is, Are we obeying the voice of God to the very letter? We can never attain perfection of character if we do not hear the voice of God and obey his counsel. This instruction does not apply simply to those who have had no trials to meet which would create dislike to their brethren; but it applies to those who have been injured, who have suffered from financial wrong, from reproach and criticism, from misapprehension and misjudgment. These must not allow hatred to enter the heart, or permit unkind feelings to arise when they look upon those who have injured them. [Cf: The Youth's Instructor 01-13-98 para. 01] p. 566, Para. 3, [1898MS].

Jesus bears with the perversity of the children of men, and pities them in their wrong course. If he felt as some who claim to be his followers feel, he would be filled with continual disgust and hatred as he looks upon those who are abusing his mercy, despising his grace, refusing to obey his commandments, and trampling upon his authority. He has bought them soul and body, and though they give their allegiance to Satan, his bitterest enemy, he loves them still. [Cf: The Youth's Instructor 01-13-98 para. 02] p. 567, Para. 1, [1898MS].

No one can hate his brother, or even his enemy, without placing himself under condemnation. We ever receive from the hand of our Maker and Judge a reward in harmony with the nature of our conduct toward him and his creatures. It is written: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Again we read: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." [Cf: The Youth's Instructor 01-13-98 para. 03] p. 567, Para. 2, [1898MS].

When the Bible is brought into the heart and made the rule of our conduct, we shall not cherish hatred against those who do us wrong. Like Christ we shall forgive our enemies, and watch for opportunities to show those who have harmed us that we love their souls, and if we could, would do them good. A course of this kind will be likely to break down enmity, will humble our own proud, cold hearts, and bring us into sympathy with Christ. If those who have injured us, still continue in their course of wrongdoing, and we see that we can do them no good, still let love rule our own hearts, and overcome the enmity that urges its presence in our breast. If we were Bible doers as well as Bible readers, we should see an altogether different state in our churches.

We must make efforts to be reconciled to our brethren, following the Bible plan, as Christ himself has directed. If our brethren refuse to be reconciled, then do not talk about them, nor injure their influence, but leave them in the hands of a just God, who judgeth all men righteously. [Cf: The Youth's Instructor 01-13-98 para. 04] p. 567, Para. 3, [1898MS].

How many are deficient in love! O, that love might eradicate from the heart hatred, emulation, and strife, and the root of bitterness, whereby many are defiled. Never can the love of Jesus be received and shed abroad in the heart until envious feelings, hatred, jealousies, and evil surmisings are put away. [Cf: The Youth's Instructor 01-13-98 para. 05] p. 567, Para. 4, [1898MS].

The youth may profess to have great love for the cause of God; but while they are unreconciled to their companions, they are unreconciled to God. It is these heart-burnings, these selfish feelings that are cherished, that keep the blessing of God out of our hearts and homes. Let the love of Christ flow into the heart and transform the character, or we shall not be children of God, we shall not be Bible Christians. Christ is nothing to us if we do not permit him to enlighten the understanding, purify the affections, purge the dross from us, and cleanse from our garments every spot and stain, clothing us with his own righteousness. [Cf: The Youth's Instructor 01-13-98 para. 06] p. 567, Para. 5, [1898MS].

Many are deceiving themselves; for the principle of love does not dwell in their hearts. They may close their eyes to their own errors and defects; but they cannot deceive God. There must be a reformation. The plowshare of truth must plow deep furrows in our proud hearts, and tear up the sod of our unsanctified natures, that the Spirit and love of Jesus may be planted in our hearts. Time is fast hastening on, and every work will soon be brought into judgment, and either our sins or our names will be blotted out of the Book of Life. [Cf: The Youth's Instructor 01-13-98 para. 07] p. 567, Para. 6, [1898MS].

"And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." The law and the gospel declare this precept, and enforce this command: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." [Cf: The Youth's Instructor 01-13-98 para. 08] p. 568, Para. 1, [1898MS].

Pure love is simple in its operations, and separate from every other principle of action. When combined with earthly motives and selfish interests, it ceases to be pure. God considers more with how much love we work, than the amount we do. Love is a heavenly attribute. The natural heart cannot originate it. This heavenly plant only flourishes where Christ reigns supreme. Where love exists, there is power and truth in the life. Love does good, and nothing but good. Those who have love bear fruit unto holiness, and in the end everlasting life. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." Mrs. E. G. White.

[Cf: The Youth's Instructor 01-13-98 para. 09] p. 568, Para. 2, [1898MS].

The question is asked, "Why stand ye here all the day idle?" and the warning is given, "The night cometh, when no man can work." [Cf: The Youth's Instructor 02-03-98 para. 01] p. 568, Para. 3, [1898MS].

Our life is to be hid with Christ in God; and if it is thus hidden, in his hands it will be converted into a lamp which will shed upon the world a bright and steady light. Our Saviour has endowed us with talents, bidding us occupy till he comes, improving them in such a way that he will receive his own with usury. By entertaining the Christian's ideas of eternity, we shall not be disqualified for the duties of this life, but through our understanding of the relation of this life to that which is to come, we shall increase in faithfulness, doing with our might that which our hands find to do. But though time is short, and there is a great work to be done, the Lord is not pleased to have us so prolong our seasons of activity that there will not be time for periods of rest, for the study of the Bible, and for communion with God. All this is essential to fortify the soul, to place us in a position where we shall receive wisdom from God to employ our talents in the Master's service to the highest account. The Lord inquires, "Are there not twelve hours in the day?" Is there not sufficient time, if it is properly employed, if our work is wisely planned, to accomplish all that God would have us do? By presenting eternity to our view, our faculties are quickened, and with willing service we may devote our powers to the advancement of the cause of Christ. A great work is before us; and if we are united with Christ, we are laborers together with God. God gives the talents; he gives the oil of grace, that our lamps may be kept trimmed and burning. He prepares us to act our part in the great work of shedding the light of his truth upon those who are yet in darkness, perishing for want of the knowledge of Christ. [Cf: The Youth's Instructor 02-03-98 para. 02] p. 568, Para. 4, [1898MS].

Many are longing to grow in grace; they pray over the matter, and are surprised that their prayers are not answered. The Master has given them a work to do whereby they shall grow. Of what value is it to pray when there is need of work? The question is, Are they seeking to save souls for whom Christ died? Spiritual growth depends upon giving to others the light that God has given to you. You are to put forth your best thoughts in active labor to do good, and only good, in your family, in your church, and in your neighborhood. In place of growing anxious with the thought that you are not growing in grace, just do every duty that presents itself, carry the burden of souls on your heart, and by every conceivable means seek to save the lost. Be kind, be courteous, be pitiful; speak in humility of the blessed hope; talk of the love of Jesus; tell of his goodness, his mercy, and his righteousness; and cease to worry as to whether or not you are growing. Plants do not grow through any conscious effort. Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." The plant is not in continual worriment about its growth; it just grows under the supervision of God. The children of God are to cease worrying, cease looking at themselves; they are to take an earnest interest in others, and seek to lead the feet of the straying in the narrow path cast up for the ransomed of the Lord to walk in. In this kind of work they will gain breadth of thought, tact, and skill. They will realize that they are to become agencies through which God

will convey the truth to other minds, and that they are never to be left alone in their efforts; for heavenly angels will work with them, and impress the hearts of those who hear. [Cf: The Youth's Instructor 02-03-98 para. 03] p. 568, Para. 5, [1898MS].

Man cannot do God's work; but he can be the instrument in God's hand to persuade, to entreat, to draw souls to Christ. The Lord is sending messengers with messages of love to draw the hearts of men to himself. He has thrown open the doors of his many mansions, and is working through heavenly instrumentalities, and through living human agencies, mercifully entreating, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The Lord requires that those who believe in him shall educate the people to know God, and Jesus Christ, whom he hath sent to be the propitiation for the sins of the world. This is the higher education. Mrs. E. G. White. [Cf: The Youth's Instructor 02-03-98 para. 04] p. 569, Para. 1, [1898MS].

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Do you believe that Jesus will do exactly as he has promised? If you come to him, casting from your soul every idol, surrendering yourself fully to him, purposing no longer to carry your load of guilt, but rolling the load upon the Burden Bearer, do you believe he will give you rest? If you do believe, you will not gather up all your burdens again, and make it manifest that you drew nigh with your lips, but your heart was far from him. [Cf: The Youth's Instructor 02-10-98 para. 01] p. 569, Para. 2, [1898MS].

How many, instead of coming to Jesus, doubt, murmur, and manufacture for themselves burdens and yokes that are grievous to be borne! O that all would surrender themselves to him, a living sacrifice, holy and acceptable, which is their reasonable service! He desires so much to save those for whom he gave his life. Has he not invited you to come to him? Has he not said he would give you rest? Has he not said, in sorrowful words, to those who will not comply with his invitations, "Ye will not come to me, that ye might have life"? [Cf: The Youth's Instructor 02-10-98 para. 02] p. 569, Para. 3, [1898MS].

If we would come to him, let us fix our eyes upon him; for he is full of grace and truth, and he will let all his goodness pass before us while he hides us in the cleft of the Rock. Then we shall endure as seeing him who is invisible, and by beholding him, we shall be changed into his image. The reason that we carelessly indulge in sin is that we do not see Jesus. We would not lightly regard sin, did we appreciate the fact that sin wounds our Lord. Did we know Jesus by an experimental knowledge, we would not esteem duty as of small importance; but would manifest faithful integrity in the performance of every service. A right estimate of the character of God would enable us rightly to represent him to the world. Harshness, roughness in words or manner, evil-speaking, passionate words, cannot exist in the soul that is looking unto Jesus. He who abides in Christ is in an atmosphere that forbids evil, and gives not the slightest excuse for anything of this kind. Spiritual life is not nourished from within, but draws its nutrition from Christ, as the branch does from the vine. We are dependent upon Christ every moment; he is our source of supply. All our outside forms, prayers, fastings, and alms giving cannot take the place

of the inward work of the Spirit of God on the human heart. [Cf: The Youth's Instructor 02-10-98 para. 03] p. 569, Para. 4, [1898MS].

We abide in Christ by faith, by simple childlike trust in his pledged word. Perfect faith, and the surrender of self to God are subjects that should be made very plain to those who are slow to comprehend spiritual things. Faith is not feeling. "Faith is the substance of things hoped for, the evidence of things not seen." The religion that takes the position of secluded enjoyment, that is satisfied to contemplate the religion of Jesus Christ, and that keeps its possessor from an experimental knowledge of its saving power, is a deception. [Cf: The Youth's Instructor 02-10-98 para. 04] p. 569, Para. 5, [1898MS].

Those who possess the religion of Christ are constrained to follow in his footsteps, and they see earnest work to be done for the Master. Christ says he was anointed to "preach the gospel to the poor," and the religion of Christ takes his followers to the poor, also to the rich in Caesar's household. The Christian gathers sheaves from every place, among high and low, rich and poor. [Cf: The Youth's Instructor 02-10-98 para. 05] p. 570, Para. 1, [1898MS].

"Without holiness no man shall see the Lord." Holiness does not consist in profession, but in doing the will of our Father which is in heaven. The crying of "Lord! Lord!" will not secure for us an entrance into the kingdom of heaven. Let no man cheat his soul with the delusion that he is saved simply because he can talk of faith and repentance. There are those who exclaim, "I am saved! I am saved!" who yet walk contrary to the doctrine of Christ. The word of God declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Obedience must be rendered to all God's commandments in this world before a soul will be chosen as a safe member of the kingdom of heaven, one of the royal children of God. Mrs. E. G. White. [Cf: The Youth's Instructor 02-10-98 para. 06] p. 570, Para. 2, [1898MS].

The tremendous issues of eternity demand of us something more than an imaginary religion. A stately form of worship and high devotional ceremonies do not constitute a light to the world; and yet truth that is looked upon and admired in the same way as a beautiful picture or lovely flower, and not brought into the inner sanctuary of the soul, is thought by many to be all that is required in a worshiper. Many hear the truth, and imaginary probabilities and possibilities loom up before their minds, and they think that, had they the chance, they would do some wonderful thing; but in all this that they seem to think the sum total of religion, they have no idea as to what is pure and undefiled religion. [Cf: The Youth's Instructor 02-17-98 para. 01] p. 570, Para. 3, [1898MS].

It is not enough to believe what is preached; the truth must be brought into the temple of the soul. Holiness is not rapture; it is the result of surrendering all to God; it is living by every word that proceedeth out of the mouth of God; it is doing the will of our Heavenly Father; it is trusting in God in trial, believing in his promise in the darkness as well as in the light. Religion is to walk by faith as well as by sight, trusting in God with all confidence, and resting in his love. We shall be saved eternally when we enter in through the gates into the city. Then we may rejoice that we are saved,

eternally saved. But until then we need to heed the injunction of the apostle, and to "fear, lest, a promise being left us of entering into his rest, any of us should seem to come short of it." Having a knowledge of Canaan, singing the songs of Canaan, rejoicing in the prospect of entering into Canaan, did not bring the children of Israel into the vineyards and olive groves of the promised land. They could make it theirs in truth only by occupation, by complying with the conditions, by exercising living faith in God, by appropriating his promises to themselves. As we draw nigh to Christ, and as he draws nigh to the believing soul, we can say, with all confidence: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." [Cf: The Youth's Instructor 02-17-98 para. 02] p. 570, Para. 4, [1898MS].

The present and eternal security of men is their surety, Jesus Christ the righteous. No man will be able to pluck the believing soul out of his hands. The righteousness of Christ is a free gift, bestowed without money and without price. Man had nothing he could give for it; for he had no virtue of character that was not the gift of Jesus Christ. He could not claim even the ownership of himself. "Ye are not your own; ye are bought with a price," even with the precious blood of Christ. The righteousness of Christ must be accepted as a free gift by us who are all undeserving. No thread of legality is of any value in the salvation of the soul; for we are saved by grace, through the subduing love of Christ, and the heart is made a willing sacrifice. By keeping the love of God in the heart, the love of the world is kept out, and we become built up in the most holy faith. Christ is the author and finisher of our faith; and when we yield to his hand, we shall steadily grow in grace, and in the knowledge of our Lord and Saviour. We shall make progress until we reach the full stature of men and women in Christ. [Cf: The Youth's Instructor 02-17-98 para. 03] p. 570, Para. 5, [1898MS].

Faith works by love, and purifies the soul, expelling the love of sin that leads to rebellion against, and transgression of, the law of God. This true love in the heart always leads its possessor into harmony with the commandments of God; for through the agency of the Holy Spirit, the character is transformed, and the mind and will of the human agent are brought into perfect conformity to the divine will, and this is conformity to the divine standard of righteousness. To those who are thus transformed, Christ will say, "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: The Youth's Instructor 02-17-98 para. 04] p. 571, Para. 1, [1898MS].

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." [Cf: The Youth's Instructor 03-24-98 para. 01] p. 571, Para. 2, [1898MS].

The word of God and the things of nature around us are God's lesson



book. God encourages us to contemplate his works in the natural world. He desires that we shall turn our minds from the study of the artificial to the natural. We shall understand this better as we lift up our eyes to the hills of God, and contemplate the works which his own hands have created. His hand has molded the hills, and balanced them in their position, that they shall not be moved except at his command. The wind, the sun, the rain, the snow, and the ice are all ministers to do his will. [Cf: The Youth's Instructor 03-24-98 para. 02] p. 571, Para. 3, [1898MS].

By the Christian, God's love and benevolence can be seen in every gift from his hands. The beauties of nature are a theme for contemplation. In studying the natural loveliness surrounding us, the mind is carried up through nature to the Author of all that is lovely. All the works of God are speaking to our senses, magnifying his power, exalting his wisdom. Every created thing has in it charms which interest the child of God, and mold his taste to regard these precious evidences of God's love above the work of human skill. [Cf: The Youth's Instructor 03-24-98 para. 03] p. 571, Para. 4, [1898MS].

In words of glowing fervor, the prophet magnifies God in his created works: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" "O Lord our Lord, how excellent is thy name in all the earth! I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works." [Cf: The Youth's Instructor 03-24-98 para. 04] p. 571, Para. 5, [1898MS].

Those professed Christians who are constantly complaining, who seem to think happiness and a cheerful countenance a sin, have not the genuine attributes of religion. Those who look upon nature's beautiful scenery as they would upon a dead picture; who choose to look upon dead leaves rather than to gather the beautiful flowers; who take a mournful pleasure in all that is melancholy in the language spoken to them by the natural world; who see no beauty in valleys clothed in living green, and grand mountain heights clothed with verdure; who close their senses to the joyful voice that speaks to them in nature, and which is sweet and musical to the listening ear, these are not in Christ. They are not walking in the light, but are gathering to themselves darkness and gloom, when they might just as well have the brightness and the blessing of the Sun of Righteousness arising in their hearts with healing in his beams. [Cf: The Youth's Instructor 03-24-98 para. 05] p. 571, Para. 6, [1898MS].

God does not design that we shall take no pleasure in the things of his creation. He desires that we shall enjoy them. He has spread out before our senses the beauties of nature, and he watches with a Father's joy the delight of his children in the beautiful things around them. [Cf: The Youth's Instructor 03-24-98 para. 06] p. 572, Para. 1, [1898MS].

While on earth, the Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them; and can we be surprised that he should choose the open air as his sanctuary, that he should desire to be surrounded by the works of his creation? True, he taught in the synagogues, but the largest part of

his work was done, the greatest number of his lessons were given, in the open air. He had special reasons for resorting to the groves and the seaside. He could there have a commanding view of the landscape, and make use of objects and scenes with which those in humble life were familiar. The things which his own hand had made he took as his lesson book. He saw in them more than finite minds could comprehend. The birds, caroling forth their songs without a care, the flowers of the valley glowing in their beauty, the lily that reposed in its purity on the bosom of the lake, the lofty trees, the cultivated land, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, all these he employed to impress his hearers with divine truth. He connected the work of God's finger in the heavens and upon the earth with the word of life. From these he drew his lessons of spiritual instruction. He would pluck the lilies, the flowers of the valley, and place them in the hands of the little children, as instructors to proclaim the truth of his word. [Cf: The Youth's Instructor 03-24-98 para. 07] p. 572, Para. 2, [1898MS].

The root of the tree has a double office to fill. It is to hold fast by its tendrils to the earth, while it takes to itself the nourishment desired. Thus it is with the Christian. When his union with Christ, the parent stock, is complete, when he feeds upon him, currents of spiritual strength are given to him. Can the leaves of such a branch wither? Never! As long as the soul reaches toward Christ, there is little danger that he will wilt, and droop, and decay. The temptations that may come in like a tempest will not uproot him. The true Christian draws his motives of 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." 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. [Cf: The Youth's Instructor 03-24-98 para. 08] p. 572, Para. 3, [1898MS].

The Spirit of God is constantly impressing the mind to seek for those things which alone will give peace and rest, the higher, holier joys of heaven. Our Saviour is constantly at work, through influences seen and unseen, to attract the minds of men from the unsatisfying pleasures of this life to the priceless treasure which may be theirs in the immortal future. The beauties of nature have a tongue that speaks to us without ceasing. The open heart can be impressed with the love and glory of God, as seen in the works of his hand. The listening ear can hear and understand the communications of God through the things of nature. There is a lesson in the sunbeam, and in the various objects of nature that God has presented to our view. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the sun, moon, and stars in the heavens, all invite our attention and meditation, and bid us become acquainted with him who made them all. Mrs. E. G. White. [Cf: The Youth's Instructor 03-24-98 para. 09] p. 572, Para. 4, [1898MS].

In the education and training of youth, the great object should be the development of character. Every individual should be fitted rightly to discharge the duties of the present life, and to enter at last upon the future, immortal life. Moral, intellectual, and physical culture must be combined in order to have well developed, well balanced men and

women. [Cf: The Youth's Instructor 03-31-98 para. 01] p. 573, Para. 1, [1898MS].

Education in book knowledge alone prepares the way for superficial, shallow thoughts. 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 the temptation to evil practises. They have little power of self-control. The physical machinery being untaxed, the blood is called too liberally to the brain, and the nervous system is overworked. The brain is overworked, and Satan brings in his temptations to engage in forbidden pleasures, to "have a change," to "let off steam." Yielding to these temptations, they do wrong, injuring themselves, and doing mischief to others. This may be done only in sport, but someone must undo the mischief which they do under temptation. While studying authors and lessonbooks part of the time, students should study the human machinery with the same application, and at the same time use the physical organs in manual labor. Thus they answer the purpose of their Creator, and become useful, efficient men and women. [Cf: The Youth's Instructor 03-31-98 para. 02] p. 573, Para. 2, [1898MS].

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 out for himself the problem of what constitutes true education. He should set himself to work. The learning heaped up by years of continued study is deleterious to spiritual interests. Let teachers be prepared to give good counsel to the student who enters school. Let them not advise him to give years exclusively to the study of books. Let the youth learn, and then impart to others the benefits he has received. If the student will humbly seek him, the Lord of heaven will open his understanding. The student should take time to review what he has gained in book knowledge; he should critically examine the advancement he has made in the schoolroom, and he should combine physical exercise with study. Thus he will acquire an education that will enable him to come out with solid principles, an all-round man. [Cf: The Youth's Instructor 03-31-98 para. 03] p. 573, Para. 3, [1898MS].

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 else, or they must leave college with a heavy debt hanging over them. Educators are not doing their work faithfully when they know a young man to be devoting years of his time 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 should be kindly inquired after, and his financial situation ascertained. [Cf: The Youth's Instructor 03-31-98 para. 04] p. 573, Para. 4, [1898MS].

Many would be glad of the privilege of spending a short time in school, where they could be brought up on some points of study. There are those who would consider it an inestimable privilege to have the Bible opened to them in its pure, unadulterated simplicity; to be taught how to come close to hearts, and how, in simple, straightforward lines, to teach the truth so that it shall be clearly discerned. [Cf: The Youth's Instructor 03-31-98 para. 05] p. 573, Para. 5, [1898MS].

One study to be put before the student as most valuable should be the

exercise of his God given reason in harmony with his physical powers. 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 exertion, and stop there; we are to make the best use of the various parts that compose the human machinery,--brain, bone, muscle, head, and heart. No man is fit for the ministry who does not understand this. [Cf: The Youth's Instructor 03-31-98 para. 06] p. 574, Para. 1, [1898MS].

The student who has neglected the training of the muscles proportionately with his mental powers should seek to obtain an all-round education. If he feels it beneath his dignity to take hold of the unlearned parts, and catch up the science of true education, he is unfitted to take hold of the work of educating youth. He need not think himself qualified to act as a teacher; for his very teaching will be superficial and one-sided. He does not understand that he lacks the very education that would make him a blessing, and would secure to him in the future, immortal life the benediction, "Well done, good and faithful servant." [Cf: The Youth's Instructor 03-31-98 para. 07] p. 574, Para. 2, [1898MS].

Every student in our schools should begin his character building upon the word of God. He is to study for time and for eternity. Paul's charge to Timothy was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We cannot, in this day of peril, accept teachers merely because they have been in school two, three, four, or five years. The question is, With all their acquisition of knowledge, have they obtained a knowledge of what is truth? Have they searched for truth as for hidden treasure? or have they seized the surface rubbish in the place of pure truth, thoroughly winnowed? We cannot consent, at this period of time, to expose our youth to the chance of learning a mixture of truth and error. The youth who come from school without feeling the importance of making the word of God the first study, the main study, are not qualified to become teachers. [Cf: The Youth's Instructor 03-31-98 para. 08] p. 574, Para. 3, [1898MS].

That course of study which is not dictated by the Holy Spirit, which does not embrace the high, holy principles of God's word, will open before the student a course unmarked by the approval of heaven. It will leave gaps, and mistakes, and misunderstandings all along the road he travels. Those who will not give themselves to a deep, earnest, prayerful study of the Scriptures will hold ideas contrary to the principles that should control the life. [Cf: The Youth's Instructor 03-31-98 para. 09] p. 574, Para. 4, [1898MS].

Will parents who believe the truth, and who realize the importance of knowing the truth that is to make us wise unto salvation, trust their children to schools where error is believed and taught? Who will expose these precious souls to a conflict of changes, and place them where their highest interests are not made the first consideration? [Cf: The Youth's Instructor 03-31-98 para. 10] p. 574, Para. 5, [1898MS].

If the Lord's will is done, students will not be encouraged to remain in schools continuously for years. This is the devising of man, not the plan of God. The student is not to feel that he must take a classical course before he can enter the ministry. A large number who have done

this have disqualified themselves for the labor which it was essential for them to do. The long study of those books which should not be made study books, unfits the youth for the work to be done in this important period of the world's history. These years of study cultivate habits and methods that cripple their usefulness. They have to unlearn many things which disqualify them for efficiency in any line of the work to be done for this time. Mrs. E. G. White. [Cf: The Youth's Instructor 03-31-98 para. 11] p. 574, Para. 6, [1898MS].

Students are to bear in mind that their life is a talent, to be highly appreciated and dedicated to the Lord. Those who attend school are to study the Book of books, and through prayer, and close, deep research, obtain a Bible education. They are to learn lessons in the school of Christ; they are to work in Christ's lines. [Cf: The Youth's Instructor 04-07-98 para. 01] p. 575, Para. 1, [1898MS].

The right use of one's self includes the whole circle of obligations to one's self, to the world, and to God. Then use the physical powers proportionately with the mental powers. Every action derives its quality from the motive which prompts it, and if the motives are not high, and pure, and unselfish, the mind and character will never become well balanced. Those who come from their school life without having educated the muscles proportionately with the brain will seldom recover from the harm they received in their one-sided education. On the part of such there is seldom a deep, earnest purpose that leads to deep, earnest work. They are not fit to train other minds, because their own have never been trained. They are fitful in their movements. They cannot reason from cause to effect. They will speak when it would be eloquence to keep silence, and will be silent on those themes on which they should speak, themes that should occupy the heart and mind and regulate the life. [Cf: The Youth's Instructor 04-07-98 para. 02] p. 575, Para. 2, [1898MS].

The talents entrusted of God are a sacred treasure, and should be put to practical use. Useful work is a valuable education. If either this practical education or the study of books must be neglected, let it be the study of books, and let the student take up the real, practical duties of life. The youth who have been educated to consider the best plans for doing good at home will extend their work to the neighborhood, the church, and every line of missionary work. [Cf: The Youth's Instructor 04-07-98 para. 03] p. 575, Para. 3, [1898MS].

God calls upon us all to render obedience to the principles he has revealed to us in the work appointed to Adam in Eden. There will be employment in Eden restored. Our dear young students who have not been trained at home by their parents, need to have an education that will counteract their home education. Until they learn the first principles of proper education, they cannot be trusted as teachers of the youth. They are to engage in a career that requires settled purposes, high principles, and holy aims. If they do not learn anew, they will bring into their religious life a superficial work which will disqualify them to teach the word of God. Their minds grasp at ideas that lead to error. Capricious fancies may for a time supply the place of truth; but the thoughts grasped have no foundation in truth. Their minds do not penetrate deep enough to see the outcome of assertions that will counterwork the work of God. [Cf: The Youth's Instructor 04-07-98 para. 04] p. 575, Para. 4, [1898MS].

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 the various branches of usefulness in practical life. Never can one who is ignorant of the house we live in have an all-round life. [Cf: The Youth's Instructor 04-07-98 para. 05] p. 575, Para. 5, [1898MS].

Exercise should be taken, not in play and amusement merely to please self, but exercise that will teach the science of doing good. There is a science in the use of the hand. Students who think that education consists only in book study never make a right use of their hands. They should be taught to do the work that thousands of hands are never educated to do. The powers thus developed and cultivated can be most usefully employed. 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 much better purpose when a portion of their time is devoted to physical taxation, wearying the muscles. Nature will then give sweet repose. [Cf: The Youth's Instructor 04-07-98 para. 06] p. 575, Para. 6, [1898MS].

Students, your life is God's property. He has entrusted it to you, that you may honor and glorify him. You are the Lord's; for he created you. You are his by redemption; for he gave his life for you. The only begotten Son of God paid the ransom for your deliverance from Satan; 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. Your health depends upon the right use of your physical organism. Do not misuse 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. [Cf: The Youth's Instructor 04-07-98 para. 07] p. 576, Para. 1, [1898MS].

If young men and women would grow up to the full stature of Christ Jesus, they must treat themselves intelligently. Conscientiousness in methods of education is as essential as in the consideration of the doctrines of our faith. Unhealthy habits of every order--late hours at night, late hours in bed in the morning, rapid eating--are to be overcome. Masticate your food thoroughly. Let there be no hurried eating. Have your room well ventilated day and night, and perform useful physical labor. Tight is a sin, and will bring its sure results. The lungs, the liver, and 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 part 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 fashion of this degenerate world requires it, so crowd the life forces that they will have no freedom. Satan suggested all such fashions, that the human family might suffer the sure results of abusing God's handiwork. [Cf: The Youth's Instructor 04-07-98 para. 08] p. 576, Para. 2, [1898MS].

All this must be a part of the education received in 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. We need to guard faithfully the Lord's property; for any abuse of our powers shortens the time that our lives could be used for the glory of God.

Bear in mind that we must consecrate all--soul, body, and spirit--to God. All is his purchased possession, and must be used intelligently, to the end that we may preserve the talent of life. By properly using our powers to their fullest extent in the most useful employment, by keeping every organ in health, by so preserving every organ that mind, sinew, and muscle shall work harmoniously, we may do the most precious service for God. Mrs. E. G. White. [Cf: The Youth's Instructor 04-07-98 para. 09] p. 576, Para. 3, [1898MS].

The active service of God is directly connected with the ordinary duties of life, even its humblest occupations. We are to serve God just where he puts us. He is to place us individually, and not we ourselves. Perhaps service in the home life is the place we are to occupy for a time, if not always. Then a preparation for that work should be obtained, that we may do our best in service for the Lord. [Cf: The Youth's Instructor 04-14-98 para. 01] p. 576, Para. 4, [1898MS].

The Lord is testing and proving us, to see what sort of timbers, or attributes, we are bringing into the character building. If we are listless and indifferent, negligent and careless, in the small everyday duties, we shall never be fitted for any other service for God. He that is faithful in that which is least will be faithful also in much. He that is unfaithful in that which is least, would certainly repeat this unfaithfulness if placed in higher positions of trust and given larger responsibilities. Those who do their temporal business in a slack, shiftless manner, will be led to do business in more responsible places in the same way. The service of God will be done in a haphazard manner. But when there is order and exactness in the little things with which we have to do in ordinary life, what need for wonder that the same exactness is brought into the religious life? [Cf: The Youth's Instructor 04-14-98 para. 02] p. 576, Para. 5, [1898MS].

The importance of little things is underrated, just because they are small; but the influence of the little things for good or for evil is great. They supply much of the actual discipline of life for every human being. They are part of the training of the soul in the sanctification of all our entrusted talents to God. Faithfulness in the little things in the line of duty makes the worker in God's service reflect more and more the likeness of Christ. Our Saviour is a Saviour for the perfection of the whole man. He is not the God of part of the being only. The grace of Christ works to the disciplining of the whole human fabric. He made all. He has redeemed all. He has made the mind, the strength, the body as well as the soul, partaker of the divine nature, and all is his purchased possession. He must be served with the whole mind, heart, soul, and strength. Then the Lord will be glorified in his saints, in even the common, temporal things, with which they are connected. "Holiness unto the Lord," will be the inscription placed upon them. [Cf: The Youth's Instructor 04-14-98 para. 03] p. 577, Para. 1, [1898MS].

We would do well to consider the case of Elisha when chosen for his work. The prophet Elijah was about to close his earthly labors. Another was to be called to carry forward the work for that time. In his course of travel, Elijah was directed northward. How changed the scene before him now from that which the country had presented a little while before. Then the farming districts were unworked; the ground was parched; for neither dew nor rain had fallen for three years. Now

everything seems to be springing up as if to redeem the time of famine and dearth. The plenteous rains had done more for the earth than for the hearts of humanity; the fields were better prepared for labor than were the hearts of apostate Israel. [Cf: The Youth's Instructor 04-14-98 para. 04] p. 577, Para. 2, [1898MS].

Wherever Elijah looked, the land he saw was owned by one man, a man who had not bowed the knee to Baal, whose heart had remained undivided in the service of God. Even during the captivity there were souls who had not gone into apostasy, and this family was included in the seven thousand who had not bowed the knee to Baal. The owner of the land was Shaphat. Busy activity was seen among the workers. While the flocks were enjoying the green pastures, the busy hands of his servants were sowing the seed for a harvest. [Cf: The Youth's Instructor 04-14-98 para. 05] p. 577, Para. 3, [1898MS].

The attention of Elijah was attracted to Elisha, the son of Shaphat, who with the servants was plowing with twelve yoke of oxen. He was educator, director, and worker. Elisha did not live in the thickly populated cities. His father was a tiller of the soil, a farmer. Far from city and court dissipation, Elisha had received his education. He had been trained in habits of simplicity, of obedience to his parents and to God. Thus in quietude and contentment he was prepared to do the humble work of cultivating the soil. But though of a meek and quiet spirit, Elisha had no changeable character. Integrity and fidelity and the love and fear of God were his. He had the characteristics of a ruler, but with it all was the meekness of one who would serve. His mind had been exercised in the little things, to be faithful in whatsoever he should do; so that if God should call him to act more directly for him, he would be prepared to hear his voice. [Cf: The Youth's Instructor 04-14-98 para. 06] p. 577, Para. 4, [1898MS].

The surroundings of Elisha's home were those of wealth; but he realized that in order to obtain an all-round education, he must be a constant worker in any work that needed to be done. He had not consented to be in any respect less informed than his father's servants. He had learned how to serve first, that he might know how to lead, instruct, and command. [Cf: The Youth's Instructor 04-14-98 para. 07] p. 577, Para. 5, [1898MS].

Elisha waited contentedly, doing his work with fidelity. Day by day, through practical obedience and the divine grace in which he trusted, he obtained rectitude and strength of purpose. While doing all that he possibly could in cooperating with his father in the home firm, he was doing God's service. He was learning how to cooperate with God. [Cf: The Youth's Instructor 04-14-98 para. 08] p. 578, Para. 1, [1898MS].

The youth should bear in mind that their physical strength, their mental qualifications, and their spiritual endowments, are to be devoted to service. These are never to be misapplied, never misused, never left to rust through inaction. Elisha increased in knowledge daily. Daily he prepared to do service in any way that opened before him. He served God in the little temporal duties. He grew in knowledge and in grace. And if the student today will develop reliability and soundness of principle in the things which are least, he will reveal that he has acquired adaptability to serve God in a higher capacity. He who feels that it is of no great consequence to serve in the lesser



capacity will never be trusted of God to serve in the more honored position. He may present himself as fully competent to accomplish the duties of the higher position; but God looks deeper than the surface. A watcher is on his track, and after test and trial, there is written against him, "Thou art weighed in the balances, and art found wanting." That sentence in the courts of heaven decides for eternity the destiny of the human being. Mrs. E. G. White. (To be continued.) [Cf: The Youth's Instructor 04-14-98 para. 09] p. 578, Para. 2, [1898MS].

When the prophet saw Elisha with his servants plowing with twelve yoke of oxen, he came to the field of labor, and while passing by, he unfastened his mantle, and threw it upon the shoulders of Elisha. He then passed on as if that were the end of the matter. But he knew that Elisha understood the significance of the action; and he left him, without speaking a word, to decide whether he would accept or reject the call. [Cf: The Youth's Instructor 04-21-98 para. 01] p. 578, Para. 3, [1898MS].

During the three years and a half of barrenness and famine, the family of Shaphat had become familiar with the mission of Elijah the prophet; and the Spirit of God impressed the heart of Elisha in regard to the meaning of this action. This was the signal that God had called him to be the successor of Elijah. He hastened after the prophet, and overtaking him, asked permission to take leave of his parents and bid farewell to his family. [Cf: The Youth's Instructor 04-21-98 para. 02] p. 578, Para. 4, [1898MS].

The answer of Elijah was, "Go back again: for what have I done to thee?" This was not a repulse, but a test. If Elisha's heart clung to his home and its advantages, he was at liberty to remain there. But Elisha was prepared to hear the call of God. He had not been disorderly, running before the call had come; and when he was called, he showed that he would not hesitate nor draw back. [Cf: The Youth's Instructor 04-21-98 para. 03] p. 578, Para. 5, [1898MS].

Had Elisha asked Elijah what was expected of him, what would be his work, he would have been answered, God knows; he will make it known to you. If you wait upon the Lord, he will answer your every question. You may come with me if you have evidence that God has called you; if not, forbear. Come not simply because I have called you. Know for yourself that God stands back of you, and that it is his voice you hear. If you can count everything but dross that you may win Christ, come. [Cf: The Youth's Instructor 04-21-98 para. 04] p. 578, Para. 6, [1898MS].

In genuine faith there is a buoyancy, a steadfast principle, which neither time nor toil can weaken. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." [Cf: The Youth's Instructor 04-21-98 para. 05] p. 579, Para. 1, [1898MS].

The call of Elijah was similar to the commission of Christ to the young ruler. The ruler was commanded to leave all,--houses, lands, friends, riches, comforts, and ease,--and follow Jesus. How many have had and will have such tests! But with the call of Christ comes the question, Are we ready to advance? Are we willing? Shall we, like

Moses, cheerfully deem the reproach of Christ greater riches than the treasures in Egypt? [Cf: The Youth's Instructor 04-21-98 para. 06] p. 579, Para. 2, [1898MS].

The Lord will not accept halfhearted service. Those alone who love to do the will of God can do perfect service. Let not the heart that hears the gracious invitation of mercy, "Come; for all things are now ready," still question as to the outcome of the matter, saying, How much will I have to yield up? You are to have no arguments on this point. If we follow on to know the Lord, willingly, gladly, we shall know that "his going forth is prepared as the morning." If we have decided to obey Christ, we shall respond to his call, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: The Youth's Instructor 04-21-98 para. 07] p. 579, Para. 3, [1898MS].

Any work, however small it may appear, that is done for the Master with a thorough surrender of self, is as acceptable to him as the highest service. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Cf: The Youth's Instructor 04-21-98 para. 08] p. 579, Para. 4, [1898MS].

Humble, willing service is before every one who claims to be a child of God. To every one the Lord has given his work. There is to be earnest, faithful waiting for the message from God, calling to his service. In prospect of the solemn event of the advent of Christ, there is to be no idle waiting with nothing to do. God's children are to prepare others for that great event. There is waiting and watching to be done, but this is to be combined with working. This will develop a harmonious Christian character. This will make the Christian an all-round man, perfect in Christ Jesus, "not slothful in business; fervent in spirit; serving the Lord." [Cf: The Youth's Instructor 04-21-98 para. 09] p. 579, Para. 5, [1898MS].

The work of God is a perfect whole, because perfect in all its parts; and it is important that the worker for Christ shall take his Master with him in every department of labor. Whatever is done should be done with an exactness and despatch that will bear inspection. The heart should be in the work. Faithfulness in little things should characterize the life, true integrity should mark all the course of action. It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make great men in God's sight. If these little things are faithfully attended to, if these graces are in you and abound, they will make you perfect in every good work. Mrs. E. G. White. [Cf: The Youth's Instructor 04-21-98 para. 10] p. 579, Para. 6, [1898MS].

Elisha immediately left all to begin his ministry. His leave taking was not with mourning and bitter regrets. They made a feast in his home, in commemoration of the honor conferred upon one of the family. And what was the first work of Elisha? It was to take up the little things, and do them with heartiness. He was the prophet's personal

attendant. He is spoken of as pouring water on the hands of Elijah his master. [Cf: The Youth's Instructor 04-28-98 para. 01] p. 580, Para. 1, [1898MS].

After Elisha had been some time in the service of the prophet, he was called to take his place in the first rank. No one in that time was to be greater than he. He had worked under Elijah as a learner, and the time came when the head manager was removed, and the one under him came to the front. And as Elijah was prepared to be translated, so Elisha was prepared to become his successor as a prophet. [Cf: The Youth's Instructor 04-28-98 para. 02] p. 580, Para. 2, [1898MS].

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace." [Cf: The Youth's Instructor 04-28-98 para. 03] p. 580, Para. 3, [1898MS].

Unknown to Elijah, the tidings that he was to be translated had been made known to the disciples in the schools of the prophets, and in particular to Elisha. He therefore kept close beside Elijah. [Cf: The Youth's Instructor 04-28-98 para. 04] p. 580, Para. 4, [1898MS].

Again Elijah said: "Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace." Elijah said to him, "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." Again were the words repeated, "As the Lord liveth, and as thy soul liveth, I will not leave thee." [Cf: The Youth's Instructor 04-28-98 para. 05] p. 580, Para. 5, [1898MS].

There was a school of the prophets at Gilgal, and also at Bethel and at Jericho. Elijah wished to visit these important places before he was parted from them. His spirit was cheered as, by the direction of God, he was permitted to see the schools of the prophets and the work that was going on in those institutions, an education which was to keep the wonderful works of God continually before the students, and which magnified the law of God, and make it honorable. The education was of that order which would preserve the souls of all who would be obedient to the law of God. While idolatry was prevailing to an alarming extent, Elijah could see the word of the Lord verified, "I have left me seven thousand in Israel, all the knees which. . . have not bowed unto Baal." [Cf: The Youth's Instructor 04-28-98 para. 06] p. 580, Para. 6, [1898MS].

At every place where Elisha tarried with Elijah, he was given opportunity to separate from him. "Tarry here, I pray thee," said Elijah. Thus Elisha's faith was tried at every point. But by plowing in the field, Elisha had learned not to yield to discouragement. He had now set his hand to the plow in another work, and he would not fail nor

be discouraged. Every time the invitation to turn back was given, he declared, "As the Lord liveth, and as thy soul liveth, I will not leave thee." [Cf: The Youth's Instructor 04-28-98 para. 07] p. 580, Para. 7, [1898MS].

"And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. . . And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground." [Cf: The Youth's Instructor 04-28-98 para. 08] p. 581, Para. 1, [1898MS].

"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou has asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and . . . smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him." [Cf: The Youth's Instructor 04-28-98 para. 09] p. 581, Para. 2, [1898MS].

Henceforth Elisha stood in the place of Elijah. He was called to the position of highest honor because he had been faithful over a few things. The question arose in his mind, Am I qualified for such a position? But he would not allow his mind to question. The greatest qualification for any man in a position of trust is to obey implicitly the word of the Lord. Elisha might exercise his reasoning ability on every other subject but the one that would admit of no reasoning. He was to obey the word of the Lord at all times and in all places. Elisha had put his hand to the plow, and he would not look back. He revealed his determination and firm reliance upon God. [Cf: The Youth's Instructor 04-28-98 para. 10] p. 581, Para. 3, [1898MS].

This lesson is for us to study carefully. We are in no case to swerve from our allegiance. No duties that God presents before us should cause us to work at cross-purposes with him. The word of God is to be our counselor. It is only those who render perfect and thorough obedience to God that he will choose. Those who follow the Lord are to be firm and straightforward in obeying his directions. Any deviation to follow human devising or planning disqualifies them for being trustworthy. Even if they have to walk as did Enoch, with God alone, his children must separate from those who do not obey him, who show that they are not in vital connection with him. The Lord God is a host; and all who are in his service will realize the meaning of his words to Zerubbabel, "Not by might, nor by power, but by Spirit, saith the Lord of hosts."

[Cf: The Youth's Instructor 04-28-98 para. 11] p. 581, Para. 4, [1898MS].

The word of finite man is fallible. Human laws, that are supposed to take the place of the law of God, are not to be respected. Henceforth the nations are to be in a very uncertain state. Kings and rulers will be involved in greater perplexities than they have ever thought possible, and this because they are disobedient to the word of the Lord, and work entirely contrary to his principles. The question now comes home to all who have their Bibles, Are we prepared to follow the word of God? "If any man will come after me," says Christ, "let him deny himself, and take up his cross, and follow me." You cannot depend upon priests, rulers, human lawmakers; for, as in Christ's day, they teach for doctrines the commandments of men. They know not the Scriptures, nor the power of God. Man-made theories are placed above a plain "Thus saith the Lord." But the searching of the soul has come. Are we obedient to the law of God? Will every soul look up in faith, and answer to God, as did Elisha, "As the Lord liveth, . . . I will not leave thee"? Whatever may come,--persecution, reproach, falsehood, or anything that shall arise,--I will not leave the source of my strength. Mrs. E. G. White. [Cf: The Youth's Instructor 04-28-98 para. 12] p. 581, Para. 5, [1898MS].

A noble, all-round manhood does not come by chance. It is the result of character building in the early years of youth, a practise of the law of God in the home. The word of God must be studied, and this requires thought and prayerful research. While some passages are too plain to be misunderstood, others demand careful and patient study. Like the precious metal concealed in the hills and mountains, its gems of truth are to be searched out and stored in the mind. Only by a continual improvement of the intellectual as well as the moral powers, can we hope to answer the purpose of our Creator. [Cf: The Youth's Instructor 05-05-98 para. 01] p. 582, Para. 1, [1898MS].

We may learn precious lessons in this respect from the life and character of Timothy. From a child, Timothy had known the Scriptures. Religion was the atmosphere of his home. The piety of his home life was not of a cheap order, but pure, sensible, and uncorrupted by false sentiments. Its moral influence was substantial, not fitful, not impulsive, not changeable. The word of God was the rule which guided Timothy. He received his instruction, line upon line, precept upon precept, here a little, and there a little. And the spiritual power of these lessons kept him pure in speech, and free from all corrupting sentiments. His home instructors cooperated with God in educating this young man to bear the burdens that were to come upon him at an early age. [Cf: The Youth's Instructor 05-05-98 para. 02] p. 582, Para. 2, [1898MS].

Timothy was a mere youth when he was chosen by God as a teacher. But his principles had been so established by a correct education that he was fitted to be placed as a religious teacher, in connection with Paul, the great apostle to the Gentiles. And though young, he bore his great responsibilities with Christian meekness. He was faithful, steadfast, and true; and Paul made him his companion in labor and travel, that he might have the benefit of the apostle's experience in preaching the gospel and establishing churches. [Cf: The Youth's Instructor 05-05-98 para. 03] p. 582, Para. 3, [1898MS].

Paul loved Timothy because Timothy loved God. The great apostle often drew him out, and questioned him in regard to Scripture history. He taught him the necessity of shunning every evil way, and told him that blessing would surely attend all who were faithful and true, giving them a noble manhood. [Cf: The Youth's Instructor 05-05-98 para. 04] p. 582, Para. 4, [1898MS].

The lessons of the Bible have a moral and a religious influence upon the character as they are wrought into the practical life. Timothy learned and practised these lessons. He had no specially wonderful talents; but his work was valuable because he used his God given abilities as consecrated gifts in the service of God. His intelligent knowledge of the truth and of experimental piety gave him distinction and influence. The Holy Spirit found in Timothy a mind that could be molded and fashioned to become a temple for the indwelling of the Holy Spirit, because he submitted to be molded. [Cf: The Youth's Instructor 05-05-98 para. 05] p. 582, Para. 5, [1898MS].

The words of the apostle Paul just prior to his death, were: "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." "These things command and teach." And lest the churches should despise his youth, he wrote, "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." [Cf: The Youth's Instructor 05-05-98 para. 06] p. 582, Para. 6, [1898MS].

Paul could safely write this; for Timothy did not go forward in a self-sufficient spirit. He worked in connection with Paul, seeking his advice and instruction. He did not move from impulse. He exercised consideration and calm thought, inquiring at every step, "Is this the way of the Lord?" [Cf: The Youth's Instructor 05-05-98 para. 07] p. 583, Para. 1, [1898MS].

"Till I come," Paul continued, "give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." [Cf: The Youth's Instructor 05-05-98 para. 08] p. 583, Para. 2, [1898MS].

The charge given to Timothy should be heeded in every household, and become an educating power in every family and in every school. He was enjoined, "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." "Consider what I say; and the Lord give thee understanding in all things. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [Cf: The Youth's Instructor 05-05-98 para. 09] p. 583, Para. 3, [1898MS].

In order that the youth may do this, 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 more ungodliness." This scripture 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 as seed sown in the human heart which, in time of temptation, will spring into life, and draw the minds of students into paths that lead away from God, away from truth. [Cf: The Youth's Instructor 05-05-98 para. 10] p. 583, Para. 4, [1898MS].

"Their word," said Paul, "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. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Cf: The Youth's Instructor 05-05-98 para. 11] p. 583, Para. 5, [1898MS].

This is the instruction and education which young men who enter schools should seek to obtain. These words come to every young man who purposes to enter the ministry, to all youth who shall engage in any part of the work. They need to listen to the word of God through the apostle Paul. That word 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." And what should this furnishing comprehend?--a knowledge of the Scriptures,--a book that our own experience teaches us should be the Book of all books for our schools. [Cf: The Youth's Instructor 05-05-98 para. 12] p. 584, Para. 1, [1898MS].

The highest aim of our youth should not be to strain after something novel. There was none of this in the mind and work of Timothy. They should bear in mind that, in the hands of the enemy of all good, knowledge alone may be a power to destroy them. It was a very intellectual being, one who occupied a high position among the angelic throng, that finally became a rebel; and many a mind of superior intellectual attainments is now being led captive by his power. The youth should place themselves under the teaching of the Holy Scriptures, and weave them into their daily thoughts and practical life. Then they will possess the attributes classed as highest in the heavenly courts. They will hide themselves in God, and their lives will [Cf: The Youth's Instructor 05-05-98 para. 13] p. 584, Para. 2, [1898MS].

There are many precious promises on record for those who seek the Saviour early. Solomon says, "Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." God declares, "I love them that love me, and those that seek me early shall find me." The Great Shepherd of Israel is still saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." [Cf: The Youth's Instructor 05-12-98 para. 01] p. 584, Para. 3, [1898MS].

Many of the youth have not a fixed principle to serve God. They sink under every cloud, and have no power of endurance. They do not grow in grace. They appear to keep the commandments of God, but they are not subject to the law of God, neither indeed can be. Their carnal hearts must be changed. They must see beauty in holiness: then they will pant after it as the hart panteth after the water brooks; then they will love God and his law; then the yoke of Christ will be easy, and his burden light. [Cf: The Youth's Instructor 05-12-98 para. 02] p. 584, Para. 4, [1898MS].

If your steps are ordered by the Lord, dear youth, you must not expect that your path will always be one of outward peace and prosperity. The path that leads to eternal day is not the easiest to travel, and at times it will seem dark and thorny. But you have the assurance that God's everlasting arms encircle you, to protect you from evil. He wants you to exercise earnest faith in him, and learn to trust him in the shadow as well as in the sunshine. [Cf: The Youth's Instructor 05-12-98 para. 03] p. 584, Para. 5, [1898MS].

The follower of Christ must have faith abiding in the heart; for without this it is impossible to please God. Faith is the hand that takes hold of infinite help; it is the medium by which the renewed heart is made to beat in unison with the heart of Christ. [Cf: The Youth's Instructor 05-12-98 para. 04] p. 584, Para. 6, [1898MS].

In her endeavors to reach her home, the eagle is often beaten down by the tempest to the narrow defiles of the mountains. The clouds, in black, angry masses sweep between her and the sunny heights where she secures her nest. For a while she seems bewildered, and dashes this way and that, beating her strong wings as if to sweep back the dense clouds. She awakens the doves of the mountains with her wild cry in her vain endeavors to find a way out of her prison. At last she dashes upward into the blackness, and gives a shrill scream of triumph as she emerges, a moment later, in the calm sunshine above. The darkness and tempest are all below her, and the light of heaven is shining about her. She reaches her loved home in the lofty crag, and is satisfied. It was through darkness that she reached the light. It cost her an effort to do this, but she is rewarded in gaining the object which she sought. [Cf: The Youth's Instructor 05-12-98 para. 05] p. 585, Para. 1, [1898MS].

This is the only course we can pursue as followers of Christ. We must exercise that living faith which will penetrate the clouds that, like a thick wall, separate us from heaven's light. We have heights of faith to reach, where all is peace and joy in the Holy Spirit. [Cf: The Youth's Instructor 05-12-98 para. 06] p. 585, Para. 2, [1898MS].



Have you ever watched a hawk in pursuit of a timid dove? Instinct has taught the dove that in order for the hawk to seize his prey, he must gain a loftier flight than his victim. So she rises higher and still higher in the blue dome of heaven, ever pursued by the hawk, which is seeking to obtain the advantage. But in vain. The dove is safe as long as she allows nothing to stop her in her flight, or draw her earthward; but let her once falter, and take a lower flight, and her watchful enemy will swoop down upon his victim. Again and again have we watched this scene with almost breathless interest, all our sympathies with the little dove. How sad we should have felt to see it fall a victim to the cruel hawk! [Cf: The Youth's Instructor 05-12-98 para. 07] p. 585, Para. 3, [1898MS].

We have before us a warfare, a lifelong conflict with Satan and his seductive temptations. The enemy will use every argument, every deception, to entangle the soul; and in order to win the crown of life, we must put forth earnest, persevering effort. We must not lay off the armor or leave the battlefield until we have gained the victory, and can triumph in our Redeemer. As long as we continue to keep our eyes fixed upon the Author and Finisher of our faith, we shall be safe. But our affections must be placed upon things above, not on things of the earth. By faith we must rise higher and still higher in the attainment of the graces of Christ. By daily contemplating his matchless charms, we must grow more and more into his glorious image. While we thus live in communion with Heaven, Satan will lay his nets for us in vain. [Cf: The Youth's Instructor 05-12-98 para. 08] p. 585, Para. 4, [1898MS].

Conscious that the world lieth in wickedness, that he has constantly to battle with the enemy of God and man, and that in himself he does not possess power to purify the recesses of the heart, the humble follower of Christ will turn to the mighty Helper; and unto him Christ is made wisdom, and righteousness, and sanctification, and redemption. To the praying soul, Jesus reveals himself as the One who hears and answers prayer, the One who lifts up those that are cast down, and heals the broken in heart. [Cf: The Youth's Instructor 05-12-98 para. 09] p. 585, Para. 5, [1898MS].

The young convert has everything to learn. He should meditate and pray much, that he may do thorough work in meeting God's standard of righteousness. "Honor thy father and thy mother," is part of that great standard; and through the apostle James, Christ declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Yet how many youth who profess to be Christians are in the habit of speaking in a disrespectful manner to their parents! God has seen fit, dear youth, to entrust you to the care of your parents for them to train and discipline, and thus act their part in forming your characters for heaven. Yet it rests with you to say whether you will develop a Christian character. [Cf: The Youth's Instructor 05-12-98 para. 10] p. 586, Para. 1, [1898MS].

Be entreated, then, to make an entire surrender of your soul to Christ. Take hold of his strength, follow his example, and you will have peace and rest and joy in him. Let every soul breathe the prayer that God will grant unto him according to the riches of his glory, to be strengthened with all might in the inner man, that Christ may dwell in the heart by faith, that he, 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," being filled "with all the fulness of God." Mrs. E. G. White. [Cf: The Youth's Instructor 05-12-98 para. 11] p. 586, Para. 2, [1898MS].

"I saw in the visions of my head upon my bed," writes Daniel, "and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." [Cf: The Youth's Instructor 05-19-98 para. 01] p. 586, Para. 3, [1898MS].

Here we are shown that God holds even heathen kings subject to his will. He takes idolaters, and deals with them according to their evil ways and doings. [Cf: The Youth's Instructor 05-19-98 para. 02] p. 586, Para. 4, [1898MS].

The same Watcher who came to Daniel was an uninvited guest at Belshazzar's sacrilegious feast. This monarch had everything to flatter his pride and indulge his passions. He was a great king, presiding over what was then the greatest kingdom on earth. His provinces were cultivated by captives, and his capital was enriched by the spoil of nations. He held the life and property of his subjects in his hand. To those who ministered to his pride and vanity, he was indulgent; they were his chosen favorites; but if at any moment they crossed his will, he was at once a cruel tyrant. His anger blazed forth against them without restraint. [Cf: The Youth's Instructor 05-19-98 para. 03] p. 586, Para. 5, [1898MS].

Admitted to a share in kingly authority 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." On this occasion there was music and dancing and wine drinking. The profane orgies of royal mirth were attended by men of genius and education. Decorated women with their enchantments, were among the revelers. [Cf: The Youth's Instructor 05-19-98 para. 04] p. 586, Para. 6, [1898MS].

Exalted by wine and blinded by delusion, the king himself took the lead in the riotous blasphemy. Reason no longer controlled him; 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. [Cf: The Youth's Instructor 05-19-98 para. 05] p. 587, Para. 1, [1898MS].

A Watcher, who was unrecognized, but whose presence was a power of

condemnation, looked on this scene of profanation. Soon the unseen and uninvited Guest made his presence felt. At the moment when the sacrilegious revelry was at its height, a bloodless hand came forth, and wrote words of doom on the wall of the banqueting hall. Burning words followed the movements of the hand. "Mene, Mene, Tekel, Upharsin," was written in letters of flame. Few were the characters traced by that hand on the wall facing the king, but they showed that the power of God was there. [Cf: The Youth's Instructor 05-19-98 para. 06] p. 587, Para. 2, [1898MS].

Belshazzar was afraid. His conscience was awakened. The fear and suspicion that always follow the course of the guilty seized him. When God makes men fear, they can not hide the intensity of their terror. Alarm seized the great men of the kingdom. Their blasphemous disrespect of sacred things was changed in a moment. A frantic terror overcame all self-control. [Cf: The Youth's Instructor 05-19-98 para. 07] p. 587, Para. 3, [1898MS].

Belshazzar had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. He had seen the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. "What must I do to be saved?" was a question that the great but foolish king passed by indifferently. [Cf: The Youth's Instructor 05-19-98 para. 08] p. 587, Para. 4, [1898MS].

This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent. [Cf: The Youth's Instructor 05-19-98 para. 09] p. 587, Para. 5, [1898MS].

The ruler of Babylon had riches and honor, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, "Why doest thou this?" But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength, and humbled as a child. He realized that he was at the mercy of One greater than himself. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. The history of his grandfather stood out as vividly before him as the writing on the wall. [Cf: The Youth's Instructor 05-19-98 para. 10] p. 587, Para. 6, [1898MS].

In vain the king tried to read the burning letters. He had found a power too strong for him. He could not read the writing. "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all

the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof." In vain the king offered honor and promotion. Heavenly wisdom can not be bought and sold. "Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished." Mrs. E. G. White. [Cf: The Youth's Instructor 05-19-98 para. 11] p. 588, Para. 1, [1898MS].

There was in the palace a woman who was wiser than them all, the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. "O king, live forever," she said; "let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers: . . . now let Daniel be called, and he will show the interpretation." [Cf: The Youth's Instructor 05-26-98 para. 01] p. 588, Para. 2, [1898MS].

"Then was Daniel brought in before the king." Making an effort to brace himself, and to show his authority, Belshazzar said: "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. . . . Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom." [Cf: The Youth's Instructor 05-26-98 para. 02] p. 588, Para. 3, [1898MS].

Daniel was not awed by the king's appearance, nor confused or intimidated by his words. "Let thy gifts be to thyself," he answered, "and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. . . . But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. . . . And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." [Cf: The Youth's Instructor 05-26-98 para. 03] p. 588, Para. 4, [1898MS].

"This is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians." [Cf: The Youth's Instructor 05-26-98 para. 04] p. 588, Para. 5, [1898MS].

Daniel did not swerve from his duty. He held the king's sin before him, showing him the lessons he might have learned, but did not.

Belshazzar had not heeded the events so significant to him. He had not read his grandfather's history correctly. The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result. [Cf: The Youth's Instructor 05-26-98 para. 05] p. 589, Para. 1, [1898MS].

This was the last feast of boasting held by the Chaldean king; for he who bears long with man's perversity had passed the irrevocable sentence. Belshazzar had greatly dishonored the One who had exalted him as king, and his probation was taken from him. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. "In that night," the record says, "was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." [Cf: The Youth's Instructor 05-26-98 para. 06] p. 589, Para. 2, [1898MS].

Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God's eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place, at every hour in the day, there is a holy Watcher, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception. [Cf: The Youth's Instructor 05-26-98 para. 07] p. 589, Para. 3, [1898MS].

We are never alone. We have a Companion, whether we choose him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness, the holy, sin-hating God. Nothing that is said or done or thought can escape his infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude he is there. No one can deceive God; none can escape from their accountability to him. [Cf: The Youth's Instructor 05-26-98 para. 08] p. 589, Para. 4, [1898MS].

"O Lord, thou hast searched me, and known me," writes the psalmist. "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high; I can not attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." [Cf: The Youth's Instructor 05-26-98 para. 09] p. 589,

Para. 5, [1898MS].

Day by day the record of your words, your actions, and your influence, is being made in the books of heaven. This you must meet. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." [Cf: The Youth's Instructor 05-26-98 para. 10] p. 590, Para. 1, [1898MS].

I send you the note of warning to take heed. You are appointed to be "laborers together with God." This responsibility you may ignore; but your action in so doing will bring its sure result. God has given to each of you your work. He has given you faculties, means, light, and knowledge, and he holds you accountable for the way in which you use these powers. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Mrs. E. G. White. [Cf: The Youth's Instructor 05-26-98 para. 11] p. 590, Para. 2, [1898MS].

Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, he began where the first Adam began. Willingly he passed over the ground where Adam fell, and redeemed Adam's failure. [Cf: The Youth's Instructor 06-02-98 para. 01] p. 590, Para. 3, [1898MS].

But the first Adam was in every way more favorably situated than was Christ. The wonderful provision made for man in Eden was made by a God who loved him. Everything in nature was pure and undefiled. Fruits, flowers, and beautiful, lofty trees flourished in the garden of Eden. With every needed blessing, Adam and Eve were abundantly supplied. Not a shadow interposed between them and their Creator. They knew God as their beneficent Father, and in all things their will was conformed to the will of God. And God's character was reflected in the character of Adam. His glory was revealed in every object of nature. The invisible things of God were clearly seen, being understood by the things that were made, even his eternal power and Godhead. [Cf: The Youth's Instructor 06-02-98 para. 02] p. 590, Para. 4, [1898MS].

But Satan came to the dwellers in Eden, and insinuated doubts of God's wisdom. He accused him, their Heavenly Father and Sovereign, of selfishness, because, to test their loyalty, he had prohibited them from eating of the tree of knowledge. "Hath God said, Ye shall not eat of every tree of the garden?" he said to Eve. "And the woman said, . . . We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." [Cf: The Youth's Instructor 06-02-98 para. 03] p. 590, Para. 5, [1898MS].

This was the smallest test that God could devise to prove the obedience of our first parents; but Eve fell under the temptation. Adam accepted the forbidden fruit from the hand of his wife; and by this act

the floodgates of woe were opened upon our world. Adam was endowed with a nature pure and sinless, but he fell because he listened to the suggestions of the enemy. His posterity became depraved; by one man's disobedience many were made sinners. [Cf: The Youth's Instructor 06-02-98 para. 04] p. 590, Para. 6, [1898MS].

When Christ came, it was to a world disloyal to God--a world all seared and marred by the curse of rebellion. Since the fall, the archdeceiver had carried on his work with intense vigor, until the curse of transgression had fallen heavily upon the earth. Men were corrupted by Satan's inventions. He had been leading them astray by his false representations of God's character. Claiming for himself the attributes of mercy, goodness, and truth, he had attributed his own character to God. These misrepresentations Christ knew he must meet in human nature, and prove to be false. [Cf: The Youth's Instructor 06-02-98 para. 05] p. 591, Para. 1, [1898MS].

For this, he, the Commander of all heaven, one with God, clothed his divinity with humanity. He humbled himself, taking up his abode on the earth, that he might become acquainted with the temptations and trials wherewith man is beset. Before the heavenly universe he unfolded to men the great salvation that his righteousness would bring to all who accept it, an inheritance among the saints and angels in the presence of God. [Cf: The Youth's Instructor 06-02-98 para. 06] p. 591, Para. 2, [1898MS].

Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. [Cf: The Youth's Instructor 06-02-98 para. 07] p. 591, Para. 3, [1898MS].

With his human arm, Christ encircled the race, while with his divine arm, he grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. In his human nature he maintained the purity of his divine character. He lived the law of God, and honored it in a world of transgression, revealing to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam, that through his grace, humanity can keep the law of God. He came to impart his own divine nature, his own image, to the repentant, believing soul. [Cf: The Youth's Instructor 06-02-98 para. 08] p. 591, Para. 4, [1898MS].

There is hope for all who will come to Christ and receive him as their personal Saviour. The faith that lays hold upon Christ will work by love and purify the soul. "If our gospel be hid," Paul declares, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Mrs. E. G. White. [Cf: The Youth's Instructor 06-02-98 para. 09] p. 591, Para. 5, [1898MS].

God calls for whole-souled consecration to his ways. Our highest powers are to be carefully cultivated. Our talents are lent us by God

for use, not to be perverted or abused. They are to be improved by use, that they may do the work of God. Our time belongs to God. The moments are freighted with eternal consequences, and we have no right to squander them. When we use these gifts to the glory of God, he will increase them, that they may operate in a wider sphere. When the student fully realizes that it is Christ whom he is to honor; that Christ is to be his Guide, his Counselor, in everything he undertakes; that Christ alone can give fitness for work in any position; that it is Christ who restores the image of God in man, when he understands that the very image, the character, of Christ is to be reflected in man, he will make every talent a power for good. [Cf: The Youth's Instructor 06-30-98 para. 01] p. 591, Para. 6, [1898MS].

How much the student of nature can learn of God if, at the same time, he will become a student of the word! If, with the word of God in your heart, you go forth to break up and cultivate the soil, you will find your hearts softened and subdued by the Holy Spirit of God. The mind will be opened to the teachings of God in the natural world. [Cf: The Youth's Instructor 06-30-98 para. 02] p. 592, Para. 1, [1898MS].

But the Bible is not studied as it should be; therefore the youth do not become wise in the Scriptures, and thoroughly furnished unto all good works. Light reading fascinates the mind, and makes the reading of God's word uninteresting. The Bible requires thought and prayerful research. It is not enough to skim over the surface. While some passages are too plain to be misunderstood, others demand careful and patient study. Like the precious metal concealed in the hills and mountains, its gems of truth are to be searched out, and stored in the mind for future use. [Cf: The Youth's Instructor 06-30-98 para. 03] p. 592, Para. 2, [1898MS].

And when you search the Scriptures with an earnest desire to know the truth, God will breathe his Spirit into your heart, and impress your mind with the light of his word. The Bible is its own interpreter, one passage explaining another. By comparing scriptures referring to the same subject, you will see harmony and beauty of which you have never dreamed. There is no other book whose perusal strengthens and enlarges, elevates and ennobles, the mind as does the perusal of this Book of books. [Cf: The Youth's Instructor 06-30-98 para. 04] p. 592, Para. 3, [1898MS].

The injunction of the word of God is, "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." God and the human being are to cooperate. Man is to work out that which God works in. The student of the word of God is to use the knowledge he has gained. He is to improve the opportunities that are thrown in his way. With a settled conviction of duty, he is to use his knowledge and influence in any channel, to the end that he may gain more by their use. He who would become an all-round man will find openings everywhere, and the privilege of being a learner will be his throughout his life. [Cf: The Youth's Instructor 06-30-98 para. 05] p. 592, Para. 4, [1898MS].

It is not for you, students, to follow your own inclinations and pleasures and tastes. Study the life of Christ in this respect. Follow him from the manger to Calvary, and act as he acted. The great principles which he maintained, you are to maintain. Your standard is



to be the character of him who was pure, holy, and undefiled. God would have you show respect for the principles of your teachers. He has made them his instruments, and you are to remember that the Lord is sending light to you through them. There is but little reverence in our world; and you, as students, are to act up to the highest standard of duty, in the fear and love of God. [Cf: The Youth's Instructor 06-30-98 para. 06] p. 592, Para. 5, [1898MS].

It is a most difficult task to get away from old customs and established ideas, but the Lord would have everything that is false cut away from the life. The philosophy of common sense is of far more importance to the youth than the study of Greek and Latin. Too often the brain is used like the much abused stomach; it receives a great amount of food which it can not take care of. The students think long periods of study to be all-sufficient for them, and after a few years are sent from school with their diplomas, as thoroughly educated men. But this is a farce. In these years of continued study a loss is sustained which but few realize. That which is crowded into the mind is of no advantage to the students. As a result, Satan comes in, and causes ideas of infidelity that they have received during their school education, to become a matter of great interest. A bewitching power holds the intellect and works it, until it becomes a curse instead of a blessing. Mrs. E. G. White. [Cf: The Youth's Instructor 06-30-98 para. 07] p. 592, Para. 6, [1898MS].

Our students need lessons that they have not yet received. There must be no lowering of the standard as to what constitutes true education. It must be raised far above where it now stands. It is not men whom we are to exalt and worship; it is God, the only true and living God, to whom our worship and reverence are due. According to the teaching of the Scriptures, it dishonors God to address ministers as "reverend." No mortal has any right to attach this to his own name, or to the name of any other human being. It belongs only to God, to distinguish him from every other being. Those who lay claim to this title take to themselves God's holy honor. They have no right to the stolen word, whatever, their position may be. "Holy and reverend is his name." We dishonor God when we use this word where it does not belong. [Cf: The Youth's Instructor 07-07-98 para. 01] p. 593, Para. 1, [1898MS].

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." "And he went down with them, and came to Nazareth, and was subject unto them." "And Jesus increased his wisdom and stature, and in favor with God and man." Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted. [Cf: The Youth's Instructor 07-07-98 para. 02] p. 593, Para. 2, [1898MS].

The cross of Christ, how many believe it to be what it is? How many bring it into their studies, and know its true significance? There could not be a Christian in our world without the cross of Christ. Then keep it before the schools as the foundation of all true education. Turn from the examples of the world, cease to extol the professedly great men; turn the mind from the glory of everything save the cross of Christ. Said Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Let all, from the highest to the lowest,

understand what it means to glory in the cross of Christ. That cross is to be bravely and manfully borne. Christ declares, "If any man will come after me, let him deny himself, and take up his cross, and follow me." And to all who will lift it, and bear it after Christ, the cross is a pledge of the crown of glory that can never fade away. [Cf: The Youth's Instructor 07-07-98 para. 03] p. 593, Para. 3, [1898MS].

The most essential lessons for students to obtain are those that will point them to straight paths which lead, not to the world, but from the world, to the cross of Calvary. Their studies should be of that character which will make them most successful in the service of God, and enable them to walk in the footsteps of Christ. [Cf: The Youth's Instructor 07-07-98 para. 04] p. 593, Para. 4, [1898MS].

This is the highest science that we can learn, the science of salvation. The cross of Calvary, rightly regarded, is true philosophy, pure and undefiled religion. It is eternal life to all who believe. By painstaking effort, line upon line, precept upon precept, here a little and there a little, it should be impressed upon the minds of students that the cross of Christ is just as efficacious now as in Paul's day, and should be as perfectly understood by them as it was by the great apostle, who could declare, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Cf: The Youth's Instructor 07-07-98 para. 05] p. 593, Para. 5, [1898MS].

Christ was crucified for fallen man. But to many who call themselves Christians this event is nothing. In practise they deny the cross of Christ. They know it not, they glory not in it. They admit that Christ died on the cross, but because there is a crucifixion for them to experience, they will not receive the lessons that lead to self-denial and self-sacrifice. They are Christians in name only. The central point of their faith is not a crucified and risen Saviour, who brings to all that receive him the privilege of being sons and daughters of God. [Cf: The Youth's Instructor 07-07-98 para. 06] p. 593, Para. 6, [1898MS].

Students, study the Scriptures. Know that the only thing in which you can safely glory is that which will open to you the gates of the city of God. Learn from the word of God how to form characters fitted for the country you are seeking. Know that Christ is to be set forth among you, and that all that was lost in Adam the cross of Christ fully restores to every believing soul. [Cf: The Youth's Instructor 07-07-98 para. 07] p. 594, Para. 1, [1898MS].

Then your testimony will be: "For me, Lord, thou wast fastened to the cross. Thy life was given for me, that I might have eternal life in the city of God. I will look to thee for my salvation. I will cleanse myself from all filthiness of the flesh and spirit, perfecting holiness through thy grace and in thy name. Thy blood alone can cleanse me from all sin. It speaks to me better things than that of Abel. Thy suffering becomes to me wisdom, and righteousness, and sanctification, and redemption. 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'" Mrs. E. G. White. [Cf: The Youth's Instructor 07-07-98 para. 08] p. 594, Para. 2, [1898MS].

The character of Christ is the standard which the Christian is to keep

before him. His aim should be to possess those graces which were exemplified in the life of Christ in humanity; for only in the possession of these, can he honor his Redeemer, and render him the oblations of a pure heart. [Cf: The Youth's Instructor 07-14-98 para. 01] p. 594, Para. 3, [1898MS].

The life practise of the believing child of God should exalt the gospel of Christ. It should testify to the power of the word upon the human life. Christ has said, "If ye love me, keep my commandments." And in his prayer to the Father for his followers, he said: "For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: The Youth's Instructor 07-14-98 para. 02] p. 594, Para. 4, [1898MS].

Christ would have the youth surrender themselves to him, with all that they possess. Our time, our character, our influence, belong to God, and should be given to do him service. Every hour of the day we should realize that the Lord is near, that he sees all we do, and hears every word we utter. "The eyes of the Lord are in every place, beholding the evil and the good." Says the psalmist, "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." [Cf: The Youth's Instructor 07-14-98 para. 03] p. 594, Para. 5, [1898MS].

Often the word has come to the youth, "Be sober minded." It is upon this point that they most often fail. They do not show themselves men and women of common sense. They do not realize the peril they are in when not connected with God. The Lord calls upon them to deal honestly with themselves, to deal honestly with God. There must be no mingling of the sacred and the common in our conversation. Cheap, earthly, unchristian words may be represented as "strange fire," and with this God can have nothing to do. The loud, boisterous laugh is a denial of God in the soul; for it reveals that the truth is not ruling in the heart. All such professors have yet to be converted. They are stumblingblocks in the way which God has prepared at infinite cost. He would keep the path clear and plain, that no sinner may mistake it, or err because of the stumblingblocks which unconverted professors place in the way by their unconsecrated, unholy lives. Let all lightness and trifling, all cheap conversation, be put away. By our vain words and unchristian example, we dishonor God, and imperil not only our own souls, but also the souls of those with whom we associate. [Cf: The Youth's Instructor 07-14-98 para. 04] p. 594, Para. 6, [1898MS].

The example which Christ has given to the world forbids all levity and cheapness; and if the life is made fragrant by the grace of God, these elements will not appear. A genuine cheerfulness, an uplifting influence, will flow forth from all who love God and keep his commandments. And this carries with it a convincing, converting power. "Work out your own salvation with fear and trembling," says the apostle. Why with fear and trembling? Lest you shall in any way misrepresent your holy faith by lightness, by trifling, by jesting or

joking, and thus give others the impression that the truth which you profess has no sanctifying influence upon the character. This is the kind of fear and trembling with which we are to work out our salvation. "For," says the apostle, "It is God which worketh in you both to will and to do of his good pleasure." [Cf: The Youth's Instructor 07-14-98 para. 05] p. 595, Para. 1, [1898MS].

Those who are easily overcome by a spirit of lightness and frivolity make manifest what they have treasured up in the soul temple. To them the word comes: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [Cf: The Youth's Instructor 07-14-98 para. 06] p. 595, Para. 2, [1898MS].

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear," not in servility and uncertainty, but in a wholesome, godly fear. As Christians we are to "continue in prayer, and watch in the same with thanksgiving." [Cf: The Youth's Instructor 07-14-98 para. 07] p. 595, Para. 3, [1898MS].

Paul enjoins us to "walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." "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." "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." [Cf: The Youth's Instructor 07-14-98 para. 08] p. 595, Para. 4, [1898MS].

For this work, reasons strong and convincing are urged. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." [Cf: The Youth's Instructor 07-14-98 para. 09] p. 595, Para. 5, [1898MS].

When we consider what is our relation to Christ, and what he is to us individually, our hearts will be softened and subdued. Beholding him, praying to him, we shall open our hearts to him, and become habitations of God through the Spirit. He will dwell in our hearts by faith. Then, turn whichever way we will, we shall behold his likeness. Our very thoughts will be brought into captivity to Jesus Christ. And as we contemplate him who loved us, and gave himself for us, his prayer to the Father for us will be answered. Mrs. E. G. White. [Cf: The Youth's Instructor 07-14-98 para. 10] p. 595, Para. 6, [1898MS].

The Sabbath is passed; and early in the morning of the first day of the week, while it is yet dark, Mary Magdalene is at the sepulcher.

Other women are to meet her there, but Mary is the first at the tomb. Weeping, she draws near to the place where the body of Jesus had been laid, "and seeth the stone taken away from the sepulcher. 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 sepulcher, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture." "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." "But God will redeem my soul from the power of the grave: for he shall receive me." [Cf: The Youth's Instructor 07-21-98 para. 01] p. 596, Para. 1, [1898MS].

"Then the disciples went away again unto their own home. But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him." [Cf: The Youth's Instructor 07-21-98 para. 02] p. 596, Para. 2, [1898MS].

Feeling that she must find someone who will tell her what has been done with Jesus, Mary turns away even from the words of the angels. As she does so, another voice addresses her: "Woman, why weepest thou?" Through her tear dimmed eyes, Mary sees one whom she supposes to be the gardener. "Sir," she says, "If thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary." At the familiar voice, she turns to him. She knows now that it is no stranger who speaks. Before her she sees the living Saviour. She springs toward him, as if to embrace his feet, saying, "Rabboni." But the Saviour raises his hand and says, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." [Cf: The Youth's Instructor 07-21-98 para. 03] p. 596, Para. 3, [1898MS].

There was no more weeping for Mary. Her heart was filled with rejoicing. She "came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." "And they, when they had heard that he was alive, and had been seen of her, believed not." While Mary was absent, Jesus appeared to the women who had come to the sepulcher from another direction. These women had prepared sweet spices with which to anoint the body of their Lord. On the way to the sepulcher they had said, among themselves, "Who shall roll us away the stone from the door of the sepulcher?" When they reached the place, they saw that the stone had been rolled away. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment. [Cf: The Youth's Instructor 07-21-98 para. 04] p. 596, Para. 4, [1898MS].

The women were greatly terrified, and bowed their faces to the earth; for the sight of the heavenly being was more than they could endure. The angel was compelled to hide his glory still more before he could converse with them. "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." [Cf: The Youth's Instructor 07-21-98 para. 05] p. 596, Para. 5, [1898MS].

As yet there had been no revelation of Christ to the eleven, and the women went to tell the disciples the wondrous news. "And as they went to tell the disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." Thus Christ made an appointment for a public meeting with his brethren in Galilee. [Cf: The Youth's Instructor 07-21-98 para. 06] p. 597, Para. 1, [1898MS].

"It was Mary Magdalene, and Joanna, and Mary the Mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not." [Cf: The Youth's Instructor 07-21-98 para. 07] p. 597, Para. 2, [1898MS].

"Go your way," said the angel to the women; "tell his disciples and Peter that he goeth before you into Galilee." What a comforting message was thus given to Peter! The last look Jesus had given Peter was after the disciple's thrice uttered denial. Peter was not forgotten by Christ, and this mention of his name signified to the repentant disciple that he was forgiven. [Cf: The Youth's Instructor 07-21-98 para. 08] p. 597, Para. 3, [1898MS].

Said the angel: "Why seek ye the living among the dead? He is not here, but he is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." [Cf: The Youth's Instructor 07-21-98 para. 09] p. 597, Para. 4, [1898MS].

The wonderful instruction that Christ had given his disciples was never to lose its force, but they had to be reminded of the lessons which he had repeatedly given them while he was yet with them. [Cf: The Youth's Instructor 07-21-98 para. 10] p. 597, Para. 5, [1898MS].

"Remember," said the angel, "how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." The disciples were surprised that they had not thought of these things before. Why had his words been forgotten? [Cf: The Youth's Instructor 07-21-98 para. 11] p. 597, Para. 6, [1898MS].

Christ had spoken to them in regard to his future. He had declared, "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." He had shown them "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed." When going up to Jerusalem, he had taken the

twelve apart by the way, and said to them" "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge, and to crucify him." If he had left the matter here, there would indeed have been cause for the disciples to be hopeless. But he added, "And be raised again the third day." "After I am risen again, I will go before you into Galilee." [Cf: The Youth's Instructor 07-21-98 para. 12] p. 597, Para. 7, [1898MS].

Why, then, did the disciples look on the dark side, and feel so wholly discouraged? Had not Christ anticipated their disappointment? Had not given precious instruction? "Let not your heart be troubled," he had 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 . . . 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. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." [Cf: The Youth's Instructor 07-21-98 para. 13] p. 597, Para. 8, [1898MS].

Christ had said everything encouraging that he could, in order that the faith of his disciples might not fail when he hung upon the cross. If, after his crucifixion and burial, in the place of giving way to their sorrow, the disciples had carefully reviewed what Christ had told them to prepare them for this time, they would not have been so wholly discouraged. They would have seen light amid the darkness. Mrs. E. G. White. [Cf: The Youth's Instructor 07-21-98 para. 14] p. 598, Para. 1, [1898MS].

After the crucifixion of Christ, the priests and rulers did not feel the sense of victory which they had expected. They did not rejoice at their success in silencing the voice of the Great Teacher. They were afraid. Already his death was calling attention to his life and character. The priests were convicted that their attempts at revenge had failed; and they dreaded a dead Christ more, far more, than they had ever feared a living Christ. [Cf: The Youth's Instructor 07-28-98 para. 01] p. 598, Para. 2, [1898MS].

At the time of the Passover, many had come from far-distant lands to see and hear Christ; and they were shocked at hearing of the work which had been done by the priests and rulers. Many had brought their sick and suffering to the temple; but when they applied to the priests and rulers for help and sympathy, they were sent empty away. The people were apparently determined to have the living Saviour with them again. But they were driven from the temple courts, and soldiers were stationed at its gates to keep back the crowds who came with their sufferings ones demanding entrance. [Cf: The Youth's Instructor 07-28-98 para. 02] p. 598, Para. 3, [1898MS].

On his last journey to Jerusalem, Jesus had spoken to his disciples saying, "Behold, we go up to Jerusalem; and the Son of man shall be

betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." [Cf: The Youth's Instructor 07-28-98 para. 03] p. 598, Para. 4, [1898MS].

These words had come to the priests and rulers through Judas. When they had first heard them, they had mocked and ridiculed; but now, as they heard the clamor for Christ, the Healer, he who had healed the sick and had raised Lazarus from the dead, they were ill at ease. Had not Christ declared, "Destroy this temple, and in three days I will raise it up"? While the rulers had affected to regard these words as a mere boast, and had spoken of Christ as a deceiver, the rent veil of the temple, laying open to the gaze of all the sacred enclosure, had filled them with fears that were almost unendurable. Would Christ rise from the dead? What would he do if he should rise? Such were the questions that passed from lip to lip. [Cf: The Youth's Instructor 07-28-98 para. 04] p. 598, Para. 5, [1898MS].

The murderers of Jesus did all that they possibly could to keep his body in the tomb. On the day that followed the day of the preparation, the chief priests and Pharisees went to Pilate, saying: "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." "Ye have a watch," said Pilate; "go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch." [Cf: The Youth's Instructor 07-28-98 para. 05] p. 598, Para. 6, [1898MS].

Lest the prediction of Christ should come to pass, they affixed to the stone of the sepulcher the Roman seal, and stationed around it a guard of soldiers. But little did these murderers know how useless were their efforts to keep the body of Christ hidden in the tomb. The very precautions they had taken were designed by God to establish the facts of the resurrection. The greater the number of the soldiers around the tomb of Christ, the stronger would be the evidence of his resurrection. [Cf: The Youth's Instructor 07-28-98 para. 06] p. 599, Para. 1, [1898MS].

Early on the morning of the resurrection, before any one had reached the sepulcher, there was a great earthquake. The mightiest angel from heaven, he who held the position from which Satan fell, received his commission from the Father; and, clothed with the panoply of heaven, he parted the darkness from his track. His face was like the lightning, and his garments white as snow. The Roman guard were keeping their weary watch when this angel came to the earth, and they were enabled to endure the sight; for they had a message to bear as witnesses of the resurrection of Christ. [Cf: The Youth's Instructor 07-28-98 para. 07] p. 599, Para. 2, [1898MS].

The light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angel. The angel approached the grave, and rolling away the stone as if it had been a pebble, he sat upon it. Then his voice was heard, Son of God, come forth; thy Father calls thee; and Jesus came forth from the grave with the step of a mighty conqueror.



There was a burst of triumph, for the heavenly family were waiting to receive him; and the mighty angel, followed by the army of heaven, bowed in adoration before him as he, the Monarch of heaven, proclaimed over the rent tomb of Joseph, "I am the resurrection, and the life." All united in the song, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. . . . Thou only art holy. . . . Thy judgments are made manifest." "Who for the joy that was set before him endured the cross, despising the shame." Mrs. E. G. White. [Cf: The Youth's Instructor 07-28-98 para. 08] p. 599, Para. 3, [1898MS].

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in himself. Humanity died: divinity did not die. In his divinity, Christ possessed the power to break the bonds of death. He declares that he has life in himself to quicken whom he will. [Cf: The Youth's Instructor 08-04-98 para. 01] p. 599, Para. 4, [1898MS].

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. Only he who alone hath immortality, dwelling in light and life, could say, "I have power to lay down my life, and I have power to take it again." [Cf: The Youth's Instructor 08-04-98 para. 02] p. 599, Para. 5, [1898MS].

The words of Christ, "I am the resurrection, and the life," were distinctly heard by the Roman guard. The whole army of Satan heard them. And we understand them when we hear. Christ had come to give his life a ransom for many. As the Good Shepherd, he had laid down his life for the sheep. It was the righteousness of God to maintain his law by inflicting the penalty. This was the only way in which the law could be maintained, and pronounced holy, and just, and good. It was the only way by which sin could be made to appear exceeding sinful, and the honor and majesty of divine authority be maintained. [Cf: The Youth's Instructor 08-04-98 para. 03] p. 599, Para. 6, [1898MS].

The law of God's government was to be magnified by the death of God's only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because he was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of punishment. He secured eternal life to men, while he exalted the law, and made it honorable. [Cf: The Youth's Instructor 08-04-98 para. 04] p. 600, Para. 1, [1898MS].

Christ was invested with the right to give immortality. The life which he had laid down in humanity, he again took up and gave to humanity. "I am come," he says, "that they might have life, and that they might have it more abundantly." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "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: The Youth's Instructor 08-04-98 para. 05] p. 600, Para. 2, [1898MS].

All who are one with Christ through faith in him gain an experience which is life unto eternal life. "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 "dwelleth in me, and I in him." "I will raise him up at the last day." "Because I live, ye shall live also." [Cf: The Youth's Instructor 08-04-98 para. 06] p. 600, Para. 3, [1898MS].

Christ became one with humanity, that humanity might become one in Spirit and life with him. By virtue of this union in obedience to the word of God, his life becomes their life. He says to the penitent, "I am the resurrection, and the life." Death is looked upon by Christ as sleep,--silence, darkness, sleep. He speaks of it as if it were of little moment. "Whosoever liveth and believeth in me," he says, "shall never die." "If a man keep my sayings, he shall never taste of death." "He shall never see death." And to the believing one, death is but a small matter. With him to die is but to sleep. "Them also which sleep in Jesus God will bring with him." [Cf: The Youth's Instructor 08-04-98 para. 07] p. 600, Para. 4, [1898MS].

While the women were making known their message as witnesses of the risen Saviour, and while Jesus was preparing to reveal himself to a large number of his followers, another scene was taking place. The Roman guard had been enabled to view the mighty angel who sang the song of triumph at the birth of Christ, and hear the angels who now sang the song of redeeming love. At the wonderful scene which they were permitted to behold, they had fainted and become as dead men. When the heavenly train was hidden from their sight, they arose to their feet, and made their way to the gate of the garden as quickly as their tottering limbs would carry them. Staggering like blind or drunken men, their faces pale as the dead, they told those they met of the wonderful scenes they had witnessed. Messengers preceded them quickly to the chief priests and rulers, declaring, as best they could, the remarkable incidents that had taken place. [Cf: The Youth's Instructor 08-04-98 para. 08] p. 600, Para. 5, [1898MS].

The guard were making their way first to Pilate, but the priests and rulers sent word for them to be brought into their presence. These hardened soldiers presented a strange appearance, as they bore testimony to the resurrection of Christ and also of the multitude whom he brought forth with him. They told the chief priests what they had seen at the sepulcher. They had not time to think or speak anything but the truth. But the rulers were displeased with the report. They knew that great publicity had been given to the trial of Christ, by holding it at the time of the Passover. They knew that the wonderful events which had taken place--the supernatural darkness, the mighty earthquake--could not be without effect, and they at once planned how they might deceive the people. The soldiers were bribed to report a falsehood; and the priests guaranteed that if the matter should come to Pilate's ears, as it most assuredly would, they would be responsible for the action of the soldiers. They bribed Pilate to silence, and by special messengers sent the report they had prepared to every part of the country. Mrs. E. G. White. [Cf: The Youth's Instructor 08-04-98 para. 09] p. 600, Para. 6, [1898MS].

When Christ cried out while upon the cross, "It is finished," there was a mighty earthquake, that rent open the graves of many who had been

faithful and loyal, bearing their testimony against every evil work, and magnifying the Lord of hosts. As the Lifegiver came forth from the sepulcher, proclaiming. "I am the resurrection, and the life," he summoned these saints from the grave. When alive, they had borne their testimony unflinchingly for the truth; now, they were to be witnesses to him who had raised them from the dead. These, said Christ, are no longer the captives of Satan. I have redeemed them; I have brought them from the grave as the firstfruits of my power, to be with me where I am, nevermore to see death or experience sorrow. [Cf: The Youth's Instructor 08-11-98 para. 01] p. 601, Para. 1, [1898MS].

During his ministry, Jesus raised the dead to life. He raised the son of the widow of Nain, the daughter of Jairus, and Lazarus; but these were not clothed with immortality. After they were raised, they continued to be subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They were the multitude of captives that ascended with him as trophies of his victory over death and the grave. [Cf: The Youth's Instructor 08-11-98 para. 02] p. 601, Para. 2, [1898MS].

After his resurrection, Christ did not show himself to any save his followers; but testimony in regard to his resurrection was not wanting. Those who were raised with Christ "appeared unto many," declaring, Christ has risen from the dead, and we are risen with him. They bore testimony in the city to the fulfillment of the scripture, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." These saints contradicted the lie which the Roman guard had been hired to circulate, that the disciples had come by night and stolen him away. This testimony could not be silenced. [Cf: The Youth's Instructor 08-11-98 para. 03] p. 601, Para. 3, [1898MS].

Christ was the firstfruits of them that slept. It was to the glory of God that the Prince of life should be the firstfruits, the antitype of the wave sheaf. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." This very scene, the resurrection of Christ from the dead, had been celebrated in type by the Jews. When the first heads of grain ripened in the field, they were carefully gathered; and when the people went up to Jerusalem, these were presented to the Lord as a thank offering. The people waved the ripened sheaf before God, acknowledging him as the Lord of the harvest. After this ceremony the sickle could be put to the wheat, and the harvest gathered. [Cf: The Youth's Instructor 08-11-98 para. 04] p. 601, Para. 4, [1898MS].

So those who had been raised were to be presented to the universe as a pledge of the resurrection of all who believe in Christ as their personal Saviour. The same power that raised Christ from the dead will raise his church, and glorify it with Christ, as his bride, above all principalities, above all powers, above every name that is named, not only in this world, but also in the heavenly courts, the world above. The victory of the sleeping saints will be glorious on the morning of the resurrection. Satan's triumph will end, while Christ will triumph in glory and honor. The Lifegiver will crown with immortality all who come forth from the grave. [Cf: The Youth's Instructor 08-11-98 para. 05] p. 601, Para. 5, [1898MS].

The work of the Saviour on earth was finished. The time had come for him to return to his heavenly home. "And he led them [the disciples] out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." [Cf: The Youth's Instructor 08-11-98 para. 06] p. 602, Para. 1, [1898MS].

As Christ ascends while in the act of blessing his disciples, an army of angels encircle him as a cloud. Christ takes with him the multitude of captives. He will himself bring to the Father the firstfruits of them that slept, as an evidence that he is conqueror of death and the grave. At the portals of the city of God, an innumerable company of angels await his coming. As they approach, the escorting angels address the company at the gate in triumphant tones:--"Lift up your heads, O ye gates; And be ye lift up, ye everlasting doors; And the King of glory shall come in." [Cf: The Youth's Instructor 08-11-98 para. 07] p. 602, Para. 2, [1898MS].

"Who is this King of glory?" the waiting angels inquire. "The Lord strong and mighty, The Lord mighty in battle. Lift up your heads, O ye gates; Even lift them up, ye everlasting doors; And the King of glory shall come in." [Cf: The Youth's Instructor 08-11-98 para. 08] p. 602, Para. 3, [1898MS].

Again the waiting angels ask, "Who is this King of glory?" and the escorting angels reply, in melodious strains: "The Lord of hosts, he is the King of glory." Then the portals of the city of God are opened wide, and the angelic throng sweep through. [Cf: The Youth's Instructor 08-11-98 para. 09] p. 602, Para. 4, [1898MS].

There is the throne, and around it the rainbow of promise. There are seraphim and cherubim. The angels circle round him, but Christ waves them back. He enters into the presence of his Father. He points to his triumph in this antitype of himself,--the wave sheaf,--those raised with him, the representatives of the captive dead who shall come forth from their graves when the trump shall sound. He approaches the Father; and if there is joy in heaven over one sinner that repents, if the Father rejoices over one with singing, let the imagination take in this scene. Christ says: Father, it is finished. I have done thy will, O my God. I have completed the work of redemption. If thy justice is satisfied, "I will that they also, whom thou hast given me, be with me where I am." And the voice of God is heard; justice is satisfied; Satan is vanquished. "Mercy and truth have met together; righteousness and peace have kissed each other." The arms of the Father encircle the Son, and his voice is heard, saying, "Let all the angels of God worship him." Mrs. E. G. White. [Cf: The Youth's Instructor 08-11-98 para. 10] p. 602, Para. 5, [1898MS].

Amid the perils of these last days, the only safety of the youth lies in ever increasing watchfulness and prayer. The youth who finds his joy in reading the word of God, and in the hour of prayer, will be constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth of thought of which others can not conceive. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect themselves with God are acknowledged by

him as his sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world. [Cf: The Youth's Instructor 08-18-98 para. 01] p. 602, Para. 6, [1898MS].

But prayer is not understood as it should be. Our prayers are not to inform God of something he does not know. The Lord is acquainted with the secrets of every soul. Our prayers need not be long and loud. God reads the hidden thought. We may pray in secret, and he who sees in secret will hear, and will reward us openly. [Cf: The Youth's Instructor 08-18-98 para. 02] p. 603, Para. 1, [1898MS].

The prayers that are offered to God to tell him of all our wretchedness, when we do not feel wretched at all, are the prayers of hypocrisy. It is the contrite prayer that the Lord regards. "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: The Youth's Instructor 08-18-98 para. 03] p. 603, Para. 2, [1898MS].

Prayer is not intended to work any change in God; it brings us into harmony with God. It does not take the place of duty. Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God. The servants of Christ are to rely upon God as did Daniel in the courts of Babylon. Daniel knew the value of prayer, its aim, and its object; and the prayers which he and his three companions offered to God after being chosen by the king for the courts of Babylon, were answered. [Cf: The Youth's Instructor 08-18-98 para. 04] p. 603, Para. 3, [1898MS].

There was another class of captives carried into Babylon. These the Lord permitted to be torn from their homes, and carried into a land of idolaters, because they were themselves continually going into idolatry. The Lord let them have all they desired of the idolatrous practises of Babylon. And the righteous with the unrighteous were taken away into a land where the name of Jehovah would not come to their ears; where songs of praise and thanksgiving to God would not be heard; where prophets with messages of warnings and reproof and counsel would be few and far between. [Cf: The Youth's Instructor 08-18-98 para. 05] p. 603, Para. 4, [1898MS].

The youth have an example in Daniel, and if they are true to principle and to duty, they will be instructed as Daniel was. As the wisdom of the world viewed the matter, Daniel and his three companions had every advantage secured to them in the courts of Babylon, but it was here that their first great test was to come. Their principles were to come into collision with the regulations and appointments of the king. [Cf: The Youth's Instructor 08-18-98 para. 06] p. 603, Para. 5, [1898MS].

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank." Three years was this diet to last before their examination should take place, and then they were to be brought in before the king. [Cf: The Youth's Instructor 08-18-98 para. 07] p. 603, Para. 6, [1898MS].

Daniel and his three companions did not take the position that because

their food and drink were of the king's appointment, it was their duty to partake of it. They prayed over the matter, and studied the Scriptures. Their education had been of such a character that they felt even in their captivity that God was their dependence; and after carefully reasoning from cause to effect, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." [Cf: The Youth's Instructor 08-18-98 para. 08] p. 603, Para. 7, [1898MS].

This request they did not prefer in a defiant spirit, but as if soliciting a great favor. The appearance of Daniel and his companions was like what every youth's should be. They were courteous, kind, respectful, possessing the grace of meekness and modesty. And the good behavior of these youth obtained favor for them. Of Daniel we read, "God had brought Daniel into favor and tender love with the prince of the eunuchs." And now as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh meat had not composed their diet in the past, it should not come into their diet in the future, and as wine had been prohibited to all who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment. These particulars were placed on record in the history of the children of Israel as a warning to every youth to avoid all customs and practises and indulgences that would in any way dishonor God. [Cf: The Youth's Instructor 08-18-98 para. 09] p. 604, Para. 1, [1898MS].

Daniel and his companions knew not what would be the result of their decision; they knew not but that it would cost them their lives; but they determined to keep the straight path of strict temperance even when in the courts of licentious Babylon. They rested their case in the hands of God, and the Lord cooperated with them. He took charge of these youth because they prayed to him, and sought his guidance in regard to the course they should pursue. [Cf: The Youth's Instructor 08-18-98 para. 10] p. 604, Para. 2, [1898MS].

The strength acquired in prayer to God will prepare us for our daily duties. The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer. When we are surrounded by influences calculated to lead us away from God, our petitions for help and strength must be unwearied. Unless, this is so, we shall never be successful in breaking down pride and overcoming the power of temptation to sinful indulgences which keep us from the Saviour. The light of truth, sanctifying the life, will discover to the receiver the sinful passions of his heart which are striving for the mastery, and which make it necessary for him to stretch every nerve and exert all his powers to resist Satan that he may conquer through the merits of Christ. Mrs. E. G. White. [Cf: The Youth's Instructor 08-18-98 para. 11] p. 604, Para. 3, [1898MS].

The Lord would have his people a separate and peculiar people. "For thou art an holy people unto the Lord thy God," he says; "the Lord thy

God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen." [Cf: The Youth's Instructor 08-25-98 para. 01] p. 604, Para. 4, [1898MS].

When man is created anew in Christ Jesus, he becomes a partaker of the divine nature. God unites him with divinity. He clothes him with the robe of Christ's righteousness. Man is enabled to discern the Savior, and by beholding him he is changed into the likeness of his character. [Cf: The Youth's Instructor 08-25-98 para. 02] p. 604, Para. 5, [1898MS].

The conversation of those who are converted to God will not be the same as before their conversion. The words of the apostle Paul 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." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine; . . . but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Cf: The Youth's Instructor 08-25-98 para. 03] p. 605, Para. 1, [1898MS].

The law of God is the great standard of righteousness. This the apostle declares is holy, and just, and good. David says, "The law of the Lord is perfect, converting the soul." And Christ declares, "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." "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 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: The Youth's Instructor 08-25-98 para. 04] p. 605, Para. 2, [1898MS].

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. The soul must have the vivifying influence of the breath of life from Christ, in order to reveal that Christ is formed within, the hope of glory. [Cf: The Youth's Instructor 08-25-98 para. 05] p. 605, Para. 3, [1898MS].

Those who are obedient to the will of God will not be miserable 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." There is full assurance of hope in believing every word of Christ, in being united to him by living faith. [Cf: The Youth's

Instructor 08-25-98 para. 06] p. 605, Para. 4, [1898MS].

The Lord would have his people 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, we have that faith which works by love and purifies the soul. If our citizenship is above, we are not called to take part in the strifes of the world. God says to his people: "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What more could we ask? We are members of the heavenly family, children of the heavenly King, heirs of God, and joint heirs with Christ. At this coming we shall have the crown of life that fadeth not away. [Cf: The Youth's Instructor 08-25-98 para. 07] p. 605, Para. 5, [1898MS].

We are heaven bound, and we should show the attractive part of our faith. We should not go as a crippled band of mourners, groaning and complaining all along the journey to our Father's house. Just before he left his disciples, Christ 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." Mrs. E. G. White. [Cf: The Youth's Instructor 08-25-98 para. 08] p. 605, Para. 6, [1898MS].

It is essential for the students of our schools to have a penetrating spirit in searching the word of God. You need, dear youth, to study most diligently, that you may understand the truths there revealed. You must bear in mind that your education is not a matter of merely human knowledge. Impressions must be made upon the mind and heart by the Spirit of God. The truth addresses itself to the heart and to the conscience. There must be a drawing nigh to the light of Christ, that you may catch his heavenly beams. [Cf: The Youth's Instructor 09-01-98 para. 01] p. 606, Para. 1, [1898MS].

The truths for these times claim our especial attention; therefore take heed how you hear. You can not afford to be dull scholars in the study of the greatest and most important truths that have ever been presented to human understanding. The heart must be diligently guarded. When the precious opportunities presented to you in your school life end, you will be exposed to temptations from which you are now very largely excluded. Therefore a surface work in searching the Scriptures can be of no value to you. [Cf: The Youth's Instructor 09-01-98 para. 02] p. 606, Para. 2, [1898MS].

Satan will put everything possible in operation to divert the mind, and occupy it with erring thoughts; but if your hearts are cleansed from all defilement, the word you hear will be mixed with faith. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." "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. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: The Youth's Instructor 09-01-98 para. 03] p. 606, Para. 3, [1898MS].

Students, you can not serve God, and yet retain your selfishness, your own ways, and your ambitious projects. Your ways must change, and God's ways must become your choice. You must fall upon the Rock and be broken, or the Rock will fall upon you, and grind you to powder. Self can not have the supremacy. You have been bought with a price. Will you search diligently the word of God, to see if you are indeed receiving 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." All who have this genuine faith will practise the works of Christ, will reveal his Spirit. [Cf: The Youth's Instructor 09-01-98 para. 04] p. 606, Para. 4, [1898MS].

The Lord would have the students who attend our schools influenced by the truth that is kept before them. He would have them make a most diligent use of the light that shines from his word to them, and pursue no halfway course. Come out of self, away from self, and accept Jesus Christ. Be decided, be firm, be wholehearted. Life and death are before you. Which will you choose? This matter calls for prompt and decided action. There should be no delay; for on this question, delays are dangerous. [Cf: The Youth's Instructor 09-01-98 para. 05] p. 606, Para. 5, [1898MS].

"The law of the Lord is perfect, converting the soul." That law aims to convert mind and heart to correct principles of action. It will give reality to your works by making Christ your Redeemer, your stronghold. You will lay hold of his righteousness because he died to give you all the power and riches of his grace, that your practise might show your conversion. Believe in Jesus Christ as your complete Saviour. Change your way to God's way. Choose the new path, the narrow path of holiness, which will lead to perfect freedom in Christ. You may follow the Lamb whithersoever he goeth. [Cf: The Youth's Instructor 09-01-98 para. 06] p. 607, Para. 1, [1898MS].

As line upon line and precept upon precept of the divine Word are opened before you, take heed how you hear. If the principles of our faith are accepted, new impressions will be made, new lines of work will be seen in our practise. If we give to the searching of the Scriptures a divided heart, we shall received superficial impressions, which will quickly pass away. If we listen to the Word without giving it entrance to the heart, we shall be classed among the forgetful hearers. Only he remembers to do God's will who makes a decided confession of faith, showing to all that his faith is an active, working agency, a faith that works by love and purifies the soul. [Cf: The Youth's Instructor 09-01-98 para. 07] p. 607, Para. 2, [1898MS].

Students, take heed how you hear. The messages of God's word will not return to him void. They are to each a savor of life unto life or of death unto death. After hearing the word, we are no longer in the same position before God as before the light came. If we receive the light, and act upon it, we shall understand the scripture: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." [Cf: The Youth's Instructor 09-01-98 para. 08] p. 607, Para. 3, [1898MS].

There are those who will go forth from the place of opportunity and privilege, having heard to a purpose. Some eagerly gather up the precious gems of truth; and as they gather, their souls long for more. These will continually dig for the truth as for hidden treasure. They have anointed eyes to see, and sanctified ears to hear. They have not closed their eyes, lest they should see, nor their ears, lest they should hear. They have not barred the door of the heart, lest Jesus should find entrance. They have not stifled the conscience, nor prevented the work of the Holy Spirit upon the soul. [Cf: The Youth's Instructor 09-01-98 para. 09] p. 607, Para. 4, [1898MS].

Now is the time when all should choose whom they will serve. You have been instructed abundantly in the truth: and if you now follow your own natural inclinations, it is because you reject light, and truth, and evidence. In refusing to be transformed and sanctified through the truth, you add to your past transgressions. After these opportunities and privileges, in having the truth kept before you day after day, after you have come in contact with truth and evidence and yet have made no change, your condemnation will stand written in the books of heaven. Your punishment will be just in proportion to the light you have slighted. How shall you escape if you neglect so great salvation? It would have been better for you to have been left in midnight darkness than to have had all the privileges and benefits you have received, and yet refuse to be obedient to the light given, refuse to be brought to the feet of Jesus to receive his pardon, and become witnesses for him. Mrs. E. G. White. [Cf: The Youth's Instructor 09-01-98 para. 10] p. 607, Para. 5, [1898MS].

"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 is John's testimony concerning Christ? "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 that life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [Cf: The Youth's Instructor 09-08-98 para. 01] p. 608, Para. 1, [1898MS].

"The Spirit of the Lord is upon me," Christ declared, "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." [Cf: The Youth's Instructor 09-08-98 para. 02] p. 608, Para. 2, [1898MS].

Christ wrought miracle after miracle when he was on this earth. In this work he showed what God can do for afflicted bodies and souls. This work he began when he was but a child. His whole being, pure and undefiled, was given to the Lord. Luke testifies of him, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." [Cf: The Youth's Instructor 09-08-98 para. 03] p. 608, Para. 3, [1898MS].

When Christ was twelve years old, he went with his parents to Jerusalem to attend the feast of the Passover, and on their return he was lost in the multitude. After Joseph and Mary had searched for him for three days, they found him in the court of the temple, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." He asked his questions with a grace that charmed these learned men. He was a perfect pattern for all youth. Ever he manifested deference and respect for age. The religion of Jesus will never lead any child to be rude and uncourteous. [Cf: The Youth's Instructor 09-08-98 para. 04] p. 608, Para. 4, [1898MS].

When Joseph and Mary found Jesus, they were amazed, "and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me?" Pointing heavenward, he continued, "Wist ye not that I must be about my Father's business?" As he spoke these words, divinity flashed through humanity. The light and glory of heaven illuminated his countenance. But "they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." [Cf: The Youth's Instructor 09-08-98 para. 05] p. 608, Para. 5, [1898MS].

Christ did not enter upon his public ministry for eighteen years after this, but he was constantly ministering to others, improving every opportunity offered him. Even in his childhood he spoke words of comfort and tenderness to young and old. His mother could not but mark his words, his spirit, his willing obedience to all her requirements. [Cf: The Youth's Instructor 09-08-98 para. 06] p. 608, Para. 6, [1898MS].

It is not correct to say, as many writers have said, that Christ was like all children. He was not like all children. Many children are misguided and mismanaged. But Joseph, and especially Mary, kept before them the remembrance of their child's divine Fatherhood. Jesus was instructed in accordance with the sacred character of his mission. His inclination to right was a constant gratification to his parents. The questions he asked them led them to study most earnestly the great elements of truth. His soul stirring words about nature and the God of nature opened and enlightened their minds. [Cf: The Youth's Instructor 09-08-98 para. 07] p. 608, Para. 7, [1898MS].

On the rocks and knolls about his home the eye of the Son of God often rested. He was familiar with the things of nature. He saw the sun in the heavens, the moon and the stars fulfilling their mission. With the voice of singing he welcomed the morning light. He listened to the lark caroling forth music to its God, and joined his voice with the voice of

praise and thanksgiving. "Make a joyful noise unto God, all ye lands: sing forth the honor of his name: make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Come and see the works of God: he is terrible in his doing toward the children of men." This psalm and portions of the sixty-eighth and seventy-second psalms were often sung by Christ. Thus in the most simple and unassuming way he taught others. [Cf: The Youth's Instructor 09-08-98 para. 08] p. 609, Para. 1, [1898MS].

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." He was an example of what all children may strive to be if parents will seek the Lord most earnestly, and if children will cooperate with their parents. In his words and actions he manifested tender sympathy for all. His companionship was as a healing, soothing balm to the disheartened and depressed. [Cf: The Youth's Instructor 09-08-98 para. 09] p. 609, Para. 2, [1898MS].

No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh. When urged by his companions to do wrong, divinity flashed through humanity, and he refused decidedly. In a moment he distinguished between right and wrong, and placed sin in the light of God's commands, holding up the law as a mirror which reflected light upon wrong. It was this keen discrimination between right and wrong that often provoked Christ's brothers to anger. Yet his appeals and entreaties, and the sorrow expressed in his countenance, revealed such a tender, earnest love for them that they were ashamed of having tempted him to deviate from his strict sense of justice and loyalty. [Cf: The Youth's Instructor 09-08-98 para. 10] p. 609, Para. 3, [1898MS].

From childhood to manhood, Christ taught that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." He was the Truth. The Spirit of God was upon him. Why? Because he did not by one act of disobedience separate himself from God. The grace of God was upon him, and he grew in favor with God and man. He lived a life of unceasing humiliation, and through it all his character was lovely. The peace of God was with him, and this peace was uninterrupted. In the sorrows of others he could always speak peace to the soul; for his peace was the result of supreme rectitude and loyalty, and was completely his own. None could give it; none could take it away. [Cf: The Youth's Instructor 09-08-98 para. 11] p. 609, Para. 4, [1898MS].

After his ascension, Christ revealed himself to Paul. As Paul beheld the glory of the Saviour's countenance, it was more than he could endure. He was stricken to the earth, and as he lay thus, he heard a voice saying to him, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." [Cf: The Youth's Instructor 09-08-98 para. 12] p. 609, Para. 5, [1898MS].

By this revelation Paul was converted. Afterward when asked by the Pharisees, Who is this deceiver, that you should leave your brethren to believe in him? the Spirit of God came upon Paul, and he testified of

Christ. His face was illuminated, as if the subject of their conversation was before them in his great majesty, and he answered, in the language of Isaiah: "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 winefat? I have trodden the winepress alone; and of the people there was none with me. Mrs. E. G. White. [Cf: The Youth's Instructor 09-08-98 para. 13] p. 610, Para. 1, [1898MS].

Amid the perils of these last days, the only safety of the youth lies in ever increasing watchfulness and prayer. The youth who finds his joy in reading the word of God and in the hour of prayer, will be constantly refreshed by drafts from the fount of life. He will attain a height of moral excellence and a breadth of thought that others can not conceive of. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect themselves with God are acknowledged by him as his sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world. [Cf: The Youth's Instructor 09-15-98 para. 01] p. 610, Para. 2, [1898MS].

But prayer is not understood as it should be. Our prayers are not to inform God of something he does not know. The Lord is acquainted with the secrets of every soul. Our prayers need not be long and loud. God reads the hidden thought. We may pray in secret, and he who sees in secret will hear, and will reward us openly. [Cf: The Youth's Instructor 09-15-98 para. 02] p. 610, Para. 3, [1898MS].

The prayers that are offered to God to tell him of all our wretchedness, when we do not feel wretched at all, are the prayers of hypocrisy. It is the contrite prayer that the Lord regards. "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: The Youth's Instructor 09-15-98 para. 03] p. 610, Para. 4, [1898MS].

Prayer is not intended to work any change in God; it brings us into harmony with God. It does not take the place of duty. Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God. The servants of Christ are to rely upon God as did Daniel in the courts of Babylon. Daniel knew the value of prayer, its aim, and its object; and the prayers which he and his three companions offered to God after being chosen by the king for the courts of Babylon were answered. [Cf: The Youth's Instructor 09-15-98 para. 04] p. 610, Para. 5, [1898MS].

There was another class of captives carried into Babylon. These the Lord permitted to be torn from their homes, and carried into a land of idolaters, because they were themselves continually going into idolatry. The Lord let them have all they desired of the idolatrous practises of Babylon. The righteous and the unrighteous were taken away into a land where the name of Jehovah would not come to their ears; where songs of praise and thanksgiving to God would not be heard; where prophets with messages of warning, and reproof, and counsel would be

few and far between. [Cf: The Youth's Instructor 09-15-98 para. 05] p. 610, Para. 6, [1898MS].

The youth have an example in Daniel; and if they are true to principle and duty, they will be instructed as he was. As the wisdom of the world viewed the matter, Daniel and his companions had every advantage secured to them in the courts of Babylon; but it was here that their first great test was to come; their principles were to come into collision with the regulations and appointments of the king. [Cf: The Youth's Instructor 09-15-98 para. 06] p. 611, Para. 1, [1898MS].

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank." Three years was this diet to last before their examination should take place, and then they were to be brought in before the king. [Cf: The Youth's Instructor 09-15-98 para. 07] p. 611, Para. 2, [1898MS].

Daniel and his three companions did not take the position that because their food and drink were of the king's appointment, it was their duty to partake of it. They prayed over the matter, and studied the Scriptures. Their education had been of such a character that they felt, even in their captivity, that God was their dependence; and after carefully reasoning from cause to effect, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." [Cf: The Youth's Instructor 09-15-98 para. 08] p. 611, Para. 3, [1898MS].

This request was not preferred in a defiant spirit, but as if soliciting a great favor. The appearance of Daniel and his companions was like what every youth's should be. They were courteous, kind, respectful, possessing the grace of meekness and modesty. And the good behavior of these youth obtained favor for them. Of Daniel we read, "God had brought Daniel into favor and tender love with the prince of the eunuchs." [Cf: The Youth's Instructor 09-15-98 para. 09] p. 611, Para. 4, [1898MS].

And as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh meat had not composed their diet in the past, it should not come into their diet in the future; and as wine had been prohibited to all who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment. These particulars were placed on record in the history of the children of Israel as a warning to every youth to avoid all customs and practises and indulgences that would in anyway dishonor God. [Cf: The Youth's Instructor 09-15-98 para. 10] p. 611, Para. 5, [1898MS].

Daniel and his companions knew not what would be the result of their decision; they knew not but that it would cost them their lives; but they determined to keep the straight path of strict temperance when in the courts of licentious Babylon. They rested their case in the hands of God, and the Lord cooperated with them. He took charge of these youth because they prayed to him, and sought his guidance in regard to

the course they should pursue. [Cf: The Youth's Instructor 09-15-98 para. 11] p. 611, Para. 6, [1898MS].

The strength acquired in prayer to God will prepare us for our daily duties. The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer. When we are surrounded by influences of nature to lead us away from God, our petitions for health and strength must be unwearied. Unless this is so, we shall never be successful in breaking down pride, and overcoming the power of temptation to sinful indulgences which keep us from the Saviour. The light of truth, sanctifying the life, will discover to the receiver the sinful passions of his heart, which are striving for the mastery, and which make it necessary for him to stretch every nerve, and exert all his powers, to resist Satan, that he may conquer through the merits of Christ. Mrs. E. G. White. [Cf: The Youth's Instructor 09-15-98 para. 12] p. 612, Para. 1, [1898MS].

The incarnation of Christ typified in the sacrificial service of Israel and symbolized in all their devotions, is a glorious mystery. In his only begotten Son, God was made manifest to the world. The Son of God laid aside his glory, and clothed himself with humanity. He became the meek and lowly Jesus. For the sake of sinful men, he became poor, that they through his poverty might be made rich. [Cf: The Youth's Instructor 09-22-98 para. 01] p. 612, Para. 2, [1898MS].

Yet the men for whom he sacrificed so much, and for whom he labored so earnestly, did not recognize him. The enemy was at work upon human minds to keep light from the people of God. As Israel separated more and more from God, they failed to have a correct estimate of truth, and supplied its place with fanciful ideas and the imaginations of men. They doubted the mission of Christ, and although they had so long hoped and waited for him to come, they would not receive him when he did come. [Cf: The Youth's Instructor 09-22-98 para. 02] p. 612, Para. 3, [1898MS].

The adversaries of Christ claimed to be just and holy men, but they regarded him with suspicion, because his teachings did not harmonize with their preconceived ideas. The good works which testified that Christ was the light of the world, they would allow to have no weight with them. He bore with him divine credentials; but their eyes were so blinded by prejudice that they could not discern the voice of the True Shepherd. [Cf: The Youth's Instructor 09-22-98 para. 03] p. 612, Para. 4, [1898MS].

Christ was the living representative of the law. He knew that the Jews were eagerly watching him, hoping to find something which they might question and use to bring about his death as a false teacher; but he could look on that nation of witnesses, and say, "Which of you convinceth me of sin?" Christ stood in moral integrity, conscious of the authority and power that he had with the Father. He was on a level with the eternal throne. The glory of God fell directly upon him, and in the luster of his own greatness was reflected to the Father above. [Cf: The Youth's Instructor 09-22-98 para. 04] p. 612, Para. 5, [1898MS].

The sin of the Jews was unbelief. The power of the destroyer had led Israel far astray. When they should have magnified God and talked of his goodness and power, they were found disbelieving and complaining. Every means which the deceiver could invent he used to sow in their hearts seeds of envy and discord, and of hatred against God. Thus when Christ came to the earth, Satan had brought in a religion for the Jews which pleased himself. The nation had departed from God, and another leader was guiding them. [Cf: The Youth's Instructor 09-22-98 para. 05] p. 612, Para. 6, [1898MS].

And Satan pressed the advantage he had gained, and made the leaders of the Jewish nation his allies. Because in their blindness they could not understand the mysteries of the incarnation, because Christ did not praise and glorify them as most exalted in knowledge and piety, the priests and rulers were offended; and they determined to counteract his influence, and make of none effect his teachings. They followed him from place to place, that they might misconstrue and misstate his words. As they listened to the teachings of Christ, they were convinced that the power of God was with him, but they would not accept him as the Messiah. And they worked to prevent the people from accepting the light. "Do not be in haste to receive new things," they said; "there is danger of your being deceived. Can not you see that his teaching differs from that we have been giving you? Do not commit yourselves to these new doctrines. If this is the Christ, he will give you some remarkable evidence of his divine character." Thus these men, who might have been a power for good on God's side of the question, became a power for evil. [Cf: The Youth's Instructor 09-22-98 para. 06] p. 613, Para. 1, [1898MS].

When Christ healed the paralytic, he said to him, "Be of good cheer; thy sins are forgiven thee." But the Pharisees, when they saw the miracle, and heard men praising God for the wonderful work, said within themselves, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" But "Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house." Christ healed the man, both soul and body, showing that he had power to pardon sins, and bring peace and righteousness to the conscience stricken soul. [Cf: The Youth's Instructor 09-22-98 para. 07] p. 613, Para. 2, [1898MS].

Christ's conscious superiority, even as he descended step by step in the path of humiliation, gave his words an amazing power. What lessons of instruction he gave, and with what authority he rebuked the sins of men in high position. Truth was truth to him, and it never suffered in his hands; for he was the author of truth. "To this end," he says, "was I born, and for this cause came I into the world, that I should bear witness unto the truth." [Cf: The Youth's Instructor 09-22-98 para. 08] p. 613, Para. 3, [1898MS].

But because men did not like to be told of their sins, because they did not wish to be reprov'd or corrected, they determined to resist him. Jesus saw that which those who were blinded by the enemy could not see. He tried to convince them that everything opposed to the principles he was teaching was a delusion and a falsehood. "Every one



that is of the truth," he said, "heareth my voice." He was the embodiment of truth and holiness. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, was speaking that whereof he knew. He was presenting truth of the highest order, revealing to men the mind of the Infinite. But the men who claimed to stand high in knowledge and spiritual understanding failed to comprehend his meaning; and that which had been evolved from eternity by the Father and Son, they in their ignorance stood as critics to condemn. [Cf: The Youth's Instructor 09-22-98 para. 09] p. 613, Para. 4, [1898MS].

Christ crucified is ever drawing souls to him. On the other hand, Satan is drawing them away from Christ, that they may not walk in the light of his countenance, that they may not see Christ in his goodness and mercy, his infinite compassion and unsurpassed love. He intercepts himself by presenting the attractions of worldly inducements, that God in Christ may not be discerned. But Christ came that whosoever will believe in him may be saved. As a flower turns to the sun that its bright rays may aid in perfecting its beauty and symmetry, so should Christ's followers turn to the Sun of Righteousness, that heaven's light may shine upon them, perfecting their characters, and giving them a deep and abiding experience in the things of God. It is beyond our power to conceive the blessings that are brought within our reach through Christ, if we will but unite our human effort with divine grace. [Cf: The Youth's Instructor 09-22-98 para. 10] p. 613, Para. 5, [1898MS].

There is an "eternal weight of glory" beyond. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Mrs. E. G. White. [Cf: The Youth's Instructor 09-22-98 para. 11] p. 614, Para. 1, [1898MS].

It is of the highest importance that every human being endowed with reasoning powers should understand his relation to God. In our schools the work of redemption is not carefully studied. Many of the students have no real conception of what the plan of salvation means. God's word is pledged in our behalf. He who is touched with the feeling of our infirmities invites us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: The Youth's Instructor 10-13-98 para. 01] p. 614, Para. 2, [1898MS].

Students, you are safe only as, in perfect submission and obedience, you connect yourselves with Christ. The yoke is easy, for Christ carries the weight. As you lift the burden of the cross, it will become light; and that cross is to you a pledge of eternal life. It is the privilege of each to follow gladly after Christ, exclaiming at every step, "Thy gentleness hath made me great." But if we would travel heavenward, we must take the word of God as our lesson book. In the words of inspiration we must read our lessons day by day. [Cf: The Youth's Instructor 10-13-98 para. 02] p. 614, Para. 3, [1898MS].

The apostle Paul says: "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 [as the representative of the human race], he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow." [Cf: The Youth's Instructor 10-13-98 para. 03] p. 614, Para. 4, [1898MS].

The humiliation of the man Christ Jesus is incomprehensible to the human mind; but his divinity and his existence before the world was formed can never be doubted by those who believe the word of God. The apostle Paul speaks of our Mediator, the only begotten Son of God, who in a state of glory was in the form of God, the Commander of all the heavenly hosts, and who, when he clothed his divinity with humanity, took upon him the form of a servant. Isaiah declares: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." [Cf: The Youth's Instructor 10-13-98 para. 04] p. 614, Para. 5, [1898MS].

In consenting to become man, Christ manifested a humility that is the marvel of the heavenly intelligences. The act of consenting to be a man would be no humiliation were it not for the fact of Christ's exalted preexistence. We must open our understanding to realize that Christ laid aside his royal robe, his kingly crown, his high command, and clothed his divinity with humanity, that he might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. [Cf: The Youth's Instructor 10-13-98 para. 05] p. 614, Para. 6, [1898MS].

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; he gave proof of his humility in becoming a man. Yet he was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth. [Cf: The Youth's Instructor 10-13-98 para. 06] p. 615, Para. 1, [1898MS].

The Bible is our guide in the safe paths that lead to eternal life. God has inspired men to write that which will present the truth to us, which will attract, and which, if practised, will enable the receiver to obtain moral power to rank among the most highly educated minds. The minds of all who make the word of God their study will enlarge. Far more than any other study, this is of a nature to increase the powers of comprehension, and endow every faculty with new vigor. It brings the mind in contact with broad, ennobling principles of truth. It brings us into close connection with all heaven, imparting wisdom, and knowledge, and understanding. [Cf: The Youth's Instructor 10-13-98 para. 07] p. 615, Para. 2, [1898MS].

In dealing with commonplace productions, and feeding on the writings of uninspired men, the mind becomes dwarfed and cheapened. It is not brought into contact with deep, broad principles of eternal truth. The understanding unconsciously adapts itself to the comprehension of the things with which it is familiar; and in the consideration of these things the understanding is weakened, its powers contracted. [Cf: The Youth's Instructor 10-13-98 para. 08] p. 615, Para. 3, [1898MS].

God designs that the Scriptures, the source of science that is above all human theory, shall be searched. He desires that man shall dig deep in the mines of truth, that he may gain the valuable treasure they contain. But too often human theories and wisdom are put in the place of the science of the Bible. Men engage in the work of remodeling God's purposes; they try to distinguish between the books of the Bible. Through their inventions they make the Scriptures testify to a lie. [Cf: The Youth's Instructor 10-13-98 para. 09] p. 615, Para. 4, [1898MS].

God has not made the reception of the gospel to depend upon human reasoning. The gospel is adapted for spiritual food, to satisfy man's spiritual appetite. In every case it is just what man needs. Those who have felt it necessary to have the students in our schools study many authors are themselves the most ignorant on the great themes of the Bible. The teachers themselves need to take up the Book of all books, and learn from the Scriptures that the gospel has power to prove its own divinity to the humble, contrite mind. [Cf: The Youth's Instructor 10-13-98 para. 10] p. 615, Para. 5, [1898MS].

The gospel is the power of God and the wisdom of God. The character of Christ on earth revealed divinity, and the gospel which he has given is to be the study of his human heritage in all their educational departments, until teachers, children, and youth shall discern in the only true and living God the object of their faith and love and adoration. The Word is to be respected and obeyed. That book which contains the record of Christ's life, his work, his doctrines, his sufferings, and final triumphs, is to be the source of our strength. We are granted the privileges of school life in this world that we may obtain a fitness for the higher life, the highest grade in the highest school, where, under God, our studies will continue through the ceaseless ages of eternity. Mrs. E. G. White. [Cf: The Youth's Instructor 10-13-98 para. 11] p. 615, Para. 6, [1898MS].

The word of God is the great educating book, and it is to be searched diligently, not as we would read a book among many books, but it must be to us the book that meets the wants of the soul. Had the word of God been regarded as it ever should be, as the voice of God to men, children, youth, and parents would have made it not only their study, but their teacher and their guide, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." "For," says the apostle, "by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [Cf: The Youth's Instructor 10-20-98 para. 01] p. 616, Para. 1, [1898MS].

Satan is constantly at work to obscure the vital truths that are

essential for the well-being of man, making indistinct and unimportant the obedience that must be rendered to the commandments of God. It is his desire to keep the world from learning of Christ. He plans to crowd the mind so full that men can give no time to consider what they are to do with the knowledge they gain, what is the quality of their studies, or whether they are of such a character as to give them an increased knowledge of God, and of Jesus Christ, whom he has sent. [Cf: The Youth's Instructor 10-20-98 para. 02] p. 616, Para. 2, [1898MS].

By Satan's subtle working, the truth has been placed out of sight, and errors have been substituted that have led men to idolize falsehood instead of glorifying God. The saving truths essential for the health of the soul have been regarded as nonessential, because the world does not exalt them, while Satan's sophistries are deemed so important that men devote their worship to them, and work to make every other human being disregard those things that God has sanctified. [Cf: The Youth's Instructor 10-20-98 para. 03] p. 616, Para. 3, [1898MS].

Thus it is with the Sabbath of the fourth commandment. God's law is regarded as of no consequence. The true Sabbath, given to man as a memorial of creation, has been taken from its rightful place as a sacred command of God, and, instead, a false sabbath has been exalted and worshiped. Living, testing principles have been lost, as stars are said to become extinct in the firmament of heaven. But a message, the third angel's message, has come to the world, to exalt the truth to its right position, that it may stand fast as God's testing truth for these last days. God's requirements are to be given to the world in all their original freshness and power. [Cf: The Youth's Instructor 10-20-98 para. 04] p. 616, Para. 4, [1898MS].

The words of Isaiah are given us for our thoughtful study, "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 Youth's Instructor 10-20-98 para. 05] p. 616, Para. 5, [1898MS].

This is the work to be done for fallen humanity. The old waste places are to be built up. We need now to learn from the great Teacher how to raise up the foundations of many generations, which have been left to decay. We need to learn how to repair the breach made in God's law, and to restore the paths to dwell in. We are to proclaim the third angel's message. [Cf: The Youth's Instructor 10-20-98 para. 06] p. 617, Para. 1, [1898MS].

And how shall the work be carried forward? The apostle Paul says: "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: 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; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; 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: The Youth's Instructor 10-20-98 para. 07] p. 617, Para. 2, [1898MS].

Then let our lessons be appropriate for the day in which we live, that we may be co-laborers with God. The work will go hard, but the message must be carried to the world. Men have made void the law of God through the masterly working of Satan. But Christ is on the field of action, working with those who are laboring for him, that truth may appear in its divine, unchangeable, and eternal character. The Holy Spirit is at work. Divine agencies are combining with the human to take the important truths from their worn-out setting, reframe them, and hang them in memory's halls, and call men to the obedience of God's commandments. [Cf: The Youth's Instructor 10-20-98 para. 08] p. 617, Para. 3, [1898MS].

If the Bible had been made the book of study in the schools, what a different showing there would be in society today! It is for our present and our eternal good to inquire at every step, Is this the way of the Lord? Since the fall of Adam, it has been the fashion of the world to sin, and it is for our interest to know what sin is. John declares: "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." The information is plainly given that sin is the transgression of the law. We need to compare our characters with the law of God, the standard of character for all who would enter his kingdom, and become citizens of the heavenly country. Let the students in our schools study the Book that has been so universally neglected. Let them read it with prayerful, earnest interest, lest they fail to be doers of the word. Mrs. E. G. White. [Cf: The Youth's Instructor 10-20-98 para. 09] p. 617, Para. 4, [1898MS].

A bare assent to the truth is not Bible religion. Men do not become Christians merely by having their names written in the church books. This belief is proving fatal to thousands upon thousands. It does not displease Satan to have any number of names upon the church books while the heart is not brought into unity with Christ: he can work through those who have the form of godliness without the spirit and power. There are many professed Christians whose hearts are incased in a self-righteous armor that the arrow of the Lord, barbed and true aimed by angel hands, would fail to pierce. Man must seek God for himself; then the Holy Spirit will take the precious truth, far above the price of rubies, as it falls from the lips of Jesus, and convey it, a living power, to the obedient heart. [Cf: The Youth's Instructor 10-27-98 para. 01] p. 617, Para. 5, [1898MS].

Age after age the curiosity of men has led them to seek for the tree of knowledge; and often they think they are plucking fruit most essential, when, like Solomon in his research, they find it altogether vanity and nothingness in comparison with the science of true holiness, which will open to them the gates of the city of God. The mass of books which have been thought essential for school education contains erroneous principles, which, if carried into practical life, will lead the students into false paths, away from consecration to God, away from that knowledge which will live through endless ages. [Cf: The Youth's Instructor 10-27-98 para. 02] p. 618, Para. 1, [1898MS].

The one great matter that should demand our attention is higher education. As a worker, Christ did not allow his labors to be of a character merely to satisfy curiosity or to give such demonstrations of truth as to make doubt impossible. He came to open the treasures of heaven, that others might search and find. He designed that the Word should be received and searched as a new revelation. [Cf: The Youth's Instructor 10-27-98 para. 03] p. 618, Para. 2, [1898MS].

Human ambition has been seeking for that kind of knowledge that will bring to men self-exaltation and supremacy. Thus Adam and Eve were worked upon by Satan until God's restraint was snapped asunder, and their education under the teacher of lies began, in order that they might have the knowledge which God had refused them, a knowledge of the consequences of transgression. And since that time, the sons of men have had a practical knowledge of evil; but Christ came to the world to show them that he had planted for them the tree of life, the leaves of which are for the healing of the nations. He came to restore the moral image of God in man, to elevate and ennoble our mental powers, so that our efforts in this life might not be misdirected and lost; and it is of the greatest consequence that every student in our schools obtain that knowledge which will enable him to cooperate with God in the grand work of forming a character after the divine pattern. [Cf: The Youth's Instructor 10-27-98 para. 04] p. 618, Para. 3, [1898MS].

The Lord Jesus came to strengthen every earnest seeker for truth, he came to reveal the Father. He allowed nothing to divert his mind from the great work of restoring the moral image of God in man. And we must see that the great and important work for us is to receive the divine likeness, to prepare a character for the future life. We must appropriate the heavenly truths to our special use in practical life. And we may carry with us all the treasure of knowledge that gives us a fitness for the life that measures with the life of God. [Cf: The Youth's Instructor 10-27-98 para. 05] p. 618, Para. 4, [1898MS].

The knowledge of God is as high as the heaven, as broad as the earth; and most blessed of God will be those schools that study with earnest, prayerful hearts to know, "What must I do to be saved?" The answer is given, Study the Word, obey God, and you will be brought into subjection to Christ. Only those who read the Scriptures as the voice of God speaking to them are the true learners. They tremble at the word of God; for to them it is a living reality. They study, they search for the hidden treasure. They open the understanding and heart to receive, and they pray for heavenly grace, that they may obtain a preparation for the future, immortal life. As the heavenly torch is placed in his hand, man sees his own frailty, his infirmity, his hopelessness in

looking to himself for righteousness. He sees that in himself there is nothing to recommend him to God. He prays for the Holy Spirit, the representative of Christ, to be his constant guide, to lead him into all truth; and he receives the fulfilment of the promise of Christ, "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: The Youth's Instructor 10-27-98 para. 06] p. 618, Para. 5, [1898MS].

Under the inspiration of the Holy Spirit, Paul wrote: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, . . . in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased [Cf: The Youth's Instructor 10-27-98 para. 07] p. 619, Para. 1, [1898MS].

These words reveal the far-reaching power of true godliness. They enlarge the narrow confines of human scholarship, and present before the mind a far deeper knowledge to be obtained through vital connection with God. They bring every student who is a doer of the word into a broader field of knowledge, and secure to him a wealth of learning that is imperishable. All knowledge gained in this life of probation which will fit us to be companions of the saints in light is true education. It brings blessings to ourselves and others in this life, and will secure to us the future, immortal life, with all its imperishable riches. Mrs. E. G. White. [Cf: The Youth's Instructor 10-27-98 para. 08] p. 619, Para. 2, [1898MS].

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." [Cf: The Youth's Instructor 11-03-98 para. 01] p. 619, Para. 3, [1898MS].

It was the custom of the Jews to do their deeds of charity in a conspicuous manner. They performed their almsgiving in public; and before doing this, often a proclamation was made, heralding their generosity. Thus many gave large sums of money, in order to have their names extolled by men, and that they might be thought liberal and righteous. [Cf: The Youth's Instructor 11-03-98 para. 02] p. 619,

Para. 4, [1898MS].

When Christ gave his instruction in regard to almsgiving, there was in the crowd a pitiable object soliciting charity. One of the Pharisees, with great display, gave a small sum to the applicant, at the same time commending his own benevolence. The people looked on with admiration, and praised the apparently liberal act. But this man's character was not merciful. He did not pity the suffering and the needy. He had no experience in deeds of love. His object in giving was merely to rid himself of a troublesome applicant, and to call attention to his own benevolence. [Cf: The Youth's Instructor 11-03-98 para. 03] p. 619, Para. 5, [1898MS].

Jesus read the motive of the giver. He saw that his act was altogether for the occasion, and this furnished a lesson for the heavenly Teacher. Christ laid bare the motives of the hypocrite. He showed that this act was a counterfeit of benevolence, and would weigh against the doer in the day of God. Turning to his disciples, he cautioned them against giving merely for the honor and praise they might thus receive. The motive was wrong. If they had no higher motive than this, they would have no higher reward. He showed that those who bestow their gifts that they may receive the praise of men, will have no reward in heaven. They have their reward in worldly honor and applause. They give that they may obtain this, and this is all they receive. [Cf: The Youth's Instructor 11-03-98 para. 04] p. 620, Para. 1, [1898MS].

Frequently the gifts bestowed on the poor, only confirm them in indolent, reckless pauperism. Money is given, but not instruction. We do not bring ourselves to the task of employing and teaching the poor and ignorant, thus helping them to help themselves. Such aid is often the most useful that can be given. [Cf: The Youth's Instructor 11-03-98 para. 05] p. 620, Para. 2, [1898MS].

Let us not disdain to touch the applicant. When Christ healed the sick, he laid his hands upon them; and we must come near to those whom we wish to help. Let us realize that, as Christ's, we have nothing of our own. Everything that we have has come from God. Let us therefore impart judiciously to those less favored. [Cf: The Youth's Instructor 11-03-98 para. 06] p. 620, Para. 3, [1898MS].

From their abundance the great men of the world often give large sums of money to colleges and societies, that their names may be extolled; while close to their stately mansions the widow and the fatherless are destitute of food and clothing. Christ teaches that our gifts should be made quietly and unobtrusively, from a heart of pitying tenderness for the unfortunate and the suffering. We should give kindly words with our gifts. Hearts are drawn together by words of kindly sympathy and genuine sorrow for the sufferer. There was no virtue in the gift of the Pharisee. Through it no blessing came to the heart of the receiver. He had given because he desired to be praised for his benevolence. [Cf: The Youth's Instructor 11-03-98 para. 07] p. 620, Para. 4, [1898MS].

Self-sacrifice is an essential element of true Christian character. In his life on earth, Jesus has given his followers an example of this. It was love for the souls of men that brought Christ from a world of purity; and he reached to the very depths of wretchedness and woe, in order that he might help the suffering and the perishing. And the



servant of Christ must follow in the footsteps of his Master if he would reach to the perfection of this wonderful, glorious Pattern. [Cf: The Youth's Instructor 11-03-98 para. 08] p. 620, Para. 5, [1898MS].

While Jesus was giving this instruction, the attention of the people was diverted by the loud voice of prayer. The Pharisee has been reproved by the close, practical teaching of Christ. He felt angry that his sins had been made so apparent, although no word had been directly addressed to him. Feeling condemned before the people, he made an effort to hide the deformity of his character under a pretense of piety and devotion. [Cf: The Youth's Instructor 11-03-98 para. 09] p. 620, Para. 6, [1898MS].

"And when thou prayest," Jesus continued, "thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." [Cf: The Youth's Instructor 11-03-98 para. 10] p. 621, Para. 1, [1898MS].

There is an expressed humility, an external appearance, which is born of pride and self-exaltation. Often there are those who parade their humility before others, that they may hear their piety extolled. They seek to impress others with the greatness of their humility. But such men are deceived. In their efforts to prove themselves possessors of this desirable quality, they show that it is not theirs. Those who really possess this grace are ignorant of the fact. [Cf: The Youth's Instructor 11-03-98 para. 11] p. 621, Para. 2, [1898MS].

Judging the Pharisee by his hypocritical prayer, many of that company believed him to be a humble, devoted man. But Christ shows such zeal and fervor to be no sign of righteousness. God does not regard such prayers. The approval of men is all the reward those who thus parade their devotion will receive. [Cf: The Youth's Instructor 11-03-98 para. 12] p. 621, Para. 3, [1898MS].

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon his hearers, as did the Pharisees, long, tedious ceremonies and prayers. He taught his disciples how to pray: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." [Cf: The Youth's Instructor 11-03-98 para. 13] p. 621, Para. 4, [1898MS].

We would not discourage prayer; for there is far too little praying and watching thereunto; and there is still less praying with the spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In secret prayer the soul should be laid bare to the inspecting eye of God: here every motive should be criticized. [Cf: The Youth's Instructor 11-03-98 para. 14] p. 621, Para. 5, [1898MS].

How precious is secret prayer--the soul communing with God! Secret

prayer is to be heard only by the prayer hearing God. No curious ear is to receive the burden of petitions. Calmly, yet fervently, the soul is to reach out after God; and sweet and abiding will be the influence emanating from him who sees in secret, whose ear is open to the prayer arising from the heart. He who in simple faith holds communion with God will gather to himself divine rays of light to strengthen and sustain him in the conflict with Satan. Mrs. E. G. White. [Cf: The Youth's Instructor 11-03-98 para. 15] p. 621, Para. 6, [1898MS].

In the experience of God's people, there are always times of test and trial; and God does not design that men, women, or youth shall be shielded from the liabilities which test the character. Satan will reveal his workings, and will supply every soul he tempts with his evil surmising, his evil speaking, and accusing of the brethren. From this condition of things the Lord can not possibly shield those who place themselves on the enemy's side; for God does not compel the human mind. He gives his bright beams of light to guide all who will walk in the rays shining from him. But if men disregard the path lighted by the heavenly beams, and choose the way suited to their own natural hearts, they will stumble on in darkness, not knowing at what they stumble. [Cf: The Youth's Instructor 11-10-98 para. 01] p. 621, Para. 7, [1898MS].

The Lord passed by Saul, the chosen king of Israel, because, as king of Israel, he did not follow the Lord's requirements, but chose to follow his own plans and methods. The Lord had blessed Saul. He had chosen and converted him, and made him ruler over all Israel. [Cf: The Youth's Instructor 11-10-98 para. 02] p. 622, Para. 1, [1898MS].

"Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? . . . And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do. [Cf: The Youth's Instructor 11-10-98 para. 03] p. 622, Para. 2, [1898MS].

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? . . . And when he had made an end of prophesying, he came to the high place." [Cf: The Youth's Instructor 11-10-98 para. 04] p. 622, Para. 3, [1898MS].

Saul was not left alone to battle with his old, natural tendencies. God gave him another heart. Through his servant he had declared: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and thou shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee;

for God is with thee." The Holy Spirit came upon Saul, and he prophesied. Thus, with a new heart, under the molding influence of the Spirit of God, he entered into the responsible position of king of Israel. [Cf: The Youth's Instructor 11-10-98 para. 05] p. 622, Para. 4, [1898MS].

After the Lord gave Saul the signal victory over the Ammonites, the people said to Samuel: "Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day; for today the Lord hath wrought salvation in Israel." In this decision, Saul revealed that he had a changed heart. His old, natural temperament was transformed by the power of God, who had laid these responsibilities upon him. [Cf: The Youth's Instructor 11-10-98 para. 06] p. 622, Para. 5, [1898MS].

The ways and display of the nations under the rule of earthly kings had attractions for the nation that God had chosen, and wrought among by his own infinite power; and Israel had desired a king to reign over them. "And Samuel called the people together unto the Lord to Mizpah; and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands." [Cf: The Youth's Instructor 11-10-98 para. 07] p. 622, Para. 6, [1898MS].

Samuel had obeyed the word of the Lord, and had granted the people their request for a king. And now the servant of God said to them: "When ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you." [Cf: The Youth's Instructor 11-10-98 para. 08] p. 623, Para. 1, [1898MS].

The children of Israel had made a great mistake in setting up their own way against God's way; but the Lord did not abandon his people, he did not leave them to their own devices. He left them not in any deception in regard to their course of action; but he still made conditions with them. "If ye will fear the Lord," he said, "and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers." [Cf: The Youth's Instructor 11-10-98 para. 09] p. 623, Para. 2, [1898MS].

The Lord was working for the good of the people, and for his own glory, in permitting Israel to have the thing that they had determined upon. If they had humbled their hearts and repented, they could have turned to the Lord, every man in the nation. But they failed to show contrition. They did not go back from their wicked course in choosing a king and rejecting God's rule. [Cf: The Youth's Instructor 11-10-98 para. 10] p. 623, Para. 3, [1898MS].

God then gave the children of Israel and evidence from heaven that they should not think it a light matter that they had rejected the administration of God, and chosen human authority in the place of the divine. "Now therefore stand," Samuel said, "and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." [Cf: The Youth's Instructor 11-10-98 para. 11] p. 623, Para. 4, [1898MS].

After the displeasure of God had been revealed, and the people had acknowledged their sins, Samuel encouraged them, saying: "Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things, which can not profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king." Mrs. E. G. White. [Cf: The Youth's Instructor 11-10-98 para. 12] p. 623, Para. 5, [1898MS].

The Presumption of Saul.--To prove them, the Lord brought Israel into strait places. The Philistines gathered themselves together to fight against the Israelites, "thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling." [Cf: The Youth's Instructor 11-17-98 para. 01] p. 624, Para. 1, [1898MS].

The people realized their sin in choosing a king, and they dared not put their confidence in him as they had trusted in the Lord as their ruler and authority. The new king was not God, and they were learning the meaning of defeat, even before the battle had been entered upon. [Cf: The Youth's Instructor 11-17-98 para. 02] p. 624, Para. 2, [1898MS].

Samuel had given directions to Saul: "Thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do." And Saul "tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him." [Cf: The Youth's Instructor 11-17-98 para.

03] p. 624, Para. 3, [1898MS].

The Lord designed this as a test for Saul. As head of the nation, he must follow implicitly the counsels of God. Under all circumstances he must obey the orders given him through one who received his instruction from heaven. But appearances were discouraging, and Saul looked at these appearances, instead of looking to God, trusting in him, and waiting for Samuel. He became impatient, and took upon himself responsibilities which the Lord had not laid upon him. He attempted to do a work which he could not acceptably perform. [Cf: The Youth's Instructor 11-17-98 para. 04] p. 624, Para. 4, [1898MS].

"And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering." [Cf: The Youth's Instructor 11-17-98 para. 05] p. 624, Para. 5, [1898MS].

When the Lord exalted Saul to be king of Israel, he did not invest him with the sacred office of the priesthood. But as Saul saw the people terrified at the immense armies of the enemy; as he saw them fleeing to the caves, and hiding among the thickets and rocks, climbing to the tops of mountains, and down into the pits, he took upon him this office. [Cf: The Youth's Instructor 11-17-98 para. 06] p. 624, Para. 6, [1898MS].

This was Saul's time to act his faith, to show his respect for the special directions given. A few hours of waiting was the test that the Lord gave Saul; but Saul did not bow his knees and his heart before the Lord, and trust in the God of Israel. He did not manifest the faith of Gideon, and of the Hebrew generals whom God had appointed. In the place of becoming humble and self-distrustful, he grew passionate and presumptuous, and knowingly transgressed in assuming the office of priest. He could have offered humble prayer to God without the sacrifice; for the Lord will accept even the silent petition of a burdened heart; but instead of this, he forced himself into the priesthood. [Cf: The Youth's Instructor 11-17-98 para. 07] p. 624, Para. 7, [1898MS].

As the king "made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering." [Cf: The Youth's Instructor 11-17-98 para. 08] p. 625, Para. 1, [1898MS].

And Samuel declared: "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." [Cf: The Youth's Instructor 11-17-98 para. 09] p. 625, Para. 2, [1898MS].

In detaining Samuel, it was the purpose of God that the heart of Saul

should be revealed, that others might know what he would do in an emergency. It was a trying position in which to be placed, but Saul did not obey orders. He felt that it would make no difference who approached God, or in what way; and, full of energy and self-complacency, he put himself forward into the sacred office. [Cf: The Youth's Instructor 11-17-98 para. 10] p. 625, Para. 3, [1898MS].

The Lord has his appointed agencies; and if these are not discerned and respected by those who are connected with his work, if men feel free to disregard God's requirements, they must not be kept in positions of trust. They would not listen to counsel, nor to the commands of God through his appointed agencies. Like Saul, they would rush into a work that was never appointed them, and the mistakes they would make in following their human judgment would place the Israel of God where their Leader could not reveal himself to them. Sacred things would become mingled with the common. [Cf: The Youth's Instructor 11-17-98 para. 11] p. 625, Para. 4, [1898MS].

Saul did not bear the test. He showed just what he would do under the pressure of circumstances. The Lord saw that if Saul pursued such a course in an emergency, the people would follow his example, and thus no distinction would be made between the sacred and the common. By his example he would leave it open for the men of war to assume the priesthood on any occasion or in any emergency. [Cf: The Youth's Instructor 11-17-98 para. 12] p. 625, Para. 5, [1898MS].

Therefore he declared to him, through Samuel: "Thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." Mrs. E. G. White. [Cf: The Youth's Instructor 11-17-98 para. 13] p. 625, Para. 6, [1898MS].

After this severe rebuke, Samuel left Saul to pursue his own way and follow his own impulses; and Saul found that the work left for him to do he had left undone. He had not acted his part as a kingly general over armies. The Hebrews had depended upon the facilities of the Philistines for their instruments of war. The Philistines had been wiser than the Hebrews, and had worked diligently to prevent them from learning to make their own swords and spears. And when the crisis came, there was no smith found throughout all the land of Israel. "So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found." [Cf: The Youth's Instructor 11-24-98 para. 01] p. 625, Para. 7, [1898MS].

Thus Saul was left without special direction from the Lord, and he knew not what to do. He had but a small army, and this was incomplete and unorganized, many of his soldiers hiding away for fear. As he looked at the immense armies of the Philistines, he felt that he must trust to his own skill and aptitude for success. [Cf: The Youth's Instructor 11-24-98 para. 02] p. 626, Para. 1, [1898MS].

In Jonathan, the son of Saul, the Lord saw a man of pure integrity, one to whom he could draw nigh, and upon whose heart he could move. [Cf: The Youth's Instructor 11-24-98 para. 03] p. 626, Para. 2,

[1898MS].

"Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men. . . . And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few. [Cf: The Youth's Instructor 11-24-98 para. 04] p. 626, Para. 3, [1898MS].

"And his armor bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves to them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us." [Cf: The Youth's Instructor 11-24-98 para. 05] p. 626, Para. 4, [1898MS].

These two men gave evidence that they were moving under the influence and command of a more than human general. To outward appearance, their venture was rash, and contrary to all military rules. But the action of Jonathan was not done in human rashness. He depended not on what he and his armor bearer themselves could do; he was the instrument that God used in behalf of his people Israel. They made their plans, and rested their cause in the hands of God. If the armies of the Philistines challenged them, they would advance. If they said, Come, they would go forward. This was their sign, and the angels of God prospered them. They went forward, saying, "It may be that the Lord will work for us." [Cf: The Youth's Instructor 11-24-98 para. 06] p. 626, Para. 5, [1898MS].

"And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves." Their enemies knew of the weakness of the armies of Israel, of their hiding in the holes and the secret places, and they taunted Jonathan and his armor bearer for this cowardice. The men of the garrison said: "Come up to us, and we will show you a thing. And Jonathan said unto his armor bearer, Come up after me: for the Lord hath delivered them into the hand of Israel." [Cf: The Youth's Instructor 11-24-98 para. 07] p. 626, Para. 6, [1898MS].

Jonathan and his armor bearer had asked a sign of the Lord; and the challenge had come, the sign was given. These two men placed their hope in God, and went forward. [Cf: The Youth's Instructor 11-24-98 para. 08] p. 626, Para. 7, [1898MS].

It was no easy passage for the brave adventurers. They had hard climbing to reach the top. On the top of the precipice was the camp of the Philistines; the two armies were in sight of each other; but up the steep sides of this rocky eminence, Jonathan and his armor bearer ventured, using hands and feet in their climb, and saying at each step,

"The Lord hath delivered them into the hand of Israel." [Cf: The Youth's Instructor 11-24-98 para. 09] p. 627, Para. 1, [1898MS].

It would have been an easy matter for the Philistines to kill these two brave, daring men; but it did not enter into their minds that these two solitary men had come up with any hostile intent. The wondering men above looked on, too surprised to take in their possible object. They regarded these men as deserters, and permitted them to come without harm. [Cf: The Youth's Instructor 11-24-98 para. 10] p. 627, Para. 2, [1898MS].

"And they fell before Jonathan; and his armor bearer slew after him. And that first slaughter, which Jonathan and his armor bearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow." [Cf: The Youth's Instructor 11-24-98 para. 11] p. 627, Para. 3, [1898MS].

This daring work sent a panic through the camp. There lay the dead bodies of twenty men, and to the sight of the enemy there seemed hundreds of men prepared for war. The armies of heaven were revealed to the opposing host of the Philistines. "There was trembling in the host, in the field, and among all the people; the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling." Mrs. E. G. White. [Cf: The Youth's Instructor 11-24-98 para. 12] p. 627, Para. 4, [1898MS].

The Final Test.--During this time, Saul, in discontent and fear, had been sitting with his six hundred men under a pomegranate tree. Now he said "unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor bearer were not there. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture." [Cf: The Youth's Instructor 12-01-98 para. 01] p. 627, Para. 5, [1898MS].

When they came to the place of conflict, lo, they saw the men in the Philistine army fighting one another, and not discerning that they were fighting their own army. And there was a very great battle. [Cf: The Youth's Instructor 12-01-98 para. 02] p. 627, Para. 6, [1898MS].

"Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in battle. So the Lord saved Israel that day." [Cf: The Youth's Instructor 12-01-98 para. 03] p. 627, Para. 7, [1898MS].

Saul now became very zealous, and gave command, saying, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food." This rash oath of



Saul's was a human invention. It was not inspired of God, and God was displeased with it. Jonathan and his armor bearer, who, through God, had wrought deliverance for Israel that day, had become weak through hunger. The people also were weary and hungry. [Cf: The Youth's Instructor 12-01-98 para. 04] p. 628, Para. 1, [1898MS].

"And all they of the land came to a wood; and there was honey upon the ground." This honey was of God's own providing. He desired that the armies of Israel should partake of this food, and receive strength. But Saul, who was not under the direction of God, had interposed his rash oath, saying: "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. . . . And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath." [Cf: The Youth's Instructor 12-01-98 para. 05] p. 628, Para. 2, [1898MS].

Jonathan had not heard his father's charge to the people; and "he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened." His whole system was strengthened to do the work before him. [Cf: The Youth's Instructor 12-01-98 para. 06] p. 628, Para. 3, [1898MS].

"Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. . . . Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely today of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?" [Cf: The Youth's Instructor 12-01-98 para. 07] p. 628, Para. 4, [1898MS].

After this lesson, another test was prepared for Saul. The time had come for the Lord to punish the Amalekites, and Samuel brought Saul the message that Amalek was to be utterly destroyed. God gave commandment unto Saul: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." [Cf: The Youth's Instructor 12-01-98 para. 08] p. 628, Para. 5, [1898MS].

But Saul did not do the work which the Lord had given him to do. He brought in his own human judgment against God's commandments. "And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly." [Cf:

The Youth's Instructor 12-01-98 para. 09] p. 628, Para. 6, [1898MS].

God had commanded Saul to go and smite the Amalekites, and utterly destroy all their possessions; and he was watching his course to see if Saul could be trusted with his work as king of Israel. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. And God said to Samuel, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments." [Cf: The Youth's Instructor 12-01-98 para. 10] p. 629, Para. 1, [1898MS].

This message grieved the prophet, and he cried unto the Lord all night. He saw that the people of Israel were to have their trial very soon after coming under the rule of a king. Samuel had concluded that because of Saul's stature and beauty of countenance, he would be in favor with God; but the displeasure of the Lord was kindled against Saul because of his lack of keen perception to distinguish between sacred and profane things, to recognize the requirements of God as supreme, because, when tried, he showed that he did not properly estimate the word given through God's faithful servant. [Cf: The Youth's Instructor 12-01-98 para. 11] p. 629, Para. 2, [1898MS].

The next day Saul met the prophet Samuel with flattery and self-congratulations. Said he, "Blessed be thou of the Lord: I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" [Cf: The Youth's Instructor 12-01-98 para. 12] p. 629, Para. 3, [1898MS].

Saul was confused, and sought to shirk responsibility by answering: "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." [Cf: The Youth's Instructor 12-01-98 para. 13] p. 629, Para. 4, [1898MS].

Samuel reproved the king, reminding him of the explicit command of God to destroy all things belonging to Amalek. He pointed out his transgression, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice to the Lord. [Cf: The Youth's Instructor 12-01-98 para. 14] p. 629, Para. 5, [1898MS].

The prophet was grieved to the heart by the persistency with which the king refused to see and confess his sin. He sorrowfully asked: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Mrs. E. G. White. [Cf: The Youth's Instructor 12-01-98 para. 15] p. 629, Para. 6, [1898MS].

Education means much, very much, to every child and young person. To educate means to impart that knowledge that will enable the mind to grasp and contemplate those things that will be for the student's highest present and eternal good. The contemplation of the word of God

will make us wise unto salvation; the knowledge of this word will insure our happiness, and our success in the perfection of Christian character. [Cf: The Youth's Instructor 12-08-98 para. 01] p. 629, Para. 7, [1898MS].

All who in faith receive the word of God will be doers of that word. Their minds will be enlarged by a true knowledge, which Christ represents as eating the flesh and drinking the blood of the Son of God. And as they practise the truth, they hold forth the word of life to others. Thus they become an influence among influences, a savor of life unto life. [Cf: The Youth's Instructor 12-08-98 para. 02] p. 630, Para. 1, [1898MS].

Christ 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." "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: The Youth's Instructor 12-08-98 para. 03] p. 630, Para. 2, [1898MS].

Satan will do everything he can to satisfy the appetite for food that does not pertain to the knowledge of the only true God, and Jesus Christ whom he has sent. Those who retain the grosser traits of character, who continue to reveal human defects in their words and disposition, bear testimony that they are not eating the flesh and drinking the blood of the Son of God. Christ says, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." [Cf: The Youth's Instructor 12-08-98 para. 04] p. 630, Para. 3, [1898MS].

The truest, the most exalted, knowledge is found in the word of God. In its simplicity there is eloquence. There are those who will grasp the words of the supposed great men of the world, and love to dwell upon their phraseology as something they need to esteem and value. You will hear men exalting human beings, extolling those who are called great by this world. In doing this, they lose sight of Christ in the Word. He is not to them all and in all,--the first, the last, the best, in everything. These need to sit at the feet of Jesus, and learn of him whom to know aright is life eternal. In reading the word of God, in studying the meaning of that word, in bringing its principles into the heart and life, the youth may eat the flesh and drink the blood of the Son of God. Then the mind will be enlarged by a true, saving knowledge. The heart will be softened, subdued, refined, expanded. They will be partakers of the divine nature, and will become one with Christ. They will communicate their knowledge to others, that it may bless mankind. [Cf: The Youth's Instructor 12-08-98 para. 05] p. 630, Para. 4, [1898MS].

The disciple John says: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and

slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." [Cf: The Youth's Instructor 12-08-98 para. 06] p. 630, Para. 5, [1898MS].

Whatever our profession may be, it amounts to nothing if Christ is not revealed in the actions, in works of righteousness. "Whatsoever we ask, we receive of him (because we *claim* to keep God's commandments?--No), because we *keep* his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." [Cf: The Youth's Instructor 12-08-98 para. 07] p. 630, Para. 6, [1898MS].

"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." [Cf: The Youth's Instructor 12-08-98 para. 08] p. 631, Para. 1, [1898MS].

Christ is our personal Saviour; and if we are his disciples, our wrongdoing will cease, unrighteousness will come to an end. The strife to be first will no longer exist; for Christ will be formed within, the hope of glory. Pure and undefiled religion will be seen in our lives. [Cf: The Youth's Instructor 12-08-98 para. 09] p. 631, Para. 2, [1898MS].

"If we love one another, God dwelleth in us, and his love is perfected in us." This is the result of an experimental knowledge of Christ. The truth, admitted into the heart, will be seen in the sanctification of the receiver. There will be a continual growth in grace, a preparation to accomplish that work that God has appointed us; we shall answer the purpose for which we were redeemed. [Cf: The Youth's Instructor 12-08-98 para. 10] p. 631, Para. 3, [1898MS].

There must be a continual work going forward in us. We are to gain a more intelligent knowledge of how to work. The individual worker will receive an education that will be of the highest value to himself personally, and will qualify him to reach and save his fellow beings. [Cf: The Youth's Instructor 12-08-98 para. 11] p. 631, Para. 4, [1898MS].

When Christ called the disciples from their fishing nets, he told them that they were to be fishers of men. They were to communicate the truth to others, casting their nets on the right side of the ship. By this Christ meant that they were to work in faith to save souls. And this work for individuals would, in the providence of God, lead them to work for communities. So God desires that the youth shall become skilful, thorough laborers wearing Christ's yoke, lifting his burdens. "We are laborers together with God," he says. [Cf: The Youth's Instructor 12-08-98 para. 12] p. 631, Para. 5, [1898MS].

Children and youth should seek to advance in understanding, in mental

acquirements. In spiritual as well as temporal things, their aim should be to work on the plan of addition. The apostle Peter says: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Cf: The Youth's Instructor 12-08-98 para. 13] p. 631, Para. 6, [1898MS].

All these virtues are essential, and will develop in the character of the receiver the attributes of Christ. They will enlarge his knowledge of the spiritual graces, and he will desire to impart to others. [Cf: The Youth's Instructor 12-08-98 para. 14] p. 631, Para. 7, [1898MS].

Selfishness will not harmonize with advancement in true education. True knowledge comes from God, and returns again to God. His children are to receive that they may give again. Those who, through the grace of God, have received intellect and spiritual benefits are, as they advance, to carry others with them to a higher excellence. And this work, done to promote the good of others, will have the cooperation of unseen agencies. As we faithfully continue the work, we shall have high aspirations for righteousness, holiness, and a perfect knowledge of God. We shall be complete in Christ in this life, and shall take our increased capabilities with us to the courts above, there to continue the higher education. Mrs. E. G. White. [Cf: The Youth's Instructor 12-08-98 para. 15] p. 631, Para. 8, [1898MS].

The reason so many of Christ's professed disciples fall into grievous temptation is that they have not a correct knowledge of themselves. Here is where Peter was so thoroughly sifted by the enemy. If we could understand our own weakness, we should see so much to do for ourselves that we would humble our hearts under the mighty hand of God. Hanging our helpless souls upon Christ, we would supplement our ignorance with his wisdom, our weakness with his strength, our frailty with his enduring might. [Cf: The Youth's Instructor 12-15-98 para. 01] p. 632, Para. 1, [1898MS].

Peter fell because he did not know his own frailty. He thought himself strong. He said: "Lord, I am ready to go with thee, both into prison, and to death." "I will lay down my life for thy sake." Jesus answered him, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." But Peter "spake the more vehemently, If I should die with thee, I will not deny thee in any wise." [Cf: The Youth's Instructor 12-15-98 para. 02] p. 632, Para. 2, [1898MS].

Christ had said to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." [Cf: The Youth's Instructor 12-15-98 para. 03] p. 632, Para. 3, [1898MS].

Had Peter walked humbly with God, hiding self in Christ; had he earnestly looked for divine help; had he been less self-confident; had he received the Lord's instruction and practised it, he would have been watching unto prayer, working out his own salvation with fear and

trembling. Had he closely examined himself, the Lord would have given him divine help, and there would have been no need of Satan's sifting. The enemy can not overcome the humble learner of Christ, the one who walks prayerfully before the Lord. Christ interposes himself as a shelter, a retreat, from the assaults of the wicked one. The promise is given, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Peter was not intelligent in regard to his own defects of character. He did not see his need of the power and grace of Christ in order that he might know himself. [Cf: The Youth's Instructor 12-15-98 para. 04] p. 632, Para. 4, [1898MS].

Satan was permitted to tempt the too confident Peter, as he had been permitted to tempt Job; but when that work was done, he had to retire. Had Satan been suffered to have his way, there would have been no hope for Peter. He would have made complete shipwreck of faith. But the enemy dare not go one hair's-breadth beyond his appointed sphere. There is no power in the whole satanic force that can disable the soul that trusts, in simple confidence, in the wisdom that comes from God. [Cf: The Youth's Instructor 12-15-98 para. 05] p. 632, Para. 5, [1898MS].

Mark the course pursued by Peter. His fall was not instantaneous, but gradual. Step after step was taken, until the poor, sinful one denied his Lord with cursing and swearing. He denied the Man of Sorrows in his acquaintance with grief. [Cf: The Youth's Instructor 12-15-98 para. 06] p. 632, Para. 6, [1898MS].

The crowing of the cock reminded Peter of the words of Christ, and, surprised and shocked, he turned and looked at his Master. At that moment, Christ looked at Peter, and beholding that grieved look, in which compassion and love for him were blended, Peter understood himself. With startling vividness his self-confident words flashed upon his minds: "Although all shall be offended, yet will not I." "I am ready to go with thee, both into prison, and to death." And yet he had denied his Lord with cursing and swearing! [Cf: The Youth's Instructor 12-15-98 para. 07] p. 632, Para. 7, [1898MS].

But Peter was not left in hopelessness. The look that Christ had given him brought a ray of hope to the erring disciple. He read there the words, "Peter, I am sorry for you. Because you are sorry and repent, I forgive you." While Peter's soul was passing through such deep humiliation, through the awful struggle with satanic agencies, he remembered the words of Christ, "I have prayed for thee;" and they were to him a precious assurance. [Cf: The Youth's Instructor 12-15-98 para. 08] p. 633, Para. 1, [1898MS].

The watch care of Christ for Peter was the cause of his restoration. Satan could do nothing against the all-powerful intercession of Christ. And the prayer that Christ offered for Peter he offers in behalf of all who are humble and contrite in heart. He is our Advocate through the Holy Spirit. Before the Father he pleads the power and efficacy of his word. John declares: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." [Cf: The Youth's Instructor 12-15-98 para. 09] p. 633, Para. 2, [1898MS].

In Peter's fall we have before us our own individual cases. Just as verily as did Peter, many of the professedly commandment keeping people of God dishonor and bring reproach upon their best Friend, the One who

can save them to the uttermost. But the Lord would restore to himself all who have put him to shame by their unscriptural course of action. [Cf: The Youth's Instructor 12-15-98 para. 10] p. 633, Para. 3, [1898MS].

Peter sinned against light and knowledge, and against great and exalted privileges. It was self-confidence that caused him to fail, and it is this same evil that is now working in human hearts. It may be our purpose to be right and to do right, but we shall most surely err unless we are constant learners in the school of Christ. Our only safety is in walking humbly with God. Mrs. E. G. White. [Cf: The Youth's Instructor 12-15-98 para. 11] p. 633, Para. 4, [1898MS].

Peter never forgot the painful scene of his humiliation. He did not forget his denial of Christ, and think that, after all, it was not a very great sin. All was painfully real to the erring disciple. His sorrow for his sin was as intense as had been his denial. After his conversion, the old assertions were not made in the old spirit and manner. [Cf: The Youth's Instructor 12-22-98 para. 01] p. 633, Para. 5, [1898MS].

No restoration can be complete unless it reaches to the very depth of the soul by the transforming power of the Holy Spirit. Under the Holy Spirit's influence, Peter stood before a congregation of thousands, and in holy boldness charged the wicked priests and rulers with the very sin of which he himself had been guilty. "Ye denied the Holy One and the Just," he said, "and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." There was now no moral insensibility upon Peter. As Christ's witness, under the inspiration of the Spirit of God, he gave evidence of his divine restoration. [Cf: The Youth's Instructor 12-22-98 para. 02] p. 633, Para. 6, [1898MS].

Three times after his resurrection, Christ tested Peter. "Simon, son of Jonas," he said, "lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." [Cf: The Youth's Instructor 12-22-98 para. 03] p. 633, Para. 7, [1898MS].

This heart searching question was necessary in the case of Peter, and it is necessary in our case. The work of restoration can never be thorough unless the roots of evil are reached. Again and again the shoots have been clipped, while the root of bitterness has been left to spring up and defile many; but the very depth of the hidden evil must be reached, the moral senses must be judged, and judged again, in the light of the divine presence. The daily life will testify whether or not the work is genuine. [Cf: The Youth's Instructor 12-22-98 para. 04] p. 634, Para. 1, [1898MS].

When, the third time, Christ said to Peter, "Lovest thou me?" the probe reached the soul center. Self-judged, Peter fell upon the Rock, saying, "Lord, thou knowest all things; thou knowest that I love thee."

[Cf: The Youth's Instructor 12-22-98 para. 05] p. 634, Para. 2, [1898MS].

This is the work before every soul who has dishonored God, and grieved the heart of Christ, by a denial of truth and righteousness. If the tempted soul endures the trying process, and self does not awake to life to feel hurt and abused under the test, that probing knife reveals that the soul is indeed dead to self, but alive unto God. [Cf: The Youth's Instructor 12-22-98 para. 06] p. 634, Para. 3, [1898MS].

Some assert that if a soul stumbles and falls, he can never regain his position; but the case before us contradicts this. Before his denial, Christ said to Peter, "When thou art converted, strengthen thy brethren." In committing to his stewardship the souls for whom he had given his life, Christ gave to Peter the strongest evidence of his confidence in his restoration. And he was commissioned to feed not only the sheep, but the lambs, a broader and more delicate work than had hitherto been appointed him. Not only was he to hold forth the word of life to others, but he was to be a shepherd of the flock. [Cf: The Youth's Instructor 12-22-98 para. 07] p. 634, Para. 4, [1898MS].

"Verily, verily," said Christ, "when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following. . . . Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." [Cf: The Youth's Instructor 12-22-98 para. 08] p. 634, Para. 5, [1898MS].

Peter was now humble enough to understand the words of Christ, and without further questioning, the once restless, boastful, self-confident disciple became subdued and contrite. He followed his Lord indeed, the Lord he had denied. The thought that Christ had not denied and rejected him was to Peter a light and comfort and blessing. He felt that he could be crucified from choice, but it must be with his head downward. And he who was so close a partaker of Christ's sufferings will also be a partaker of his glory when he shall "sit upon the throne of his glory." [Cf: The Youth's Instructor 12-22-98 para. 09] p. 634, Para. 6, [1898MS].

Christ is our tower of strength, and Satan can have no power over the soul who walks with God in humility of mind. The promise is, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." In Christ there is perfect and complete help for every tempted soul. Dangers beset every path, but the whole universe of heaven is standing on guard that none may be tempted above that which he is able to bear. Some have strong traits of character, that will need to be constantly repressed. If kept under the control of the Spirit of God, these traits will be a blessing; but if not, they will prove a curse. If we lean to our own wisdom, our wisdom will prove to be foolishness. But if we will give ourselves unselfishly to the work, never swerving in the least from principle, the Lord will throw about us the everlasting arms, and will prove a mighty helper. If we will look to Jesus as the One in whom we may trust, he will never fail us in



any emergency. Mrs. E. G. White. [Cf: The Youth's Instructor 12-22-98 para. 10] p. 634, Para. 7, [1898MS].

The sincere Christian may grieve as he sees the havoc that sin has wrought: but only in a limited sense can human beings understand Christ's sadness as he looks upon the sin that exists in the human heart; only in a limited sense can man sympathize with suffering humanity. [Cf: The Youth's Instructor 12-29-98 para. 01] p. 635, Para. 1, [1898MS].

Christ alone was able to bear the afflictions of all the human family. "In all their affliction he was afflicted." He never bore disease in his own flesh; but he carried the sickness of others. When suffering humanity pressed about him, he who was in the health of perfect manhood was as one afflicted with them. With tenderest sympathy, he looked upon the suffering ones. He groaned in spirit as he saw the work of Satan revealed in all their woe, and he made every case of need and of sorrow his own. Numbers did not distract him; anguish did not overwhelm him. Though the pain of the sufferers thrilled through his whole being, yet with a power that never quailed, he cast out the evil spirits that possessed both mind and body. [Cf: The Youth's Instructor 12-29-98 para. 02] p. 635, Para. 2, [1898MS].

The power of love was in all his healing. He identified himself with suffering humanity. Of the suffering multitudes who were brought to Christ it is said, "He healed them all." [Cf: The Youth's Instructor 12-29-98 para. 03] p. 635, Para. 3, [1898MS].

When the poor, suffering paralytic was brought to the Saviour, Christ understood his condition perfectly. He knew that this wretched man had a disease of the soul far worse than bodily suffering. He knew that the greatest burden he had borne for months was on account of sin. The crowd of people around waited, in almost breathless silence, to see how Christ would treat this apparently hopeless case; and they were astonished to hear the words fall from his lips, "Son, be of good cheer; thy sins be forgiven thee." [Cf: The Youth's Instructor 12-29-98 para. 04] p. 635, Para. 4, [1898MS].

These were the most precious words that could fall upon the ears of that sick sufferer; for the burden of sin had lain so heavily upon him that he could not find the least relief. Christ lifted the burden that had oppressed him: "Be of good cheer," I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and gloom. The mind being restored to peace and happiness, the suffering body can now be reached. [Cf: The Youth's Instructor 12-29-98 para. 05] p. 635, Para. 5, [1898MS].

Next comes from the divine lips the command: "Arise, take up thy bed, and go to thine house." In the effort to obey the will, those helpless, bloodless arms are quickened; a healthy current of blood flows through the veins; the leaden color of his flesh disappears, and the ruddy glow of health takes its place. The limbs, which for long years have refused to obey the will, are now quickened to life; and the healed paralytic grasps his bed, and walks through the crowd to his home. [Cf: The Youth's Instructor 12-29-98 para. 06] p. 635, Para. 6, [1898MS].

Christ was health and strength in himself; and when sufferers were in his immediate presence, disease was always rebuked. It was for this reason that he did not go at once to Lazarus when the message came, "He whom thou lovest is sick." He could not witness suffering, and not bring relief. He could not look upon disease or death without combating the power of Satan. The death of Lazarus was permitted that, through his resurrection, the last and crowning evidence might be given to the Jews that Jesus was the Son of God. [Cf: The Youth's Instructor 12-29-98 para. 07] p. 635, Para. 7, [1898MS].

Christ was strong to save the whole world. He wanted all. He could not endure the thought that one should be lost. He wept at the grave of Lazarus, that he could not save every one whom Satan's power had laid low in death. He had given himself a ransom for many, even all who would avail themselves of the privilege of coming back to their loyalty to God. John, pointing to him, had said, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: The Youth's Instructor 12-29-98 para. 08] p. 636, Para. 1, [1898MS].

And in all this conflict with the powers of evil, there was ever before Christ the darkened shadow into which he himself must enter. Ever before him was the price which he must pay for the ransom of these souls. As he witnessed the sufferings of the human race, he knew that he must bear a greater pain, mingled with mockery; that he must suffer the greatest humiliation. When he raised Lazarus from the dead, he knew that for that life he must pay the ransom on the cross of Calvary. Every rescue made was to cause him the deepest humiliation. He was to taste death for every man. [Cf: The Youth's Instructor 12-29-98 para. 09] p. 636, Para. 2, [1898MS].

In his life on earth, Christ developed a perfect character, he rendered perfect obedience to his Father's commandments. In coming to the world in human form, in becoming subject to the law, in revealing to men that he bore their sickness, their sorrow, their guilt, he did not become a sinner. Before the Pharisees he could say, "Which of you convinceth me of sin?" Not one stain of sin was found upon him. He stood before the world the spotless Lamb of God. [Cf: The Youth's Instructor 12-29-98 para. 10] p. 636, Para. 3, [1898MS].

From the light of his exalted purity, the world's Redeemer could see that the maladies from which the human family were suffering were brought upon them by transgression of the law of God. Every case of suffering he could trace back to its source. In every case he read the sad and awful end of unrepenting sinners. He knew that he alone could rescue them from the pit into which they had fallen. He alone could place their feet in the right path; his perfection alone could avail for their imperfection. He alone could cover their nakedness with his spotless robe of righteousness. [Cf: The Youth's Instructor 12-29-98 para. 11] p. 636, Para. 4, [1898MS].

Had all who claim to believe in Christ followed his example, what a different aspect would our world present today! This work has been neglected by the church; she has been remiss in following Christ in self-denial and self-sacrifice. She has not reached down to the depths of misery into which Satan has dragged those who have listened to his temptations; but we thank God that there is an opportunity to redeem the time, to bear the message of mercy to the highways and the hedges.

The world's Redeemer is still the world's Restorer. Today Christ is feeling the woes of every sufferer. When the evil spirit rends the suffering frame, the Saviour feels its curse. When fever is burning up the life current, he experiences the agony as if it were his own. And he is strong to deliver. Help has been laid on one that is mighty. He encircles man with his long human arm, while with his divine arm he lays hold of Omnipotence. He who created man knows just how to rid the human machinery of the clogs that have weakened the action of nerve, brain, bone, and muscle, and poisoned the life current of the body. He knows how to speak the word, "Be whole," and bid the sufferer, "Go, and sin no more." [Cf: The Youth's Instructor 12-29-98 para. 12] p. 636, Para. 5, [1898MS].

His last injunction to his followers, his representatives upon the earth, was to lay hands on the sick, that they might recover. When the Master shall come again, he will commend those who have visited the sick, and relieved the necessities of the afflicted. Mrs. E. G. White. [Cf: The Youth's Instructor 12-29-98 para. 13] p. 637, Para. 1, [1898MS].

Sermon by Ellen G. White, August 30, 1898, a portion of which appears in *Evangelism*. [Col. 1:25-29, quoted.] [Cf: Sermons and Talks, Volume 1 p. 293 para. 01] p. 637, Para. 2, [1898MS].

The ministry is a sacred office. Christ crucified is the power of God unto salvation to all who will believe. A Saviour lifted up--a Saviour full and complete to all who accept Him--is the science of salvation. The subject is never exhausted. It is always fresh; for today Christ is a living Intercessor before the Father in the heavenly courts. Christ, the propitiation for the sins of the world, is a living subject instinct with divinity, and always fresh and new. [Cf: Sermons and Talks, Volume 1 p. 293 para. 02] p. 637, Para. 3, [1898MS].

It is through His merits, through an example of suffering, that the chosen disciples of Christ are fitted for every work of ministry and for every trial and discouragement in this work. Looking unto Jesus--His self-denying life, His sacrifice, His humiliation in their behalf--they are ready to follow in His footsteps, to endure the cross, despise the shame, and go without the camp bearing His reproach. The Holy Spirit makes them one with Christ, their divine Leader. The truth enthroned in the heart sanctifies the soul, and the power and grace of God within manifests itself in the life as the power and wisdom of God. [Cf: Sermons and Talks, Volume 1 p. 293 para. 03] p. 637, Para. 4, [1898MS].

Christ promised His followers, "If I go away, I will send another Comforter, that He may abide with you forever" [cf. John 14:16]. With this divine endowment the human agent is qualified to work in Christ's lines. Christ continued, "He shall teach you all things, and bring all things to you remembrance, whatsoever I have said unto you" [verse 26]. [Cf: Sermons and Talks, Volume 1 p. 294 para. 01] p. 637, Para. 5, [1898MS].

Individually living the life of Christ, His followers become living working agencies. They possess the character of Christ. They have the love of Christ, His faith, His hope, His oneness with the Father. They lean on Christ as their only staff and sufficiency. They are Christ's

living witnesses. By their words, their spirit, their true courtesy, their influence, by their every action, they testify of Christ. A power goes out from these human agencies, bearing the testimony that they are laborers together with God, that they have communion with their Saviour. [Cf: Sermons and Talks, Volume 1 p. 294 para. 02] p. 637, Para. 6, [1898MS].

The preaching of the Word is not to be undervalued. The work for the salvation of souls is a sacred, holy work. Says the prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" [Isa. 52:7]. [Cf: Sermons and Talks, Volume 1 p. 294 para. 03] p. 637, Para. 7, [1898MS].

What honor is conferred upon men in that they may be laborers together with God, His messengers, to proclaim as did the forerunner of Christ, "Behold the Lamb of God, which taketh away the sin of the world." Lift up the risen Saviour, and say to all who will hear, Come to Him who has loved us and died for us. Let the self-denial, the compassion, the great love wherewith Christ has loved us in purchasing us with His own life, be unfolded before men. The science of salvation is to be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. [Cf: Sermons and Talks, Volume 1 p. 294 para. 04] p. 637, Para. 8, [1898MS].

Let nothing be brought into the preaching of the Word to supplement Christ, the Word and power of God. Let His name, the only name given under heaven whereby we may be saved, be exalted in every discourse, and from Sabbath to Sabbath let the trumpet of the watchmen be given a certain sound. Christ is the science and eloquence of the gospel, and His ministers are to hold forth the word of life, presenting hope to the penitent, peace to the troubled and desponding, and grace and completeness and strength to the believing. [Cf: Sermons and Talks, Volume 1 p. 295 para. 01] p. 638, Para. 1, [1898MS].

Encouragement should be given to the precious lambs of the flock. Said the Majesty of heaven, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God" [Mark 10:14]. He does not send those children to the rabbis. He does not send them to the Pharisees. He says, The mothers who have brought their children to Me have done well. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." [Cf: Sermons and Talks, Volume 1 p. 295 para. 02] p. 638, Para. 2, [1898MS].

Then let the mothers accept the invitation, and lead their children to Christ. Let the ministers of the gospel take the children in their arms and bless them. In the name of Jesus let words of tenderness and love be spoken to the little ones, because Christ took the lambs of the flock in His arms and blessed them. [Cf: Sermons and Talks, Volume 1 p. 295 para. 03] p. 638, Para. 3, [1898MS].

Our expectation is from God who in the crucified One, has given us rich and powerful truths and weighty arguments to move the hearts of men. The simple prayer indited by the Holy Spirit will ascend through the gates ajar, the open door [of] which Christ has declared, "I have opened, and no man can shut" [cf. Rev. 3:7]. Those prayers, mingled

with the incense of the perfections of Christ, will ascend as fragrance before the Father, and answers will come. The Holy Spirit will descend, and souls will come to a knowledge of the truth. Sinners will be converted, and their faces turned from the world and earthly things toward heaven. The Sun of righteousness will inspire them with motives for action, and they will realize that they are witnesses for Christ. [Cf: Sermons and Talks, Volume 1 p. 296 para. 01] p. 638, Para. 4, [1898MS].

We are to be judged according to the deeds done in the body. "By thy words thou shalt be justified, and by thy words thou shalt be condemned" [Matt. 12:37]. The watchmen are not to slumber and sleep in their important mission. They must not only preach, but minister, educating the souls who have turned from error to truth, by personal labor, by precept and example teaching them 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 His life for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" [Titus 2:12-14]. [Cf: Sermons and Talks, Volume 1 p. 296 para. 02] p. 638, Para. 5, [1898MS].

Ministers of God, great is your responsibility to go forward in Christian experience and righteousness, from light to still greater light, walking conscientiously, striving to reach a high and exalted standard. As the powers of darkness with intense activity work from beneath, the agencies of God should be more and more vigilant in cooperating with the divine, in giving the trumpet a certain sound. In earnest tones, distinct and startling, they are to proclaim the righteousness of the law, that no watchman may fail to catch the sound of alarm, and in their turn sound the warnings coming from heaven. All must be aroused from their lethargy to wakeful, earnest, watching for souls as they that must give an account. [Cf: Sermons and Talks, Volume 1 p. 297 para. 01] p. 638, Para. 6, [1898MS].

Light, increased light from heaven, is waiting to be imparted to those who will walk and work in the light which they already have. There is to be quick and earnest thought, talent, and tact displayed in enterprises that will communicate light to those who are near and afar off. Careful consideration should be made of every way that is not the way of the Lord. No sleepy watchman must be tolerated. Under their leader the principalities and powers and rulers of the darkness of this world are at work. [Cf: Sermons and Talks, Volume 1 p. 297 para. 02] p. 639, Para. 1, [1898MS].

Because it has been so difficult to arouse from their lethargy the many who have long professed to know the truth, spiritual wickedness in high places has increased. Men have taken their stand to hedge up the way of the Lord's army of workers. They have taken souls unaware and led them into strange paths. May the Lord show these men who have long been hindrances, who, whenever opportunities have presented themselves, have placed a stumbling block in the way of others, [by] whose side they have worked, and make diligent work of repentance. They have weakened the hands of others, and given the enemy every advantage. [Cf: Sermons and Talks, Volume 1 p. 297 para. 03] p. 639, Para. 2, [1898MS].

Time, precious time, has been lost. Golden opportunities have passed by unimproved, because of a lack of clear spiritual eyesight and wise generalship to plan and devise ways and means to frustrate the enemy and preoccupy the field. These men think they have been doing a very wise work, but the Judgment will show what has been the character of their warfare and what has been lost to Christ through their maneuvering. Let us now wake up. There is earnest work to be done. If we will draw nigh to God, He will draw nigh to us. [Cf: Sermons and Talks, Volume 1 p. 298 para. 01] p. 639, Para. 3, [1898MS].

Slumbering watchmen, what of the night? Do you not know the time of night? Do you feel no burden to lift the danger signal and give the warnings for this time? If you do not, come down from the walls of Zion, for God will not entrust you with the light He has to give. Light is only given to those who will reflect that light upon others. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" Cor. 3:18 . [Cf: Sermons and Talks, Volume 1 p. 298 para. 02] p. 639, Para. 4, [1898MS].

Lift the standard. The minister of the gospel must not give all his attention to sermonizing. The church of God must be kept in order. There is ministering to be done. The sick are to be visited. Men and women are to be educated after the divine model. "It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" [Rom. 13:12]. [Cf: Sermons and Talks, Volume 1 p. 298 para. 03] p. 639, Para. 5, [1898MS].

The grace of Christ received in the soul will work as an educator. The trust received in the heart will purify the soul. The religion of Jesus Christ never makes the receiver coarse and rough and uncourteous. Truth is delicate and elevating. It acts as a refiner. It sanctifies the soul. The constant influence of truth trains the soul after Christ's pattern, and molds and fashions the character for the courts above. It is a grand principle which must be brought into the daily practical life. [Cf: Sermons and Talks, Volume 1 p. 299 para. 01] p. 639, Para. 6, [1898MS].

There is no danger of belittling the mind by giving attention to the little things of life with which we have to do. Any negligence of acts of politeness and tender regard on the part of brother for brother, any neglect of kind, encouraging words in the family circle, parents with children and children with parents, confirms habits which make the character unchristlike. But if these little things are performed, they become great things. They increase to large proportions. They breathe a sweet perfume in the life which ascends to God as holy incense. An angel presence is in the home. Love is manifested in kindness, gentleness, forbearance, and longsuffering. [Cf: Sermons and Talks, Volume 1 p. 299 para. 02] p. 640, Para. 1, [1898MS].

The man who accepts the position of being [a] mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence he can, that the truth may lose nothing in his presentation of it to the people. Those who consider it a little

thing to speak with an imperfect utterance, dishonor God. God is not glorified when His servants, in holding forth the word of life pitch their voices to a high key, and talk in loud, unnatural tones. By so doing they abuse the organs of speech. God enjoins us, "Be ye therefore perfect, even as your Father which is in heaven is perfect" [Matt. 5:48]. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" [Col. 1:28]. [Cf: Sermons and Talks, Volume 1 p. 299 para. 03] p. 640, Para. 2, [1898MS].

The apostle Paul could say: [Acts 20:18-20, quoted].--Manuscript 107, 1898. (MR 900.30) [Cf: Sermons and Talks, Volume 1 p. 300 para. 01] p. 640, Para. 3, [1898MS].

Through the apostle John God sends the message to His people in these last days: [Rev. 3:15-18, quoted]. [Cf: Sermons and Talks, Volume 1 p. 301 para. 01] p. 640, Para. 4, [1898MS].

As a people we are in danger of being separated from the Sun of righteousness. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. Sanctification means perfect love, perfect obedience, entire conformity to the will of God. If your lives are conformed to the life of Christ through the sanctification of mind, soul, and body, our example will have a powerful influence on the world. We are not perfect, but it is our privilege to cut away from the entanglements of self and sin, and go on unto perfection. "We all with open face, holding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [Cf: Sermons and Talks, Volume 1 p. 301 para. 02] p. 640, Para. 5, [1898MS].

Christ in His prayer to the Father, said: [John 17:15-23, quoted]. [Cf: Sermons and Talks, Volume 1 p. 301 para. 03] p. 640, Para. 6, [1898MS].

These are grand and uplifting truths. Great possibilities, high and holy attainments, are placed within the reach of all who have true faith. Shall we not anoint our eyes with eyesalve, that we may discern the wondrous things here brought before us? Why do we not with persevering earnestness, work out this prayer, advancing onward and upward, reaching the standard of holiness? We are laborers together with God, and we must work in harmony with one another and with God, "for it is God which worketh in . . . [us] both to will and to do of his good pleasure." [Cf: Sermons and Talks, Volume 1 p. 301 para. 04] p. 640, Para. 7, [1898MS].

When I was a child," Paul said, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" Cor. 13:11 . How many men there are who have grown to man's estate, but have not outgrown their childhood, who bring the defects of their child-life into their religious experience. "Brethren be not children in understanding: howbeit in malice be ye children, but in understanding men" Cor. 14:20 . [Cf: Sermons and Talks, Volume 1 p. 302 para. 01] p. 641, Para. 1, [1898MS].

The Lord takes no pleasure in seeing us spiritually weak. "God, who

commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We have conflicts and trials to meet, but we need not fail or be discouraged. The apostle says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" Cor. 4:8-10 . [Cf: Sermons and Talks, Volume 1 p. 302 para. 02] p. 641, Para. 2, [1898MS].

It is the supposed little sins that will exclude us from heaven. We cannot carry with us a part of our sinful selves, that sensitiveness which is always ready to be hurt and cry out. Our refusal to let self die and our life be hid with Christ in God, will leave us in unbelief and transgression of the law. The gospel has not abolished the law, or detracted one tittle from its claims. It still demands holiness in every part. There is no such thing as making the law void through faith in Christ. The law is the echo of God's own voice, giving to every soul the invitation, Come up higher; be holy, holier still. [Cf: Sermons and Talks, Volume 1 p. 302 para. 03] p. 641, Para. 3, [1898MS].

If we would press forward to "the mark for the prize of the high calling of God in Christ Jesus," we must show that we are emptied of all self, and supplied with the golden oil which through the two golden pipes is communicated by the two anointed ones who stand by the Lord of the whole earth. God is dealing with us through His grace and providence. From eternity He has chosen us to be His obedient children. He gave His Son to die for us, that we might be sanctified through obedience to the truth, cleansed from all the littleness and cheapness of self. As a people, we are far behind. A personal work is needed, a personal surrender of self. We are to be controlled by the Holy Spirit. "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God can only be honored when we who profess to believe in Him are conformed to His image. We are to represent to the world the beauty of holiness, and we shall never enter the gates of the city of God until we perfect a Christlike character. If we, with trust in God, strive for sanctification, we shall receive it. Then as witnesses for Christ, we are to make known what the grace of God has wrought in us. [Cf: Sermons and Talks, Volume 1 p. 303 para. 01] p. 641, Para. 4, [1898MS].

The greatest disquietude we can have is uncertainty. The acceptance of the blessings of God brings righteousness and peace. The fruit of righteousness is quietness and assurance forever. We must have simplicity and Godlike sincerity. We must have that wisdom which cometh from above. Our Christian experience must be animated by piety, and instinct with the divine life. [Cf: Sermons and Talks, Volume 1 p. 303 para. 02] p. 641, Para. 5, [1898MS].

You strike too low, my brethren. Set your mark high. Let your works be in harmony with the works of Jesus Christ. It is the privilege of all to grow up to the full stature of men and women in Christ Jesus. "This is the will of God, even your sanctification" Thess. 4:3 . Is it your will also? With intensity of desire, long after God; yea, pant after



Him, as the hart panteth after the water brooks. Press to the mark of the high calling of God in Christ Jesus. [Cf: Sermons and Talks, Volume 1 p. 304 para. 01] p. 642, Para. 1, [1898MS].

Why do not all who have named the name of Christ put on Christ? Why do they not awake from their indifference, arouse from the lukewarm state, their self-satisfied condition? God's people must have a fixed purpose. They will never be holy until they put all the energy of their being into the work of conforming to the will of God. (MR 900.18) [Cf: Sermons and Talks, Volume 1 p. 304 para. 02] p. 642, Para. 2, [1898MS].

The kingdom of heaven can be felt, but not seen. The inward working of the Spirit of God is compared to leaven. Said Christ, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened" [Matt. 13:33]. And again, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" [Matt. 18:3]. [Cf: Sermons and Talks, Volume 2 p. 116 para. 01] p. 642, Para. 3, [1898MS].

The leaven of truth, hidden in the heart, will not produce the spirit of rivalry, the love of ambition, the desire to be first. Thousands upon thousands of those to whom God has entrusted talents to be improved and increased that they may bring all their consecrated ability into the kingdom of God, become slaves to gold and silver and earthly possessions. They abuse their entrusted capabilities, and scheme and plan to obtain those things which have no value with God. They buy and sell and get gain, but they neglect to secure those precious things which are placed within their reach--the bread of life, the ornament of a meek and quiet spirit, which is in the sight of God of great price. [Cf: Sermons and Talks, Volume 2 p. 116 para. 02] p. 642, Para. 4, [1898MS].

"Whatever ye ask the Father in My name believing," Christ says, "ye shall receive." Money is of value only as it is used as the Lord's entrusted means [only] if, as the Lord's stewards we hold it in trust as a precious gift of heaven with which we can bless humanity. But if it is used to indulge and glorify self, it is a curse and an encumbrance and a constant temptation. It becomes a stumbling block over which thousands of souls fall into temptation and all manner of iniquity. [Cf: Sermons and Talks, Volume 2 p. 116 para. 03] p. 642, Para. 5, [1898MS].

The sixth chapter of First Timothy speaks of a class of people who dishonor God. In the place of seeking for purity of heart, for love and unity, thus revealing that the leaven of truth has been hidden in their souls, they give evidence that they know not what it means to have the leaven of truth in the heart, molding the affections and sanctifying the soul. They are proud, "knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness" [verses 4, 5]. "From such" the apostle warns Timothy, "withdraw thyself." [Verses 6-10, quoted.] [Cf: Sermons and Talks, Volume 2 p. 116 para. 04] p. 643, Para. 1, [1898MS].

A true, practical Christian will show himself a believer in

sanctification, and his works will testify of him that he is born of God. The apostle continues, "Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" [verses 11, 12]. [Cf: Sermons and Talks, Volume 2 p. 116 para. 05] p. 643, Para. 2, [1898MS].

The lesson given is for every human being. Christ by this parable illustrates the human heart. The leaven of truth, working inwardly, will be revealed in the life. The heart must be cleansed from all impurity. Man must be fitted with traits of character that will enable him to do service for God in any line. The process is invisible by which the leaven changes the mass of meal into which it has been introduced, but it works until the meal is converted into bread. So must the Spirit of God work a radical change. New faculties are not supplied, but a thorough change is made in the employment of those faculties. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. But while every faculty is regenerated, man does not lose his identity. [Cf: Sermons and Talks, Volume 2 p. 117 para. 01] p. 643, Para. 3, [1898MS].

The apostle Paul says: [Eph. 2:1-8, quoted]. Here is brought to view the change that must take place in the heart. And "faith cometh by hearing, and hearing by the word of God." The Scriptures are the great agency in this transformation. Christ prayed, "Sanctify them through Thy truth: Thy word is truth" [John 17:17]. In this great work we are laborers together with God. With the divine agency there is to be the cooperation of the human instrument. To each of His followers Christ says, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" [Matt. 28:18-20]. [Cf: Sermons and Talks, Volume 2 p. 117 para. 02] p. 644, Para. 1, [1898MS].

The meal in which the leaven has been hid represents the heart that believes and receives Jesus. Christ works out the principles which He alone can work in. The world looks upon this class as a mystery which they cannot solve. The selfish, money-loving man lives to eat and drink and enjoy his worldly goods. But he does not keep eternity in view. He loses the eternal world from his reckoning. But those who receive and believe the truth have that faith which works by love and purifies the soul from everything sensual. [Cf: Sermons and Talks, Volume 2 p. 117 para. 03] p. 644, Para. 2, [1898MS].

The world cannot know them, for they are keeping in view eternal realities. A motive power is working within to transform the character. A constraining influence received from heaven is working like the leaven hid in the meal. The love of Jesus has come into the heart with its redeeming power to conquer the entire being, soul, body, and spirit. When counter influences work to conflict the grace of Christ which bringeth salvation, the love of Christ masters every other motive, and raises the human agent above the corrupting influences of the world. [Cf: Sermons and Talks, Volume 2 p. 117 para. 04] p. 644, Para. 3, [1898MS].

Because he clings to Jesus in faith and prayer, because he looks unto Him who died that he might have all the power that Christ has to bestow, the believing soul enters into fellowship with Christ. His life is hid with Christ in God. This class is widely separated from the motives which move and control the world, and therefore the world knows them not. [Cf: Sermons and Talks, Volume 2 p. 118 para. 01] p. 645, Para. 1, [1898MS].

With the follower of Christ the love of money is not all absorbing. For Christ's sake he will labor for it, deny self for it, cut off every superfluous want, bind about every needless expenditure, that the means which come into his possession may be used in the great work of saving souls who are without Christ and without hope in the world. Thus he cooperates with the world's Redeemer, who for our sakes became poor that we through His poverty might be made rich. [Cf: Sermons and Talks, Volume 2 p. 118 para. 02] p. 645, Para. 2, [1898MS].

He, our great Deliverer, left the royal courts of heaven. The Commander of all the angelic hosts laid aside His royal robes, His crown of honor. He clothed His divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the divine power of God in behalf of the fallen race. [Cf: Sermons and Talks, Volume 2 p. 118 para. 03] p. 645, Para. 3, [1898MS].

The love of ease and pleasure and self-exaltation did not characterize His life. 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. And all who make an unreserved surrender to God will from the heart say, "I will follow Thee, my Saviour." They will have fellowship with Christ in His sufferings. [Cf: Sermons and Talks, Volume 2 p. 118 para. 04] p. 645, Para. 4, [1898MS].

Has the truth we profess to believe sanctified the soul? If it has, the result will be manifest. As the penetrating power of the leaven produces an entire change in the meal, so the power of the Word of God through His grace will work a transformation in the soul. The truth which is contained in the Scriptures must not be received merely as a theory. It is to work a change upon human hearts. [Cf: Sermons and Talks, Volume 2 p. 118 para. 05] p. 646, Para. 1, [1898MS].

But the question arises, Why are there so many who claim to believe the truth in whom we do not see a reformation in words, in spirit, and in character. They cannot bear any opposition of their purposes and plans. They manifest an unholy temper, and their words are harsh, overbearing, passionate. [Cf: Sermons and Talks, Volume 2 p. 118 para. 06] p. 646, Para. 2, [1898MS].

The Lord has not made us judges, but we have to meet these difficulties in the churches. These persons are not converted. They need to be born again. The truth has not had the privilege of doing its work upon the human heart. The sunshine of Christ's righteousness has not been permitted to shine into the soul temple. The natural and cultivated tendencies to evil are not worked upon by the transforming power of the truth, and preconceived opinions are retained as precious gems. All this reveals the absence of the grace of Christ. It reveals an unbelief in Christ's power to transform the character. [Cf: Sermons

and Talks, Volume 2 p. 119 para. 01] p. 646, Para. 3, [1898MS].

It is a mistake for one who has some defects of character, and whom the Lord has placed in connection with others who have a religious experience, to think that the little things in connection with his work, in the methods and plans and modes of thinking and acting, should be passed by without opposition. The Lord places persons in such positions that they may have an opportunity to become acquainted with themselves and learn to take heed to themselves. They are not to change their position, for this is appointed by God to bring them into connection with other minds, that they may discover the imperfections in themselves, and that they themselves need to make a decided change. [Cf: Sermons and Talks, Volume 2 p. 119 para. 02] p. 646, Para. 4, [1898MS].

They need to learn that the leaven of truth has not entered into the heart's affections, habits, and practices, and made a reformation in them. They have let the habits and practices of a lifetime have free course, because they have entertained the idea that they were right. They have refused to be corrected, because they have been in the habit of shutting their eyes to their own defects. They have thought that their habits and practices did not need to be changed, and they have held fast to their own ideas, which in their own eyes are perfection. [Cf: Sermons and Talks, Volume 2 p. 119 para. 03] p. 647, Para. 1, [1898MS].

They have not possessed the faith which works by love. The leaven of truth has not acted upon their hearts as the leaven upon the meal. They will not have their minds directed into any other channel, and the result is that the Spirit of God cannot work for them. This is the cause of so much disaffection and lack of harmonious action. [Cf: Sermons and Talks, Volume 2 p. 119 para. 04] p. 647, Para. 2, [1898MS].

The people of God must strive to be one, as Christ is one with the Father. Each one may say, "That is just what we want," but each considers that his own course of action, his words, and reasoning are right, and without any need of modification. How can these be of the same mind and the same judgment? Let all seek to be of one mind, at the same time remembering that any one worker's judgment is not to be deferred to without question. [Cf: Sermons and Talks, Volume 2 p. 119 para. 05] p. 647, Para. 3, [1898MS].

The religion of Jesus Christ can only bless when it works and influences as the leaven works the meal. Says the apostle: [Phil. 2:1-5; Col. 3:12-16; Rom. 12:3-10; 15:1-7; 1 Cor. 1:10; 2 Cor. 13:11; Rom. 12:16; Gal. 5:22-26, quoted]. The apostle James in writing of this, says: [James 3:13-18, quoted]. And Christ declares: [John 15:8-14; 13:34, 35, quoted]. [Cf: Sermons and Talks, Volume 2 p. 120 para. 01] p. 647, Para. 4, [1898MS].

How broad, how full is this love. The new part of that commandment the disciples did not understand. They were to love one another as Christ had loved them. These were their credentials that Christ was formed within, the hope of glory. After the sufferings of Christ, after His crucifixion and resurrection and proclamation over the rent sepulcher of Joseph, "I am the resurrection and the life," after His words to the

five hundred who assembled to see Him in Galilee, and after His ascension to heaven, the disciples had some idea of what the love of God comprehended, and of the love they were to exercise one toward another. When the Holy Spirit rested on them on the day of Pentecost, that love was revealed. John could say to his brother disciples: John 3:16-18; 4:16-21, quoted . [Cf: Sermons and Talks, Volume 2 p. 120 para. 02] p. 648, Para. 1, [1898MS].

Here is faithfully portrayed our religious obligations to one another. The test and measurement of genuine religious experience and sanctification through the truth is clearly defined. Our course of action on all occasions must be fashioned after the divine pattern. The teaching of the Word is clear and explicit in regard to the love we should cultivate one for another. The love of Christ in the heart will be like the leaven. The grand truths of the Bible are to be our bread for spiritual life. The leaven of truth, through its life-giving power, brings all that there is of mind and soul and strength into complete harmony with the divine life. [Cf: Sermons and Talks, Volume 2 p. 120 para. 03] p. 648, Para. 2, [1898MS].

There are grand principles set before us in the Word of God, but these are not to be considered too pure and holy to be brought into the business life. Through the reception of Christ as our personal Saviour, the precious gems which that Word contains become to us threads of gold that bind us to Christ and to each other. In loving one another as Christ has loved humanity, we receive sanctification of the soul and obtain that faith which works by love and purifies the soul. When the leaven of truth is implanted in the heart, it absorbs to itself all the capabilities of mind and soul and strength. It implants in the human being a new nature, and the grace of Christ is more and more developed. [Cf: Sermons and Talks, Volume 2 p. 120 para. 04] p. 648, Para. 3, [1898MS].

The twelfth and thirteenth chapters of I Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another. [Cf: Sermons and Talks, Volume 2 p. 120 para. 05] p. 649, Para. 1, [1898MS].

Is this chapter studied and digested or is it ignored by the professed people of God who are brought together in church capacity? The one grand necessity of church members is to walk humbly with God in the path of obedience. Says the apostle: Cor. 11:16-19, quoted]: [Matt. 18:1-6, quoted. [Cf: Sermons and Talks, Volume 2 p. 121 para. 01] p. 649, Para. 2, [1898MS].

When the leaven of truth is hidden in the heart it becomes a vital working power to bring into conformity to itself all the capabilities of the being. The mind, the affections, the motives--all the powers--become converted through the truth. And all are worked by the same Spirit. For God is not the author of confusion, but of peace. The truths of the Word of God meet in one grand practical necessity--the conversion of the soul through faith. [Cf: Sermons and Talks, Volume 2

p. 121 para. 02] p. 649, Para. 3, [1898MS].

When the believer is united with Christ, that faith is manifested in holiness of character, in consistent obedience to every word that proceedeth out of the mouth of God. The truths which we receive from the Word of God are truths which reach to heaven and compass eternity, and yet the vital influence of those truths may be woven into the human life. The influence of the Word of God is to have a sanctifying effect on our speech, our actions, our association with every member of the family, and with strangers. The leaven of truth must bring under control the temper and the voice. In the home and in the church there are matters which are termed "little things," but all these little things have great results. It is the "little things" that discipline the soul and prepare men to act with lowly-mindedness in large responsibilities. [Cf: Sermons and Talks, Volume 2 p. 121 para. 03] p. 649, Para. 4, [1898MS].

As members of the royal family we are in solemn covenant with God to uplift and promote piety in the church. The evil thinking and evil speaking indulged in are the tares sown among the wheat. There are persons who have become church members who are constantly at work weighing characters. They think they can measure accurately the motives of others and discern many things which are untrue. They pronounce their judgment, but their near eyesight is defective. They are entirely ignorant as to their own defects. [Cf: Sermons and Talks, Volume 2 p. 121 para. 04] p. 650, Para. 1, [1898MS].

These are to learn the lesson that the Lord has not given them their talents for the purpose of dissecting the character of others. They each have an individual "I" over which to have supervision. They are to take heed that the leaven of envy, of jealousy, of faultfinding does not take possession of the soul and work the whole being. To all who have devoted their lives to this line of work, be they ministers or people, the words spoken by Christ to Nicodemus are applicable, "Ye must be born again." It is as though a smoked glass were placed before the mind's eye, and they view all things accordingly. [Cf: Sermons and Talks, Volume 2 p. 122 para. 01] p. 650, Para. 2, [1898MS].

The leaven of truth must have life in itself, or it will not work out of the heart the deadly errors that are there. The Word of God enjoins upon believers: "Whatsoever things are true, whatsoever things are honest, 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. Those things which ye have both learned, and received, and heard, and seen in Me, do: and the God of peace shall be with you" [Phil. 4:8, 9]. If every member of the church would practice the truth as it is presented before him, how much pain would be saved to himself and others. [Cf: Sermons and Talks, Volume 2 p. 122 para. 02] p. 650, Para. 3, [1898MS].

The truth must exercise an influence over the practical life. The large and the small things are always linked together. The fact that the little things are not seen and linked with the great and higher interests is the cause of the failure of many church members. There are great defects in the professedly Christian life. Their words are not leavened by the truth. There are many whose characters are now being weighed in the balances of the sanctuary, and they are pronounced

"wanting" because they do not bring the truth into practice. [Cf: Sermons and Talks, Volume 2 p. 122 para. 03] p. 651, Para. 1, [1898MS].

The leaven of truth is a living principle, and it is to be exercised in the little things and exert an influence over the daily life. But many act as if the truths of God's Word did not exist. The same love of self, the same selfish indulgence, the same temper and hasty speech is seen in their lives as in the worldling. The same sensitive pride, the same yielding to natural inclination, the same perversities of character are seen as if the truth were totally unknown by them. They have closed the windows and drawn the blinds of the soul, and shut out the sunshine of the righteousness of Christ, and then complain that they have no sweet joy, no assurance and happiness in believing the truth. But the sin lies at their own door. They have not hidden the leaven of truth in the heart. [Cf: Sermons and Talks, Volume 2 p. 122 para. 04] p. 651, Para. 2, [1898MS].

When the waters of life flow in pure, sweet currents to the parched soil of the heart, there will be a development of fruit to the glory of God. Then the truth will not be brought into disrepute by the perverse disposition, the defective hereditary and cultivated tendencies now revealed in word and action. [Cf: Sermons and Talks, Volume 2 p. 122 para. 05] p. 651, Para. 3, [1898MS].

Oh, that all of our people would understand the harm they do by little acts of inconsistency. There are some who have a burden for the souls of their friends. They try to bring the truth before them, to soften their hearts, but there are inconsistencies in their own words and spirit, and their influence pulls down that which they really desire to build up. It may be that bitterness is revealed in the voice, that severity is manifested in the judgment. Remember that the manner is the unspoken language of the feelings, and all this works away from Christ and daily witnesses against you, hardening the hearts you wish to save. [Cf: Sermons and Talks, Volume 2 p. 123 para. 01] p. 652, Para. 1, [1898MS].

Should not the consideration of these matters arouse every Christian to the solemn resolution to be more faithful? Should not the words of the apostle have weight with us: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is brought unto you at the revelation of Jesus Christ"? This Scripture is given to us to heed and to practice. The apostle continues, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" Peter 1:13-16 . [Cf: Sermons and Talks, Volume 2 p. 123 para. 02] p. 652, Para. 2, [1898MS].

As men and women who profess godliness, are we obeying the Word of God? Is the leaven of truth hidden in the heart, working in the character, and conforming the entire being to the will and ways of God? Our churches need the converting power of God. The leaven of evil which works in disobedience and denial of the truth must be eradicated, and the leaven of the word of God [must be] implanted in the heart. This will work with its vital properties, restoring the lost image of God in man. [Cf: Sermons and Talks, Volume 2 p. 123 para. 03] p. 652, Para.

3, [1898MS].

And the transformation having taken place through the leaven of truth, a work is entrusted to us. Christ commissions us, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."--Ms 82, 1898 (MR 900.49). [Cf: Sermons and Talks, Volume 2 p. 123 para. 04] p. 653, Para. 1, [1898MS].

[Address given on April 14, 1898, to Echo Publishing House employees, North Fitzroy, Victoria, Australia.] [Cf: Sermons and Talks, Volume 2 p. 124 para. 01] The Lord would have every soul connect with Him, and it is their privilege to do so. There can be with those who are connected with this institution a feeling of non-concern, just as though they were at work in a harvest field or at some business that has no special relation to the work and cause of God. Now, this is not the way that this institution should be regarded. It is an institution that should stand in its elevated position before the people, and all who are connected with it should correspond with its elevation with an entire sense that this is God's institution. p. 653, Para. 2, [1898MS].

I have ever tried to keep before our people at our institutions--the Battle Creek, the Pacific Press, and in Europe--that these institutions were placed where the young are to be educated how to do best the work that is essential to be done in such an institution. Now they can come in here with their irreligion and their want of spirituality and with loose principles; they can come in here with their [irreligious] ideas and carry them right through the time of their discipline here. All the time they are being educated they can carry through that spirit. "No one is going to drive me to be religious; I am not religiously inclined," they will say. [Cf: Sermons and Talks, Volume 2 p. 124 para. 02] p. 653, Para. 3, [1898MS].

Well, it is no honor to you. It is a shame to everyone who takes that position. Who gives you breath? Who keeps the human machinery in motion? Who is it that you are dependent on for every breath you draw? You may feel you are going to be independent, but you cannot one of you be independent and live! No one. [Cf: Sermons and Talks, Volume 2 p. 124 para. 03] p. 654, Para. 1, [1898MS].

The trouble is that every soul, every individual, is dependent upon God not only for the breath that you draw and the food which you eat; you are dependent upon God for everything. You are His; the body with its living machinery is His. Now, be careful how you take care of it. It is God's property and is bought with a price. You want your body and your spirit and your mind to serve the Lord God of heaven. You can do as some of the students thought they were going to do at the school last term. They thought they were going to do just as they pleased. They made it very hard for the teachers and managers. But they came nearer and closer to God and they began to understand what course they should take. [Cf: Sermons and Talks, Volume 2 p. 124 para. 04] p. 654, Para. 2, [1898MS].

There is nothing there like the rod of cane, as there is in some



schools. The brain power of the students is trained to make them understand what is reasonable for them to do in becoming educated. They can help to educate themselves, but they must cooperate with the teachers. So it is possible for God to keep your bodies in the proper condition if you will cooperate with Him. [Cf: Sermons and Talks, Volume 2 p. 125 para. 01] p. 654, Para. 3, [1898MS].

Now, there is not a soul here that has the reasoning faculties that God would have him have. I have thought about everything else, but Lord preserve to me my reason and give me my eyesight; but rather than lose my mind, I would lose my eyesight. When He gives us reason He expects us to use it and not be like the dumb beasts. [Cf: Sermons and Talks, Volume 2 p. 125 para. 02] p. 654, Para. 4, [1898MS].

You know how quickly He deprived Nebuchadnezzar of his reason because he did not acknowledge God. And the Lord would teach even that king. He gave him a dream but he could not remember it; there had to be someone come in that was connected with God to help that man. There he was in trouble and perplexity, and there he had to call in those that were serving God; and they were brought in by the providence of God, and then he remembered all about it. Now, that was to show him how the kingdoms were to indicate the appearance of the end, that every kingdom would be of less and less value. [Cf: Sermons and Talks, Volume 2 p. 125 para. 03] p. 655, Para. 1, [1898MS].

"Thou art this head of gold," said Daniel. How did the king treat that? In place of letting that dream teach him what was to be the end of the kingdoms, he studied on the dream and the devil took possession of his mind, leading him to build that great image of gold and to set it up. All the time he was thinking, "Thou art this head of gold." There you see [that] the [talent of] reason did not work under the control of God, and therefore he set up his image to be worshiped, and everybody was to fall down and bow to this image which was a representation of his kingdom. There were young men there that would not bow down, for they had been educated that "the fear of the Lord is the beginning of wisdom." They had been educated to worship God and serve Him only. [Cf: Sermons and Talks, Volume 2 p. 125 para. 04] p. 655, Para. 2, [1898MS].

That is just what you are to learn here. There will be trials. Satan is coming down in great power. He is now in the world and is to exercise his power above anything you know of. He goes about like a roaring lion seeking whom he may devour. You can disconnect from God and can please yourself as a bond-servant under Satan's rule where he will rule you as a rod of iron. But, you see, these men would not bow down; and as they would not bow down, another opportunity was given, and yet they said they would not bow down. They said they did not fear to answer in this matter, for their minds were made up as to what they would do. [Cf: Sermons and Talks, Volume 2 p. 125 para. 05] p. 655, Para. 3, [1898MS].

The king was furious and commanded that they should be bound, and such haste was made to get them into the furnace that the fire burst forth and burned those that put them in; but the king and all his courtiers around him looked, and lo, in the place of three men there were four, and one was like unto the Son of God. How do you suppose he knew anything about the Son of God? You see, he had been brought into

connection with Daniel and these men, and they talked of God and of Christ, the representative of God. This was the work they were doing; and just as soon as he saw them, he said the fourth was like unto the Son of God. [Cf: Sermons and Talks, Volume 2 p. 126 para. 01] p. 656, Para. 1, [1898MS].

Well, what do you want at this time? You want that surety that you are on your honor, whenever anyone comes into the office, to represent the character of the work which will be in this office, which will hold its position here, which will be so that there will be very little for anything else beside. [Cf: Sermons and Talks, Volume 2 p. 126 para. 02] p. 656, Para. 2, [1898MS].

After the king saw this, what did he do? He took the men that had informed him and complained about these men, and cast them into the fiery furnace, and called out to those that were in, "Come forth." Now God was magnified, but the enemy came in, and when the enemy gets the advantage of anyone, he always tries to get a second advantage. [Cf: Sermons and Talks, Volume 2 p. 126 para. 03] p. 656, Para. 3, [1898MS].

Now, everyone here wants to be just what God wants him to be. It is the very humble that God wants to honor. It is not what you think of yourself that will bring you into favor with God. He is exalted with him that is of a humble and contrite spirit. You see that it is the humble and contrite spirit that He honors because He can work through them, He can do something through them, and they will not take the credit to themselves. That is the very work of God. You have got capability, and He wants that you should use that capability to become perfect in His work. You may be called for missionaries, or for places of responsibility in other countries, and the education process is going on in the work of fitting you up. It is stated that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." [Cf: Sermons and Talks, Volume 2 p. 126 para. 04] p. 656, Para. 4, [1898MS].

You need not, anyone, expect to get in a place that is connected with God and not need counsel nor correction. You may think you can get in such a place, but you cannot. [Cf: Sermons and Talks, Volume 2 p. 126 para. 05] p. 657, Para. 1, [1898MS].

There has been a class of work that has been handled, the publishing of some work here, that has not been for the very best influence about the institution or to give improvement to those that handle it, because God wants us, every one of us, to be His husbandmen. "Ye are laborers together with God." Now consider that. You can do no more than the beast of the field without God. You can do no more in spiritual lines, anyone. It is to have God with you. "Ye are laborers together with God." That is just why He gave us Jesus. He gave His only begotten Son to come down to this world, lay aside His glory, and clothe His divinity with humanity. He came here to bear all the trials that every human soul will bear, and far ahead, because according to His glorious character were His temptations such as the human soul can understand but little about. [Cf: Sermons and Talks, Volume 2 p. 127 para. 01] p. 657, Para. 2, [1898MS].

He took humanity upon Him, but He did not leave His divinity; He clothed His divinity with humanity. He took humanity upon Himself in order to carry humanity through that commandment-keeping people to give the testimony to the whole universe of heaven. He stood in humanity to bear all the battles and conflicts as our Head, thus elevating with God every human being on the face of the earth. Now, Christ took humanity that humanity might take His divinity. He took our nature that He might give to human nature His nature. He has passed over the place where Adam fell, and redeemed Adam's fall. Every reasoning power, every particle of discernment, discrimination, every action of the mind that God has given man, exercise it and not be like a leaf that can be blown by every wind hither and thither. [Cf: Sermons and Talks, Volume 2 p. 127 para. 02] p. 657, Para. 3, [1898MS].

We read in 2 Peter 1 that you are to be divine partakers of Jesus Christ, and there is not one of the very simplest in the institution but that he can take hold of the divine nature through the knowledge of Jesus Christ who gave His life to buy us. Then we must consider we are bought with a price--even the precious blood of the Son of God. God is not going to let us drift this way and that way with Satan's temptations, but if you will stand in Christ and if you will be determined that you will make of yourself all that God intended you should make, you can become as precious in the sight of God as Daniel was--beloved of God. [Cf: Sermons and Talks, Volume 2 p. 127 para. 03] p. 658, Para. 1, [1898MS].

Now, God does not do anything without cooperation. He will not come and take you by force and make you to drink of the water of life. You should be complete in Christ, and if only you are complete in Him, why, then it is that God will look upon you as what? Heirs of God and joint heirs with Jesus Christ to the immortal inheritance. [Cf: Sermons and Talks, Volume 2 p. 127 para. 04] p. 658, Para. 2, [1898MS].

Now, don't look upon yourself as very large and be very much puffed up because you have a little knowledge. How did you get it? We read that the Lord gave Daniel knowledge. You know many of you would do it, but you should not, for we are told to avoid it. [Cf: Sermons and Talks, Volume 2 p. 128 para. 01] p. 658, Para. 3, [1898MS].

You will say you must have your holidays just the same as other people do. You can say these holidays are appointed to you; men have a right to spend their time as they please. Light was given to me when they were hunting for the school. At first I thought it must be by the cities, but again the cloud was rolled back and it was shown how our cities were and what they will be, and the whole was presented to me, that we should get a proper distance from the city, that we should have nature around us and establish our school there so that the students would not be bound about with holidays, for they might feel disloyal if they did not have their holidays. [Cf: Sermons and Talks, Volume 2 p. 128 para. 02] p. 658, Para. 4, [1898MS].

Then with regard to the Sunday question. I read in the paper of one man who was one hour late closing his store and he had to pay a fine for it. Now, how does God look upon it? Why, we have got to act as men and women that have minds and souls and that are under obedience to God. Now, if they should come here and say you must close up your work and your presses on Sunday, I would not say to you to keep your presses

going, because the conflict does not come between you and your God. When they go a little farther and say you must keep Sunday and you shall not observe Saturday, then everyone that took the position would have the mark of the beast. [Cf: Sermons and Talks, Volume 2 p. 128 para. 03] p. 659, Para. 1, [1898MS].

If the authorities should say, "Don't carry on work here on Sunday"-- and we know what they will do-- there is plenty you can do. You can go on missionary work and make that a day in which you will see what you can accomplish in the work of drawing souls to Jesus Christ, for God does not want us to gratify the devil by defying the powers. You know, when Peter asked Christ about paying tribute, He said, "Are not all the children free?" but, said He, lest He should offend them, "do you go down to the sea and the first fish that you take up, open its mouth and do you take that piece of money and do you pay for yourself, Peter, and for Me." [Cf: Sermons and Talks, Volume 2 p. 128 para. 04] p. 659, Para. 2, [1898MS].

Then there are other things that they may draw the line on, but we are not ready for the line to be drawn here in regard to the Sunday law. You just go to work, every one of you, to disappoint the devil and see how much you can do, how many souls you can bring into the truth. [Cf: Sermons and Talks, Volume 2 p. 128 para. 05] p. 659, Para. 3, [1898MS].

Then there is health reform. God wants you to come up on that point. He wants you to show the world that you believe your bodies to be His dwelling place. Look after your human machinery. Do not do anything that will harm you mentally or physically, and if you love the Lord God with all your heart every appetite will be brought into harmony with God, for how can two walk together unless they be agreed, and he that will be My disciple, let him deny himself and follow Me. Now, Christ did not mix Himself up with the world, as the Pharisees would have Him do. Why? Because He had a special work to do. Now, let those who come into this institution see that you have a special work and a mind of your own. [Cf: Sermons and Talks, Volume 2 p. 128 para. 06] p. 660, Para. 1, [1898MS].

Our churches are far behind on the subject of health reform. This does not please God, because He sent a special message on this point. He gives you life but you can cut short that life by your own course of action. You must cooperate with God. [Cf: Sermons and Talks, Volume 2 p. 129 para. 01] p. 660, Para. 2, [1898MS].

If after apprentices have been here for a time, if they have no spirit of respect for God in the institution, no spirit of respect for the truth, and just as soon become skeptics as anything else, why, just remove them from the office. You may miss their labor, but should a new class come in, these are the very ones that would sneer and laugh at their being so precise. Now, these very things have taken place here. There has been carelessness. The sooner such are disconnected with the work the better. Every one here, let me tell you, either God or Satan has power over your mind. Now, when it comes to holidays, if a man has a penny or a shilling he must get on the cars and go and spend it somewhere. Now, we must understand we can make our own holidays, but we must not have a holiday because somebody is dead or somebody is alive or it is somebody's birthday. [Cf: Sermons and Talks, Volume 2 p. 129

para. 02] p. 660, Para. 3, [1898MS].

Some say we have more holidays in America, but I know better. We have a few, New Year's and Christmas and a few other holidays, but very few. I would give you a word of caution concerning the work which comes into this institution. Don't become scavengers. Pigs are scavengers. God made them so. They pick up everything--every dirty thing. God does not want you to be that way. He does not want you to pick up every bit. [Cf: Sermons and Talks, Volume 2 p. 129 para. 03] p. 661, Para. 1, [1898MS].

Now, some say to me, Just tell us what work we should do, just what line we should carry. Now, I do not know that. God has given each of you your capabilities to judge. There are those that will want you to define every movement. Now, God does not want you to do any such thing. He does not wind us up and then wind us up again like a clock. No, He does not do that. Now, if we have our work fixed line upon line to say everyone must work in that way, the devil will know just where to find us. You do not need every point marked out just so. But to labor to be one is the great thing. Labor to stand heart to heart and soul to soul and mind to mind through Jesus Christ. Don't lift up the man. Don't exalt him. If you do, Satan will step in and make mischief. Don't scold. Don't fret. You are not to have favorites, because that is not in accordance with God's will. Treat one another kindly and help one another, not in the way to hell but in the way to heaven, and you may be obtaining victories that you did not dream of; and we want everyone to have this blessed experience. [Cf: Sermons and Talks, Volume 2 p. 129 para. 04] p. 661, Para. 2, [1898MS].

Now, this might be the last chance I will have to speak to you, so I want to tell you something else. Dress yourselves in modest apparel as Christians, and walk modestly before God. God help us to understand what it means to be a Christian. It is to be God-like. What is it? How can two walk together except they be agreed? You want to walk with God, and then Christ will hold out to you a crown of immortality.--Ms 163, 1898 (MR 900.63). [Cf: Sermons and Talks, Volume 2 p. 130 para. 01] p. 661, Para. 3, [1898MS].

[Written November 25, 1898, "To the Brethren and Sisters in Rockhampton," Queensland.] How gloriously appareled those who claim to believe the truth might be, if they would forsake their own ways and take the Lord's ways. Under the sway of the King of peace will be seen a most pleasant change from the present. When those people who claim that they know and understand the truth see that the truth must sanctify the whole man--his mind, his thoughts, his heart, his strength--his vital powers will not be consumed upon his own lustful practices. These must be overcome, or they will overcome him. [Cf: Sermons and Talks, Volume 2 p. 131 para. 01] p. 662, Para. 1, [1898MS].

Read the third chapter of First Corinthians, for it contains a lesson for the church in every place. The apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with

God. For it is written, He taketh the wise in their own craftiness."  
"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. 6:19, 20 . [Cf: Sermons and Talks, Volume 2 p. 131 para. 02] p. 662, Para. 2, [1898MS].

The Word of God presents before us the parable of the ten virgins, five of whom were wise, and five foolish. The wise virgins took oil in their vessels with their lamps. This was the oil of grace. The prophet Zechariah brings this to view. Read the fourth chapter carefully: [verses 1-6, quoted]. [Cf: Sermons and Talks, Volume 2 p. 131 para. 03] p. 662, Para. 3, [1898MS].

Here then is the strength of every child of God. He is to feel that the only power that can heal him is found in God. He must place himself in a right relation to God if he would make a success of any of his human plans. This is the privilege of the church of God in every age. If she will put her trust in God, she will advance. "Not by might, nor by power, but by My spirit, saith the Lord of hosts." [Cf: Sermons and Talks, Volume 2 p. 131 para. 04] p. 663, Para. 1, [1898MS].

"Who art thou, O great mountain?" Satan is constantly at work to make as forbidding as possible the establishment of the kingdom of God in our world. There will be difficulties to obstruct the work of God, for Satan through his masterly power will use unconsecrated hearts to present the characters of the professed people of God to the world as a stumbling block. The precious trusts which they hold are not practiced in their lives. While there are those who will advance, there are others who think so much of their individual selves that they cannot see that which needs to be done at the right time. There is no harmony of spirit or action. They magnify the difficulties. But as those who seek to carry out God's plans advance, the great mountain becomes a plain. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." [Cf: Sermons and Talks, Volume 2 p. 131 para. 05] p. 663, Para. 2, [1898MS].

The prophet continues: "Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." [Cf: Sermons and Talks, Volume 2 p. 132 para. 01] p. 663, Para. 3, [1898MS].

The work will go forward in Queensland if those who claim to believe the truth will sanctify themselves through the truth and seek to adorn the doctrine they claim to believe by revealing to the world that which the truth has done for them. All the powers of darkness represented by the great mountain will melt away as God's people move forward with the mind of Christ. I charge my brethren and sisters in Rockhampton to be doers of the word, and not hearers only. God calls upon you to have a heart open to receive the oil of grace. Satan is not to be permitted to sow the seeds of unbelief in the hearts of those who claim to believe the truth, who say, 'We cannot do this, we cannot do that,' who exalt

every molehill into a great mountain of difficulty. [Cf: Sermons and Talks, Volume 2 p. 132 para. 02] p. 664, Para. 1, [1898MS].

These are no difficulties but that which unsanctified, unconsecrated hearts create. When self is hid with Christ in God, we shall draw in even cords together. [Cf: Sermons and Talks, Volume 2 p. 132 para. 03] p. 664, Para. 2, [1898MS].

The truth of the third angel's message is bound to triumph, and those who purify their souls from all defilement will triumph with it. When the human agent will give up his own important ideas in regard to himself, when he will bear in mind that he is working in sight of the universe of heaven, then his piety will be sweet and fragrant. It will not be of that kind which tastes so strong of the dish (his own human feelings and attributes). True piety is power, but sin is the weakness and ruin of the souls who claim to be Christians. [Cf: Sermons and Talks, Volume 2 p. 132 para. 04] p. 664, Para. 3, [1898MS].

The prophet continues: "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: Sermons and Talks, Volume 2 p. 133 para. 01] p. 664, Para. 4, [1898MS].

Here is the explanation of the olive trees. They take of the Holy Spirit of God, and empty the holy oil out of themselves into the clean, pure, sanctified souls that are prepared to receive it. This is the kind of oil that the wise virgins had, oil that one could not communicate to another. Each individual must prepare his soul for himself through humbleness of mind, by wearing Christ's yoke and learning of Him. [Cf: Sermons and Talks, Volume 2 p. 133 para. 02] p. 665, Para. 1, [1898MS].

When the people of God in Rockhampton shall understand their position, they will commence the work over against their own house. And they will find in doing this work that they have no time nor disposition to become church tinkers. They will engage in a work of decided reformation, that they may be purified and made white. [Cf: Sermons and Talks, Volume 2 p. 133 para. 03] p. 665, Para. 2, [1898MS].

My brethren, you have no time to fill your mouths with arguments to prove that someone is doing wrong. Leave Satan to do his own work of accusing. Do not furnish him with arguments to show the defects in your brethren and in your sisters. All have come far short of the glory of God. Our individual powers need to be elevated, purified, sanctified, then the moral taste will be changed. The scent of self will not spoil our influence. All our talents are to be cherished as a precious, entrusted gift. They are to help us to meet the very highest standard. Every effort should be made to bring other minds under the power of the truth. [Cf: Sermons and Talks, Volume 2 p. 133 para. 04] p. 665, Para. 3, [1898MS].

All work in business lines should be done on scriptural lines. The

tact that the Lord has given us should be used not to defraud but to encourage holiness unto the Lord. Of one whom the Lord chose to do a certain work, He said, "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship" [Ex. 31:3-5]. Here we have assurance that from God comes the talent of wisdom to do the work He has appointed. Read verses 6-11. There was no need for any man to be exalted in this matter. It was the Holy One of Israel who had commissioned these men to do this work, and who had given them wisdom to accomplish it after His own plan. [Cf: Sermons and Talks, Volume 2 p. 133 para. 05] p. 665, Para. 4, [1898MS].

The reason that there is not increased capabilities is because the powers God has given are not put into exercise. Men stop short of seeking wisdom and knowledge of how to do the work with readiness of mind. In our homes, on our premises, there is not that tact and ingenuity and sharp discernment seen that would lead us to make the most of our possessions. Those who are willing to sink down into a low, common level greatly displease God. Parents who follow this course are a dishonor to God, for they carry their children with them. Many youth are compelled to work against inherited evils in this direction, and frequently they never recover from the abuse placed upon them through a perverted education at home. Parents and children have to eat the bitter fruit of wrong ideas, wrong plans. Whole families become nonentities, hopeless of reform. This need not be so, but they do not have in them the traits of character essential to brace against these inherited and cultivated tendencies, these slack, untidy habits. If they would take themselves in hand, they could say, "I will not sink down to this low level. I will arise; I will make diligent efforts. I will not be pushed downward by circumstances. I will not fail nor be discouraged." [Cf: Sermons and Talks, Volume 2 p. 134 para. 01] p. 666, Para. 1, [1898MS].

To every man is given his work. Each has a place in the eternal plan of heaven. It is the duty of fathers and mothers to overcome their own lawlessness, their untidy habits. Truth is clean and pure and of great value and needs to be brought into the character building. Those who have the truth, the love of the truth in their hearts, will make any and every sacrifice that this truth may have the first place in everything. [Cf: Sermons and Talks, Volume 2 p. 134 para. 02] p. 666, Para. 2, [1898MS].

God has given to every man his measure of faith, and each is to walk in faith. He is to show that he has that faith that will rely upon God for help. As God has given to every man his measure of faith, he is to put it into exercise. He is to let his light shine. Whole families might be helped and blessed if parents would find something for their children to do. Why are not ministers and teachers more explicit on this subject that means so much to physical health and spiritual soundness? The boys and girls of the family should feel that they are a part of the home firm. They should strive to keep the premises cleansed from every unpleasant sight. Instruction in these lines should be given line upon line, precept upon precept, here a little and there a little. [Cf: Sermons and Talks, Volume 2 p. 134 para. 03] p. 667, Para. 1, [1898MS].



There are those in our churches who have much to say in regard to Christianity, but in whose presence we should always be guarded, for they dismiss the Word of God from their business transactions. When there is buying and selling to be done, God is not by their side. The enemy is on the ground, and he takes possession of them. Christian brotherhood and love is laid a sacrifice on the altar of greed. God, heaven, the precepts of Jehovah, His oft-repeated injunctions, are obliterated from the soul. They know not what it means to practice the principles laid down in the Word of God. They sell their souls for unlawful gain. So thick is the veil which blinds their eyes that they can see only the fraudulent gain. So hard is the incrustation that envelops the heart that it feels not the love and tenderness and pity of Christ for their fellow men. The holiness and truth of God are shut out from their souls. [Cf: Sermons and Talks, Volume 2 p. 135 para. 01] p. 667, Para. 2, [1898MS].

Will the people of God frown down all this corrupting influence? Will they give their hearts to God? Will they deal mercifully with their fellow men? Will Seventh-day Adventists bear in mind that they cannot swerve from truth in their dealings with their fellow men, that they cannot violate justice, or let go their integrity without forsaking God. Anything that dishonors Him will never benefit you. The man who expects to prosper by violating the eternal principles of righteousness is laying up for himself a harvest he will not care to reap. He places himself in the enemy's ranks and brings degradation upon himself. Although for a time he may seem to prosper, he can never help to compose the family of God.--Letter 108, 1898 (MR 900.62). [Cf: Sermons and Talks, Volume 2 p. 135 para. 02] p. 667, Para. 3, [1898MS].

*The following is taken from a letter written to Mrs. S.M.I. Henry, Dec. 1, 1898. File, H.--118:* [Cf: Paulson Collection p. 18 para. 05] p. 668, Para. 1, [1898MS].

In the night I am aroused from my sleep, and I write in my diary many things that appear as new to me when read as to any who hear them. If I did not see the matter in my own handwriting, I should not think my pen had traced it... [Cf: Paulson Collection p. 18 para. 06] p. 668, Para. 2, [1898MS].

In the providence of God you have been led to the light, to obtain a knowledge of the truth, and the education you have received in the grand temperance work, in connection with your sister workers, is the education you need to bring into the work with men whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasure. For twenty years I have seen that the light would come to the women workers in the temperance lines. But with sadness I have discerned that many of them are becoming politicians, and that against God. They enter into questions and debates and theories of many things that they have no need to touch. [Cf: Paulson Collection p. 18 para. 07] p. 668, Para. 3, [1898MS].

Extract from Letter B. 69 '98 dated-- August 29, 1898 As to drugs being used in our institutions, it is contrary to the light which the Lord has been pleased to give. The drugging business has done more harm to our world and killed more than it has helped or cured. The light was first given to me why institutions should be established, that is,

sanitariums were to reform the medical practices of physicians. This is God's method. The herbs that grow for the benefit of man, and the little handful of herbs kept and steeped for sudden ailments, have served tenfold, yes, one hundred-fold better purpose, than all the drugs hidden under mysterious names and dealt out to the sick. It is a delusion and farce, and the Lord has revealed to me that this practice would not preserve life, but would introduce into the system those things which should never be there, for they would do a deleterious work on the human organism. [Cf: Paulson Collection p. 31 para. 02] p. 668, Para. 4, [1898MS].

The living connection with the Great Physician is worth more than connection with a world of drugs. The soothing power of pure truth, seen, and maintained in all its bearings, is of a value no language can express, to people who are suffering with disease. [Cf: Paulson Collection p. 31 para. 03] p. 668, Para. 5, [1898MS].

Keep ever before the suffering sick the compassion and tenderness of Christ, and awaken their conscience to a belief in His power to relieve suffering, and lead them to faith and trust in Him, the great Healer, and you have gained a soul and oftentimes a life. [Cf: Paulson Collection p. 31 para. 04] p. 668, Para. 6, [1898MS].

Therefore, personal religion for all physicians in the sickroom is essential to success in giving the simple treatments without drugs. He who is a physician and guardian of the health and body, God would have every way educated to learn lessons of the Great Teacher, how to work in Christ and through Christ to save the souls of the sick. How can any physician know this until the Saviour shall be received as a personal Saviour to him who administers to suffering humanity? [Cf: Paulson Collection p. 31 para. 05] p. 668, Para. 7, [1898MS].

Religion should be made prominent in a most tender, sympathetic, compassionate way. No one of all the parties with whom he is acquainted can do as much for the sick one as a truly converted nurse and physician. Actions of purity, refinement in looks and words, and above all the sweet words of prayer, though few, yet if sincere, will be a sure anchor to the suffering ones. [Cf: Paulson Collection p. 31 para. 06] p. 669, Para. 1, [1898MS].

Of all men, the physician should be the most earnest, and sincere, full of faith and of the Holy Spirit, and then he can accomplish more than the minister in the pulpit. [Cf: Paulson Collection p. 31 para. 07] p. 669, Para. 2, [1898MS].

Sunnyside, Cooranbong, N.S.W. November 20, 1898 The light given me in your case, Brother.....is that you have made a mistake. You have tried to put all that there is of you into the work. You have not observed regular hours for eating or for rest. For a long time, Brother....., you have abused your physical powers; you have laboured above your strength. This is not to be the example minister, but if you do as you have done in the past, you will be able to work only as a broken-down piece of machinery. [Cf: The Kress Collection p. 20 para. 02] p. 669, Para. 3, [1898MS].

Call a halt, I beg of you; for it does not please the Lord to have you in this state of health. Present yourself to God, I beseech of you. Ask

Him to forgive your transgressions, and to help you to bring into your future life all the cheerfulness that you possibly can. [Cf: The Kress Collection p. 20 para. 03] p. 669, Para. 4, [1898MS].

You are to apply the laws of life and health to your own case. In violating the laws of health, even in doing the service of God, you misrepresent your maker. He is not unmindful of your work of diligence, of your fervour, but you must remember that you are not a sound man. Your digestive organs are in a very bad state. You ought to be where you can have the most nutritious food. Vegetables should not come into your diet. Some can subsist upon vegetable food, but you cannot. When your food produces gases and an offensive breath, you should know that things are not as they should be. You need a better circulation. Your imagination is very active. The Lord would have the human machinery better cared for. You do not bring yourself to time. You cannot keep up this strain as you have done; for you are lessening your physical, mental and moral powers. You must have a period of rest. [Cf: The Kress Collection p. 20 para. 04] p. 669, Para. 5, [1898MS].

The Lord values his children. He would have them happy, not suffering. The system must have nourishment. Your food need not be measured; you have an observing mind, study the foods you can best assimilate. But that which is of the greatest importance is regularity and simplicity in your diet. Do not have a starvation diet, but do not take a variety at one meal. Get the very best things, if they cost you more, and eat not more than two or three articles at a meal. Two is better. Then there will not be so much quarrelling going on in your stomach. Some have tried to keep a precise measurement of the food they eat. This keeps the mind upon themselves, and is fully as bad as eating too much. You must try to govern your eating. It will be a difficult matter for you to follow this plan when you go to other places as you have to do. But eat a plain food. Do not drop out the third meal but eat light food. This will call the blood from the brain. Many who eat the third meal would be better without it, but there are cases where three light meals are better than two full meals. [Cf: The Kress Collection p. 20 para. 05] p. 669, Para. 6, [1898MS].

You have not given nature a chance to do her work. You have abused yourself. Now bring yourself to time just as soon as you can. Leave the work for a few weeks, and place yourself under treatment. Do not keep up your work. Brother Olsen who died in Colorado, might have lived to labour many years had he realized that it was his duty to take care of the temple of God. The Lord would have used him as His co-laborer. [Cf: The Kress Collection p. 21 para. 01] p. 670, Para. 1, [1898MS].

There are many now under the shadow of death who are prepared to do a work for the Master but who have not felt that a sacred obligation rested upon them to observe the laws of God. There are many who have limited themselves to a diet that cannot sustain them in health. In the efforts to discard a meat diet, there has not sufficient care been taken to provide nourishing food to take the place of meat. It is really contrary to health reform to cut off the great variety of dishes, and then go to the opposite extreme, taking no pains to understand that the living machinery must be fed in order to work, and reducing the quantity and quality of the food to a low degree. Instead of health reform, this is a health deform. After some have made the change in their diet, they have not considered that they must have tact

and energy to prepare their food in the most healthful manner. Brother..... your stomach is in such a condition that you must give yourself into skillful hands; you must have proper food prepared for you, without having to give particular thought to it yourself. It is your duty to guard the citadel of the soul, and the brain power by taking weeks of rest and not trying to labour until a change takes place in you for the better. Your system must have nourishment. Your whole system will become deranged if you have to take charge of your own diet. This continual mental anxiety is a tax you must not bear. If any physician prescribes meat for you, say No; the flesh of dead animals does not compose my diet. Flesh meat is not necessary for the health and strength of mind or body. If the Lord had not furnished all that is essential in the vegetable world, there would be an excuse for meat eating, but animals are now so diseased that it is now really dangerous; it is unclean to eat meat. Flesh meat formed no part of the food provided for man in the beginning. It was after the transgression and fall, when death was to be man's portion, that God permitted that long lived race to eat the flesh of unclean animals. Ellen G. White [Cf: The Kress Collection p. 21 para. 02] p. 670, Para. 2, [1898MS].

L.B. 18, P. 426 C-106- Nov. 29, '98 Dear Brother Chapman: We were pleased to receive word from you this week. Your letter was read to me by Willie. Every word of it was of interest. [Cf: Paulson Collection p. 44 para. 03] p. 670, Para. 3, [1898MS].

This morning I sent you copies of the things I said to the people when in Rockhampton. I have a very deep interest in the church in that place. Why should I feel an interest in them? Because the Lord has an interest in them, an interest much greater than it is possible for me to have. I am praying that the Lord will lead and guide you. I have spoken to the ear, but the Lord alone can speak to the heart. The Lord says, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." He would have every soul heed His counsel, which is given for their present and eternal good. Again He says: "I know thy works." When these works are not in harmony with the truth, they are against the truth. "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: Paulson Collection p. 44 para. 04] p. 670, Para. 4, [1898MS].

The Lord is speaking to the church in Rockhampton, o that they would be doers of His word! My brethren and sisters, I call upon you in the name of Christ to hear the word of God and to practice it. Of the Israelites the apostle says, "The word preached did not profit them, not being mixed with faith in them that heard it." This opens before us the secret of this matter, the reason why there is so little accomplished by the many discourses thst are preached. The words may be indited by the Holy Spirit, but the result lies with the ones who hear. The oft-repeated charge of the Lord in His word is, "He that hath an ear, let him hear." [Cf: Paulson Collection p. 44 para. 05] p. 671, Para. 1, [1898MS].

It makes every difference whether the word spoken is received into good and honest hearts. The Israelites had the word spoken to them by

Jesus Christ from the pillar of cloud, but like many who hear the glad tidings of truth and righteousness in these last days, they did not hear with consecrated ears, and believe. Selfishness and pride, murmuring and unbelief compassed them about as with a garment. They aggravated their guilt by not hearing with faith, and practising the word spoken. [Cf: Paulson Collection p. 44 para. 06] p. 671, Para. 2, [1898MS].

It was faith that men lacked in the days of Noah, and it was this lack of living faith that brought destruction upon them. How different would have been the result had they heeded Noah's appeal as the voice of God speaking through him. But they were unwilling to hear and to receive the engrafted word which would have saved them. It is faith, an active faith, that will make the gracious promise of any avail. [Cf: Paulson Collection p. 45 para. 01] p. 671, Para. 3, [1898MS].

Again the apostle speaks, "But as we were allowed of God to be put in trust for the gospel, even so we speak; not as pleasing men, but God which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness, nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. . . For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." (1 Thess. 2:4-8, 19-20) [Cf: Paulson Collection p. 45 para. 02] p. 671, Para. 4, [1898MS].

We know and understand the deep poverty of many who are striving for the crown of life. We are not ignorant in regard to the deep working of Satan, which our brethren will have to encounter. Brethren, you must bear in mind that Satan is working with all deceivableness of unrighteousness in them that perish. He moves upon men to make it hard and trying for those who strive for the crown of life. He has come down with great power, working his will, carrying out his plans, that he may keep souls under his control. [Cf: Paulson Collection p. 45 para. 03] p. 671, Para. 5, [1898MS].

I write to the church: Be not unbelieving, but have faith. Receive the message sent to you from God. He has sent you light, not because he would afflict you and cause you pain, but because He loves you and would have you escape from the snares of the enemy which would entangle your souls. Let the good work of purification go forward. Meet the standard the Lord has given you. My brethren in Rockhampton, who I love in the Lord, I feel an intense desire that Satan shall not triumph over you, but that you should think soberly and righteously and make thorough work for eternity. Read the third chapter of First Thessalonians. The apostle had a great burden for his brethren in Thessalonica. He writes, "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain." (1 Thess. 3:5) [Cf: Paulson Collection p. 45 para. 04] p. 672, Para. 1, [1898MS].

When we read the letter from Brother Chapman, we praised the Lord. We felt somewhat as we supposed Paul felt when he wrote, "But now when

Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, greatly desiring to see us, as we also to see you, therefore, brethren, we were comforted over you in all our afflictions and distress by your faith: for now we live, if we stand fast in the Lord. For what thanks we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith...And the Lord make you to increase and abound in love one toward another and toward all men, even as we do toward you: to the end that He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." (1 Thess. 3:6-10, 12-13) [Cf: Paulson Collection p. 46 para. 01] p. 672, Para. 2, [1898MS].

The same spirit which moved the apostle to write to his brethren has moved me to write to the church in Rockhampton. I feel a tender solicitude for you that the Lord may do for you all that the apostle Paul so greatly desired should be done for his brethren in Thessalonica. [Cf: Paulson Collection p. 46 para. 02] p. 672, Para. 3, [1898MS].

The apostle continues, "Furthermore, then, we beseech you brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more, for ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should know how to possess his vessel in sanctification and honor...For God hath not called you unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit. But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without and that ye have lack of nothing." (1 Thess. 4:1-4, 7-12) [Cf: Paulson Collection p. 46 para. 03] p. 672, Para. 4, [1898MS].

We must keep the standard uplifted. God is not slack in the fulfillment of His promises. He is jealous for His name's glory. A whole heaven of resources are at His command. Seasons of prayer are essential. We all need to pray more, and to watch unto prayer. Read the first chapter of second Thessalonians. I present this entire chapter as appropriate for your case. I speak to you in love, for my heart is full of tender compassion in your behalf. You will have trial, but ever guard your soul, that you may not dishonor your Lord who has bought you with a price. He will that you should have strong faith and a lively hope. He wants you to improve in order and discipline and courage and fortitude and love for one another, that you may seek to help one another to keep the law of God, and be blessed. [Cf: Paulson Collection p. 46 para. 04] p. 673, Para. 1, [1898MS].

Brother Chapman, be of good courage in the Lord. Have faith. Place yourself in the hands of the great Physician, believing He will restore you to health. Do not doubt for a moment. Did not Christ come to the world as the One testified to in the prophecy of Isaiah? [Cf: Paulson

Collection p. 47 para. 01] p. 673, Para. 2, [1898MS].

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to 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." (Isa. 61:1-3) [Cf: Paulson Collection p. 47 para. 02] p. 673, Para. 3, [1898MS].

And the very One who gave this prophecy to Isaiah testified to his own work in Luke 4:16-18; therefore we are encouraged to hope largely and receive abundantly of His rich grace. We must come in faith. Take the Lord at His word. He is abundantly able and glad to respond to the faith of his believing ones. [Cf: Paulson Collection p. 47 para. 03] p. 673, Para. 4, [1898MS].

Satan is the destroyer, the Lord is the Restorer. [Cf: Paulson Collection p. 47 para. 04] p. 673, Para. 5, [1898MS].

The Lord has not worked a physician in the way that He desires to work, because He says, Ye will not come to Me, that I may give your life. We look to every source to relieve except to the One who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." (John 11:25) Christ came into our world to seek and to save that which was lost. His work as the one who heals all manner of diseases is unequalled. There are those whom the Lord uses as His co-laborers in the medical missionary work. These He is seeking to illuminate, that they may receive light and knowledge to communicate to others, and thus brighten the dark pathway of those who are oppressed by suffering and disease. If the sufferers would only come in faith to the divine Healer, they would see of the salvation of God. [Cf: Paulson Collection p. 47 para. 05] p. 673, Para. 6, [1898MS].

But instead of co-operating with the mighty Healer, by using the very means He has provided, by educating themselves to use water and fresh air, and to avoid all uncleanness of person and premises, they turn to physicians who are in no way connected with the Lord Jesus, and take their prescriptions of drug medications. These leave their poisonous trail behind, implanting in the system seeds of suffering and death. Why do they not inquire of God? Why do they not seek help from the One who so loved them that He gave His only begotten Son to save all who would believe on Him? Is He not just as well able now to heal disease as when He walked in humanity upon the earth? Where is our faith when we turn to every conceivable resource but to the One who declares that He came to the world to do a special work in healing the sick. Why are not all who accept Christ so illuminated that they can irradiate others, and lift them from govenning in intemperance of all kinds, leading them to let drugs alone. [Cf: Paulson Collection p. 47 para. 06] p. 674, Para. 1, [1898MS].

Christ met one poor soul who had spent all her living in order that she might be cured of a physical malady. The statement is that she had

spent all that she had on many physicians, and was nothing better, but rather made worse. But one touch of Christ by faith took away the infirmity of long years. This suffering woman came behind Christ, and touched His garment by faith in the person whom the garment covered, and instantly she was made whole. "Who touched Me," said Christ. Peter was astonished. He answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched Me?" [Cf: Paulson Collection p. 48 para. 01] p. 674, Para. 2, [1898MS].

Christ desired to give a lesson which all present would never forget. He would show the difference between the touch of living faith and a casual touch. He said, "Somebody hath touched Me; for I perceive that virtue hath gone out of Me." When the woman saw that she could not be hid, she came forward trembling, and throwing herself at His feet, told her pitiful story. Christ comforted her. "Daughter," He said, 'thy faith hath made thee whole; go in peace and be whole of thy plague.' [Cf: Paulson Collection p. 48 para. 02] p. 674, Para. 3, [1898MS].

Why do we not come to Jesus in faith? Many give Him a casual touch, coming in contact only with His person. The woman did more than this. She put forth her hand in faith, and was healed instantly. [Cf: Paulson Collection p. 48 para. 03] p. 674, Para. 4, [1898MS].

The Lord will heal those who believe, but He has given natural blessings for the benefit of the afflicted, and He would have these used. God could have healed Hezekiah with a word. But He heard Hezekiah's prayer, and gave directions that a bunch of figs be placed upon the diseased parts. This was done, and Hezekiah recovered. But his recovery was not instantaneous. He had not the same faith that the afflicted woman had. We need to exercise faith. To practice the use of drug medication does not harmonize with faith. Appealing to worldly physicians is dishonoring to God. Those who come to God in faith must co-operate with Him in accepting and using His heaven-sent remedies,-- water, sunlight, and plenty of air. [Cf: Paulson Collection p. 48 para. 04] p. 674, Para. 5, [1898MS].

It is of no use to have seasons of prayer for the sick, while they refuse to use the simple remedies which God has provided, and which are close by them. If there is an unsanitary condition of things in the house and about the premises, the very first thing is to take up the work that has been neglected, and cleanse and purify the house and premises, making everything sweet, that the atmosphere may not be tainted by the least offensive smell. [Cf: Paulson Collection p. 48 para. 05] p. 675, Para. 1, [1898MS].

The Lord gave certain directions to the children of Israel. They were to gather at the base of Mount Sinai, to hear the voice of God speaking the ten commandments. But first they were to wash their clothes. Again He commanded that no uncleanness should be tolerated in the encampment, lest the Lord should pass by and see their uncleanness, and because of this refuse to go up with their armies to battle. [Cf: Paulson Collection p. 48 para. 06] p. 675, Para. 2, [1898MS].

Some people ask God to preserve their families from all sickness and disease, while uncleanness and untidiness are seen in the home, with the very things that create disease. Can God glorify His name by working a miracle to prevent the plague coming nigh the dwelling of



those who do not care to act their part to prevent malaria and fevers? The Lord does not work in this way. The human agent must act his part intelligently, keeping his body and his clothing clean, and every room in the house in order. Then the Lord can approach his dwelling. I will be honored, saith the Lord, by them that approach unto Me. [Cf: Paulson Collection p. 48 para. 07] p. 675, Para. 3, [1898MS].

All who claim to love and serve God have a duty to perform. They are to keep themselves from all filthiness of the flesh and of the spirit, and perfect holiness in the fear of the Lord. It is the failure to do these things that makes the religion of those who profess to be Christians vain. Our God is too pure and holy to tolerate any disorder, any uncleanness. The individual who poisons his breath with tobacco is defiling the temple of God, and him will God destroy. The will of God must be done on earth. Ignorance in regard to these things is sin. [Cf: Paulson Collection p. 49 para. 01] p. 675, Para. 4, [1898MS].

The friends of the truth will honor Him who is the Author and Finisher of their faith. Christ will prove Himself a physician in restoring the body as well as the soul. The workers together with God will yoke up with Christ, and place themselves, soul, body, and spirit, in right relation to God. Individuals and households will reveal the character of their faith by their dress, by their purity of speech, by their diligence in educating themselves and their children to be clean in the house, allowing no impurity in the home, no uncleanness on the premises, lest the Lord pass by and see their uncleanness. The Lord would have all things sweet about the home, that angels of God from the heavenly courts may be welcome guests, and not kept away by dirt and uncleanness. [Cf: Paulson Collection p. 49 para. 02] p. 675, Para. 5, [1898MS].

The will of men, women, and children must be trained by cooperation with God. When they uplift themselves, the Lord will set them in desirable places. Then, by precept, and example, they can exert a refining, elevating influence upon their neighbors. The melody of spiritual joy and spiritual as well as physical health will be revealed, and will promote that blessedness which the Lord Jesus came to our world to impart to every individual who will believe. All may not be preachers, but all can minister, showing others how to be tidy and hopeful. This is like medicine to body and soul. Thus we may add grace to grace, and be all the time fitting ourselves for heaven. I send this that you may read it to the church. [Cf: Paulson Collection p. 49 para. 03] p. 676, Para. 1, [1898MS].

I.42 '98 (Copied May 19, '98):--A most decided work need to be done in our churches in Michigan. There has been a lack of cooperation and harmonious action, but if you will all draw steadily in Bible lines, a change will be wrought in the churches..... [Cf: Loma Linda Messages p. 74 para. 01] p. 676, Para. 2, [1898MS].

I hope that now, as never before, you will all,--ministers and church members--come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. But I have written so much matter that I need not write largely to you. I will inquire why some of our ministerial brethren are so far behind in proclaiming the exalted theme of temperance? Why is it that greater interest is not shown in health reform? There are many who nourish and keep alive a constant

prejudice against Dr. Kellogg. He is doing a large work. Why do they not fill their places in the ministry as well, as zealously as he is filling his place? Why do not the ministers of our churches do the very work that ought to have been done years ago? I am glad (118) that some one has taken up the work that has been so neglected. [Cf: Loma Linda Messages p. 74 para. 02] p. 676, Para. 3, [1898MS].

The complaint comes, Dr. Kellogg has gathered up all the young men he can get, and therefore we have no workers. But this is the very best thing that could be done for the young men and the work. (At that time, about 1898, I think.) Let us check such dates carefully, that we be not confused by Satan. Soon after above was written, Sister White found it necessary to counsel against sending youth to Battle Creek because the work grew too large and Dr. Kellogg taught considerable error mixed with much light.--Copyist, ERP) [Cf: Loma Linda Messages p. 74 para. 03] p. 676, Para. 4, [1898MS].

Principles of Finance, Stanmore, Sydney, N.S.W., April 21, 1898. Dear Brn. Evans, Smith, and Jones: -- I received your letter, and will write a few lines now. . . . . [Cf: Spaulding-Magan Collection p. 117 para. 02] p. 676, Para. 5, [1898MS].

There are ministers' wives, Sisters Starr, Haskell, Wilson and Robinson, who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands. These women give their whole time, and are told that they receive nothing for their labors because their husbands receive their wages. I tell them to go forward and all such decisions shall be reversed. The Word says, "The laborer is worthy of his hire." When any such decision as this is made, I will in the name of the Lord, protest. I will feel it in my duty to create a fund from my tithe money, to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. I know that the faithful women should be paid wages proportionate to the pay received by ministers. They carry the burden of souls, and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith, and hire their own work done, and pay those who work for them. All these things must be adjusted and set in order, and justice be done to all. Proof-readers in the office receive their wages, two dollars and a half and three dollars a week. This I have had to pay, and others have to pay. But ministers' wives, who carry a tremendous responsibility, devoting their entire time, have nothing for their labor. This will give you an idea of how matters are in this conference. There are seventy-five souls organized into a church, who are paying their tithe into the conference, and as a saving plan it has been deemed essential to let these poor souls labor for nothing! But this does not trouble me, for I will not allow it to go thus. In regard to the school's running in debt. The tuition has been altogether too low in America. Can not those who conduct the schools in America understand that this is the only way out? Why do they keep the price so low? An increase in price of educational advantages would stop that increasing debt. The students are to be fed, and they need good, nourishing food. They should not be stinted in the wholesome fruit and vegetarian diet; but cut off everything like the desserts. Let abundance of fruit be eaten with the meals, but custards and pastries are of no manner of use--all

unnecessary. Now when the wise heads officiating in our schools study to run the school upon a sum wholly insufficient, year after year, they are engaged in a work that will bring debts; it can not be prevented. They have begun this policy in Cooranbong, but the very same results will follow. There is no justice, or requirement of God, for them to make such loose calculations. They make it necessary to practice the closest economy, and it is not always wise to bring down the diet as a means of avoiding debt. Economy must be practiced in every line to keep afloat, and not be drowned with debts: but there is to be an increase in the sum paid for tuition. This was presented to me while in Europe, and has been presented since to you and our schools; and the problem, "How shall our schools keep out of debt?" will always remain a problem until there are wiser calculations. Charge higher rates for students' educational advantages, and then let persons have the management in cooking who know how to save and economize. Let the best talent be secured, even if good, reasonable wages have to be paid. The binding about the edges is essential. When these precautions are attended to, you will not have increasing debts in your schools. Let the teachers be health reformers; let them teach the Bible as the foundation study; let them practice the Word themselves. Let infidel books be laid aside, and the Word of God find its place in every school. Some will say, "We shall have fewer students." This may be; but those that you do have will appreciate their time, and see the necessity of diligent work to qualify them for the positions they fill. If the Lord is kept ever before the students as the one to whom they should look for counsel, like Daniel, they will receive of him knowledge and wisdom. All will then become channels of light. Lay the matter before the students themselves. Inquire who of them will practice self-denial and make sacrifice to cancel the debt already incurred. With some students only the willing mind is needed. God help the managers of our schools never to allow the outgoes to exceed the incomes, if the school has to be closed. There has not been the talent that is needed in the management of our schools financially. These things God will require of the managers. Every needless, expensive habit is to be laid aside, every unnecessary indulgence cut away. When the principles so manifestly indicated by the Word of God to all schools are taken hold of as earnestly as they should be, the debts will not accumulate. [Cf: Spaulding-Magan Collection p. 117 para. 03] p. 676, Para. 6, [1898MS].

Whatever may be the amount of means coming in, strictest economy is to be studied. Economy and care must be exercised in expending funds, not to please fancy, but to study the limited means. Care must be used, economy practiced from the very highest motives, linking all expenditures with God himself, for it is God's money we are handling, and we can limit the supply by our want of foresight. It is not best to purchase the cheapest things, but the most serviceable and enduring. They may be more expensive at the time, but if they are treated carefully they will not be the dearest in the end. Those who realize that all money is the Lord's, will get into the habit of asking the Lord how it shall be used, as to what they shall purchase in the little things as well as in the large. This is the right principle to work upon. . . . [Cf: Spaulding-Magan Collection p. 118 para. 01] p. 677, Para. 1, [1898MS].

A word more. Everyone connected with the cause and work of God must keep his talent of wits in captivity, or we shall make grave blunders. This means to set the Lord ever before us. May the Lord help

us, is my prayer. Heartless, improvements of talents and thoroughness, are to be cultivated, that no haphazard work shall be done. [Cf: Spaulding-Magan Collection p. 119 para. 01] p. 677, Para. 2, [1898MS].

God help you, strengthen and comfort you, is my prayer. Look up always. Jesus is a risen Saviour. He is not in Joseph's tomb with a great stone rolled before the door. We have a living, risen Christ, who stands at the head of his church. I hope our people will hang their helpless souls upon God. He can bear your weight; he can carry all your burdens. In much sympathy with all your perplexities, I will close this long letter. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 119 para. 02] p. 677, Para. 3, [1898MS].

The Need of Harmonious Action Among Teachers, Cooranbong, April 27, 1898. (Some of the statements in this Testimony are contained in Volume VI, "Hindrances to Reform" p. 141, ff., and Volume IX, "The Spirit of Independence," p. 257, ff.)(.....) Teachers and students, you are associated together in school capacity, and you are to bear in mind that newly established schools are to be of an altogether different order from our older schools or colleges. In our schools generally there has been a patterning after the popular schools and seminaries; but the Lord in his providence has arranged that schools should be established, upon which the example of those already molded by wrong principles, shall have no influence. [Cf: Spaulding-Magan Collection p. 119 para. 03] p. 677, Para. 4, [1898MS].

In our schools the Bible has been brought in to some extent, but teachers and students have depended too much upon the books of authors whose ideas and sentiments are misleading. When the light of truth for these last days came to the world in the proclamation of the first, second, and third angel's messages, we were shown that a different order of things must be brought into school work; but it has taken much time to come to an understanding of the changes that should be made in the lines of study and the manner of teaching. It is the most difficult to follow right principles after being so long accustomed to the practices of the world; but reforms must be entered into with heart, and soul, and will. Altogether too long [Cf: Spaulding-Magan Collection p. 119 para. 04] p. 677, Para. 5, [1898MS].

The Word of God is to be made our study book. But how can this be done is the question asked again and again by the teachers in our long established schools. Attempts to do this have been made; but there have been so many questions asked, so many council meetings held, so much effort that every difficulty be discerned, that the reformers have been handicapped, and some have ceased to urge the reforms. They have been unable to stem the current of inquiry and criticism. But if teachers had advanced step by step in the right way as light shone upon their pathway, following the great Leader, the difficulties would have vanished. The approval of God would have made them hopeful. Ministering angels would have co-operated with the human agents, and they would have received light, and grace, and courage, and gladness. [Cf: Spaulding-Magan Collection p. 120 para. 01] p. 678, Para. 1, [1898MS].

There is work which God requires of human agents that has not been done. The first attempts to change the old customs have brought severe trials upon those who endeavored to walk in the way which God had pointed out; but teachers should understand that a soldier's life is

one of aggressive warfare, of perseverance, and endurance. It is a real warfare in which we are engaged. Says the apostle; "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Cf: Spaulding-Magan Collection p. 120 para. 02] p. 678, Para. 2, [1898MS].

This is no make-believe conflict. We have to meet powerful adversaries, and for this work we are to find our strength just where the early disciples found their strength. "They were all with one accord in one place," and as they "continued with one accord in prayer and supplication," "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." [Cf: Spaulding-Magan Collection p. 120 para. 03] p. 678, Para. 3, [1898MS].

On another occasion, we read, "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. And the multitude of them that believed, were of one heart and of one soul." This is the work that is needed in our schools. When self is merged in Christ, there will be a display of his power such as will melt and subdue hearts. The earnest prayer of contrite souls will ascend to the throne of God. [Cf: Spaulding-Magan Collection p. 120 para. 04] p. 678, Para. 4, [1898MS].

Those who enlist in the army of Christ are expected to do difficult work, to endure trials for Christ's sake; and they should now obtain an experience that will center their whole faith and hope and confidence in Christ. Then they will have nothing to fear when conflicts come that tear the soul asunder. They will have a refuge. Their energies may be taxed to the uttermost, but they will have the assurance of Christ, "Lo, I am with you always, even unto the end of the world." [Cf: Spaulding-Magan Collection p. 120 para. 05] p. 678, Para. 5, [1898MS].

An army in battle would become confused and weakened unless all worked in concert. If the soldiers should act out their own impulsive ideas, without reference to each other's positions and work, they would be a collection of independent atoms; they could not do the work of an organized body. So the soldiers of Christ must act in harmony. They alone must not be cherished. If they do this, the Lord's people in the place of being in perfect harmony, of one mind, one purpose, and consecrated to one grand object, will find efforts fruitless, their time and capabilities wasted. Union is strength. A few converted souls acting in harmony, acting for one grand purpose, under one head, will achieve victories at every encounter. [Cf: Spaulding-Magan Collection p. 121 para. 01] p. 679, Para. 1, [1898MS].

Some may say, "I love the Lord, but I can not love my brother as I should." The brother may have ways that are very trying, he may do things that are unwise; but if his brethren who have had longer experience and a more even, well-balanced judgment, shall refuse to

connect with the one who grieves and tries their souls, they reveal that they are not followers of Christ. They make manifest that they do not follow the example of Him who clothes his divinity with humanity that by laying aside his glory and his kingly honor, he might reach humanity. Christ might have remained in heaven, and retained all his outward glory and majesty; but he did not do this. In order to bless humanity with his presence and his example, he came to earth as a man, He came that he might call humanity to unite with him in his work, to become members of the firm in the great plan of salvation. In this work there is no such things as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law which controls their action. And, in order that the Lord's work may advance healthfully and solidly, his people must draw together. [Cf: Spaulding-Magan Collection p. 121 para. 02] p. 679, Para. 2, [1898MS].

The spasmodic, fitful movements of some who claim to be Christians are well represented by the work of a span of strong but untrained horses. When one pulls forward, an other pulls back, and at the voice of their master one plunges ahead, and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men will not unite with their brethren, but prefer to act alone, when they will not take their brethren into their confidence, because they do not just exactly meet their mind. If man will wear the yoke of Christ, they can not pull apart. They will draw with Christ. [Cf: Spaulding-Magan Collection p. 121 para. 03] p. 679, Para. 3, [1898MS].

Some workers pull with all the power that God has given them, but they do not sense that they must not pull alone. They must not isolate themselves, but draw with their fellow-laborers. Unless they do this, their activity will work at the wrong time and in the wrong way, they will often work counter to that which God would have done, and thus their work is worse than wasted. [Cf: Spaulding-Magan Collection p. 121 para. 04] p. 679, Para. 4, [1898MS].

Jesus came to a world all seared and marred by the curse, and, at an immense sacrifice to himself, took fallen man with all his mistakes, and invited him to wear his yoke. He gives the words of invitation to all, and all who will yoke up with him will cooperate with Christ, and be one in the great plan of redemption. All who believe the great truths for this time, if sanctified through the truth, will wear the yoke of Christ. They will lift the burdens of responsibility. No man can be a wise and good soldier, unless he wears the yoke of Christ. If from self-will or a too high estimate of his own wisdom and his own methods and plans, he wants to work in his own lines, he can not be a good soldier of Christ. The Christian soldier must act in concert, step in concert, with those who are connected with him. He must not take offense if every other mind does not run in the same channel with his own. Self-restraint is always needed in order to maintain concerted action. God is not the author of confusion, but of peace. . . . [Cf: Spaulding-Magan Collection p. 122 para. 01] p. 679, Para. 5, [1898MS].

If we are in fellowship with Christ, we shall be in fellowship with our brethren, and shall learn to keep that harmony that should ever exist between the believers. Love must be cherished for one another, for the strengthening of the church, and that we may give to the world

the very best impressions of our faith: "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 men know that ye are my disciples, if ye have love one for another." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 122 para. 02] p. 680, Para. 1, [1898MS].

Life in Medical Missionary Work, "Sunnyside" Cooranbong, May 19, 1898. Dear Brother Irwin: (. . . . .) I hope that now, as never before, you will all, ministers and church-members, come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. But I have written so much matter that I need not write largely to you. I will inquire why some of our ministerial brethren are so far behind in proclaiming the exalted theme of temperance? Why is it that greater interest is not shown in health reform? There are many who nourish and keep alive a constant prejudice against Dr. Kellogg. He is doing a large work. Why do they not fill their places in the ministry as well and as zealously as he is filling his place? Why do not the ministers of our churches do the very work that ought to have been done years ago? I am glad that someone has taken up the work which has been so neglected. [Cf: Spaulding-Magan Collection p. 122 para. 03] p. 680, Para. 2, [1898MS].

The complaint comes, Dr. Kellogg has gathered up all the young men he can get, and therefore we have no workers. But this is the very best thing that could be done for the young men and the work. To you, as President of the General Conference, and to Brother Evans, as President of the General Conference Association, and to Brother Durland, as President of the Michigan Conference, I would say, continue to work with tact and ability. Get some of these young men and young women to work in the churches. Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the churches out of the dead level in which they have been for years. Send out into the churches workers who will set the principles of health reform, connected with the third angel's message, before every church in Michigan. See if the breath of life will not then come into these churches. [Cf: Spaulding-Magan Collection p. 122 para. 04] p. 680, Para. 3, [1898MS].

There are too many today who are merely human moralists. A new element needs to be brought into the work, God's people must receive the warning, and work for souls right where they are; for people do not realize their great need and peril. Christ sought the people where they were, and placed before them the great truths in regard to his kingdom. As he went from place to place, he blessed and comforted the suffering, and healed the sick. This is our work. God would have us relieve the necessities of the destitute. The reason that the Lord does not manifest his power more decidedly is because there is so little spirituality among those who claim to believe the truth. [Cf: Spaulding-Magan Collection p. 123 para. 01] p. 680, Para. 4, [1898MS].

There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are doing a good work, in accordance with the light they have, and many of them are more advanced in knowledge and practical work, than are those who have had great light, great opportunities. [Cf: Spaulding-Magan Collection p. 123 para. 02] p. 681, Para. 1, [1898MS].

The indifference among our ministers in regard to health reform and medical missionary work, is surprising. Even those who do not profess to be Christians treat the subject with greater reverence than do some of our own people, and they are going in advance of us. The word given to me for you is, "Go forward." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world." [Cf: Spaulding-Magan Collection p. 123 para. 03] p. 681, Para. 2, [1898MS].

The message has been given to those in Battle Creek to move into places where they could do this work, in connection with their temporal business. Had they moved out by faith, they would have obtained a rich experience in the things of God. But they thought they would find things a little less taxing in Battle Creek than elsewhere. Many crowd into Battle Creek who get no good there, because they do not make use of the knowledge they receive. They do no good in Battle Creek, and are only swelling the number who need conversion. They have no spirit of sacrifice. They have a great deal of self and a little bit of Christ, a little faith, and a few good works, and they think that they have religion. But it all amounts to nothing. [Cf: Spaulding-Magan Collection p. 123 para. 04] p. 681, Para. 3, [1898MS].

What do we read in the seventeenth chapter of John? "I have given unto them the words which thou gavest me; and they have received them, and have known surely (by experimental knowledge) that I came out from thee, and they have believed that thou didst send me." Please read this chapter; for it is full of richness. "As thou hast sent me into the world," Christ continued, "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." Are we voicing the words of Christ? Are we sanctifying ourselves through obedience to the truth? [Cf: Spaulding-Magan Collection p. 123 para. 05] p. 681, Para. 4, [1898MS].

"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 me; 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: Spaulding-Magan Collection p. 124 para. 01] p. 681, Para. 5, [1898MS].

Apply these words to the members of our churches, and see if they are teaching the plan of salvation as Christ has appointed. Are they seeking for that perfect oneness that Christ prayed they should have? Have they indeed kept the words of the living oracle of God? I tell you, my brother, that there is a work to do beside preaching,--the work of ministering, which has been strangely neglected. [Cf: Spaulding-Magan Collection p. 124 para. 02] p. 682, Para. 1, [1898MS].

When any one in Battle Creek or in any place shall speak words which



depreciate the medical work, ask them what they are doing to perform the work of God has given them to do. Let them take up the work just where they are, and cease this criticizing. [Cf: Spaulding-Magan Collection p. 124 para. 03] p. 682, Para. 2, [1898MS].

Brother Irwin, take hold of the work of health reform. If any of the ministers have the idea that the medical missionary work is gaining undue preponderance, let them take the men who have been working in these lines with them into their fields of labor, two here and two there. Let the ministers receive these medical missionaries as they would receive Christ, and see what work they can do. See if, in this way, you can not bring some of heaven's vital current into the churches. See if there is not a class who will grasp the education they need so much, see if they will not hear the testimony, "But God, who is rich in mercy, for his love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (not aside from Christ), (by grace are ye saved): and hath raised us up together, and made us sit together in heavenly places (not in independent atoms) in Christ Jesus". . . . (Signed) Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 124 para. 04] p. 682, Para. 3, [1898MS].

Practical Missionary Work a Branch of Education.--(A part of this Testimony is contained in "Counsels to Teachers," Page 545 ff.) Bible study is to lie at the foundation of all true education: but more, far more than a mere theoretical knowledge of Bible truth is required. It is not enough to fill minds of the students with precious lessons of the deepest importance, and then leave lesson after lesson unused. Missionary work should be done by suitable ones, that they may learn to impart that which they have received. Those to whom light has been given are not to seal up the precious ointment, but are to break the bottle and let the fragrance be shared by all around. There are those among the students who have precious talents. Our counsellor says, "Let the talents be put out to usury." [Cf: Spaulding-Magan Collection p. 125 para. 01] p. 682, Para. 4, [1898MS].

It is necessary to the best education that we give the students time to do missionary work, time to become acquainted with the families among whom they live. They should not be loaded down with all the studies they can carry, but should be given time to use the knowledge they have acquired. They should be encouraged to do faithful missionary work, by becoming interested in those in the darkness of error, taking to them the truth where they are. With all humility of heart seeking knowledge from Christ, praying, and watching unto prayer, they may make known to others the truth that is placed them day by day. [Cf: Spaulding-Magan Collection p. 125 para. 02] p. 682, Para. 5, [1898MS].

Those who do this work will find many, both old and young, who are full of hereditary prejudice, who hate the truth because of a misconception of its character. As these become acquainted with those who know and practice the truth, they will see their own errors, and while wrath and spiteful passions may appear to be cherished, friendly intercourse will change these feelings. A thick veil of prejudice blinds many minds. They need love and pity and the holiness of truth. [Cf: Spaulding-Magan Collection p. 125 para. 03] p. 683, Para. 1, [1898MS].

The teachers and students in our school need the divine touch. God can

do more for them than he has done, but in the past his way has been restricted. If a missionary spirit were encouraged, even though it took some hours from the program of study, if there were more faith and spiritual zeal, more of a realization of what God will do, much of heaven's blessing would be given them. There are holy chords yet to be touched. Teachers as well as students need to show greater teachableness. Just in proportion to the true missionary spirit there is brought into the education and training of the youth, will be the blessing bestowed. Students should begin to work in missionary lines, they should learn to take hold of Christ, while connected with persons of broad experience, with whom they may counsel and advise. As they do this, they will not only advance in knowledge and intellectual power, but will learn how to work, so that when the school term is ended, and they are separated from teachers and experienced advisers, they will be prepared to engage in earnest missionary labor, working under the direction of the greatest teacher the world has ever known. It is as essential that they should know how to communicate as that they should receive a knowledge of the truth. The practice of telling others about Christ, of reading and explaining his word, will stamp that Word in the mind, and make the truth their own. [Cf: Spaulding-Magan Collection p. 125 para. 04] p. 683, Para. 2, [1898MS].

"Thou shalt love the Lord thy God with all thy heart. . . . and thy neighbor as thyself." This is God's command. Jesus has given an additional requirement: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Man never knew the strength of that love until Christ came to this earth and gave his life for sinners. "Greater love hath no man than this, That a man lay down his life for his friends." We are not merely to love our neighbor as ourselves; we are to love one another as Christ has loved us. "As the Father hath loved me, so have I loved you," he declared, "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 to you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another as I have loved you." [Cf: Spaulding-Magan Collection p. 126 para. 01] p. 683, Para. 3, [1898MS].

The students and also the teachers in our school need to take time to become acquainted with the members of the community in which they live. The love that Christ has manifested toward us, we must cultivate for others. The truth will not long remain in the heart unless it works by love to save souls that are ready to perish. [Cf: Spaulding-Magan Collection p. 126 para. 02] p. 683, Para. 4, [1898MS].

God does not want our schools to be conducted on stereotyped human plans, as many are now being conducted. He would have us beware of human precision, of making a line on which every one must tread. A different element must be brought into our schools. Wrong maxims and methods of teaching, which have been looked upon as wholly essential, have been followed. Those who are connected with our schools must penetrate deeper than their own habits or opinions, which have been esteemed as good authority. There must not be so many studies and duties placed on the students that they will neglect to talk with the Great Teacher, the Lord Jesus Christ, and let into their hearts the softening, subduing influence that dwelt in him. It is essential that students be taught how to do missionary work, not only by pen and

voice, but by working with them in various missionary lines. All about us there are persons who need to be taught how to cook and how to treat the sick. By engaging in these lines of work we practice the truth as it is in Jesus. Teachers and students need to study how to engage in this work. The teachers should take students to places where help is needed, giving them practical instruction in how to care for the sick. [Cf: Spaulding-Magan Collection p. 126 para. 03] p. 684, Para. 1, [1898MS].

The teachers must draw from the deep, central source of all moral and intellectual power, asking the Lord to give them the mind that was in Christ Jesus, that every case calling for sympathy and help, in physical as well as spiritual lines, may receive their attention. Teach the students to make a practical application of the lessons they have received. As they witness human woe, and the deep poverty of those whom they are trying to help, they will be stirred with compassion. Their hearts will be softened and subdued by the deep, holy principles of the Word of God. [Cf: Spaulding-Magan Collection p. 126 para. 04] p. 684, Para. 2, [1898MS].

The great Physician cooperates with every effort made in the behalf of suffering humanity, to give light to the body, and life and restoration to the soul. And why is this? Satan came into our world, and led men into temptation. With sin came sickness and suffering, for we reap that which we sow. Satan afterward caused man to charge upon God the suffering which is but the sure result of transgression of physical law. God is thus falsely accused, and his character misrepresented. He is charged with doing that which Satan himself has done. God would have his people expose this falsehood of the enemy. To them he has given the light of the gospel of health, and as his representative they are to give the light to others. As they work to relieve suffering humanity, they are to point out the origin of all suffering, and direct the mind to Jesus, the great Healer of both soul and body. His heart of sympathy goes out to all earth's sufferers, and with every one who works for their relief he cooperates. As with his blessing health returns, the character of God will be vindicated, and the lie thrust back upon Satan, its originator. [Cf: Spaulding-Magan Collection p. 127 para. 01] p. 684, Para. 3, [1898MS].

We must give the Lord a chance to do his work, his great work for the soul. Christ is our sufficiency. Each one of us must understand that it means to have the Word of God fulfilled in us. As Christ was in this world, so we are to be. If in this life we are like him in character, we shall in heaven have his likeness. If there is no likeness between Christ and us in this world, there can be no fellowship between us when he shall come in his glory and all the holy angels with him. As religious teachers we are under obligation to teach our students how to engage in medical missionary work. Those who do this work have many opportunities to sow the seed of truth in a way that will be successful. A heart full of gratitude to God can pray, "Teach me thy way, O God, lead me in a plain path because of mine enemies, or rather because of mine observers." [Cf: Spaulding-Magan Collection p. 127 para. 02] p. 684, Para. 4, [1898MS].

There is a work to be done all about our schools. If we are light-bearers to the world, we are pledged to teach the students how to communicate light, and to give them an opportunity to work. We are to

give the invitation to the supper, for it is glad tidings for all people. Let all who are qualifying themselves for this work spend much time in prayer. Let them contemplate their duty in the light of the Word of God. We must now see what can be done to educate the students in practical missionary work, so that they can impart to others that which they have received. Who will devote a portion of his time to this work? Remember, Christ is the price of life, the rightful sovereign of all the byways and hedges, and he knows what they need. [Cf: Spaulding-Magan Collection p. 127 para. 03] p. 685, Para. 1, [1898MS].

God has placed on us a burden of responsibility that we do not recognize. We must learn deeper lessons in the school of Christ. We can do much in his strength. He would have us teach the students how to take up the work he has left them to do, that they may not lose the spirit of the work by too close an appreciation of the theory of the truth. It is an intelligent knowledge made perfect by practice that makes an efficient worker. [Cf: Spaulding-Magan Collection p. 127 para. 04] p. 685, Para. 2, [1898MS].

"This gospel of the kingdom must be preached in all the world for a witness to all nations: and then shall the end come." "All power is given unto me in heaven and in earth," Christ declares. This power he is ready to transfer to those who will cooperate with him in self-denial and self-sacrifice. We must without delay open a way that this branch of education may be developed. The students must be given special opportunities to do missionary work, that they may place themselves in the channel to receive and impart light. They must make known the truth that has made the Children of God. [Cf: Spaulding-Magan Collection p. 128 para. 01] p. 685, Para. 3, [1898MS].

If we believe the Word of God, our greatest aim and object should be to educate and train young men and women to go forth and do missionary work. Thus they can use the truth that has been so faithfully presented to them. As they visit families, the precious truths they have heard, the drill they have had on Bible themes, will be brought to their minds. As they read and explain the Word, "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." In this way not only will those who know not the truth be encouraged, but those who are telling the preciousness of Christ will be greatly blessed. Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 128 para. 02] p. 685, Para. 4, [1898MS].

Financial, Social, and Spiritual Education.--Low Tuition. We do not want a dark cloud to gather over us in the form of a debt. We do not want our debt to accumulate. In our schools in America, the price of tuition for students has been set too low, and the managers of the schools have become convinced that even with proper economy, they could not continue these low prices. After one or two terms of school, a careful investigation has revealed to them that the sum set was not sufficient to cover expenses, that the tuition should be increased, thus avoiding a discouraging debt. Far better let all the students share in the expense, than allow the school to bear the whole weight; for this throws upon the managers of the institution on a continual suspicion of miscalculation, want of economy, and wrong planning. These debts are very discouraging to teachers. [Cf: Spaulding-Magan Collection p. 128 para. 03] p. 685, Para. 5, [1898MS].

The price of tuition should be used to pay the teachers their salary. Teachers should have some margin above their actual needs, that they may make donations when pledges are called for. It is a great satisfaction to them to have something with which to help in an emergency. Their wages should not be placed at the lowest; therefore, the sum for tuition, should at least be sufficient to pay the teachers and supply the table with abundant, healthful food. Debts must not be allowed to accumulate term after term. [Cf: Spaulding-Magan Collection p. 128 para. 04] p. 686, Para. 1, [1898MS].

During the vacation sufficient funds should come in to prepare for the opening of the school the following term. Through the summer school should be held several hours every day for the benefit of those students who because of the expense of traveling do not desire to leave Cooranbong. All those who have pleaded for low tuition should, before expressing their decision, weigh matters on all sides, and then after estimating the cost of table fare, teachers' wages, and the furnishing of rooms, bring in their figures. [Cf: Spaulding-Magan Collection p. 129 para. 01] p. 686, Para. 2, [1898MS].

Light has been given me that we are not to pattern after any school that has been run in America. There is to be a more durable education gained. It is the knowledge of the Word. And with every arrangement made, economy must be kept in view. The teachers must cooperate in requiring from the students sufficient funds to cover the running expenses or they must themselves agree to do their work for lower wages. The estimate of the school expenses must be considered, and if there is no way to keep free from debt, all are at liberty to arrange among themselves to donate a certain amount of their wages. It may be best to raise the tuition; then the teachers will have the privilege of using their means to help where they see that help is most needed. When a call is made for means, where it is a pleasure to assist, the teachers should have something in their own earnings to use as they shall see fit. [Cf: Spaulding-Magan Collection p. 129 para. 02] p. 686, Para. 3, [1898MS].

Those who have the truth in their hearts are always open hearted, helping where it is necessary. They lead out, and others imitate their example. If there are those who would have the benefits of the school, but who can not pay full price for their tuition, let the churches in our conferences show their liberality by helping them. This is an important subject, and calls, not for a narrow calculation, but for a thorough investigation. The counsel of the Lord is needed. The school should have a sufficient income to be able to furnish some things to students during the term of school, which it is essential for them to have in their work. [Cf: Spaulding-Magan Collection p. 129 para. 03] p. 686, Para. 4, [1898MS].

The School to be a Home.--The school in Avondale is to be conducted upon no selfish plan. It is to be a home rather than a school like other schools. The teachers are to act as fathers and mothers. Let the teachers show an interest in the students one and all, such as fathers and mothers show in their children. The students are not to be educated to think that they are independent atoms, but that each one is a thread which is to unite with other threads in the web composing the fabric. [Cf: Spaulding-Magan Collection p. 129 para. 04] p. 686, Para. 5,

[1898MS].

The students are here for special training, to become acquainted with all lines of work, that should they go out as missionaries, they could in one sense be morally independent, and able to furnish themselves with conveniences because they have educated ability. Whether men or women, they should learn to mend, wash, and keep their own clothes in order. They should be able to cook their own meals. They should learn to act always from principles, and to pursue a course of Christian consistency. [Cf: Spaulding-Magan Collection p. 129 para. 05] p. 687, Para. 1, [1898MS].

Many find this difficult, it may be because they did not receive their education at home. They did not sufficiently realize that they were a part of the family firm. They did not think it was their duty to bring all the help possible into the family, just as did our Saviour. They were not taught the importance of making the life of Christ their life, and the character of Christ their character. In many cases the natural inclination of the children has been left to flow at liberty. They have been allowed to neglect the little things which they should do without being told. They have not been taught to bear burdens and to contradict natural inclinations. [Cf: Spaulding-Magan Collection p. 130 para. 01] p. 687, Para. 2, [1898MS].

It is not a mark of a lady or gentleman to disdain restraint, either in the home or in the school. Bear in mind that if you are children of God, you should be under subjection, whether it is at home or school authority. Christ will give grace in all things. Religion can only bless the life it influences. All who exclude its influence shut out also the blessing that ever follows well-doing. If we exclude the sunshine from our rooms, and then complain of darkness, who is to blame? If you long for joy and gladness, open the door of your heart to the sunbeams of the Sun of Righteousness. Happiness is yours if you will have it; for happiness is composed of little things, as well as of large. [Cf: Spaulding-Magan Collection p. 130 para. 02] p. 687, Para. 3, [1898MS].

This school is to be a family school. Tenderness, sympathy, unity, and love are to be cherished. The teachers are to have a care for the health and happiness of the students, and seek to advance them in every essential branch of knowledge. Special care is to be shown for the souls of the students. The students should in no case be allowed to take so many studies that they will be prevented from assembling for prayer and religious exercise. This school is to be a training school, a school where every student will receive special help from his teachers, as a family should receive help in the home. If the number of studies forbids this special education in these lines, have fewer studies, and work by careful drawing, to bring students into the school of Christ, where they may learn of the great Teacher. [Cf: Spaulding-Magan Collection p. 130 para. 03] p. 687, Para. 4, [1898MS].

The Lord has means for us in the hands of his stewards. We call upon all to consider the advance work that has been done since we came to Australia. We have not done the work, but the Lord has called upon us to be co-laborers with Him, and this is what we desire to be. In this school, if all will act a part in sustaining it, a missionary work will be done, the far-reaching influence of which few can realize. I think

we should all consider gratefully what the Lord has done. We have seen a good work done in Melbourne, and if the church members who have been long in the truth will wake up to their God-given responsibilities, and be converted and consecrated anew, God will make them a blessing to those newly come to the faith. [Cf: Spaulding-Magan Collection p. 130 para. 04] p. 687, Para. 5, [1898MS].

The Bible is our Counsellor. We are educating students in the Scriptures. Every day we are seeking the Lord for wisdom. Debts must not be allowed to accumulate. We must have help with which to carry on our school. It will be so much better to make donations now, to lessen the principal, thus lessening the interest to be paid. A great work is to be done to give these precious souls, God's heritage, a true education, that they may reach the higher grade, and the heavenly family in the paradise of God, sons and daughters of the King. We are making the Word of God our study. We can not depend upon lesson books that breathe the breath of infidelity. Oh, how much we have lost by making the Word of the living God secondary! The writings of human inventions, human authors, whose sentiments are opposed to God, are as tares sown among wheat. [Cf: Spaulding-Magan Collection p. 130 para. 05] p. 688, Para. 1, [1898MS].

Students are to be taught to understand that Book which should ever be represented as the book to study. The assertion that there are dark, mysterious, and incomprehensible things in the Word, things hard to understand, perplexing and uncertain, is a false one. Please read the first, second, and third chapters of Ephesians. . . . [Cf: Spaulding-Magan Collection p. 131 para. 01] p. 688, Para. 2, [1898MS].

God will (not?) hold men responsible for that which they can not understand. The Scriptures were given to all men for the purpose of making them wise unto salvation. There is nothing left in obscurity, or hard to be understood. The lessons we are to learn involve the happiness, the holiness, the unselfishness of man, that he may be complete in Jesus Christ. The mystery referred to by the great apostle as hard to be understood is the existence of God. "Who by searching can find out God?" [Cf: Spaulding-Magan Collection p. 131 para. 02] p. 688, Para. 3, [1898MS].

Much of that which is revealed is dark to human minds, because the jewels of truth are not searched for as for hidden treasure. The truth lies hidden beneath the rubbish of human systems, human wisdom and philosophy. Infinite, eternal truth, the revelation of God, is explained in the light of human conjectures. God's Word, they assert, is modified, remodeled to suit the changing times, to suit their own mind and ideas. They have been educated from wrong books, and have left a plain "Thus saith the Lord" which involves eternal interests, to adjust itself. Spiritual things can only be discerned by the Holy Spirit's power. [Cf: Spaulding-Magan Collection p. 131 para. 03] p. 688, Para. 4, [1898MS].

The Lord has signified that a reform must be made by those who have placed man's human wisdom in the place of the living oracles. Human wisdom is foolishness; for it misses the whole of God's providence, which looks into eternity. "After that in the Wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The Word must be searched, yea, eaten, in

order to purify and prepare men to become members of the royal family, children of the heavenly King. From the first, the schools that are conducted by Seventh-day Adventists should take the Word of God as their lesson book, and in doing this, the teachers and students will find the higher education. In opening the Word of God and searching pages, they will find the hidden treasures. E. G. White. [Cf: Spaulding-Magan Collection p. 131 para. 04] p. 688, Para. 5, [1898MS].

School Finance.--Dear Brother:--Your letters have been received. Your last in reference to the College came this morning. I was not aware that our College was in debt twenty thousand dollars. This must make it a necessity to call for donations. [Cf: Spaulding-Magan Collection p. 132 para. 01] p. 689, Para. 1, [1898MS].

The evils to centering so many responsibilities in Battle Creek have not been small. The dangers are great. There are unconsecrated elements waiting only for circumstances to put all their influences on the side of wrong. I can never feel exactly safe in regard to Battle Creek or Battle Creek College. I can not at this time state all my reasons. That which led me to write as I did was the great need of business managers, godly devoted men to take hold of the work and push it in a God-fearing manner. [Cf: Spaulding-Magan Collection p. 132 para. 02] p. 689, Para. 2, [1898MS].

Whatever may have been the object of placing the tuition of students at so low figures, the fact that the College has been running behind so heavily is sufficient reason for changing the price, so that this shall not be the showing in the future. The low price is not in its favor, even if at higher rates the College is not so largely patronized. Those who really want the advantage to be obtained at Battle Creek will make extra exertions to receive those advantages, and a large class who would be induced to come because of the low tuition would be of no benefit to other students or to the church. The larger the number, the more tact, skill, and vigilance are required to keep them in order, and from becoming demoralized [Cf: Spaulding-Magan Collection p. 132 para. 03] p. 689, Para. 3, [1898MS].

Some provision should be made to have a fund raised to loan to worthy poor students who desire to give themselves to the missionary work, and in some cases they should even receive donations. Then these youth should have it plainly set before them that they must work their way as far as possible and partly defray their expense. [Cf: Spaulding-Magan Collection p. 132 para. 04] p. 689, Para. 4, [1898MS].

The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary efforts. When they see any in the church who give promise of making useful workers, but who are not able to educate themselves, they should lift that responsibility and send them to College to be instructed, and developed, with the object in view of becoming workers in the cause of God. There is material that needs to be worked up, and that would be of good service in the Lord's vineyard, but they are too poor to obtain the advantages of the College. The church should feel it a privilege to take the responsibility of defraying their expenses. [Cf: Spaulding-Magan Collection p. 132 para. 05] p. 689, Para. 5, [1898MS].



The tuition should be placed higher, and if there are some who need help, let them be helped as above stated. When the College was first started there was a fund placed in the Review and Herald Office for the benefit of those who wish to obtain an education, but who had not the means. This was used by several students until they could get a good start, and earn enough to replace that which they had drawn so that others could be benefited by it. That which cost little will be appreciated little, but that which costs something near its real value will be estimated accordingly. [Cf: Spaulding-Magan Collection p. 132 para. 06] p. 689, Para. 6, [1898MS].

If there were fewer students, and they were of a hopeful character, it would be a blessing to Battle Creek. If there are men as teachers in the College, and associated with it, who are well balanced, and have a strong moral influence, who know how to deal with minds, and possess the true missionary spirit; then if the College was crowded so as to necessitate the building of another equally as large, that would be the best missionary field in the world. It is this ability that is greatly needed in the College. [Cf: Spaulding-Magan Collection p. 133 para. 01] p. 690, Para. 1, [1898MS].

If these superior qualities were found in the men connected with the Office at Battle Creek, the outlook would be more encouraging. Great and important interests are in danger of being misshaped, and of coming forth defective from their hands. If some felt their ignorance more and would depend less on self, be less self-sufficient, they might learn of the Great Teacher meekness and lowliness of heart. [Cf: Spaulding-Magan Collection p. 133 para. 02] p. 690, Para. 2, [1898MS].

In regard to the College I would say, Raise the price of tuition and have a better class of students. But provision should be made to do the very best for those who come: to secure for them every healthful, intellectual, and moral advantage. I see the need of still another boarding house, and there may be the need of another building for the students. I can not see how you could do better than you have in calling for means while this debt is against the College. It ought not to be there, and if there had been the right kind of planning it would not exist; that is, if those especially employed in the College were all enterprising men, of broader ideas. They would constantly be exercising ingenuity and tact, and devising means whereby the College should not become burdened by debt. [Cf: Spaulding-Magan Collection p. 133 para. 03] p. 690, Para. 3, [1898MS].

If we only had devoted, spiritual-minded workers connected with our important institutions, who relied upon more than themselves, we might certainly look for far greater prosperity than we have had hitherto. But where there is a decided want of humble trust, and of an entire dependence upon God, we are sure of nothing. Our great need today is men who are baptized with the Holy Spirit of God, men who walk with God as did Enoch, men who are not so narrow in their outlook that they will bind about the work in place of enlarging it, men who will not say "business is business, religion is religion." We need men who can take in the situation, men who are far-seeing, men who can reason from cause to effect. [Cf: Spaulding-Magan Collection p. 133 para. 04] p. 690, Para. 4, [1898MS].

I will here give some extracts from a letter written November 8, 1880:

"The interest of every part of the cause is as dear to me as my life. Every branch of the work is important. I was shown that there was great danger now of making the tract and missionary work so absorbing that it will become perplexing and absorb every other interest. It was brought before me that there was too much machinery in the tract and missionary and in the Sabbath School work. There was form and arrangement, but little of Christ-like simplicity felt or practiced by the workers. We want less machinery and mechanical arrangement, and more heart work, more real piety and true holiness, especially in the missionary work everywhere. There needs to be piety, purity and wise generalship, and then for greater and much better work would be done with less expenditure of means. [Cf: Spaulding-Magan Collection p. 133 para. 05] p. 690, Para. 5, [1898MS].

There is a broad field to be covered, and a getting above the simplicity of the work. Now is the time to work, and to work in the wise counsel of God. If you connect unconsecrated persons with the mission fields and with the Sabbath Schools, our work will take on a formal mold and be without Christ. The workers must study carefully, prayerfully in every part of the field, how to work with the simplicity of Christ, and in an economical manner, to plan and devise the most successful manner of reaching hearts. [Cf: Spaulding-Magan Collection p. 134 para. 01] p. 691, Para. 1, [1898MS].

We are in danger of spreading over more territory and starting more enterprises when we can possibly attend to properly. There is danger of our overdoing some branches of the work, and leaving some important parts of it to be neglected. To undertake a large amount of work and do nothing perfectly, would be a bad plan. We are to move forward, but must not be so far above the simplicity of the work that it will be impossible to look after the enterprise entered into without sacrificing our best helpers to keep things in order. Life and health must be regarded. While we should ever be ready to follow the opening providence of God, we should lay no larger plans, nor occupy more ground than there are help and means to bind off and work well, keep up and increase the interest already started. While there are broader plans and fields constantly opening for the laborers, our ideas and views must broaden in regard to the workers who are to labor to bring souls into the truth." E. G. White. [Cf: Spaulding-Magan Collection p. 134 para. 02] p. 691, Para. 2, [1898MS].

The Education Our Schools Should Bring.--As we are about to establish our facilities for the manufacture of health foods, the question has come up: How shall we treat this matter? Where shall we locate the work so important to ourselves and to the school established in Cooranbong? Shall this branch of business be established in Cooranbong, and thus open ways and means whereby many more students may obtain an all-round education? [Cf: Spaulding-Magan Collection p. 134 para. 03] p. 691, Para. 3, [1898MS].

From the light given me in regard to the location and building up of our school interests, I know that it is the purpose of God that this institution be established at a distance from the city that is so full of temptations and snares, of amusements and holidays, which are not conducive to purity and piety and religious devotion. He designs that we shall connect manual labor with the improvement of the mental powers. I have been shown that study in agricultural lines should be

the A B and C of the educational work of our schools. This institution must not depend upon imported produce,--for the fruits so essential to healthfulness, and for their grains and vegetables. This is the very first work that must be entered upon. Then as we shall advance and add to our facilities, advance studies and object lessons should come in. We are not to subtract from that which has already been taken hold of as a branch of education. [Cf: Spaulding-Magan Collection p. 134 para. 04] p. 691, Para. 4, [1898MS].

From the light given me there is to be opened to our youth means whereby they, while attending school, may learn how to use tools. Buildings should be erected on the school grounds by the students themselves. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, kind, the youth are to learn how to build economically. Then it is essential that our printing should be done where our principal school is established, and we should have a printing press and fonts of type where another class of students may be trained to manage everything connected with typesetting and press work. [Cf: Spaulding-Magan Collection p. 135 para. 01] p. 691, Para. 5, [1898MS].

Again, our youth, both men and women, should be taught how to cook savingly, and to dispense with everything in the line of flesh foods. This is a very serious matter to the world. Thousands of human beings who subsist upon the flesh of dead animals, are suffering and dying from causes of which they are ignorant. By painstaking effort they can be taught to discriminate between a proper healthful diet and the use of flesh meats. No encouragement should be given in the training of our youth to prepare dishes which are composed in any degree of flesh meats; for this is pointing to the darkness and ignorance of Egypt rather than to the purity of health reform. Teach the students to prepare healthful drinks from grains suitably prepared to take the place of tea. This drink is unhealthful in its purest preparation, and it is so adulterated, mixed with other ingredients that resemble tea, that it has become a dangerous beverage. [Cf: Spaulding-Magan Collection p. 135 para. 02] p. 692, Para. 1, [1898MS].

All the arts are to come into the education of the students. Even in the school at Avondale there are too many studies taken by the students. The youth should not be left to take all the studies they shall choose, for many will be inclined to take more than they can carry, and if they do this, they can not possibly come from the school with a thorough knowledge of each study. There should be less study of books, and greater painstaking effort made to obtain that knowledge which is essential for practical life. The youth are to learn how to work interestedly and intelligently, that, wherever they are, they may be respected because they have a knowledge of those arts which are so essential for practical life. In the place of being day laborers under an overseer, they are to strive to be masters of their trades, to place themselves where they can command wages as good carpenters, printers, or as educators in agricultural work. [Cf: Spaulding-Magan Collection p. 135 para. 03] p. 692, Para. 2, [1898MS].

If the brain is overtaxed by taking too many studies, the student is robbed of physical health. This can only be secured to him by the exercise of the muscles. The human machine must be taxed proportionately, or health and vigor can not be maintained. When brain

and muscle work proportionately, the youth can bring to the study of the Word of God healthy perceptions and well-balanced nerves. They can have wholesome, healthful thought and can retain the precious things that are brought from the Word. They will digest its truths, and as a result will have brain power to discern what is truth. Then, as occasion demands, they can give to every man that asketh a reason of the hope that is in them with meekness and fear. [Cf: Spaulding-Magan Collection p. 135 para. 04] p. 692, Para. 3, [1898MS].

The question has been asked me, Have you any light for us? If so give it to us. From time to time many things have been opened before me, and often has come just before difficulties have arisen. Thus it was when I was at Stanmore a few weeks ago. All through the night, in my dreams, we were making changes. Some were packing up, and moving to other localities. When examination was made of the purposes of each, there was much said. Some said they were on the way to Cooranbong, where they intended to locate in connection with the school. They said they purposed to work as work should be provided for them in any line whatever. If they could not take all the studies they would take what they could, and learn how to work. This, they said, would fit them for practical life and for the work to be done in the missionary field. They said they could see that great changes must be wrought in their own minds in the living policy before they could be prepared to enlighten other minds. [Cf: Spaulding-Magan Collection p. 136 para. 01] p. 692, Para. 4, [1898MS].

Good ideas were brought out in regard to temperance in eating and drinking. Said he, We must first learn ourselves; then, as we shall go out to do missionary work for others, we can give them our own experience. In Cooranbong, we shall have the most favorable opportunities, not only to obtain a practical knowledge of how to work, but we shall also learn to read and study our Bibles. Then we shall know in our own experience the words of David in the 119th Psalm: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy words have I hid in mine heart, that I might not sin against thee." [Cf: Spaulding-Magan Collection p. 136 para. 02] p. 693, Para. 1, [1898MS].

Quite a number, both of men/women, were awakened to a purpose. Then questions were asked as to the advisability of educating others to supply the place of meat and tea and coffee with a more healthful diet. Should we make known our methods; and thus cut off from ourselves the benefits we might receive in establishing the trade in the colonies? Should we give away the science of how to make these healthful foods? Should we teach the poor people how they can live without using the flesh of dead animals. Should we teach the poor people who come into the truth how to plant and raise nuts, how to produce for themselves those things which would cost too much if they bought them prepared by other hands? Should we teach them how to prepare these foods for themselves? [Cf: Spaulding-Magan Collection p. 136 para. 03] p. 693, Para. 2, [1898MS].

These seemed to be important questions, and hard to solve, Then the voice of wisdom was heard: the subject of health reform is a great subject, and important subject, and this missionary work is to be carried into the highways and byways of life. The third angel's message

is present truth for 1898, and the health question is as closely connected with that message as the arm is to the body. Therefore light must be given to the best methods of introducing health reform. Meat is the greatest disease breeder that can be introduced into the human system. But you can not touch health reform unless you present the most inexpensive methods of living. The enemy must have no advantage in any line. The Lord can only bless those who are keeping every precept he has given in relation to this life. [Cf: Spaulding-Magan Collection p. 136 para. 04] p. 693, Para. 3, [1898MS].

Many physicians in our world are of no benefit to the human family. The drug science has been exalted, but if every bottle that comes from every such institution were done away with, there would be fewer invalids in the world today. Drug medication should never have been introduced into our institutions. There was no need of this being so, and for this very reason the lord would have us establish an institution where he can come in and where his grace and power can be revealed. "I am the resurrection and the life," he declares. [Cf: Spaulding-Magan Collection p. 137 para. 01] p. 693, Para. 4, [1898MS].

The true method for healing the sick is to tell them of the herbs that grow for the benefit of man. Scientists have attached large names to these simplest preparations, but true education will lead us to teach the sick that they need not call in a doctor any more than they would call in a lawyer. They can themselves administer the simple herbs if necessary. To educate the human family that the doctor alone knows all the ills of infants and persons of every age, is false teaching, and the sooner we as a people stand on the principles of health reform, the greater will be the blessing that will come to those who would do true medical work. There is a work to be done in treating the sick with water and teaching them to make the most of sunshine and physical exercise. Thus in simple language we may teach the people how to preserve health, how to avoid sickness. This is the work our sanitariums are called upon to do. This is true science. [Cf: Spaulding-Magan Collection p. 137 para. 02] p. 693, Para. 5, [1898MS].

We are laborers together with God. Believest thou this? The knowledge, the capabilities, the powers, God has given us are not to be hoarded as men hoard riches. We are not to do as the selfish money-loving men of this age are doing. The passion to accumulate their possessions and retain their power has grown upon the men of the world. In their selfishness they buy up wheat and goods so that others in their need will have to buy them; then they charge whatever prices they desire. This is the spirit that is prevailing in the world, and is making the money-hoarder Satan's co-partner in robbing the poor. This is keenly felt by the poorer classes, and the devil leads them to do his will in stubbornly resisting the things they can not help. Thus selfishness and violence are exercised by man over his fellowman. The ones who are robbed and injured become exasperated, and violence and wickedness and cruelty are created in the world. [Cf: Spaulding-Magan Collection p. 137 para. 03] p. 694, Para. 1, [1898MS].

The greed of the moneyed man increases as it is indulged, and this spirit will rule the church unless its members are followers of Christ. "Pure and undefiled religion before God and the Father is this: that ye visit the fatherless and the widow in their affliction and keep yourselves unspotted from the world." [Cf: Spaulding-Magan Collection

p. 137 para. 04] p. 694, Para. 2, [1898MS].

This worldly policy has wrestled for the victory among Seventh-day Adventists, and the principles which should have been kept pure and unadulterated have been overcome, and selfishness has come into the very courts of the Lord. The Lord has permitted those who did not love the light, who departed from a plain "Thus saith the Lord," to walk in the sparks of the fire of their own kindling; but he says, "They shall lie down in sorrow." [Cf: Spaulding-Magan Collection p. 137 para. 05] p. 694, Para. 3, [1898MS].

This condition of things has been created in our conference and churches under a religious cloak which existed in the world. Confederacies have been formed to make their showing stand out as superior, and they have gained the name of having done a large work in their responsible positions of trust. They flatter themselves that they were doing God service when they were establishing principles of robbery. They were depriving their brethren of their rights in gathering everything in the book line under their control, and making their own laws and rules,--rules that were not after God's order at all, but which revealed the very attributes of Satan. [Cf: Spaulding-Magan Collection p. 138 para. 01] p. 694, Para. 4, [1898MS].

It was this spirit that was manifested by the priests and temple officials in their gatherings for the Passover. Cattle were bought by the dignitaries, the moneyed men, who oppressed them of whom they purchased. The representation was made that these animals were to be offered as a sacrifice to God at the Passover, and thus urged the owners sold them at a cheap price. Then these scheming men brought their purchases to the temple,--purchases which meant double robbery--robbery of the men of whom they had purchased, and robbery of those who wished to sacrifice, to whom they were sold again at exorbitant prices. [Cf: Spaulding-Magan Collection p. 138 para. 02] p. 694, Para. 5, [1898MS].

They used the courts of the temple as though the animals brought there made them of the highest value. Oh, what deceit, what hypocrisy was practiced. Twice Christ's displeasure was evidenced against them. Divinity flashed through humanity, and he drove out the buyers and sellers from the temple courts, saying, "Take these things hence: it is written, My Father's house shall be a house of prayer, but ye have made it a den of thieves. He overturned the tables of the money changers, and priests and people fled before that one man as though an army of soldiers with drawn sword were pursuing them. [Cf: Spaulding-Magan Collection p. 138 para. 03] p. 695, Para. 1, [1898MS].

This work has been carried on at Battle Creek. The publishing office was turned from the original design; men made terms with authors; councils were formed; schemes were entered into. While one author was engaged in the services of a meeting at a distance, the expenses of one man were paid to go and see this brother and induce him to put the lowest figures on his books. They urged that they wished to get this important matter before as many people as possible, and that the book would have a very much larger sale if it were sold at cheap price. [Cf: Spaulding-Magan Collection p. 138 para. 04] p. 695, Para. 2, [1898MS].

The royalty was placed at the lowest figure. Then this confederacy

held this example up as a rule for others. Warnings were given me that all this was the working out of a system of oppression and robbery, and that the whole institution was leavened throughout with corrupt principles, that the light of God was fast departing from all who were engaged in this confederacy. God sanctioned none of this spirit. He could not place his signature upon this devising. He would forsake those men, remove his spirit from those who entered upon this course, and the glory of his presence would depart from them. [Cf: Spaulding-Magan Collection p. 138 para. 05] p. 695, Para. 3, [1898MS].

The cause of God is not to be advanced by such policy; for it is born of Satan, and can only have his inspiration. All who do not repent and seek to set things right, God will leave to stumble on in darkness. They have not discerned unrighteousness in practice. They have secured books, and diverted them from their original design to make up the sum which they wished to secure. But every page of that dark history is written in the books of heaven to react upon every soul who has engaged in these schemes, unless they shall repent with that repentance that needeth not be repented of. The Lord can not tolerate any such transactions as those that have been professedly done in his name. He abhors all such Satanic principles. [Cf: Spaulding-Magan Collection p. 139 para. 01] p. 695, Para. 4, [1898MS].

What shall be done in the future? Lest you offend God, place no responsibility upon any man who has become leavened by connection with this work, unless he shows that he has sense of the evil practice, and separates from the institution, unless he condemns all that savors of injustice, overbearing, or lording it over God's heritage. There has been a betrayal of sacred trusts. The work of God has been abused, and covered up with man's unsanctified attributes, and God says, Shall I not judge for these things. [Cf: Spaulding-Magan Collection p. 139 para. 02] p. 695, Para. 5, [1898MS].

It is for such workings as these that Christ says, "I come not to send peace, but a sword." May God grant that never again shall this policy exist in our institutions, that no events or combination of events shall lead men to repeat the past. [Cf: Spaulding-Magan Collection p. 139 para. 03] p. 696, Para. 1, [1898MS].

There is a work to be done that has not yet been done. The temple courts are not yet cleansed as they must be before the work which Christ did after the cleansing of the temple can be done. Then all the sick were brought to him, and he laid his hands upon them, and healed them all. Here was revealed true godliness, true righteousness, a true use of the temple for a practical purpose which brought no defilement. [Cf: Spaulding-Magan Collection p. 139 para. 04] p. 696, Para. 2, [1898MS].

That faith which works by love and purifies the soul is to be revealed among God's people. The Lord has no commendation for those who were lording it over God's heritage. He sets his face against every such work. He blows upon all pharisaical forms and prayers and ceremonies. Religion, what is it unless the experimental elements of piety are revealed in deep heart service because of the indwelling of the Holy Spirit. "Pure and undefiled religion before God and the Father is this: that ye visit the fatherless and the widow in their affliction, and keep yourselves unspotted from the world." [Cf: Spaulding-Magan

Collection p. 139 para. 05] p. 696, Para. 3, [1898MS].

I see a work to be done that may appear to be working against our own interests financially. This is to give to others that information which we would have others give us. Teach those whom we wish to restore to correct principles of health reform, how to prepare for themselves the simple nut foods. They are too poor to obtain them if they do not work them up for themselves. [Cf: Spaulding-Magan Collection p. 139 para. 06] p. 696, Para. 4, [1898MS].

There is a work to be done by our churches that few have any idea of. "I was an hungered," Christ says, "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 come unto me." We shall have to give of our means to support laborers in the harvest field, and we shall rejoice in the sheaves gathered in. But while this is right, there is a work as yet untouched that must be done. The mission of Christ was to heal the sick, encourage the hopeless, bind up the broken-hearted. This work of restoration is to be carried on among the needy suffering ones of humility. God calls not only for your benevolence, but your cheerful countenance, your hopeful works, the grasp of your hand. Relieve some of God's afflicted ones. Some are sick and hope has departed. Bring back the sunlight to them. There are souls who have lost their courage; speak to them, pray for them. There are those who need the bread of life. Read to them from the Word of God. There is a soul sickness no balm can reach, no medicine heal. Pray for them, and bring them to Jesus Christ. And in all your work, Christ will be present to make impressions upon the human hearts. [Cf: Spaulding-Magan Collection p. 140 para. 01] p. 696, Para. 5, [1898MS].

This is the kind of medical missionary work to be done. Bring the sunshine of the Sun of Righteousness into the room of the sick and suffering. Teach the inmates of poor homes how to cook. "He shall feed his flock like a shepherd, "with temporal and spiritual food. Christ invites you. "Take my yoke upon you and learn me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." E. G. White. [Cf: Spaulding-Magan Collection p. 140 para. 02] p. 697, Para. 1, [1898MS].

A Satanic Program.--(. . . .)--If the written word of the most high God is obeyed, it will educate the believer to cooperate with God in bringing up to a high level the debased and fallen. Then the ignorant will learn that the enactment of God means peace and goodness, mercy and love. Satan selfishness to prevail, the love of money to become the relying element in the heart. He wants that fraud, crime, and injustice prevail in the world. He desires to see the poor suffer from hunger, and for want of food and clothing, and the world today become as full of violence as was the world before the flood. Then he can bring about his ends, charging all the misery upon God. [Cf: Spaulding-Magan Collection p. 140 para. 03] p. 697, Para. 2, [1898MS].

To a large extent Satan has carried out his plans. The Lord's property is embezzled; God is robbed. The means that has been lent to man to relieve the necessities of the poor and to uplift and sustain the fallen in righteousness and truth, is used to please and glorify self. From the beginning to the end the crime of tobacco-using, of opium and



drug medication, has its origin in perverted knowledge. It is through plucking and eating of poisonous fruit, through the intricacies of names that the common people do not understand, that thousands and ten thousands of lives are lost. This great knowledge, supposed by man to be so wonderful, God did not mean that man should have. They are using the poisonous productions that Satan himself has planted to take the place of the tree of life, whose leaves are for the healing of the nations. Men are dealing in liquors and narcotics that are destroying the human family. Deathly mixtures are used, that make men mad, and murder and violence are prevailing everywhere. [Cf: Spaulding-Magan Collection p. 140 para. 04] p. 697, Para. 3, [1898MS].

The time is near when all these wicked inventions will come to an end. At the last the passion for obtaining means by fraud will increase. Theft and robbery will become prevalent. The fruit of the tree of knowledge will be greedily eaten. Satan will come down with great power, working with all deceivableness of unrighteousness in them that perish. Amusements of every kind will increase, and money, God's money, will be abused and misapplied while thousands are perishing for food in all our cities. The dead will be honored with costly sepulchers and expensive monuments, and attention will be called to those things as something worthy of laudation. The householders will turn away from the real wants of human beings, and glorify Satan in embellishing the tombs of the dead. [Cf: Spaulding-Magan Collection p. 141 para. 01] p. 697, Para. 4, [1898MS].

The cries of humanity from India, from Africa, from China and from many places, are going up to God. Misery and anguish and physical suffering are coming up before him, and the Lord will soon sweep the earth of its moral corruption,--not by a sea of water as in Noah's day, but by a sea of fire that can not be quenched by any human devising. Admonitions are given to the inhabitants of the earth who are corrupting their ways before God, who are plucking of the tree of the knowledge of evil to the ruin of human beings. God will avenge his own elect which cry unto him day and night. Yes, he will avenge them speedily. Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 141 para. 02] p. 697, Para. 5, [1898MS].

September 22, 1898.--Bible Teaching in our Schools.--A revival in Bible study is needed throughout the world. Attention is to be called, not to the assertions of men, but to the Word of God. As this is done, a mighty work will be wrought. When God declared that his word should not return unto him, void, he meant all that he said. The gospel is to be preached to all nations. The Bible is to be opened to the people. A knowledge of God is the highest education, and it will cover the earth with its wonderful truth as the waters cover the sea. [Cf: Spaulding-Magan Collection p. 141 para. 03] p. 698, Para. 1, [1898MS].

The Bible is to be the great text-book of education; for it carries in every page the evidence of the truth. The study of God's Word is to take the place of the study of books that have led minds away from the truth. [Cf: Spaulding-Magan Collection p. 141 para. 04] p. 698, Para. 2, [1898MS].

In every school that God has established there will be, as never before, a demand for Bible instruction. Our students are to be educated to become Bible workers, and Bible teachers can do a most wonderful

work if they will themselves learn from the great Teacher. [Cf: Spaulding-Magan Collection p. 142 para. 01] p. 698, Para. 3, [1898MS].

God's Word is true philosophy, true science. Human opinions and sensational preaching amount to very little. These who are imbued with the Word of God can teach it in the same simple way in which Christ taught it. Too much depends upon the opening of the Scriptures to those in darkness, for us to use one word that can not be readily understood. With all their learning many of those who claim to teach the higher education do not know what they are talking about. The highest education is that which he made so plain as to be understood by the common people. The greatest Teacher the world ever knew used the simplest language and the plainest symbols. [Cf: Spaulding-Magan Collection p. 142 para. 02] p. 698, Para. 4, [1898MS].

The Lord calls upon his shepherds to feed the flock of God with pure provender. He would have us present the truth in the simplicity line upon line, precept upon precept, here is a little and there a little. When this work is done faithfully many will be convicted and converted by the Holy Spirit. There is need of workers who will come close to unbelievers, not waiting for unbelievers to come close to them, workers who will search for the lost sheep, who will do personal labor, and who will give clear, definite instruction. [Cf: Spaulding-Magan Collection p. 142 para. 03] p. 698, Para. 5, [1898MS].

It should be the aim of our schools to provide the best instruction and training for the Bible workers. Our Conference should see that the schools are provided with teachers who are thorough Bible teachers and who have a deep Christian experience. The best ministerial talent should be brought into our schools, and the salaries of these teachers should be paid from the tithe. [Cf: Spaulding-Magan Collection p. 142 para. 04] p. 698, Para. 6, [1898MS].

At the same time the churches have a part to act. They should see that those who ought to receive the benefits, should attend the school. They should assist worthy persons who have not the means to obtain an education. [Cf: Spaulding-Magan Collection p. 142 para. 05] p. 698, Para. 7, [1898MS].

If our church members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Through a vital connection with God, men and women may quickly gain a knowledge of that great text-book, the Word of God, and go forth to impart what they have received. [Cf: Spaulding-Magan Collection p. 142 para. 06] p. 699, Para. 1, [1898MS].

Let workers enter the field without going through many preliminaries. Teach them that they are to walk humbly with God, and to begin labor just where they see it is needed. Thus our working force may be greatly increased. [Cf: Spaulding-Magan Collection p. 142 para. 07] p. 699, Para. 2, [1898MS].

A great work is being done in medical missionary lines, and its necessities are constantly making themselves felt; but this work need not absorb the funds required in other lines. The medical missionary work, if rightly managed, may be made largely self-sustaining. Let our

conferences and our churches see that our youth are educated in the Scriptures: for the gospel is the power of God unto salvation. E. G. White. [Cf: Spaulding-Magan Collection p. 142 para. 08] p. 699, Para. 3, [1898MS].

The Necessity of a Close Walk with God, Sunnyside, Cooranbong, N.S.W., August 11, 1898.--The work before God's stewards demands faith and courage and hopefulness. We have to pass through moral dangers, and in Christ is our only hope. He will not fail any one of his workers. There is need for every soul to be gathering strength and spiritual experience. The Lord will work for his people when they will answer the prayer of Christ. [Cf: Spaulding-Magan Collection p. 205 para. 01] p. 699, Para. 4, [1898MS].

Great dishonor is shown to God in the lack of faith and respect that is manifested for one another. Christ's likeness must be cherished. God can not use to his name's glory those who are self-satisfied. We must advance but it must be done with great consideration. God's work must not bear the imperfections of man. We must move solidly and healthfully, doing a work that will not need to be raveled out because of dropped stitches. [Cf: Spaulding-Magan Collection p. 205 para. 02] p. 699, Para. 5, [1898MS].

In this work, God's word will be found a sure and profitable guide. Poverty may bind about the work, because we abide by God's simple truth; but there must be a firm adherence to the truth still. You may have to drop men, but not one thread of truth must be conceded. Said the great teacher, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Truth, eternal truth, is to be lived in the daily life. The maxims that the Author of our salvation has given must be strictly adhered to. The living principles are as the leaves of the tree of life, for the healing of human woes. [Cf: Spaulding-Magan Collection p. 205 para. 03] p. 699, Para. 6, [1898MS].

In a "Thus saith the Lord" is eternal wisdom. Notwithstanding God's word is so little practiced, this is the only remedy for the healing of individual and national woes. Man can not bow upon his knees in the streets and in the market place to offer up his prayers to God, but never forget, wherever you may be, that there is a God upon whom you may call for wisdom. The Lord declared to John: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." [Cf: Spaulding-Magan Collection p. 205 para. 04] p. 699, Para. 7, [1898MS].

Enoch walked with the unseen God. In the busiest places of the earth, his Companion was with him. Let all who are keeping the truth in simplicity and love, bear in mind. The men who have the most to do have the greatest need of keeping God ever before them. When Satan presses his suggestions upon their mind, they may, if they cherish a "Thus saith the Lord", be drawn into the secret pavilion of the Most High. His promises will be their safeguard. Amid all the confusion and rush of business, they will find a quiet resting place. If they will place their trust in God, he will be their resting place. [Cf: Spaulding-Magan Collection p. 205 para. 05] p. 700, Para. 1, [1898MS].

Take God with you in every place. The door is open for every son and daughter of God. The Lord is not far from the soul who seeks him. The reason why so many are left to themselves in places of temptation is because they do not set the Lord before them. It is in the places where God is least thought of that you need to carry the lamp of life. If God be left out of sight, if our faith and communion with Him is broken, the soul is in positive danger. Integrity will not be maintained. [Cf: Spaulding-Magan Collection p. 206 para. 01] p. 700, Para. 2, [1898MS].

The Lord is our helper, our defense. God has provided that no soul that trusts in him shall be overcome by the enemy. Christ is just as much with his believing ones when they are compelled to be associated in any sense with the world, as when they meet in his house to worship him. Think of these words: "Thou has a few names even in Sardis who have not defiled their garments; 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: Spaulding-Magan Collection p. 206 para. 02] p. 700, Para. 3, [1898MS].

These words are given for the people while they are in connection with the world, subject to temptations and influences which are deceiving and deluding. While they stay their mind upon Him who is their sun and their shield, the blackness and darkness that surround them will not leave one spot or stain upon their garments. They will walk with Christ. They will pray and believe and work to save the souls that are ready to perish. These are trying to break the bands that Satan has fastened upon them, and they will not be put to shame if, by faith they will make Christ their companion. Temptations and deceptions will be constantly brought up by the great deceiver to spoil the work of the human agent, but if he trusts in God, if he is humble and meek and lowly of heart, keeping the way of the Lord, heaven will rejoice, for he will gain the victory. God says, "He shall walk with me in white (with unsullied garments), for he is worthy." [Cf: Spaulding-Magan Collection p. 206 para. 03] p. 700, Para. 4, [1898MS].

The Lord of Israel is the only hope and refuge of his people. The people of God who will make use of his word, who will have faith in his promises, shall see of his salvation. Because so little faith is exercised, there is little deep, earnest, abiding experience. There is a need of constant dependence upon God, as well as constant faith and earnest fervency of spirit. All heaven is interested in those who have received Christ, in whatever position in life they are placed. [Cf: Spaulding-Magan Collection p. 206 para. 04] p. 700, Para. 5, [1898MS].

Some who are numbered among merchant princes will take their position to obey the truth. God's eye has been upon such as have acted according to the light they have had, maintaining their integrity. Cornelius, a man of high position, maintained his religious experience, strictly walking in accordance with the light he had received. God had his eye upon him, and he sent his angel with a message to him. The heavenly messenger passed by the self-righteous ones, and came to Cornelius and called him by name. And he said, "What is it, Lord?" And he said unto him, Thy prayers and thine alms are come up for a memorial before God. Then instruction was given to him as to what he should do to receive greater knowledge. He was to become acquainted with the disciples of Christ. [Cf: Spaulding-Magan Collection p. 206 para. 05] p. 701, Para.

1, [1898MS].

This record is made for the special benefit of those who are living in these last days. Many who have had great light have not appreciated and improved it as it was their privilege to do. They have not practiced the truth. And because of this the Lord will bring in those who have lived up to all the light they have had. Those who have been privileged with opportunities to understand the truth, and who have not obeyed its principles, will be swayed by Satan's temptations for self-advancement. They will deny the principles of truth in practice and bring reproach upon the cause of God. Christ declares that he will spue these out of his mouth, and leave them to follow their own course of action to distinguish themselves. This course of action does indeed make them prominent as men that are unfaithful householders. The Lord will give his message to those who have walked in accordance with the light they have had, and will recognize them as true and faithful, according to the measurement of God. These men will take the place of those who, having light and knowledge, have walked not in the way of the Lord, but in the imagination of their own unsanctified hearts. [Cf: Spaulding-Magan Collection p. 207 para. 01] p. 701, Para. 2, [1898MS].

We are now living in the last days, when the truth must be spoken: when in reproof and warning it must be given to the world, irrespective of consequences. If there are some who will become offended and turn from the truth, we must bear in mind that there were those who did the same in Christ's day. When the greatest Teacher the world has ever known spoke the truth, many of his disciples became offended and walked no more with him. [Cf: Spaulding-Magan Collection p. 207 para. 02] p. 701, Para. 3, [1898MS].

But truth will bear away victory. Those who will maintain the truth, irrespective of consequences, will offend some whose hearts are not in harmony with the truth as it is in Jesus. These persons cherish theories of their own, which are not the truth. The truth does not harmonize with their sentiments; and rather than give up their own ideas, they walk away from those who obey the truth. But there are men who will receive the truth, and these will take the place made vacant by those who become offended and leave the truth. [Cf: Spaulding-Magan Collection p. 207 para. 03] p. 701, Para. 4, [1898MS].

Christ declared, "They went out from us, but they were not of us." Men of true Christian principles will take their places, and will become faithful, trustworthy householders, to advocate the word of God in its true bearings, and in its simplicity. The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize. [Cf: Spaulding-Magan Collection p. 207 para. 04] p. 701, Para. 5, [1898MS].

By the wonderful works of God, Cornelius was led to bring his energetic, faithful life into connection with the disciples of Christ. Thus shall it be in the last days. Many will prize the wisdom of God above any earthly advantage, and will obey the word of God as the supreme standard. These will be led to great light. These will come to the knowledge of the truth, and will seek to get this light of truth

before those of their acquaintance, who, like themselves, are anxious for the truth. Thus they become conscientious light-bearers to the world. Themselves constrained by the love of God, they will constrain others, and will improve every opportunity to invite and urge others to come and see the beauty of the truth, and to give their abilities to advance the work of God. [Cf: Spaulding-Magan Collection p. 208 para. 01] p. 702, Para. 1, [1898MS].

There is a work of a superior order to be done. A clear understanding of business matters will qualify men to conduct business for the work and the cause of God, to keep it upon a high and holy basis. The missionary work, in all its branches, needs wise, careful, judicious men, who have ability and experience to act in the capacity of treasurers - men who will prove trustworthy in bringing the truth before the men in the highways, and who will bring all the advantages of their experience, their soundness of principle, their unbending integrity and uprightness into the work to which they are appointed. Faith unfeigned in its largeness and fullness is wanted just now. (Signed) E. G. White. [Cf: Spaulding-Magan Collection p. 208 para. 02] p. 702, Para. 2, [1898MS].

God's Purpose For His People--God has in store love, joy, peace, and glorious triumph for all who serve Him in spirit and in truth. His commandment-keeping people are to stand constantly in readiness for service. They are to receive increased grace and power, and increased knowledge of the Holy Spirit's working. But many are not ready to receive the precious gifts of the Spirit which God is waiting to bestow on them. They are not reaching higher and still higher for power from above, that, through the gifts bestowed, they may be recognized as God's peculiar people, zealous of good works.-- *ST 247, 248*. [Cf: Notebook Leaflets, Volume 1 p. 10 para. 08] p. 702, Para. 3, [1898MS].

If God's people had the love of Christ in the heart; if every church member were thoroughly imbued with the spirit of self-denial; if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we would be invited to enter. Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God.-- *Union Conference Record (Australasian), Oct. 15, 1898*. [Cf: Notebook Leaflets, Volume 1 p. 10 para. 09] p. 702, Para. 4, [1898MS].

I am pleased that the Lord is in mercy again visiting the church. My heart trembles as I think of the many times He has come in and His Holy Spirit has worked in the church; but after the immediate effort was over, the merciful dealings of God were forgotten. Pride, spiritual indifference, was the record made in heaven. Those who were visited by the rich mercy and grace of God, dishonored their Redeemer by their unbelief. [Cf: Notebook Leaflets, Volume 1 p. 19 para. 01] p. 702, Para. 5, [1898MS].

When Christ was upon the earth, He used every means possible to gain admission to the hearts of those whose doors should have been thrown open to receive Him. He came to His vineyard seeking fruit. He dug about the vine He had planted. He pruned it and dressed it. But when He

looked for grapes, behold, only wild grapes rewarded His care. The people disappointed their Saviour. [Cf: Notebook Leaflets, Volume 1 p. 19 para. 02] p. 703, Para. 1, [1898MS].

How earnestly and untiringly Christ labored to reach the most lowly, as well as those who occupied higher positions. Hear Him saying to His disciples, "Sit ye here, while I go and pray yonder." What an example He gave them of His prayers in their behalf, that their faith should not fail, but increase. [Cf: Notebook Leaflets, Volume 1 p. 19 para. 03] p. 703, Para. 2, [1898MS].

Christ's heart was ever touched by human woe. He walked and worked in the streets of the cities, teaching the weary, inviting them to come to Him, crying, "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." Christ employed every means to arrest the attention of the impenitent. How tender and considerate were His dealings with all. He longed to break the spell of infatuation upon those who were deceived and deluded by satanic agencies. He longed to give the sin-polluted soul pardon and peace. [Cf: Notebook Leaflets, Volume 1 p. 19 para. 04] p. 703, Para. 3, [1898MS].

Behold the Mighty Healer--Christ was the mighty Healer of all spiritual and physical maladies. Look, oh, look upon the sympathetic Redeemer. With the eye of faith behold Him walking in the streets of the cities, gathering the weak and weary to Himself. Helpless, sinful human beings crowd about Him. See the mothers with their sick and dying little ones in their arms pressing through the crowd that they may get within reach of His notice and touch. Let the eye of faith take in the scene. Watch these mothers pressing their way to Him, pale, weary, almost despairing, yet determined and persevering, bearing their burden of suffering in their arms. [Cf: Notebook Leaflets, Volume 1 p. 19 para. 05] p. 703, Para. 4, [1898MS].

As these anxious ones are being crowded back, Christ makes His way to them step by step, until He is close by their sides. Tears of gladness and hope fall freely as they catch His attention, and look into the eyes expressing such tender pity and love, for the weary mother as well as for the suffering child. He invites her confidence, saying, What shall I do for you? She sobs out her great want, Master, that Thou wouldest heal my child. She has shown her faith in urging her way to Him, though she did not know that He was making His way to her; and Christ takes the child from her arms. He speaks the word, and disease flees at His touch. The pallor of death is gone; the life-giving current flows through the veins; the muscles receive strength. [Cf: Notebook Leaflets, Volume 1 p. 19 para. 06] p. 703, Para. 5, [1898MS].

Words of comfort and peace are spoken to the mother, and then another case just as urgent is presented. The mother asks help for herself and her children; for they are all sufferers. With willingness and joy Christ exercises His life-giving power, and they give praise and honor and glory to His name who doeth wonderful things. [Cf: Notebook Leaflets, Volume 1 p. 20 para. 01] p. 703, Para. 6, [1898MS].

No frown on Christ's countenance spurned the humble suppliant from His presence. The priests and rulers sought to discourage the suffering and

needy, saying that Christ healed the sick by the power of the devil. But His way could not be hedged up. He was determined not to fail or become discouraged. Suffering privation Himself, He traversed the country that was the scene of His labor, scattering His blessings, and seeking to reach obdurate hearts. [Cf: Notebook Leaflets, Volume 1 p. 20 para. 02] p. 704, Para. 1, [1898MS].

That Saviour has oft visited you in ----- . Just as verily as He walked the streets of Jerusalem, longing to breathe the breath of spiritual life into the hearts of those discouraged and ready to die, has He come to you. The cities that were so greatly blessed by His presence, His pardon, His gifts of healing, rejected Him. . . . [Cf: Notebook Leaflets, Volume 1 p. 20 para. 03] p. 704, Para. 2, [1898MS].

Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God had given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels. The temple courts were perverted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Everyone sought for gain from his quarter. Christ turned from them, saying, O Jerusalem, Jerusalem, how can I give thee up? "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. . . . [Cf: Notebook Leaflets, Volume 1 p. 20 para. 04] p. 704, Para. 3, [1898MS].

Choose! Oh, Choose!--Those who receive Christ by faith as their personal Saviour cannot be in harmony with the world. There are two distinct classes. One is loyal to God, keeping His commandments, while the other talks and acts like the world, casting away the Word of God, which is truth, and accepting the words of the apostate, who rejected Jesus. [Cf: Notebook Leaflets, Volume 1 p. 20 para. 05] p. 704, Para. 4, [1898MS].

On whose side are we? The world cast Christ out; the heavens received Him. Man, finite man, rejected the Prince of life; God, our Sovereign Ruler, received Him into the heavens. God has exalted Him. Man crowned Him with a crown of thorns; God has crowned Him with a crown of royal majesty. We must all think candidly. Will you have this man Christ Jesus to rule over you, or will you have Barabbas? The death of Christ brings to the rejecter of His mercy the wrath and judgments of God, unmixed with mercy. This is the wrath of the Lamb. But the death of Christ is hope and eternal life to all who receive Him and believe in Him.-- *Letter 31, 1898*. [Cf: Notebook Leaflets, Volume 1 p. 20 para. 06] p. 704, Para. 5, [1898MS].

[A appeal written in 1886 from Basel, Switzerland.] The members of the church are not all called to labor in foreign lands, but all have a part to act in the great work of giving light to the world. The gospel of Christ is aggressive and diffusive. In the day of God not one will be excused for having been shut up to his own selfish interests. There is work for every mind and for every hand. There is a variety of work, adapted to different minds and varied capabilities. Everyone who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the



Source of light. [Cf: Notebook Leaflets, Volume 1 p. 27 para. 01] p. 704, Para. 6, [1898MS].

Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community. There is work for all to do in their own borders, to build up the church, to make the social meetings interesting, and to train the youth of ability to become missionaries. All should cultivate spirituality and self-sacrifice, and by their means and their earnest prayers assist those who enter new and difficult fields. They should co-operate actively with the minister in his labors, making the section of country around them their field of missionary effort; and the larger churches should labor to build up and encourage those that are weak or few in numbers. [Cf: Notebook Leaflets, Volume 1 p. 27 para. 02] p. 705, Para. 1, [1898MS].

This work has been neglected. Is it any marvel that God does not visit the churches with greater manifestations of His power, when so large a number are shut in to themselves, engrossed in their own interests? It is thus that their piety becomes tame and weak, and they grow bigoted and self-caring. It is in working for others that they will keep their own souls alive. If they will become co-laborers with Jesus, we shall see the light in our churches steadily burning brighter and brighter, sending forth its rays to penetrate the darkness beyond their own borders. [Cf: Notebook Leaflets, Volume 1 p. 27 para. 03] p. 705, Para. 2, [1898MS].

Jealousy Would Cease--A close sympathy with Christ in His mission of love and mercy would bring the workers into sympathy with one another, and there would be no disposition to cherish the evils, which, if indulged, are the curse of the churches. The jealousy and fault finding, the heartburnings, the envy and dissension, the strife for the supremacy, would cease. The attention given to the work of saving souls would stimulate the workers themselves to greater piety and purity. There would be with them a unity of purpose, and the salvation of the soul would be felt to be of so great importance that all little differences would be lost sight of. . . . [Cf: Notebook Leaflets, Volume 1 p. 27 para. 04] p. 705, Para. 3, [1898MS].

Heaven is indignant at the ease of men and women in Zion, while souls are going down to ruin in their ignorance and their sins. If the members of the church were to see themselves as God sees them, they would be overwhelmed with self-reproach. They could not endure to look their responsibilities and delinquencies in the face. [Cf: Notebook Leaflets, Volume 1 p. 27 para. 05] p. 705, Para. 4, [1898MS].

Our Message World Wide--If we indeed have the truth for these last days, it must be carried to every nation, kindred, tongue, and people. Ere long the living and the dead are to be judged according to the deeds done in the body, and the law of God is the standard by which they are to be tested. Then they must now be warned; God's holy law must be vindicated, and held up before them as a mirror. To accomplish this work, means is needed. I know that times are hard, money is not plenty; but the truth must be spread, and money to spread it must be placed in the treasury. . . . [Cf: Notebook Leaflets, Volume 1 p. 27 para. 06] p. 705, Para. 5, [1898MS].

Our message is world wide; yet many are doing literally nothing, many more so very little, with so great a want of faith, that it is next to nothing. Shall we abandon the fields we have already opened in foreign countries? Shall we drop part of the work in our home missions? Shall we grow pale at a debt of a few thousand dollars? Shall we falter and become laggards now, in the very last scenes of this earth's history? My heart says, No, no. I cannot contemplate this question without a burning zeal to have the work go. We would not deny our faith, we would not deny Christ, yet we shall do this unless we move forward as the providence of God opens the way. [Cf: Notebook Leaflets, Volume 1 p. 28 para. 01] p. 705, Para. 6, [1898MS].

A Safe Investment--The work must not stop for want of means. More means must be invested in it. Brethren in America, in the name of my Master I bid you wake up! You that are placing your talents of means in a napkin and hiding them in the earth, who are building houses and adding land to land, God calls upon you, "Sell that ye have, and give alms." There is a time coming when commandment keepers can neither buy nor sell. Make haste to dig out your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, He may receive His own with interest. [Cf: Notebook Leaflets, Volume 1 p. 28 para. 02] p. 706, Para. 1, [1898MS].

In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now. If the love of Christ were burning in the hearts of His professed people, we would see the same spirit manifested today. Did they but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. They would work for the advancement of God's cause as earnestly as worldly men labor to acquire riches. Tact and skill would be exercised, and earnest and unselfish labor put forth to acquire means, not to hoard, but to pour into the treasury of the Lord. [Cf: Notebook Leaflets, Volume 1 p. 28 para. 03] p. 706, Para. 2, [1898MS].

What if some become poor in investing their means in the work? Christ for your sakes became poor; but you are securing for yourselves eternal riches, a treasure in heaven that faileth not. Your means is far safer there than if deposited in the bank, or invested in houses and lands. It is laid up in bags that wax not old. No thief can approach it, no fire consume it. [Cf: Notebook Leaflets, Volume 1 p. 28 para. 04] p. 706, Para. 3, [1898MS].

Some have selfishly retained their means during their lifetime, trusting to make up for their neglect by remembering the cause in their wills; but not one half the means thus bestowed in legacies ever comes to the objects specified. Brethren and sisters, invest in the bank of heaven yourselves, and do not leave your stewardship upon another. [Cf: Notebook Leaflets, Volume 1 p. 28 para. 05] p. 706, Para. 4, [1898MS].

Louder Than Words--In obeying the Saviour's injunction, our example will preach louder than words. The highest display of the power of truth is seen when those who profess to believe it give evidence of

their faith by their works. Those who believe this solemn truth should possess such a spirit of self-sacrifice as will rebuke the worldly ambition of the money worshiper. [Cf: Notebook Leaflets, Volume 1 p. 28 para. 06] p. 706, Para. 5, [1898MS].

My soul is burdened as I look over the destitute fields here in Europe, and see the poverty of many, and the difficulties they must meet in keeping the Sabbath, and then think how the way to reach souls is blocked up for want of means. The Lord has made provision that all may be reached by the message of truth, but the means placed in the hands of His stewards for this very purpose has been selfishly devoted to their own gratification. [Cf: Notebook Leaflets, Volume 1 p. 29 para. 01] p. 706, Para. 6, [1898MS].

How much has been thoughtlessly wasted by our youth, spent for self-indulgence and display, for that which they would have been just as happy without. Every dollar which we possess is the Lord's. Instead of spending means for needless things, we should invest it in answering the calls of missionary work. [Cf: Notebook Leaflets, Volume 1 p. 29 para. 02] p. 707, Para. 1, [1898MS].

A Time for Economy--As new fields are opened, the calls for means are constantly increasing. If ever we needed to exercise economy it is now. All who labor in the cause should realize the importance of closely following the Saviour's example of self-denial and economy. They should see in the means they handle a trust which God has committed to them, and they should feel under obligation to exercise tact and financial ability in the use of their Lord's money. Every penny should be carefully treasured. A cent seems like a trifle, but a hundred cents make a dollar, and rightly spent may be the means of saving a soul from death. If all the means which has been wasted by our own people in self-gratification had been devoted to the cause of God, there would be no empty treasuries, and missions could be established in all parts of the world. [Cf: Notebook Leaflets, Volume 1 p. 29 para. 03] p. 707, Para. 2, [1898MS].

Let the members of the church now put away their pride and lay off their ornaments. Each should keep a missionary box at hand, and drop into it every penny he is tempted to waste in self-indulgence. But something more must be done than merely to dispense with superfluities. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed. The preachers must sharpen up their message, not merely assailing self-indulgence, and pride in dress, but presenting Jesus, His life of self-denial and sacrifice. Let love, piety, faith be cherished in the heart, and the precious fruits will appear in the life. [Cf: Notebook Leaflets, Volume 1 p. 29 para. 04] p. 707, Para. 3, [1898MS].

Care in Benevolence--In many cases means which should be devoted to the missionary work is diverted into other channels, from mistaken ideas of benevolence. We may err in making gifts to the poor which are not a blessing to them, leading them to feel that they need not exert themselves and practice economy, for others will not permit them to suffer. We should not give countenance to indolence, or encourage habits of self-gratification by affording means for indulgence. While the worthy poor are not to be neglected, all should be taught, so far as possible, to help themselves. The salvation of souls is the burden

of our work. It was for this that Christ made the great sacrifice, and it is this that specially demands our beneficence. [Cf: Notebook Leaflets, Volume 1 p. 29 para. 05] p. 707, Para. 4, [1898MS].

We shall be brought into strait places in our work. Trials will come. God will test the strength of our faith; He will prove us to see if we will trust Him under difficulties. The silver and gold are the Lord's, and when His stewards have done their duty fully, and can do no more, they are not to sit down at ease, let things take their course, and let the missionary work come to a standstill. It is then that they should cry to God for help. Let those who have faith seek the Lord earnestly, remembering that "the kingdom of heaven suffereth violence, and the violent taketh it by force." [Cf: Notebook Leaflets, Volume 1 p. 29 para. 06] p. 707, Para. 5, [1898MS].

There are those in the church who have with open hand and heart come forward to the work hitherto, and they will not be behind now. We have confidence in their integrity. But the offerings of the church have been in many instances more numerous than her prayers. The missionary movement is far in advance of the missionary *spirit*. Earnest prayers have not, like sharp sickles, followed the workers into the harvest field. It is true there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands, but there has been a lack of heartfelt sympathy with the laborers, and real burden of soul that the means invested may do its work. [Cf: Notebook Leaflets, Volume 1 p. 30 para. 01] p. 708, Para. 1, [1898MS].

Spiritual Awakening Called For--This is the ground of our difficulties; this is the reason for the pressure for means. The people must be called to reflection. There must be a spiritual awakening. They must have a personal interest, a burden of soul, to watch and pray for the success of the work. Let every one who gives of his means also send up his prayers daily that it may bring souls to the foot of the cross. In every church there should be stated seasons for united prayer for the advancement of this work. Let all be united, having a specific object for their faith and entreaties. Brethren, move high heaven with your prayers for God to work with the efforts of His servants. [Cf: Notebook Leaflets, Volume 1 p. 30 para. 02] p. 708, Para. 2, [1898MS].

We need to cry to God as did Jacob for a fuller baptism of the Holy Spirit. The time for labor is short. Let there be much praying. Let the soul yearn after God. Let the secret places of prayer be often visited. Let there be a taking hold of the strength of the Mighty One of Israel. Let the ministers walk humbly before the Lord, weeping between the porch and the altar, and crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." [Cf: Notebook Leaflets, Volume 1 p. 30 para. 03] p. 708, Para. 3, [1898MS].

Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done years ago. Our plans must enlarge, our operations must be extended. What is needed now is a church whose individual members shall be awake and active to do all that is possible for them to accomplish. [Cf: Notebook Leaflets, Volume 1 p. 30 para. 04] p. 708, Para. 4, [1898MS].

Laborers with God--We are not left alone in this work. We are laborers

together with God, in partnership with divine resources. The Lord has agencies that He will put in operation in answer to the importunate prayer of faith. He will fulfill His word, "Lo, I am with you always, even unto the end of the world." The Captain of our salvation is on every field of battle where truth is waging war against error. The truth which we profess offers the highest encouragement to the most devoted self-denial and persevering effort that mortal energies can bestow. We should have the courage of heroes and the faith of martyrs.-- *Historical Sketches of S.D.A. Foreign Missions*, pp. 290-294. [Cf: Notebook Leaflets, Volume 1 p. 30 para. 05] p. 708, Para. 5, [1898MS].

Dear Brother and Sister Haskell: Never did I see as now the necessity of thorough sanctification to God. We teach the truth, but do we practice it? Is the Word of God eaten by us? Do we drink the water of life in the rich current of love? Do we practice the Word of God by seeking for that perfect unity that should exist? "Sanctify them through Thy truth: Thy Word is truth." We must have a deeper experience, which will lead us to let go self and hold fast to Christ. [Cf: Notebook Leaflets, Volume 1 p. 31 para. 01] p. 708, Para. 6, [1898MS].

If we keep a firm hold of self, we cannot possibly get hold of Christ. Let us now who believe that the end of all things is at hand, seek the Lord most earnestly. It is no time to be depressed. There is no safety in trusting in self. We must educate our souls to trust in God. I see that Satan will contest every step of progress we may make. There is no safety for us only as we walk with our hands in the hand of Christ. Our feet will sometimes slip upon the supposed safest path. But the only safe path is to be sure we love God supremely and our neighbor as ourself. [Cf: Notebook Leaflets, Volume 1 p. 31 para. 02] p. 709, Para. 1, [1898MS].

Clasp the Hand of Christ--Not one thread of selfishness must be drawn into the fabric of character we are weaving. To go on without fear we must know that an almighty hand will hold us up, and an infinite humanity in Christ pities us. But do not let us pity ourselves, for this is not the thing to do. It is not enough for us to have faith in law and force, things which have no pity, and never hear the cry for help. We need to clasp a hand that is warm, and trust in a heart full of love and tenderness. We are never to feel that there is no danger, thinking, "I have a large experience; I shall never fall." God permits the wisest to be brought into circumstances which reveal their human weakness. We shall meet with obstacles all along the path heavenward, but if we abide in Christ, self will not appear in so many ways. [Cf: Notebook Leaflets, Volume 1 p. 31 para. 03] p. 709, Para. 2, [1898MS].

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught." Through faith we receive the Lord Jesus. Through faith we are united to Him. Through faith we are rooted and established in Him. We are united with Christ. We are not to lose our first love. He will each day do for us who are repenting, believing sinners just as much as He did when we first surrendered our hearts to Him. [Cf: Notebook Leaflets, Volume 1 p. 31 para. 04] p. 709, Para. 3, [1898MS].

The Life of Faith--We are to live a life of faith in Jesus Christ. That love that He has manifested for us is to be an increasing love.

Self must die. We find that this is hard; for self dies hard. It is not our work to uphold self. "Without Me," Christ says, "ye can do nothing." The life of grace is always a life of faith. Without faith it is impossible to please God. [Cf: Notebook Leaflets, Volume 1 p. 31 para. 05] p. 709, Para. 4, [1898MS].

My brother, might you not better look to the source of your strength, and take Christ at His word? Feeling is nothing; praise of men, good or bad, is nothing. Whatever men may say or think of me, it cannot make me white or black. I am not changed in character at all by what others think of me. Looking unto Jesus, who is the Author and Finisher of my faith, I can overcome all things. My guilt in the past He has forgiven. Saying the words in faith, I am in Christ. He is the parent stock. According to my faith I unite fiber to fiber with the living Vine. The parent stock bears me, not I the parent stock. [Cf: Notebook Leaflets, Volume 1 p. 31 para. 06] p. 709, Para. 5, [1898MS].

All things are possible to him that believeth. We need not try to lead ourselves. He leads, He guides, He sanctifies through the truth. We need now, just now, to surrender self, and all its worries and perplexities. If we live by every word that proceeds from the mouth of God, we possess the richest grace mortals can have. But if we look on the dark side, and talk unbelief, we shall have plenty of unbelief. Throw this rubbish overboard, and taking the oars of faith, row as for your life. Do not think of self, but of Christ. Draw nigh to God, and then you will draw nigh to one another. You will love as brethren. Remember that Jesus intercedes for erring souls. [Cf: Notebook Leaflets, Volume 1 p. 32 para. 01] p. 709, Para. 6, [1898MS].

Looking Unto Jesus--You need not be surprised if everything in the journey heavenward is not pleasant. There is no use in looking to our own defects. Looking unto Jesus, the darkness passes away, and the true light shineth. Go forth daily, expressing the prayer of David, "Hold up my goings in Thy paths, that my footsteps slip not." All the paths of life are beset with peril, but we are safe if we follow where the Master leads the way, trusting the One whose voice we hear saying, "Follow Me." "He that followeth Me shall not walk in darkness, but shall have the light of life." Let your heart repose in His love. We need sanctification, soul, body, and spirit. This we must seek for. . . . [Cf: Notebook Leaflets, Volume 1 p. 32 para. 02] p. 710, Para. 1, [1898MS].

Look Up--We must do our work purely and faithfully even though there is no one in the world to say, "It is well done." Our lives must be just what God designs they shall be, faithful in good words, in kind and thoughtful deeds, in the expression of meekness, purity, and love. Thus we represent Christ to the world. On our own peculiar phase of character, whatever it may be, Christ can imprint His own image, if we will allow Him to do this. The toil-worn men, who are now first and foremost in the great work of saving souls, are the ones whom God will honor. They have wrought righteousness and subdued their own hearts. They have learned the sacredness of work and the joy of self-denial and self-sacrifice, and this knowledge brings an eternal reward. [Cf: Notebook Leaflets, Volume 1 p. 32 para. 03] p. 710, Para. 2, [1898MS].

Look up, look up, not down, for guidance and protection. You will find it.-- *Letter 120, 1898.* [Cf: Notebook Leaflets, Volume 1 p. 32 para.

04] p. 710, Para. 3, [1898MS].

Daily Surrender--I arise this morning at one o'clock A.M. I have tried to sleep, but cannot.... [Cf: Notebook Leaflets, Volume 1 p. 35 para. 03] p. 710, Para. 4, [1898MS].

I am feeling deeply over the work which is to be done all around us. Whichever way we may turn we find temporal and spiritual poverty. Sometimes my spirit is weighed down, but although I see the great need soliciting our attention at every place we go, we need not feel that the burden rests upon us. There is One who is our burden bearer. Neither are we capable of bearing the sins of others. [Cf: Notebook Leaflets, Volume 1 p. 35 para. 04] p. 710, Para. 5, [1898MS].

Our Message--We have always a decided message to bear, "Behold the Lamb of God, which taketh away the sin of the world." Satan will cast his hellish shadow athwart our pathway, and if we allow our eyes to rest on this shadow, we cannot discern the light which is beyond. Whatever discouragement may appear to our human sight, we must ever remember that there is infinity beyond the darkness. Our faith cannot, must not, for a moment sink in that dark shadow. Light beyond is shining for every soul of us. Our voice, our words, must testify of that light. [Cf: Notebook Leaflets, Volume 1 p. 35 para. 05] p. 710, Para. 6, [1898MS].

If the life we live in this world is wholly and entirely for Christ, it is a life of daily surrender. He has the freewill service, and each soul is His own jewel. If we can impress upon the minds of our sisters the good which it is in their power to do through the Lord Jesus Christ, we shall see a large work accomplished. But this work can be done only through the Holy Spirit. [Cf: Notebook Leaflets, Volume 1 p. 35 para. 06] p. 710, Para. 7, [1898MS].

If we can arouse the mind and heart to co-operate with the great Worker, we shall gain through the work they may accomplish great victories. But self must be hidden. Christ must appear as the worker. Christ invites us, Abide in Me, and I in you. Cannot we bring these souls to understand without a moment's delay that every day is the ever-present now? [Cf: Notebook Leaflets, Volume 1 p. 35 para. 07] p. 711, Para. 1, [1898MS].

Receiving and Giving--There must ever be an interchange of taking in and giving out, receiving and restoring. This links us up as laborers together with God. Not one expression of unbelief is to come from our lips under the hardest trial. Heaven is much nearer to earth when every soul who knows the truth, expresses it in word and action. The giving out ever expresses the truth, and increases the power of taking in. This is the lifework of the Christian. He that will lose his life will find it. [Cf: Notebook Leaflets, Volume 1 p. 35 para. 08] p. 711, Para. 2, [1898MS].

The capacity for receiving the holy oil from the two olive trees which empty themselves, is by the receiver emptying that holy oil out of himself in word and in action to supply the necessities of other souls. Work, precious, satisfying work--to be constantly receiving and constantly imparting! The capacity for receiving is only kept up by imparting. Isaiah 58 explains the matter: "Thy righteousness shall go

before thee; the glory of the Lord shall be thy reward." [Cf: Notebook Leaflets, Volume 1 p. 35 para. 09] p. 711, Para. 3, [1898MS].

We need and must have fresh supplies every day. And how many souls we may help by communicating to them. All heaven is waiting for channels through whom can be poured the holy oil to be a joy and refreshing to others. We may work continuously and solidly, so that our work may abide, if Christ is abiding with us. I have no fears of any person making blundering work, if he will only become one with Christ. The divine fullness will flow through the consecrated human agent, to be given forth to others. Linked with the unchanging Jesus Himself, there is a representation of Christ in character. Truth, our Saviour continually insisted upon, must be sought after, found, and given to others. He, our Lord and Saviour, insisted that we should sell all to secure the treasure. Self-sacrifice must be seen in this path at every step. There is to be no lifting up of self, not a thread of self-seeking; for this always separates from Christ. . . . [Cf: Notebook Leaflets, Volume 1 p. 36 para. 01] p. 711, Para. 4, [1898MS].

When we feel oppressed, as we often will, I find it is my best remedy to talk of the light and love of God. My soul is strengthened and blessed; for I draw nigh unto God, and He draws nigh to me, and lifts up for me a standard against the enemy.-- *Letter 119, 1898.* [Cf: Notebook Leaflets, Volume 1 p. 36 para. 02] p. 711, Para. 5, [1898MS].

When the Church Awakes--Prayer is needed in the home life, in the church life, in the missionary life. The efficiency of earnest prayer is but feebly understood. Were the church faithful in prayer, she would not be found remiss in so many things; for faithfulness in calling upon God will bring rich returns. [Cf: Notebook Leaflets, Volume 1 p. 46 para. 04] p. 711, Para. 6, [1898MS].

When the church awakes to the sense of her holy calling, many more fervent and effective prayers will ascend to heaven for the Holy Spirit to point out the work and duty of God's people regarding the salvation of souls. We have a standing promise that God will draw near to every seeking soul. [Cf: Notebook Leaflets, Volume 1 p. 46 para. 05] p. 712, Para. 1, [1898MS].

The church needs to be begotten again unto a lively hope "by the resurrection of Jesus from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." When the church awakes to a sense of what must be done in our world, the members will have travail of soul for those who know not God and who in their spiritual ignorance, cannot understand the truth for this time. Self-denial, self-sacrifice, is to be woven into all our experience. We are to pray and watch unto prayer, that there may be no inconsistency in our lives. We must not fail to show others that we understand that watching unto prayer means living our prayers before God, that He may answer them. [Cf: Notebook Leaflets, Volume 1 p. 46 para. 06] p. 712, Para. 2, [1898MS].

The church will not retrograde while the members seek help from the throne of grace, that they may not fail to co-operate in the great work of saving the souls that are on the brink of ruin. The members of a church that is an active, working church, will have a realization that they are wearing Christ's yoke, and drawing with Him. [Cf: Notebook



Leaflets, Volume 1 p. 47 para. 01] p. 712, Para. 3, [1898MS].

The heavenly universe is waiting for consecrated channels, through which God can communicate with His people, and through them with the world. God will work through a consecrated, self-denying church, and He will reveal His Spirit in a visible and glorious manner, especially in this time, when Satan is working in a masterly manner to deceive the souls of both ministers and people. If God's ministers will co-operate with Him, He will be with them in a remarkable manner, even as He was with His disciples of old. [Cf: Notebook Leaflets, Volume 1 p. 47 para. 02] p. 712, Para. 4, [1898MS].

Will not the church awake to her responsibility? God is waiting to impart the spirit of the greatest missionary the world has ever known to those who will work with self-denying, self-sacrificing consecration. When God's people receive this Spirit, power will go forth from them.-- MS. 59, 1898. [Cf: Notebook Leaflets, Volume 1 p. 47 para. 03] p. 712, Para. 5, [1898MS].

Words to Parents--Is it at all necessary that there should be so large a number of feeble, helpless women in our world? No; I answer, decidedly; no. The opinion prevails in this generation that women do not need active, vigorous muscles and strong, sturdy frames; but does not reason tell us differently? It is argued that by nature their muscles are softer and feebler, and their strength and power of endurance less. We admit that this is the case, but why? Because for many generations back false ideas, degenerating in their influence, have been brought in through their efforts to meet the standard of fashion. The great master worker, Satan, has not been idle. He has brought in a variety of fashions, and has led men and women to encourage delicate idleness. [Cf: Notebook Leaflets, Volume 1 p. 91 para. 02] p. 712, Para. 6, [1898MS].

If food were prepared with more simplicity and in less variety, if mothers dressed their children in neat, modest apparel, without striving to meet the demands of fashion, there would be far more well-balanced minds, calm nerves, and sweet tempers. Mothers wear out their nerves by doing needless things, in order to keep pace with fashion. One third of the time now devoted to this work should be spent with their children in the open air, weeding the garden, picking berries, teaching the children to help. Enough time is wasted on fashionable dress and in the preparation of articles of food that irritate the digestive organs, to purchase a spot of ground which the children could have as their own, and from which mothers and fathers could derive precious lessons, to be given to their children. Teach your children that the garden in which they place the tiny seed represents the garden of the heart, and that God has enjoined upon you, their parents, to cultivate the soil of their hearts, as they cultivate the garden. [Cf: Notebook Leaflets, Volume 1 p. 91 para. 03] p. 713, Para. 1, [1898MS].

Cultivate the Soil of the Heart--The Lord has entrusted to parents a solemn, sacred work. They are to cultivate carefully the soil of the heart. Thus they may be laborers together with God. He expects them to guard and tend carefully the garden of their children's hearts. They are to sow the good seed, weeding out every unsightly weed. Every defect in character, every fault in disposition, needs to be cut away; for if allowed to remain, these will mar the beauty of the character.

[Cf: Notebook Leaflets, Volume 1 p. 91 para. 04] p. 713, Para. 2, [1898MS].

Patiently, lovingly, as faithful stewards of the manifold grace of God, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that God will impart His grace to their children. Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God. [Cf: Notebook Leaflets, Volume 1 p. 91 para. 05] p. 713, Para. 3, [1898MS].

If parents work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, they will succeed. In this work parents need to manifest patience and faith, that they may present their children to God, polished after the similitude of a palace.-- MS. 138, 1898. [Cf: Notebook Leaflets, Volume 1 p. 91 para. 06] p. 713, Para. 4, [1898MS].

Why God Chose Abraham--God judges a man by what he is in his family. Abraham is called the father of the faithful. "I know him," said the Searcher of hearts, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The Lord chose Abraham as a representative man, because He knew that he would cultivate home religion, that he would cause the fear of the Lord to circulate through his tent. There would be no betrayal of sacred trust on Abraham's part. He would acknowledge and keep God's law. Blind affection and indulgence, which is the veriest cruelty, would not be shown by him. By the combined influence of authority and affection he would rule his house. Mercy and justice were blended in his rule. [Cf: Notebook Leaflets, Volume 1 p. 92 para. 01] p. 713, Para. 5, [1898MS].

The Harvest--"Whatsoever a man soweth, that shall he also reap." Parents, your work is to win the confidence of your children, and in love patiently sow the precious seed. Do your work with contentment, never complaining of the hardship, care, and toil. If by patient, kindly, Christlike efforts, you may present one soul perfect in Christ Jesus, your life will not have been in vain. Keep your own soul hopeful and patient. Let no discouragement be traced in your features or attitude. You have in your hands the making of a character, through the help of God, that may work in the Master's vineyard, and win many souls to Jesus. Ever encourage your children to reach a high standard in all their habits and tendencies. Be patient with their imperfections, as God is patient with you in your imperfections, bearing with you, watching over you, that you may bring forth fruit unto His glory. Encourage your children to strive to add to their attainments the virtues they lack. Let no cheap, frivolous conversation be indulged. Take your Bible, and read to your children the words of the inspired apostle. (Read Titus 2:6-8 and 1 Peter 1:13-16.) [Cf: Notebook Leaflets, Volume 1 p. 92 para. 02] p. 713, Para. 6, [1898MS].

There is need of guarding the conversation, that the words shall be pure, chaste, elevated. If parents would strictly guard their words, they would by precept and example teach their children to be select in their words. [Cf: Notebook Leaflets, Volume 1 p. 92 para. 03] p. 714, Para. 1, [1898MS].

The home may be a school where the children are indeed fashioned in character after the similitude of a palace. No coarseness or roughness is to be indulged; for it is entirely contrary to heaven's custom.-- MS. 136, 1898. [Cf: Notebook Leaflets, Volume 1 p. 92 para. 04] p. 714, Para. 2, [1898MS].

Need of Self-Sacrificing Effort--Will young men and young women accept the holy trust from the Master's hands? Will they offer themselves for service, and put all the fervor of the soul into the work of reforming themselves, that they may labor acceptably for the youth who are wholly given to pleasure and self-gratification? [Cf: Notebook Leaflets, Volume 1 p. 99 para. 02] p. 714, Para. 3, [1898MS].

Because of our artificial civilization people are sick; they need a physician who can cure them. Each human being is entrusted with talents. These talents are to be appreciated; they are to be used, not abused. The love of Christ alone can enable us to properly appreciate our talents. In every school established, the most simple theory of theology should be taught. In this theory the atonement of Christ should be the great substance, the central truth. The wonderful theme of redemption should be presented to the students. . . . [Cf: Notebook Leaflets, Volume 1 p. 99 para. 03] p. 714, Para. 4, [1898MS].

Those who claim to believe the truth do not possess that power that God would bestow upon them if they really believed, and were striving for conformity to His image. The church is in the Laodicean state. The presence of God is not in her midst. If Christ were formed within, the hope of glory, conformity to His image would be seen, and the church trials which separate the members from Christ would disappear. . . . [Cf: Notebook Leaflets, Volume 1 p. 99 para. 04] p. 714, Para. 5, [1898MS].

Mission work must not cease because of limited means. Let every church member practice self-denial. The Word of God gives the commission, "Go ye into all the world, and preach the gospel to every creature." There is no restriction, no limit, to the work. And the promise is "Lo, I am with you always, even unto the end of the world." Abridge the work, limit your labors, and you remove your Helper. The sickly, unhealthy state of the church reveals a church afraid to work, fearing that self-denial will be required. The presence of the Lord is ever seen where every energy of the church is aroused to meet the spiritual responsibilities. But many of the churches who have had the light of present truth are dwarfed and crippled by the evils existing in their midst, by the selfishness cherished, by spending on self that which should be given to the Lord. Because of self-indulgence, they have nothing to give toward the work of saving souls. [Cf: Notebook Leaflets, Volume 1 p. 99 para. 05] p. 714, Para. 6, [1898MS].

Angels of God are sent to measure the temple and the worshipers therein. The Lord looks with sadness upon those who are serving their idols, with no care for the souls perishing in darkness and error. He cannot bless the church who feel it no part of their duty to be laborers together with God. What a terrible thing it is to exclude Christ from His own temple! What a loss to the church! [Cf: Notebook Leaflets, Volume 1 p. 99 para. 06] p. 714, Para. 7, [1898MS].

A Gracious Invitation--Our Redeemer sends His messengers to bear a

testimony to His people. He says, "Behold, I stand at the door, and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." But many refuse to receive Him, because they fear that He will be an expensive guest. The Holy Spirit waits to soften and subdue hearts, but they are not willing to open the door and let the Saviour in; for they fear that He will require something from them. And so Jesus of Nazareth passes by. He longs to bestow on them His rich blessings and gifts of grace, but they refuse to accept them. [Cf: Notebook Leaflets, Volume 1 p. 99 para. 07] p. 715, Para. 1, [1898MS].

The Lord requests His church to have a higher grade of piety, a more just sense of duty; a clear realization of their obligation to their Creator. All who will read the third chapter of Malachi will see that God calls for systematic contributions from His people. The funds so given will be abundantly blessed. If all whose names are on the church books would give to the Lord a tenth of their increase, as He has prospered them, abundant resources would swell the revenues of the church. God desires even the poorest to give their gifts, small though they may be. By giving as we have been prospered, we acknowledge God's mercy and liberality in supplying our necessities.-- *MS. 156, 1898.* [Cf: Notebook Leaflets, Volume 1 p. 100 para. 01] p. 715, Para. 2, [1898MS].

Example of Faithfulness--There are two great principles, one of loyalty and the other of disloyalty. Christian strength is obtained by serving the Lord faithfully. We all need greater Christian courage, that we may uplift the standard on which is inscribed, The commandments of God and the faith of Jesus. We are to make no compromise with the leaders of rebellion. The line of demarcation between the obedient and the disobedient must be plain and distinct. We must have a firm determination to do the Lord's will at all times and in all places. [Cf: Notebook Leaflets, Volume 1 p. 100 para. 02] p. 715, Para. 3, [1898MS].

Young men and young women should learn the lesson that to be one with Christ is the highest honor to which they can attain. By the strictest fidelity they should strive for a moral independence, and this independence they should maintain against every influence that tries to turn the soul from righteous principles. Stronger minds may, yes, they will, make assertions which have no foundation in truth. Let the heavenly eyesalve be applied to the eyes of your understanding, that you may distinguish between truth and error. Search the Word, and when you find a "Thus saith the Lord," take your stand. [Cf: Notebook Leaflets, Volume 1 p. 100 para. 03] p. 715, Para. 4, [1898MS].

The wrong customs, practices, and theories of the world are to find no recognition in the life of the one who has chosen to be on the Lord's side. Consecrate all that there is of you, soul, body, and spirit, to the Saviour. Yield every power that you have to the control of the Holy Spirit.-- *MS. 121, 1898.* [Cf: Notebook Leaflets, Volume 1 p. 100 para. 04] p. 715, Para. 5, [1898MS].

Invitation to the Banquet.--In this work there is danger of bringing before the people theories, which, while they may be all truth, will create controversy, and will not lead men to the great supper prepared for them. We want the love of God formed within to subdue and soften

our human nature, and to bring us into conformity to His holy character. Then we shall spread before the people the unsearchable riches of Christ in all their abundance. The invitation is given by Christ Himself, and it is the work of all His followers to call attention to the board of provisions that has been made accessible to all. Then let not subjects difficult to be understood come first. Christ is calling men to the banquet, and let all who will, come.--*Letter 89-1898*. [Cf: Notebook Leaflets, Volume 2 p. 164 para. 03] p. 715, Para. 6, [1898MS].

The Lord has greatly blessed Brother Daniells in his ministry, and now He would have a change made in his location. There are altogether too many things connected with Melbourne that are no strength to Brother Daniells. There are large business interests, which he is not educated to carry, and which it is not his duty to carry. . . . If he could give himself directly and decidedly to the work of preaching, and have his mind free from such a raft of little matters and difficulties that are constantly arising at Melbourne, it would be a great blessing to him. He needs to go where he can unload. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 88 para. 5] p. 716, Para. 1, [1898MS].

Elder Daniells needs a change of surroundings, but nothing must be done rashly.--*Letter 87, 1898*. [Cf: Unpublished Manuscripts, Volume 1 p. 88 para. 6] p. 716, Para. 2, [1898MS].

You have felt, my brethren, as though Elder Daniells needed to be criticized. True, he has made mistakes, but if he makes his failures his victories, he will lose nothing.--*Letter 87, 1898*. [Cf: Unpublished Manuscripts, Volume 1 p. 90 para. 1] p. 716, Para. 3, [1898MS].

Elder Daniells must not be where he will have such local responsibilities that he has all the time to struggle like a drowning man to keep his head above water.--*Letter 87, 1898*. [Cf: Unpublished Manuscripts, Volume 1 p. 90 para. 2] p. 716, Para. 4, [1898MS].

(The whole project) was hindered for two years.--*Letter 3, 1898*. [Cf: Unpublished Manuscripts, Volume 1 p. 90 para. 6] p. 716, Para. 5, [1898MS].

The world today takes much satisfaction in talking of the progress of the age. But in this God does not delight. It may be said of the men of this time, as of those before the flood, They have sought out many inventions. In the antediluvian world there were many wonderful works of art and science. These descendants of Adam, fresh from the hand of God, possessed capabilities and powers that we never now look upon.--*Manuscript 16, 1898*, pp. 1, 2. [Cf: Unpublished Manuscripts, Volume 1 p. 99 para. 2] p. 716, Para. 6, [1898MS].

Those who lived before the flood were only a few steps from God, the Creator of the world and its inhabitants. The long life and large intellect given to these men might have been used in God's service. But their intellectual strength, that mighty power, was perverted to dishonor God. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 99 para. 3] p. 716, Para. 7, [1898MS].

When men separate from God, they place themselves under the control of Satan. Talents have been given to men that they may be used in God's

service. . . . There is only one safe way for any man, and that is the way of obedience to a "Thus saith the Lord."--*Manuscript 31a*, 1898, pp. 9, 10. [Cf: Unpublished Manuscripts, Volume 1 p. 99 para. 4] p. 716, Para. 8, [1898MS].

Men who have the use of money are to learn a lesson from the history of Solomon. Those who have a competence are in continual danger of thinking that money and position will ensure them respect, and he need not be so particular. But self-exaltation is but a bubble. By misusing the talents given him, Solomon apostatized from God. When God gives men prosperity, they are to beware of following the imaginations of their own hearts, lest they endanger the simplicity of their faith and deteriorate in religious experience.--*Manuscript 40*, 1898, p. 10. [Cf: Unpublished Manuscripts, Volume 1 p. 105 para. 4] p. 717, Para. 1, [1898MS].

In the days of King Josiah a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments rolled down the channel of the Kedron. The shrines were left a mass of ruins. [Cf: Unpublished Manuscripts, Volume 1 p. 106 para. 2] p. 717, Para. 2, [1898MS].

But the question was asked by many a devout worshiper, How came that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, the greatest king that ever wielded a sceptre. These idols bore testimony that he who had been honored and applauded as the wisest among kings, became a humiliating wreck. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 106 para. 3] p. 717, Para. 3, [1898MS].

His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. . . . Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an apostate.--*Manuscript 47*, 1898, pp. 11-13. [Cf: Unpublished Manuscripts, Volume 1 p. 106 para. 4] p. 717, Para. 4, [1898MS].

A lot has been purchased on which to build a church here (Sydney). I made a donation of twenty pounds, but they must wait until I can obtain means. I must see if we can hire one hundred pounds to keep us until the Lord shall send us means. I have paid one hundred and twenty-five dollars toward the Stanmore Church. After great hindrance, which we cannot explain, the land was bought, and the building is up, but money does not seem to be in sight to pay the workmen and fully complete the work. But it will be dedicated next Sunday. *Letter 137*, 1898. [Cf: Unpublished Manuscripts, Volume 1 p. 111 para. 3] p. 717, Para. 5, [1898MS].

You wrote me that you could not feel under obligation to pay me the

remainder of the money due me. I have borrowed fifteen thousand dollars from one and another, and have been paying interest on that sum. What would my creditors say if I should tell them that I had decided not to pay this, and that they need not expect to receive any more money from me, neither principal nor interest. [Cf: Unpublished Manuscripts, Volume 1 p. 111 para. 4] p. 717, Para. 6, [1898MS].

From the light that the Lord has given me of your case, it will be no blessing to you for you to allow yourself to play fast and loose in this way. You could have paid every dollar of the principal and the interest if as an honest man you had felt your obligation to settle this matter. But at the time when you were in prosperity, you did not do it, and I require that you pay me all that is due, and the interest on the money. [Cf: Unpublished Manuscripts, Volume 1 p. 112 para. 1] p. 718, Para. 1, [1898MS].

I have to pay interest on nearly all the money I have. I must raise five thousand dollars to repay the money which was invested in the school buildings here in Cooranbong. This money is now called for for the heirs of the Wessells estate have come of age, and a settlement must be made. The man executing the business is not a believer, and I must gather up all the money due me to meet this demand. I cannot say to them, I shall not pay this money. It is not convenient. I will express my grateful thanks for the use of the means in behalf of the school, and say, I will pay you if I have to hire the money from the bank to do this. Any other course would be injustice and robbery. [Cf: Unpublished Manuscripts, Volume 1 p. 112 para. 2] p. 718, Para. 2, [1898MS].

I ask you as one who is forming a character for the future immortal life, do not bring to the foundation wood, hay, and stubble, which indicate the character of all who do business in this way. Bring to the foundation works which are imperishable, represented by gold, silver, and precious stones. [Cf: Unpublished Manuscripts, Volume 1 p. 112 para. 3] p. 718, Para. 3, [1898MS].

I now ask you in my present emergency to act your part nobly. This is your duty as a man and as a Christian. May the Lord help you to see your way clear to pay an honest debt, which you might have settled again and again but for your lax manner of doing business. May the Lord help you to anoint your eyes with heavenly eyesalve that you may see all things clearly, is the prayer of [Ellen G. White]. *Letter 99, 1898*. [Cf: Unpublished Manuscripts, Volume 1 p. 112 para. 4] p. 718, Para. 4, [1898MS].

*15. Cooranbong, Australia, May 16, 1898.* I have not been able to sleep tonight, for vivid scenes have come up before me, in figures and symbols. I have been shown the condition of the people of God who have trusted in man and made flesh their arm. The state of the Michigan Conference is pitiable, but it is not beyond remedy, if the people will turn to the Lord with all their heart. [Cf: Unpublished Manuscripts, Volume 1 p. 205 para. 03] p. 718, Para. 5, [1898MS].

The present existing state of things was made to pass before me while I was at Salamanca, and I then gave testimony before those assembled in the tabernacle. I did not speak my own words, but the words of the Lord. The power of God was upon me. Cautions, warnings, and reproof

have been given to the men in responsible positions. If without delay these men had sought the Lord, He would have been found of them. Some did receive the message then, and since that time they have placed themselves under the banner of the great Leader. But those who did not walk in the light, who did not seek to do the Lord's will according to His appointment, have brought disaster upon the cause and reproach upon the people to whom God has entrusted most solemn truth, which He would have them proclaim without faltering.--Letter 41, 1898, pp. 1-2. (To A. R. Henry, who was a financial officer and advisor to several S.D.A. institutions in Battle Creek.) [Cf: Unpublished Manuscripts, Volume 1 p. 205 para. 04] p. 718, Para. 6, [1898MS].

LETTER TO A MISSIONARY WIFE IN AFRICA. "Sunnyside," Cooranbong . April 27, 1898. Dear Sister\_\_\_\_\_: We were distressed as we heard of the death of your husband in the far off land of Africa and you may be assured that you have our sympathies. We are anxious to hear from you in regard to how this affliction affects your relation to the work. We feel so sad that when laborers are so few, we should lose two of our missionaries. This is a sad blow, which you must feel deeply. ... [Cf: Unpublished Manuscripts, Volume 2 p. 173 para. 1] p. 719, Para. 1, [1898MS].

We would be very much pleased to see you, after so long a separation. Will you please write to us in regard to your own health and the Mission, which has so recently been bereft of its workers. We desire so much to know the particulars of your husband's sickness and death, and also of Brother Carmichael's death. In our papers we have read the history of that field, and of your missionary labors. You have had Christ with you in all places, and at all times, and all paths are holy to them that walk with Him. As His representatives, you have suffered with Him. You have suffered deprivation in a foreign country. You have been saddened by the sight of poor wretched beings dying around you for want of food and clothing. [Cf: Unpublished Manuscripts, Volume 2 p. 173 para. 2] p. 719, Para. 2, [1898MS].

Throughout His life on earth, Christ was a divine missionary, and His love for souls was not quenched by hunger, thirst, or weariness. He was the world's greatest Teacher. He came to seek and to save that which was lost. We will rejoice in that we can be laborers together with God, that we can be humble instruments for His use. He flashes the light of His own pure, heavenly truth into the chambers of the mind, and into the soul-temple of the needy souls who long for that light and truth that He alone can impart. [Cf: Unpublished Manuscripts, Volume 2 p. 173 para. 3] p. 719, Para. 3, [1898MS].

Oh, how thankful my soul is in your behalf, that in your bereavement and trial that the One who was a man of sorrows and acquainted with grief, who was often hungry and thirsty, can take in all your wants, your trials, your suffering, your loneliness. The Lord Jesus is your helper, your restorer. The Giver of all blessings will comfort and bless and strengthen you and all who suffer in doing His work.--Letter 32, 1898. [Cf: Unpublished Manuscripts, Volume 2 p. 174 para. 1] p. 719, Para. 4, [1898MS].

The Very Thing God Told Them Not To Do.--I have written largely in regard to Christians who believe the truth placing their cases in courts of law to obtain redress. In doing this, they are biting and



devouring one another in every sense of the word "to consume one another." They cast aside the inspired counsel of God and in the face of the message He gives they do the very thing God has told them not to do. Such men may as well stop praying to God, for He will not hear their prayers. They insult Jehovah, and He will leave them to become the subjects of Satan until they shall see their folly and seek the Lord by confession of their sins. ... [Cf: Unpublished Manuscripts, Volume 3 p. 12 para. 1] p. 719, Para. 5, [1898MS].

I ask you, my brother, to help those who have acted like men with their eyes put out to wake up and be converted, that God can use them. We have a solemn message from God. We have no time to lose. Ask and receive, that you may give.--(Letter 61, 1898, Aug. 1, 1898.)(To A.T.Jones.) [Cf: Unpublished Manuscripts, Volume 3 p. 12 para. 2] p. 720, Para. 1, [1898MS].

Go to God, Not to Lawyers. (Lesson From the Parable of the Unjust Judge)--The widow and the fatherless are the objects of the Lord's special care and those who in any way rob them of the means they should have, those who regard their wants with indifference, will be dealt with by the Judge of all the earth. Men cannot receive God's favor while they are unfeeling and selfish. The Lord will test His people as individuals. He will not suffer His heritage to be oppressed. ... [Cf: Unpublished Manuscripts, Volume 3 p. 13 para. 2] p. 720, Para. 2, [1898MS].

If you are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Your case may seem discouraging, but do not look at outward appearances. Continue to pray. Have faith in God; for He has promised that He will hear the prayer of faith. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, "For yet a little while, and he that shall come will come, and will not tarry." [Cf: Unpublished Manuscripts, Volume 3 p. 13 para. 2] p. 720, Para. 3, [1898MS].

The judge spoken of in this parable represents those judges who, when human life is in the balance, decide the question in accordance with debased, perverted sentiments. He neither feared God nor regarded man. Self was his god. By this God would show us to what depths of degradation men can sink. This judge was filled with Satanic attributes. Appetite and passion had destroyed his powers of perception. When men yield their powers to Satan, their lower nature is fully developed. [Cf: Unpublished Manuscripts, Volume 3 p. 14 para. 1] p. 720, Para. 4, [1898MS].

There are judges now in office who neither fear God nor regard man. Intemperate practices, liquor drinking, and tobacco using are perverting the judgment of many who occupy positions of responsibility. These unfaithful stewards will be stripped of their robes of honor. They will one day stand before the bar of God, to be tried, and the judge of all the earth will judge righteously. ... [Cf: Unpublished Manuscripts, Volume 3 p. 14 para. 2] p. 720, Para. 5, [1898MS].

The teaching of this parable is applicable to the church of God at this time. When troubles assail, do not go for help to lawyers not of

our faith. God would not have us open church difficulties before those who do not fear Him. Let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, persevering in asking for deliverance. God would not have us depend for help upon those who do not obey His requirements. They have not that wisdom that cometh down from above. Those who trust in such counselors show that they have not faith in God. They dishonor Him by appealing to unbelievers to settle difficulties in the church. What do they think they will gain by opening to lawyers the supposed wrong doings of their fellow church members?. ... [Cf: Unpublished Manuscripts, Volume 3 p. 14 para. 2] p. 720, Para. 6, [1898MS].

Much pride of heart has been revealed by the professed people of God. Many selfish opinions have been cherished. It has been regarded as justifiable to appeal to lawyers to adjust difficulties. Thus God's people have shown, as did ancient Israel, that notwithstanding He has led and prospered them, they will dishonor Him by seeking help from unbelievers. ... [Cf: Unpublished Manuscripts, Volume 3 p. 15 para. 1] p. 721, Para. 1, [1898MS].

From this we see that the Lord requires His people to be particular in carrying out right principles. When they are in trouble He would have them call upon Him, in the place of betraying the cause of God into the hands of unbelievers. It is a betrayal of sacred trust to open before unbelievers the working of God's institutions. In this way false statements are made, and these statements are reported to others. Those who do this, counterwork the cause of God. They are adversaries of the truth.--Manuscript 72, 1898. (June 14, 1898, "Shall Not God Avenge His Own Elect?") [Cf: Unpublished Manuscripts, Volume 3 p. 15 para. 2] p. 721, Para. 2, [1898MS].

Why More Are Not Convinced.--How can men to whom have been committed the living oracles of God appeal to lawyers who are disloyal to God, to settle matters relating to the cause of God? Can we be surprised that more souls are not convinced to the truth when pride, self-love, and self-exaltation make those who claim to believe the truth more like men who have lost their first love than like the children of God?--Manuscript 72, 1898. (June 16, 1898. "Come Out From Among Them, and Be Ye Separate.") [Cf: Unpublished Manuscripts, Volume 3 p. 15 para. 2] p. 721, Para. 3, [1898MS].

The Saints to Judge the World.--The saints are to judge the world. Then are they to depend upon the world, and upon the world's lawyers to settle their difficulties? God does not want them to take their troubles to the subjects of the enemy for decision. Let us have confidence in one another.--Manuscript 71, 1903. (June 18, 1903. "To Every Man His Work.") [Cf: Unpublished Manuscripts, Volume 3 p. 15 para. 2] p. 721, Para. 4, [1898MS].

What Appeals to the Courts Reveal.--The world and unconverted church members are in sympathy. Some when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh, and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those

who betray sacred trusts! [Cf: Unpublished Manuscripts, Volume 3 p. 12 para. 2] p. 721, Para. 5, [1898MS].

This action, of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done. God has permitted this that you who have been deceived may understand what power is controlling those who have had entrusted to them great responsibilities. Where are God's sentinels? Where are the men who will stand shoulder to shoulder, heart to heart, with the truth, present truth for this time, in possession of the heart?--Manuscript 64, 1893. (May 19, 1898, "The Danger of Rejecting Light.") [Cf: Unpublished Manuscripts, Volume 3 p. 13 para. 1] p. 721, Para. 6, [1898MS].

Manuscript Release #900.30. Manuscript 107, 1898. THE MINISTRY. [Sermon by Ellen G. White, August 30, 1898, a portion of which appears in Evangelism.] [Col. 1:25-29, quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 171 para. 1] p. 722, Para. 1, [1898MS].

The ministry is a sacred office. Christ crucified is the power of God unto salvation to all who will believe. A Saviour lifted up--a Saviour full and complete to all who accept Him--is the science of salvation. The subject is never exhausted. It is always fresh; for today Christ is a living Intercessor before the Father in the heavenly courts. Christ, the propitiation for the sins of the world, is a living subject instinct with divinity, and always fresh and new. [Cf: Unpublished Manuscripts, Volume 4 p. 171 para. 2] p. 722, Para. 2, [1898MS].

It is through His merits, through an example of suffering, that the chosen disciples of Christ are fitted for every work of ministry and for every trial and discouragement in this work. Looking unto Jesus--His self-denying life, His sacrifice, His humiliation in their behalf--they are ready to follow in His footsteps, to endure the cross, despise the shame, and go without the camp bearing His reproach. The Holy Spirit makes them one with Christ, their divine Leader. The truth enthroned in the heart sanctifies the soul, and the power and grace of God within manifests itself in the life as the power and wisdom of God. [Cf: Unpublished Manuscripts, Volume 4 p. 171 para. 3] p. 722, Para. 3, [1898MS].

Christ promised His followers, "If I go away, I will send another Comforter, that He may abide with you forever" [cf. John 14:16]. With this divine endowment the human agent is qualified to work in Christ's lines. Christ continued, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [verse 26]. [Cf: Unpublished Manuscripts, Volume 4 p. 172 para. 1] p. 722, Para. 4, [1898MS].

Individually living the life of Christ, His followers become living working agencies. They possess the character of Christ. They have the love of Christ, His faith, His hope, His oneness with the Father. They lean on Christ as their only staff and sufficiency. They are Christ's living witnesses. By their words, their spirit, their true courtesy, their influence, by their every action, they testify of Christ. A power goes out from these human agencies, bearing the testimony that they are laborers together with God, that they have communion with their Saviour. [Cf: Unpublished Manuscripts, Volume 4 p. 172 para. 2] p. 722, Para. 5, [1898MS].

The preaching of the Word is not to be undervalued. The work for salvation of souls is a sacred, holy work. Says the prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" [Isa. 52:7]. [Cf: Unpublished Manuscripts, Volume 4 p. 172 para. 3] p. 722, Para. 6, [1898MS].

What honor is conferred upon men in that they may be laborers together with God, His messengers, to proclaim as did the forerunner of Christ, "Behold the Lamb of God, which taketh away the sin of the world." Lift up the risen Saviour, and say to all who will hear, Come to Him who has loved us and died for us. Let the self-denial, the compassion, the great love wherewith Christ has loved us in purchasing us with His own life, be unfolded before men. The science of salvation is to be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. [Cf: Unpublished Manuscripts, Volume 4 p. 172 para. 4] p. 723, Para. 1, [1898MS].

Let nothing be brought into the preaching of the Word to supplement Christ, the Word and power of God. Let His name, the only name given under heaven whereby we may be saved, be exalted in every discourse, and from Sabbath to Sabbath let the trumpet of the watchmen be given a certain sound. Christ is the science and eloquence of the gospel, and His ministers are to hold forth the word of life, presenting hope to the penitent, peace to the troubled and desponding, and grace and completeness and strength to the believing. [Cf: Unpublished Manuscripts, Volume 4 p. 173 para. 1] p. 723, Para. 2, [1898MS].

Encouragement should be given to the precious lambs of the flock. Said the Majesty of heaven, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God" [Mark 10:14]. He does not send those children to the rabbis. He does not send them to the Pharisees. He says, The mothers who have brought their children to Me have done well. "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." [Cf: Unpublished Manuscripts, Volume 4 p. 173 para. 2] p. 723, Para. 3, [1898MS].

Then let the mothers accept the invitation, and lead their children to Christ. Let the ministers of the gospel take the children in their arms and bless them. In the name of Jesus let words of tenderness and love be spoken to the little ones, because Christ took the lambs of the flock in His arms and blessed them. [Cf: Unpublished Manuscripts, Volume 4 p. 173 para. 3] p. 723, Para. 4, [1898MS].

Our expectation is from God who in the crucified One, has given us rich and powerful truths and weighty arguments to move the hearts of men. The simple prayer indited by the Holy Spirit will ascend through the gates ajar, the open door [of] which Christ has declared, "I have opened, and no man can shut" [cf. Rev. 3:7]. Those prayers, mingled with the incense of the perfections of Christ, will ascend as fragrance before the Father, and answers will come. The Holy Spirit will descend, and souls will come to a knowledge of the truth. Sinners will be converted, and their faces turned from the world and earthly things toward heaven. The Sun of righteousness will inspire them with motives for action, and they will realize that they are witnesses for Christ.

[Cf: Unpublished Manuscripts, Volume 4 p. 173 para. 4] p. 723, Para. 5, [1898MS].

We are to be judged according to the deeds done in the body. "By thy words thou shalt be justified, and by thy words thou shalt be condemned" [Matt. 12:37]. The watchmen are not to slumber and sleep in their important mission. They must not only preach, but minister, educating the souls who have turned from error to truth, by personal labor, by precept and example teaching them 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 His life for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" [Titus 2:12-14]. [Cf: Unpublished Manuscripts, Volume 4 p. 174 para. 1] p. 724, Para. 1, [1898MS].

Ministers of God, great is your responsibility to go forward in Christian experience and righteousness, from light to still greater light, walking conscientiously, striving to reach a high and exalted standard. As the powers of darkness with intense activity work from beneath, the agencies of God should be more and more vigilant in cooperating with the divine, in giving the trumpet a certain sound. In earnest tones, distinct and startling, they are to proclaim the righteousness of the law, that no watchman may fail to catch the sound of alarm, and in their turn sound the warnings coming from heaven. All must be aroused from their lethargy to wakeful, earnest, watching for souls as they that must give an account. [Cf: Unpublished Manuscripts, Volume 4 p. 174 para. 2] p. 724, Para. 2, [1898MS].

Light, increased light from heaven, is waiting to be imparted to those who will walk and work in the light which they already have. There is to be quick and earnest thought, talent, and tact displayed in enterprises that will communicate light to those who are near and afar off. Careful consideration should be made of every way that is not the way of the Lord. No sleepy watchman must be tolerated. Under their leader the principalities and powers and rulers of the darkness of this world are at work. [Cf: Unpublished Manuscripts, Volume 4 p. 175 para. 1] p. 724, Para. 3, [1898MS].

Because it has been so difficult to arouse from their lethargy the many who have long professed to know the truth, spiritual wickedness in high places has increased. Men have taken their stand to hedge up the way of the Lord's army of workers. They have taken souls unaware and led them into strange paths. May the Lord show these men who have long been hindrances, who, whenever opportunities have presented themselves, have placed a stumbling block in the way of others, [by] whose side they have worked, and make diligent work of repentance. They have weakened the hands of others, and given the enemy every advantage. [Cf: Unpublished Manuscripts, Volume 4 p. 175 para. 2] p. 724, Para. 4, [1898MS].

Time, precious time, has been lost. Golden opportunities have passed by unimproved, because of a lack of clear spiritual eyesight and wise generalship to plan and devise ways and means to frustrate the enemy and preoccupy the field. These men think they have been doing a very wise work, but the Judgment will show what has been the character of

their warfare and what has been lost to Christ through their maneuvering. Let us now wake up. There is earnest work to be done. If we will draw nigh to God, He will draw nigh to us. [Cf: Unpublished Manuscripts, Volume 4 p. 176 para. 1] p. 724, Para. 5, [1898MS].

Slumbering watchmen, what of the night? Do you not know the time of night? Do you feel no burden to lift the danger signal and give the warnings for this time? If you do not, come down from the walls of Zion, for God will not entrust you with the light He has to give. Light is only given to those who will reflect that light upon others. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" Cor. 3:18 . [Cf: Unpublished Manuscripts, Volume 4 p. 176 para. 2] p. 725, Para. 1, [1898MS].

Lift the standard. The minister of the gospel must not give all his attention to sermonizing. The church of God must be kept in order. There is ministering to be done. The sick are to be visited. Men and women are to be educated after the divine model. "It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" [Rom. 13:12]. [Cf: Unpublished Manuscripts, Volume 4 p. 176 para. 3] p. 725, Para. 2, [1898MS].

The grace of Christ received in the soul will work as an educator. The trust received in the heart will purify the soul. The religion of Jesus Christ never makes the receiver coarse and rough and uncourteous. Truth is delicate and elevating. It acts as a refiner. It sanctifies the soul. The constant influence of truth trains the soul after Christ's pattern, and molds and fashions the character for the courts above. It is a grand principle which must be brought into the daily practical life. [Cf: Unpublished Manuscripts, Volume 4 p. 177 para. 1] p. 725, Para. 3, [1898MS].

There is no danger of belittling the mind by giving attention to the little things of life with which we have to do. Any negligence of acts of politeness and tender regard on the part of brother for brother, any neglect of kind, encouraging words in the family circle, parents with children and children with parents, confirms habits which make the character unchristlike. But if these little things are performed, they become great things. They increase to large proportions. They breathe a sweet perfume in the life which ascends to God as holy incense. An angel presence is in the home. Love is manifested in kindness, gentleness, forbearance, and long-suffering. [Cf: Unpublished Manuscripts, Volume 4 p. 177 para. 2] p. 725, Para. 4, [1898MS].

The man who accepts the position of being [a] mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence he can, that the truth may lose nothing in his presentation of it to the people. Those who consider it a little thing to speak with an imperfect utterance, dishonor God. God is not glorified when His servants, in holding forth the word of life pitch their voices to a high key, and talk in loud, unnatural tones. By so doing they abuse the organs of speech. God enjoins us, "Be ye therefore perfect, even as your Father which is in heaven is perfect" [Matt. 5:48]. "Whom we preach, warning every man, and teaching every man in

all wisdom; that we may present every man perfect in Christ Jesus" [Col. 1:28]. [Cf: Unpublished Manuscripts, Volume 4 p. 177 para. 3] p. 725, Para. 5, [1898MS].

The apostle Paul could say, [Acts 20:18-20, quoted]. Manuscript 107, 1898. [Cf: Unpublished Manuscripts, Volume 4 p. 178 para. 1] p. 726, Para. 1, [1898MS].

*An Appeal for Missions. To our Churches in America:* -- There is a burden upon my soul in regard to the destitute mission fields. There is aggressive work to be done in the missions near you; in the Southern field, which has been sadly neglected; there is great need of funds to advance the work in foreign fields. Our foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields. [Cf: Pamphlet 004 p. 1 para. 01] p. 726, Para. 2, [1898MS].

All around us souls are perishing in their sins. But how few are really burdened over the matter. The world is perishing in its misery; but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave his heavenly home, and take man's nature, that humanity might touch humanity, and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time. [Cf: Pamphlet 004 p. 1 para. 02] p. 726, Para. 3, [1898MS].

God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful stewards. If what they are doing were the best they could do, condemnation would not come upon them; but with their resources they could do much more. The world knows, and they know, that they have to a great degree lost the spirit of self-denial and cross-bearing. [Cf: Pamphlet 004 p. 1 para. 03] p. 726, Para. 4, [1898MS].

God calls for men to give the message of warning to the world that is asleep, dead in trespasses and sins. He calls for free-will offerings from those whose hearts are in the work, who have a burden for souls, that they shall not perish, but have everlasting life. Satan is playing the game of life for the souls of men. He is seeking to secure means, that he may bind it up, so that it shall not be used to advance the missionary enterprises. Shall we be ignorant of his devices? Shall we allow him to stupefy our senses, so that we shall not discern the needs of this time? [Cf: Pamphlet 004 p. 2 para. 01] p. 726, Para. 5, [1898MS].

I appeal to our brethren everywhere to awake, to consecrate themselves to God, and to seek wisdom from him. I appeal to the officers of our conferences to make earnest efforts in our churches to arouse them to give of their means for sustaining foreign missions. The Foreign Mission Board needs to carry a continual responsibility in this line. Unless your hearts are touched as you see the situation in foreign fields, the last message of mercy to be given to the world will be restricted, and the work which God would have done will be left undone. [Cf: Pamphlet 004 p. 2 para. 02] p. 727, Para. 1, [1898MS].

The last years of probation are passing into eternity. The great day of the Lord is soon to open upon us. We should now use every ability we possess to arouse our people. [Cf: Pamphlet 004 p. 2 para. 03] p. 727, Para. 2, [1898MS].

Let the words of the Lord by the prophet Malachi be brought home to every soul: "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? 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 in the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Cf: Pamphlet 004 p. 2 para. 04] p. 727, Para. 3, [1898MS].

It is time for us to give heed to the teaching of the word of God. All his injunctions are given to do us good, to convert the soul from a life of sin to a life of righteousness. Every one who is converted to the truth should be instructed in regard to the Lord's requirements for tithes and offerings. As churches are raised up, this work must be taken hold of decidedly. All that men enjoy they receive from the Lord's great firm, and he is pleased to have his heritage enjoy his goods; but with all who stand under the blood-stained banner of Prince Emmanuel he has made a special contract that they show their dependence upon God and their accountability to him by returning to the treasury a certain portion as his own. This is to be invested in supporting the missionary work which must be done to fulfil the commission given by the Son of God just before he left his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." [Cf: Pamphlet 004 p. 3 para. 01] p. 727, Para. 4, [1898MS].

"Go ye into all the world, and preach the gospel to every creature," "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Cf: Pamphlet 004 p. 4 para. 01] p. 728, Para. 1, [1898MS].

Those who are truly converted are called to do a work which requires money and consecration. The obligation which binds us to place our names on the church roll holds us responsible to work to the utmost of our ability for God. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength. Christ has brought us into church capacity, that he may engage and engross all our capabilities in devoted service for the salvation of others. Anything short of this is opposition to the work. There are only two places in the universe where we can deposit our treasures,--in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. [Cf: Pamphlet 004 p. 4 para. 02] p. 728, Para. 2, [1898MS].



The Lord designs that the means entrusted to us shall be used in building up his kingdom. His goods are committed to his stewards, that they may be carefully traded upon, and bring back a revenue to him in the saving of souls unto eternal life. And these souls in their turn will become stewards of truth, to co-operate with the great firm in the interests of the kingdom of God. [Cf: Pamphlet 004 p. 4 para. 03] p. 728, Para. 3, [1898MS].

Wherever there is life in the subjects of God's kingdom, there will be increase and growth; there is a constant interchange, taking and giving out, receiving and returning to the Lord his own. God works with every true believer, and the light and blessing received is given out again in the work which the believer does. As he thus gives of that which he has received, his capacity for receiving is increased. As he imparts of the heavenly gifts, he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge and blessing, are his. In this work, which devolves upon every church member, is the life and growth of the church. He whose life consists in ever receiving and never giving, soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. We must impart the goods of heaven if we would have fresh blessings. [Cf: Pamphlet 004 p. 4 para. 04] p. 728, Para. 4, [1898MS].

This is a true of temporal as of spiritual blessings. The Lord does not propose to come to this world and lay down gold and silver to advance his work. He supplies men with resources, that they may by their gifts and offerings keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men will become channels through which God's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to God his entrusted gifts that makes men poor; withholding them tends to poverty. [Cf: Pamphlet 004 p. 5 para. 01] p. 729, Para. 1, [1898MS].

The work of imparting to others that which he has received will constitute every member of the church a laborer together with God. Of yourselves you can do nothing; but Christ is the great worker. It is the privilege of every human being who receives Christ to be a worker with him. [Cf: Pamphlet 004 p. 5 para. 02] p. 729, Para. 2, [1898MS].

The Saviour said, "I, if I be lifted up from the earth, will draw all men unto me." For the joy of seeing souls rescued from the hand of the destroyer, Christ endured the cross. He became the living sacrifice for a fallen world. Into that act of self-sacrifice was put the heart of Christ, the love of God; and through this sacrifice the mighty influence of the Holy Spirit was given to the world. It is through sacrifice that the work must be carried forward. Self-sacrifice is required of every child of God. Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Christ gives a new character to all who believe. This character, through his infinite sacrifice, is to be the reproduction of his own. [Cf: Pamphlet 004 p. 5 para. 03] p. 729, Para. 3, [1898MS].

The Author of truth will be the finisher of the work. One truth, received in the heart, will make room for still another truth. And the truth, wherever received, quickens into activity the powers of the

receiver. When our church members are truly lovers of God's word, they will reveal the best and strongest qualities, and the nobler they are, the more childlike in spirit will they be, believing the word of God against all selfishness. [Cf: Pamphlet 004 p. 6 para. 01] p. 729, Para. 4, [1898MS].

God calls upon his people to awake to their responsibilities. A flood of light is shining from the word of God, and there must be an awakening to neglected obligations. When these are met, by giving back to God his own in tithes and offerings, the way will be opened for the world to hear the message the Lord designs it shall hear. If God's people had the love of Christ in the heart, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by his people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God. [Cf: Pamphlet 004 p. 6 para. 02] p. 729, Para. 5, [1898MS].

If there was ever a time when sacrifices should be made, it is now. Those who have means should understand that now is the time to use it for God. Let not means be absorbed in multiplying facilities where the work has already been established. Do not add building to building where many interests are now centered. Use the means to establish centers in new fields. Think of our missions in foreign countries. Some of them are struggling to gain even a foothold; they are destitute of even the most meager facilities. Instead of adding to facilities already abundant, build up the work in these destitute fields. Again and again the Lord has spoken in regard to this. His blessing can not attend his people in disregarding his instruction. [Cf: Pamphlet 004 p. 7 para. 01] p. 730, Para. 1, [1898MS].

Practice economy in your homes. By many, idols are cherished and worshiped. Put away your idols. Give up your selfish pleasures. Do not, I beg of you, absorb means in embellishing your houses: for it is God's money, and it will be required of you again. Parents, for Christ's sake do not use the Lord's money to please the fancies of your children. Do not teach them to seek after style and ostentation in order to attain an influence in the world. Will this incline them to save the souls for whom Christ died? No; it will not do this. It will create in the heart envy, jealousy, evil surmising. They will be led to compete with the show and extravagance of the world, and to expend the Lord's money for that which is not essential to health and happiness. [Cf: Pamphlet 004 p. 7 para. 02] p. 730, Para. 2, [1898MS].

Do not educate your children to think that your love for them must be expressed by indulging their pride, their extravagance, their love of display. There is no time now to invent ways for using up money. Your inventive faculties are to be put to the stretch, to see how you can economize. Instead of gratifying selfish inclination, spending money for those things which destroy the reasoning faculties, study how to deny self, that you may have something to invest in lifting the standard of truth in new fields. The intellect is a talent; use it in studying how your means can best be employed for the salvation of souls. [Cf: Pamphlet 004 p. 8 para. 01] p. 730, Para. 3, [1898MS].

Teach your children that God has a claim upon all they possess, and that nothing can ever cancel this claim; all they have is theirs only in trust, to prove whether they will be obedient. [Cf: Pamphlet 004 p. 8 para. 02] p. 730, Para. 4, [1898MS].

Money is a needed treasure; let it not be lavished upon those who do not need it. Some one needs your willing gifts. Those who have had means to use freely have not taken into consideration the fact that there are multitudes in the world who are hungry, starving. They may say, I can not feed them all. But by practicing the lessons of Christ on economy, you can feed one. It may be that you can feed many who are hungering for temporal food. And you can feed their souls with the bread of life. "Gather up the fragments, that nothing be lost." These words were spoken by Him whose power wrought a miracle to supply the needs of five thousand men besides women and children. [Cf: Pamphlet 004 p. 8 para. 03] p. 731, Para. 1, [1898MS].

Practice economy in the use of your time. This is the Lord's. Your strength is the Lord's. If you have extravagant habits, cut them away from your life as soon as possible. Unless you do this, you will be bankrupt for eternity. And habits of economy, industry, and sobriety are, even in this world, a better portion for you and your children than a rich dowry. [Cf: Pamphlet 004 p. 8 para. 04] p. 731, Para. 2, [1898MS].

We are travelers, pilgrims and strangers, on earth. Let us not spend our means in gratifying desires that God would have us repress. Let us rather set a right example before those with whom we associate. Let us fitly represent our faith to others by restricting our wants. Let the churches arise as one man, and work earnestly as those who are walking in the full light of truth for these last days. [Cf: Pamphlet 004 p. 9 para. 01] p. 731, Para. 3, [1898MS].

If in the providence of God you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can eat, drink, and be merry. Do not stand idle while others are using their capabilities in an effort to obtain means for the cause. Invest your means in the Lord's work. If you are doing less than you should do in giving light to the souls perishing around you, be sure that you are incurring guilt by your indolence. [Cf: Pamphlet 004 p. 9 para. 02] p. 731, Para. 4, [1898MS].

It is God who gives men power to get wealth, and he has ordained that this ability shall be regarded, not a means of gratifying self, but as a means of returning to God his own. With this object, it is no sin to use our capabilities in acquiring means. Money is to be earned by labor. Every youth should be educated in habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. It is the love of money that is the root of all evil. Wealth will prove a great blessing to its possessor if he realizes that it is not his own, but the Lord's, to be received with thankfulness, and with thankfulness returned to the Giver. [Cf: Pamphlet 004 p. 9 para. 03] p. 731, Para. 5, [1898MS].

But of what value is untold wealth, if it is hoarded up in expensive

mansions or in bank stock? What do these weigh in the scale in comparison with the salvation of one soul, for whom Christ, the Son of the infinite God, has died? [Cf: Pamphlet 004 p. 10 para. 01] p. 732, Para. 1, [1898MS].

To those who have heaped together treasure for the last days the Lord declares, "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." [Cf: Pamphlet 004 p. 10 para. 02] p. 732, Para. 2, [1898MS].

The Lord bids us: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for the 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 come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." [Cf: Pamphlet 004 p. 10 para. 03] p. 732, Para. 3, [1898MS].

Perils of this Time. Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. He claims to be the Prince of heaven, he presents before men entrancing views of the kingdom of God, and claims that these are views of his kingdom. Thus he works to bring men under his dominion. [Cf: Pamphlet 004 p. 11 para. 01] p. 732, Para. 4, [1898MS].

Listen to the voices, mark the powers, that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them; but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls. Multitudes are sacrificing to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan's altar. Listen to the music, to the language, called higher education. But what does God declare it?--The mystery of iniquity. [Cf: Pamphlet 004 p. 11 para. 02] p. 733, Para. 1, [1898MS].

Men in their blindness boast of wonderful progress and enlightenment; but to the eye of Omniscience is revealed the inward guilt and depravity. The heavenly Watcher sees the earth filled with violence and crime. Wealth is obtained by every species of robbery, not robbery of men only, but of God. Men are using his means to gratify their selfishness. Everything they can grasp is made to minister to their

greed. Avarice and sensuality prevail. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They cherish the attributes of the first great deceiver. They have accepted him as God, and have become imbued with his spirit. [Cf: Pamphlet 004 p. 11 para. 03] p. 733, Para. 2, [1898MS].

Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. It seems that the whole human creation has wondered after the beast. The kings and rulers of the earth, those who are called noblemen, think themselves altogether too great to submit to the yoke of Christ. But they are willing to bow at Satan's bidding. [Cf: Pamphlet 004 p. 12 para. 01] p. 733, Para. 3, [1898MS].

Behold Satan's miracle-working power. Every object in the earth, in the air, and in the water has been employed to confirm his claims. Those who yield to these claims are alive with intense activity, one influencing and stimulating another by confirming the greatness and glory of their kingdom. See the activity, the restless surging of the mass in their determination to take and occupy the place of the throne of God. What eagerness, what rage, they exhibit in their religious enthusiasm. Mark the defiant rebellion written in their countenances. Their warfare is against their Creator and Redeemer. How vast is the procession they form. How mighty they think themselves to be in their countless numbers. [Cf: Pamphlet 004 p. 12 para. 02] p. 733, Para. 4, [1898MS].

But they do not see all things. The cloud of judicial wrath hangs over them, containing the elements that destroyed Sodom. John saw this multitude. This demon-worship was revealed to him, and it seemed as if the whole world were standing on the brink of perdition. But as he looked with intense interest, he beheld a company of God's commandment keeping people. They had upon their foreheads the seal of the living God, and he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." [Cf: Pamphlet 004 p. 12 para. 03] p. 734, Para. 1, [1898MS].

When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away, because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the light we have received. We can not be too much in earnest. Even those who have felt much have not felt enough. They must feel still more deeply. [Cf: Pamphlet 004 p. 13 para. 01] p. 734, Para. 2, [1898MS].

The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony, for this world he was crucified. God gave his only begotten Son to save sinners, and he desires us to love others as he has loved us. He desires to see those who have had great light flashing that light upon the pathway of their fellow-men. [Cf: Pamphlet 004 p. 14 para. 01] p. 734, Para. 3, [1898MS].

As you see the peril and misery of the world under the working of Satan, do not exhaust your God-given energies in idle lamentations, but go to work for yourselves and for others. It is fitting for us to weep as Christ wept, but let us weep to some purpose. Awake, and feel a burden for those that are perishing. If they are not won to Christ, they will lose an eternity of bliss. Think of what it is possible for them to gain. The soul that God has created and Christ redeemed is of great value because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities it may possess if vitalized by the word of God, and the immortality which through the Life-giver it may gain if obedient. One soul is of more value to heaven than a whole world of property, houses, lands, money. If the sacrifice were essential for the salvation of one soul, it would be the duty of the inhabitants of the earth to sell their possessions in order to secure that soul for eternity. For the conversion of one soul we should tax our resources to the utmost. One soul won to Christ will flash heaven's light all around him, penetrating the moral darkness, and saving other souls. Thus two, five, ten talents will accumulate and double. [Cf: Pamphlet 004 p. 14 para. 02] p. 735, Para. 1, [1898MS].

This is not an exaggeration. If Christ left the ninety and nine, that he might seek and save the one lost sheep, shall we be justified in doing less? God himself set an example of self-sacrifice in giving up his Son to a shameful death. Is not a neglect to work even as Christ worked, to sacrifice as he sacrificed, a betrayal of sacred trusts, an insult to God? The lost sheep is to be found at any peril, any cost. [Cf: Pamphlet 004 p. 15 para. 01] p. 735, Para. 2, [1898MS].

The cities must have more labor. There are places where the people can best be reached by open air meetings. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate in our work; yet propriety and sound sense are needed. [Cf: Pamphlet 004 p. 15 para. 02] p. 735, Para. 3, [1898MS].

A great work is to be accomplished by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." There is a work to be done in this line that has not yet been done. Let the Bible be read to those who will hear it. Let God's workers teach the truth in

families, with earnest prayer drawing close to the people. If they thus co-operate with God, he will clothe them with spiritual power. The Holy Spirit works with him who opens the Scriptures to others. It is our part to give the word to the people; we are to sow the seed. We know not which shall prosper, whether this or that; but God will give the increase. [Cf: Pamphlet 004 p. 15 para. 03] p. 735, Para. 4, [1898MS].

No district is to be neglected. Any region that is left in darkness testifies to our unfaithfulness. Those who know the truth are not to call for constant labor from the ministers. Let the believers, so far as possible, do the work of the church, and keep up the meetings, leaving the ministers free to labor in new fields. In the third chapter of Malachi is instruction for us at this time: "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: Pamphlet 004 p. 15 para. 04] p. 736, Para. 1, [1898MS].

Sound an alarm throughout the length and the breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls that are in the darkness of error. We might have been placed amidst barbarism. According to the light we have received above others, we are debtors to impart the same to them. The day star has risen upon us; let us flash the light upon the pathway of those in darkness. [Cf: Pamphlet 004 p. 16 para. 01] p. 736, Para. 2, [1898MS].

The Workers Needed. God's people have a mighty work before them, and it must continually rise to greater preeminence. This work was small at the outset. Only a few were called upon the stage of action to begin the work. But gradually the work has advanced; God has brought it from a small beginning into great importance. His truth was to be defended; for men were placing contempt upon the Sabbath of creation, which God declares to be a sign to distinguish between his people and the unbeliever. (Ex. 31:12-18.) And as often as opposers labored to destroy the work, they were defeated. Truth has gradually asserted itself. Providence and grace have done a wonderful work, and its progress in the future is to be greater than in the past. [Cf: Pamphlet 004 p. 16 para. 02] p. 736, Para. 3, [1898MS].

There are only two classes in our world, those who like Cain refuse to obey God, and those who like Abel steadfastly adhere to his commandments. Those who are now rooted and grounded in the truth range on one side, standing shoulder to shoulder, heart to heart, in defence of the law of Jehovah. Those who are supporting falsehood in opposition to truth range on the side of the prince of darkness. So oppression is brought in. Those who have yielded themselves up to the will of Satan try to oppress God's servants, as Cain oppressed Abel. [Cf: Pamphlet 004 p. 17 para. 01] p. 736, Para. 4, [1898MS].

The great crisis is just before us. God is now restraining the forces of evil, that the last warning may be given to the world. Now is the time to work. Many more workers ought to be in the field. There should

be one hundred where now there is only one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them. [Cf: Pamphlet 004 p. 17 para. 02] p. 737, Para. 1, [1898MS].

There are lessons for us at this time to learn from the experience of those who labored for God in past generations. How little do we know of the conflicts, trials and difficulties, the hard labor of these men, in fitting themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of the devil. Their words were, "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: Pamphlet 004 p. 17 para. 03] p. 737, Para. 2, [1898MS].

These men who in the past gave themselves to God and to the uplifting of his cause were as true as steel to principle. They were men who would not fail nor be discouraged, men who, like Daniel, were full of reverence and zeal for God, men of purpose, industry, and toil. They were as weak and helpless as any of those who are now engaged in the work, but they put their whole dependence in God. They had wealth, but it consisted of mind and soul culture. This every one may have who will make God first, and last, and best in everything. Although destitute of wisdom, knowledge, virtue, and power, we may receive all these if we will learn from Christ the lessons it is our privilege to learn. [Cf: Pamphlet 004 p. 18 para. 01] p. 737, Para. 3, [1898MS].

In this time we have privileges and advantages that it was not easy to obtain in generations past. We have increased light, and this has come through the work of those faithful sentinels who made God their dependence, and received power from him to let light shine in clear, bright rays to the world. In this time we have increased light to improve, as men and women of noble worth improved the light God gave them. They toiled long to learn the lessons in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded. They bound themselves up with the mightiest power, and yet they were ever longing for a deeper, higher, and broader comprehension of eternal realities, that they might unselfishly present the riches of the treasures of truth to a needy world. [Cf: Pamphlet 004 p. 18 para. 02] p. 737, Para. 4, [1898MS].

Workers of this character are needed now. Those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as best to represent the kingdom of God in a world lying in wickedness. Progress in knowledge is essential; for when employed in the cause of God, knowledge is a power for good. The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment. The press is in need of men to use it to the best advantage, that the truth may be given wings to speed it to every nation, tongue, and people. [Cf: Pamphlet 004 p. 19 para. 01] p. 738, Para. 1, [1898MS].



We need to make use of the youth who will cultivate honest industry, who are not afraid to put themselves to the task. Such youth will find a position anywhere, because they falter not by the way; in mind and soul they bear the divine similitude. Their eye is single, and they constantly press onward and upward, crying, Victory. But there is no call for the indolent, the fearful and unbelieving, who by their lack of faith and their unwillingness to deny self for Christ's sake keep the work from advancing. [Cf: Pamphlet 004 p. 19 para. 02] p. 738, Para. 2, [1898MS].

There are men who possess excellent faculties, but who have come to a standstill. They do not go forward unto victory. And all the ability with which God has endowed them will be of no value to them if it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to co-operate with the greatest Teacher the world has ever known. [Cf: Pamphlet 004 p. 20 para. 01] p. 738, Para. 3, [1898MS].

Of what use is it for those who do nothing to long to rise higher than they are? Let them work. Let them rise and advance. Keep step with the great Leader. If you have gone as high as your capabilities will allow you to go, why do you cherish dissatisfaction? Why complain that others do not appreciate you? If you think that you can stand in a higher position, prove yourselves worthy of that position, and still advance. Those who have sown the seeds of indolence will reap that which they have sown. Those who have sown the seeds of ignorance will also reap that which they have sown. It is hard study, hard toil, persevering diligence, that will obtain victories. Waste no hours, waste no moments. Work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being grows by action. [Cf: Pamphlet 004 p. 20 para. 02] p. 738, Para. 4, [1898MS].

We need as workers men and women who are imbued with the spirit of Christ, who realize that they are united in church capacity that they may use their influence and moral power to save those who are without God and without hope in the world. We call upon every church member in the name of Christ to deny self, take up the cross, and follow Jesus. [Cf: Pamphlet 004 p. 20 para. 03] p. 739, Para. 1, [1898MS].

God calls for those who will be workers together with him. Connected with Christ, human nature becomes true and pure. Christ supplies the efficiency, and man becomes a power for good. In Christ's name and strength we may do what we will. Truthfulness and integrity are attributes of God, and he who possesses these qualities possesses a power that is invincible. [Cf: Pamphlet 004 p. 21 para. 01] p. 739, Para. 2, [1898MS].

The light of the Sun of Righteousness is to shine upon regions that are in darkness. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. The word of the Lord, which is eternal life to all who receive it, must be given to those who have it not. This word is to be as the tree of life for the salvation of men, women, youth, and children. Those who through belief and practice

have experienced its life-giving power, we ask, Will you not arouse to more resolute, determined effort to hold forth the word of life to your fellow-men? [Cf: Pamphlet 004 p. 21 para. 02] p. 739, Para. 3, [1898MS].

Bible Teachers in our Schools. A revival in Bible study is needed throughout the world. Attention is to be called, not to the assertions of men, but to the word of God. As this is done, a mighty work will be wrought. When God declared that his word should not return unto him void, he meant all that he said. The gospel is to be preached to all nations. The Bible is to be opened to the people. A knowledge of God is the highest education, and it will cover the earth with its wonderful truth as the waters covers the sea. [Cf: Pamphlet 004 p. 21 para. 03] p. 739, Para. 4, [1898MS].

The Bible is to be the great text-book of education; for it carries in every page the evidence of its truth. The study of God's word is to take the place of the study of books that have led minds away from the truth. [Cf: Pamphlet 004 p. 22 para. 01] p. 739, Para. 5, [1898MS].

In every school that God has established there will be, as never before, a demand for Bible instruction. Our students are to be educated to become Bible workers, and the Bible teachers can do a most wonderful work if they will themselves learn from the Great Teacher. [Cf: Pamphlet 004 p. 22 para. 02] p. 739, Para. 6, [1898MS].

God's word is true philosophy, true science. Human opinions and sensational preaching amount to very little. Those who are imbued with the word of God can teach it in the same simple way in which Christ taught it. Too much depends on the opening of the Scriptures to those in darkness for us to use one word that can not be readily understood. With all their learning, many of those who claim to teach the higher education do not know what they are talking about. The highest education is that which can be made so plain as to be understood by the common people. The greatest Teacher the world ever knew used the simplest language and the plainest symbols. [Cf: Pamphlet 004 p. 22 para. 03] p. 740, Para. 1, [1898MS].

The Lord calls upon his shepherds to feed the flock of God with pure provender. He would have us present the truth in its simplicity, line upon line, precept upon precept, here a little and there a little. When this work is done faithfully, many will be convicted and converted by the power of the Holy Spirit. There is need of workers who will come close to unbelievers, not waiting for unbelievers to come close to them, workers who will search for the lost sheep, who will do personal labor, and who will give clear, definite instruction. [Cf: Pamphlet 004 p. 22 para. 04] p. 740, Para. 2, [1898MS].

It should be the aim of our schools to provide the best instruction and training for Bible workers. Our conferences should see that the schools are provided with teachers who are thorough Bible teachers and who have a deep Christian experience. The best ministerial talent should be brought into our schools, and the salaries of these teachers should be paid from the tithe. [Cf: Pamphlet 004 p. 23 para. 01] p. 740, Para. 3, [1898MS].

At the same time the churches have a part to act. They should see that

those who ought to receive its benefit attend the school. They should assist worthy persons who have not the means to obtain an education. [Cf: Pamphlet 004 p. 23 para. 02] p. 740, Para. 4, [1898MS].

If our church members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Through a vital connection with God, men and women may quickly gain a knowledge of that great text-book, the word of God, and go forth to impart what they have received. [Cf: Pamphlet 004 p. 23 para. 03] p. 740, Para. 5, [1898MS].

Let workers enter the field without going through many preliminaries. Teach them that they are to walk humbly with God, and to begin labor just where they see it is needed. Thus our working force may be greatly increased. [Cf: Pamphlet 004 p. 23 para. 04] p. 741, Para. 1, [1898MS].

A great work is being done in medical missionary lines, and its necessities are constantly making themselves felt; but this work need not absorb the funds required in other lines. The medical missionary work, if rightly managed, may be made largely self-sustaining. Let our conferences and our churches see that our youth are educated in the Scriptures; for the gospel is the power of God unto salvation. [Cf: Pamphlet 004 p. 23 para. 05] p. 741, Para. 2, [1898MS].

Use of the Tithe. God's ministers are his shepherds, appointed by him to feed his flock. The tithe is his provision for their maintenance, and he designs that it shall be held sacred for this purpose. The Lord desires that his servants shall be sustained in a proper manner, not in so niggardly a way that they are constantly embarrassed for want of funds. I have been shown cases in which those working in the ministry,--men who were just as deserving as are those employed in the publishing houses,--have been left without sufficient means to support their families. The censure of God is upon the churches that will permit this. Our ministers should be dealt with in a fair, liberal, Christian manner, yet there should be no extravagance; economy must be practiced; for the wants of the cause of God are many, and it must advance. [Cf: Pamphlet 004 p. 24 para. 01] p. 741, Para. 3, [1898MS].

Every one who is honored in being a steward of God should carefully guard the tithe fund. The Lord does not sanction the borrowing of this money for other purposes. It should not be drawn upon to meet the incidental expenses of the church. Let a fund be raised by regular donations for this purpose. If the members of the church exercise economy and self-denial in dress and in all their expenses, as God requires, there will be no lack of funds. The tithe will be increased, and there will be donations sufficient for all church expenses. [Cf: Pamphlet 004 p. 24 para. 02] p. 741, Para. 4, [1898MS].

In some of the larger conferences the tithe may be more than sufficient to sustain the laborers now in the field. But if the conferences were doing the work that God desires them to do, there would be many more laborers, and the demand for funds would be greatly increased. And these conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in fields where there are no churches and no tithes, and also where the believers

are few and the tithe limited. If you have means that is not needed after settling with your ministers in a liberal manner, send the Lord's money to these destitute places. Special light on this point has been given. I was listening to the voice of the heavenly Messenger, and the directions given were that the churches that had buildings and facilities should in this way assist the missions in foreign countries. [Cf: Pamphlet 004 p. 24 para. 03] p. 741, Para. 5, [1898MS].

Birthday and Holiday Gifts. On birthday anniversaries and at the holiday season people are accustomed to make gifts to one another. The thoughts, the interest and devotion are directed to human beings, while God is forgotten. On birthday occasions the children are taught to expect gifts and attentions for themselves. Too often self-gratification is the lesson given. The mind is turned away from God to self. This is as Satan would have it; but Christ desires to teach us a different lesson. On these occasions he desires that our thoughts shall be turned to God's great goodness in the work of salvation, and he invites us to unite with him in his mission of sacrifice. For our sake Christ gave himself to a life of self-denial and poverty. He was without luxuries, without adornment, without houses or lands. He said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He gave himself as a sinless offering, that men might have opportunity to return to God. To-day the heavenly Watcher waits to see who will appreciate this inestimable gift. He is waiting to see who will show their gratitude to him by self-sacrifice for those he died to save. [Cf: Pamphlet 004 p. 25 para. 01] p. 742, Para. 1, [1898MS].

How have we shown our love for Christ? How many have allowed their attention to be diverted from him to their own pleasure, their own enjoyment? We are all taking sides, and by the choice we make we are either honoring or insulting the One who for our sake became poor, that we through his poverty might be rich. Those who refuse to receive and obey the Lord's instruction show contempt for the sacrifice made for them, and will be called upon to answer for the choice they have made. [Cf: Pamphlet 004 p. 26 para. 01] p. 742, Para. 2, [1898MS].

Upon no occasion let words be written or spoken that will cause the people to think that they are not expected to give to the cause of God. No man in any position has a right to say by pen or voice, "We will not call upon you for large offerings this year." Thus they encourage others to think they have done all they should do. It will be time enough for us to think this when we can look up to heaven and say, "Lord, we have called upon thee so much that we will not ask thee for gifts this year." How would human beings live if the blessings of heaven were not constantly flowing to them? God gives constantly that we may give constantly. There is no time when gifts and offerings should not be presented in accordance with the resources which God has provided. The most costly service we can render, the most precious offering we can bring, is but meager when compared to the wonderful gift of God to our world. [Cf: Pamphlet 004 p. 26 para. 02] p. 742, Para. 3, [1898MS].

The Co-Operation of Humanity with Divinity. As our Creator and Redeemer, Christ has embraced the world in his arms of infinite love. All things belong to him by original and mediatorial efficiency. He is the first and the last and the efficiency of everything. All the value

there is in any human being is from Christ, and all belongs to him. All that we have was entrusted to us in order to fulfill his mediatorial plan. [Cf: Pamphlet 004 p. 27 para. 01] p. 743, Para. 1, [1898MS].

In the divine plan, evil was foreseen and provided for. A remedy was provided sufficient for complete restoration. But in this plan man himself must act a part as the created agency through whom God would work. Humanity is the instrument through which God works for humanity. As Christ labored for sinners, so man must labor, that humanity may be brought into connection with divinity. [Cf: Pamphlet 004 p. 27 para. 02] p. 743, Para. 2, [1898MS].

God's vast design in the mediatorial economy shows that he has embraced all humanity in his plan. He calls for men and women to fill their appointment as agents chosen to carry out his purposes. [Cf: Pamphlet 004 p. 27 para. 03] p. 743, Para. 3, [1898MS].

"Ye are laborers together with God." Christ enlists in his service all who will consent to stand under his authority, all who will wear his yoke and accept the conditions which unite the human with the divine. Those who do this are molded by the influence that through the grace of Christ unites heart to heart, mind to mind, in one complete whole. [Cf: Pamphlet 004 p. 27 para. 04] p. 743, Para. 4, [1898MS].

We were brought into existence because we were needed. And it is a sad thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer; the powers he designs for his service are used to oppose his grace and matchless love. This thought should be sufficient to keep us ever humble. [Cf: Pamphlet 004 p. 28 para. 01] p. 743, Para. 5, [1898MS].

God gave his only begotten Son that man might be restored to oneness with Christ. And however indifferent the human agent may think it his privilege to be, he will be judged according to the provisions of grace which cost heaven so much. Man may ignore his responsibility. He may choose to be inspired and controlled by Satan, to withdraw himself from all righteous principles, as though he lived by his own invention. Nevertheless he will be judged as one who might have used all his capabilities in the service of God, but who refused to do this, and took his position under the black banner of the powers of darkness. His failure to do the good he might have done, had he been a partaker of the divine nature, will be recorded against him as a sign that he despised and neglected the great mercy and loving kindness of God, refusing to recognize God's claim to his service. [Cf: Pamphlet 004 p. 28 para. 02] p. 743, Para. 6, [1898MS].

Those who love God will not live as though they were under little or no obligation to him. All who have an understanding of the truth should act constantly as if the duty of living a life consecrated to God were the only obligation they were under. They should show that they have a sense of the work to be done, and that they are willing to heed the words of Christ, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Cf: Pamphlet 004 p. 28 para. 03] p. 744, Para. 1, [1898MS].

All who follow Christ will work as he worked. They will not live to

please themselves. Instead of living to show their love for themselves by absorbing means to flatter their own vanity, they will show that they have on the wedding garment, the robe of Christ's righteousness, and that they are conveying to others the invitation to the marriage supper of the Lamb. The knowledge of the rich repast of truth, the redemption Christ offers to the world, will be proclaimed in the message they bear and in the wedding garment which they wear, testifying to the atoning death of Christ, which has provided for them the marriage feast. [Cf: Pamphlet 004 p. 29 para. 01] p. 744, Para. 2, [1898MS].

Devoted service is to be shown in saving the souls for whom Christ died. We are to be unsparing in our efforts for those who are perishing out of Christ. He, the Redeemer of the world, can and will save the souls of all who will come unto him. We can never imitate Christ in this work, but we can co-operate with him in his great plan. [Cf: Pamphlet 004 p. 29 para. 02] p. 744, Para. 3, [1898MS].

The work left us to do is to endeavor to draw all men unto Christ. We are to present Christ crucified among us, just as if we felt the reality of the scene we picture. We are to tell others of Christ's compassion, laboring with untiring earnestness to uplift the Saviour, pointing to him as did John the Baptist, saying, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: Pamphlet 004 p. 29 para. 03] p. 744, Para. 4, [1898MS].

The Claim of Redemption. Tithes and offerings for God are an acknowledgement of his claim on us by creation, and they are also an acknowledgment of his claim by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is ever to be fresh in our minds, and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us. [Cf: Pamphlet 004 p. 29 para. 04] p. 744, Para. 5, [1898MS].

Know you not that "ye are not your own? for ye are bought with a price." What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at his feet, fastened with spikes to the tree. Christ bore our sins in his own body. That suffering, that agony, is the price of your redemption. The word of command was given, "Deliver them from going down to perish eternally. I have found a ransom." [Cf: Pamphlet 004 p. 30 para. 01] p. 745, Para. 1, [1898MS].

The wonderful love of God, manifest in Christ, is the science and the song of all the heavenly universe. Should it not call forth from us gratitude and praise? [Cf: Pamphlet 004 p. 30 para. 02] p. 745, Para. 2, [1898MS].

Know you not that he loved us, and gave himself for us, that we in return should give ourselves to him? O that all the impenitent might see and understand that the Spirit of God is leading them with inexpressible solicitude and gracious importunity to the feet of Jesus. And he who was delivered for your offenses was raised for your justification, and is waiting to receive your homage. [Cf: Pamphlet 004

p. 30 para. 03] p. 745, Para. 3, [1898MS].

Why should not love to Christ be expressed to the world by all who receive him by faith, as verily as his love has been expressed to those for whom he died? [Cf: Pamphlet 004 p. 30 para. 04] p. 745, Para. 4, [1898MS].

Christ is represented as hunting, searching for the sheep that was lost. It is his love that encircles us, bringing us back to the fold, giving us the privilege of sitting together with him in heavenly places. When the blessed light of the Sun of Righteousness shines into our hearts, and we rest in peace and joy in the Lord, then let us praise the Lord: praise him who is the health of our countenance, and our God. Let us praise him not in words only, but by the consecration to him of all that we are and all that we have. [Cf: Pamphlet 004 p. 31 para. 01] p. 745, Para. 5, [1898MS].

"How much owest thou unto my Lord?" Compute this you can not. Since all that you have is his, will you withhold from him that for which he asks? When he calls for it, will you selfishly grasp it as your own? Will you keep it back, and apply it to some other purpose than the salvation of souls? It is in this way that thousands of souls are lost. How can we better show that we appreciate God's sacrifice, his great donation to our world, than by sending forth gifts and offerings, with praise and thanksgiving from our lips, because of the great love wherewith he has loved us, and drawn us to himself? [Cf: Pamphlet 004 p. 31 para. 02] p. 745, Para. 6, [1898MS].

Looking up to heaven in supplication, present yourself to God as his servant, and all that you have as his, saying, "Lord, of thine own we freely give thee." Standing in view of the cross of Calvary, and the Son of the infinite God crucified for you, realizing that matchless love, that wonderful display of grace, let your earnest inquiry be, "Lord, what wilt thou have me to do?" He has told you. "Go ye into all the world, and preach the gospel to every creature." [Cf: Pamphlet 004 p. 31 para. 03] p. 746, Para. 1, [1898MS].

When you see souls in the kingdom of God saved through your gifts and your service, you will rejoice that you had the privilege of doing this work. [Cf: Pamphlet 004 p. 31 para. 04] p. 746, Para. 2, [1898MS].

Of the apostles of Christ it is written, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Still the heavenly universe is waiting for channels through which the tide of mercy may flow throughout the world. The same power that the apostles had is now for those who will do God's service. E. G. White. Cooranbong, N. S. W., Australia, Oct. 21, 1898. [Cf: Pamphlet 004 p. 32 para. 01] p. 746, Para. 3, [1898MS].

*Living by Principle.* -- Let the youth take the Bible as their guide, and stand like a rock for principle, and they can aspire to any height of attainment.-- *Signs, No. 9, 1889.* [Cf: Pamphlet 048 p. 3 para. 01] p. 746, Para. 4, [1898MS].

Josh. 1:8: This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make

thy way prosperous, and then thou shalt have good success. [Cf: Pamphlet 048 p. 3 para. 02] p. 746, Para. 5, [1898MS].

God's . . . workers are called upon to remember that they cannot drift along with unsettled principles which are warped and distorted by impulse, without misrepresenting the truth which they profess, and doing a lasting injury to their own souls.-- *Sp. Test.* [Cf: Pamphlet 048 p. 3 para. 03] p. 746, Para. 6, [1898MS].

2 Sam. 12:14: Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. [Cf: Pamphlet 048 p. 3 para. 04] p. 746, Para. 7, [1898MS].

Teachers and students are constantly at work, weaving the web of their eternal destiny. Every time the shuttle passes, it draws after it a thread which is fastened to right principles and holy actions, or the opposite. Students may have fastened to their threads that which is not profitable for their future life.-- *Unpub. Test.* [Cf: Pamphlet 048 p. 3 para. 05] p. 747, Para. 1, [1898MS].

Gal. 2:20, 18: 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. . . . If I build again the things which I destroyed, I make myself a transgressor. [Cf: Pamphlet 048 p. 3 para. 06] p. 747, Para. 2, [1898MS].

What is the principle that is to characterize the life?--"Therefore glorify God in your body, and in your spirit, which are God's."-- *Unpub. Test.* [Cf: Pamphlet 048 p. 4 para. 01] p. 747, Para. 3, [1898MS].

The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance.-- *Test., Vol. III, p. 472.* [Cf: Pamphlet 048 p. 4 para. 02] p. 747, Para. 4, [1898MS].

Luke 23:4: Then said Pilate to the chief priests and to the people, I find no fault in this man. [Cf: Pamphlet 048 p. 4 para. 03] p. 747, Para. 5, [1898MS].

Dan. 6:5: Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. [Cf: Pamphlet 048 p. 4 para. 04] p. 747, Para. 6, [1898MS].

The promises of God do not rest upon feeling. They have a foundation as distinct from feeling as light is from darkness. We must learn to move from principle; and when we learn to do this, we shall move understandingly, and not be controlled by varying emotions.-- *Signs, No. 43, 1889.* [Cf: Pamphlet 048 p. 4 para. 05] p. 747, Para. 7, [1898MS].

2 Cor. 1:20: For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. [Cf: Pamphlet 048 p. 4 para. 06] p. 747, Para. 8, [1898MS].



The Lord's workers cannot be too careful that their actions do not contradict their words; for a consistent life alone can command respect. If our practise harmonizes with our teachings, our works will have effect; but piety that is not based upon conscientious principles is as salt without savor. To speak, and do not, is as sounding brass and a tinkling cymbal. It is of no use for us to strive to inculcate principles which we do not conscientiously practise.-- *Sp. Test.* [Cf: Pamphlet 048 p. 4 para. 07] p. 747, Para. 9, [1898MS].

1 Tim. 4:12: 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. [Cf: Pamphlet 048 p. 4 para. 08] p. 748, Para. 1, [1898MS].

Every act of life is great for good or evil; and it is only by acting upon principle in the tests of daily life that we acquire power to stand firm and faithful in the most dangerous and most difficult positions.-- *Health Reformer.* [Cf: Pamphlet 048 p. 4 para. 09] p. 748, Para. 2, [1898MS].

Jer. 12:5: If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? [Cf: Pamphlet 048 p. 5 para. 01] p. 748, Para. 3, [1898MS].

Whether rich or poor, high or low, Satan finds employment for the youth who are not trained to useful industry, and guarded and barricaded with principle.-- *Signs, No. 45, 1896.* [Cf: Pamphlet 048 p. 5 para. 02] p. 748, Para. 4, [1898MS].

The progress of reform depends upon a clear definition and recognition of fundamental truth. The principles of God's law must be kept before the people as everlasting and inexorable as the character of God himself.-- *Health Reformer.* [Cf: Pamphlet 048 p. 5 para. 03] p. 748, Para. 5, [1898MS].

Hab. 2:2: And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. [Cf: Pamphlet 048 p. 5 para. 04] p. 748, Para. 6, [1898MS].

The Bible teaches men to act from principle; and whenever we successfully resist evil influence, we are strengthening that principle which has been assailed. *The mere possession of talent is no guarantee of usefulness or happiness in life. Right principles are the only basis of true success.*--*Review and Herald, No. 39, 1883.* [Cf: Pamphlet 048 p. 5 para. 05] p. 748, Para. 7, [1898MS].

James 4:7: Submit yourselves therefore to God. Resist the devil, and he will flee from you. [Cf: Pamphlet 048 p. 5 para. 06] p. 748, Para. 8, [1898MS].

*Every heart will be tested, every character developed. It is principle that God's people must act upon. The living principle must be carried out in the life.*--*Test., Vol. I, p. 222.* [Cf: Pamphlet 048 p. 5 para. 07] p. 748, Para. 9, [1898MS].

Eze. 18:20: The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. [Cf: Pamphlet 048 p. 5 para. 08] p. 749, Para. 1, [1898MS].

*The Power of Influence.* 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 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.-- *Review and Herald, No. 7, 1897.* [Cf: Pamphlet 048 p. 6 para. 01] p. 749, Para. 2, [1898MS].

Ps. 1:1: Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. [Cf: Pamphlet 048 p. 6 para. 02] p. 749, Para. 3, [1898MS].

The influence of a thoughtless word may affect a soul's eternal destiny. Every person is exerting an influence upon the lives of others. We must either be as a light to brighten and cheer their path, or as a desolating tempest to destroy. We are either leading our associates upward to happiness and immortal life, or downward to sorrow and eternal ruin. No man will perish alone in his iniquity. However contracted may be one's sphere of influence, it is exerted either for good or for evil.-- *Test., Vol. IV, p. 654.* [Cf: Pamphlet 048 p. 6 para. 03] p. 749, Para. 4, [1898MS].

Rom. 14:7: For none of us liveth to himself, and no man dieth to himself. [Cf: Pamphlet 048 p. 6 para. 04] p. 749, Para. 5, [1898MS].

Every act of our lives affects others for good or evil. Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others. If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence upon others, and thus hundreds and thousands are affected by our unconscious influence. If we by acts strengthen or force into activity the evil powers possessed by those around us, we share their sin, and will have to render an account for the good we might have done them and did not do, because we made not God our strength, our guide, our counselor.-- *Test., Vol. II, p. 133.* [Cf: Pamphlet 048 p. 7 para. 01] p. 749, Para. 6, [1898MS].

Matt. 12:30: He that is not with me is against me; and he that gathereth not with me scattereth abroad. [Cf: Pamphlet 048 p. 7 para. 02] p. 750, Para. 1, [1898MS].

You may never know the result of your influence from day to day, but be sure that it is exerted for good or evil. Many who have a kind heart

and good impulses, permit their attention to be absorbed in worldly business or pleasure, while the souls that look to them for guidance drift on to hopeless wreck. Such persons may make a high profession, and may stand well in the opinion of men, even as Christians, but in the day of God, when our works shall be compared with the divine law, then it will be found that they have not come up to the standard. Others who saw their course fell a little below them; and still others fell below the latter class, and thus the work of degeneracy went on. [Cf: Pamphlet 048 p. 7 para. 03] p. 750, Para. 2, [1898MS].

Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control.-- *Review and Herald, No. 4, 1882.* [Cf: Pamphlet 048 p. 7 para. 04] p. 750, Para. 3, [1898MS].

Judges 5:23: 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, to the help of the Lord against the mighty. [Cf: Pamphlet 048 p. 8 para. 01] p. 750, Para. 4, [1898MS].

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling in secret against some giant temptation, trembling upon the very verge of the precipice, such an example is one of the most powerful enticements to sin. He who, endowed with high conceptions of life and truth and honor, does yet wilfully transgress one precept of God's holy law, has perverted his noble gifts into a lure to sin. Genius, talent, sympathy, even generous and kindly deeds, may become decoys of Satan to entice other souls over the precipice of ruin for this life and the life to come.-- *Mount of Blessing, p. 135.* [Cf: Pamphlet 048 p. 8 para. 02] p. 750, Para. 5, [1898MS].

Prov. 27:19: As in water face answereth to face, so the heart of man to man. [Cf: Pamphlet 048 p. 8 para. 03] p. 751, Para. 1, [1898MS].

Young persons who are thrown into one another's society may make their associations a blessing or a curse. They may edify, bless, and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence.-- *Test., Vol. IV, p. 655.* [Cf: Pamphlet 048 p. 8 para. 04] p. 751, Para. 2, [1898MS].

1 Tim. 4:12: 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. [Cf: Pamphlet 048 p. 9 para. 01] p. 751, Para. 3, [1898MS].

The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when these are inhaled, moral-degeneracy is the sure result.-- *Test., Vol. V, p. 111.* [Cf: Pamphlet 048 p. 9 para.

02] p. 751, Para. 4, [1898MS].

Prov. 23:7: As he thinketh in his heart, so is he. [Cf: Pamphlet 048 p. 9 para. 03] p. 751, Para. 5, [1898MS].

Prov. 13:20: He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. [Cf: Pamphlet 048 p. 9 para. 04] p. 751, Para. 6, [1898MS].

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose your own soul, but to pursue a course which will cause the loss of other souls is still more terrible. That our influence should result in a savor of death unto death is a terrible thought, and yet it is possible. With what holy jealousy, then, should we keep guard over our thoughts, our words, our habits, our dispositions, and our characters. God requires more deep, personal holiness on our part. Only by revealing his character can we co-operate with him in the work of saving souls.-- *Sp. Test.* [Cf: Pamphlet 048 p. 9 para. 05] p. 751, Para. 7, [1898MS].

2 Cor. 2:14-16: Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? [Cf: Pamphlet 048 p. 9 para. 06] p. 751, Para. 8, [1898MS].

Let your influence be persuasive, binding people to your hearts because you love Jesus. These precious souls are his purchased possession. This is a great work! If, by your Christlike words and actions, you make impressions that will kindle in their hearts a hungering and thirsting after righteousness and truth, you are co-laborers with Christ. Purity of thought must be cherished as indispensable to the work of influencing others.-- *Unpub. Test.* [Cf: Pamphlet 048 p. 9 para. 07] p. 752, Para. 1, [1898MS].

Jer. 31:3: The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. [Cf: Pamphlet 048 p. 10 para. 01] p. 752, Para. 2, [1898MS].

Hosea 11:4: I drew them with cords of a man, with bands of love. [Cf: Pamphlet 048 p. 10 para. 02] p. 752, Para. 3, [1898MS].

It is the privilege of every true Christian to exert an influence for good over every one with whom he associates.-- *Test., Vol. II, p. 231.* [Cf: Pamphlet 048 p. 10 para. 03] p. 752, Para. 4, [1898MS].

Ps. 51:10, 13: Create in me a clean heart, O God; and renew a right spirit within me. . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee. [Cf: Pamphlet 048 p. 10 para. 04] p. 752, Para. 5, [1898MS].

The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing

that will widen and deepen, and the blessed results they may never know until the day of final reward. They do not feel or know they are doing anything great. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work that God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of the life to come.-- *Steps to Christ*, p. 95. [Cf: Pamphlet 048 p. 10 para. 05] p. 752, Para. 6, [1898MS].

2 Cor. 3:18: But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. [Cf: Pamphlet 048 p. 10 para. 06] p. 752, Para. 7, [1898MS].

Ex. 34:29: And it came to pass when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. [Cf: Pamphlet 048 p. 11 para. 01] p. 753, Para. 1, [1898MS].

Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who seeth the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the true gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of the Christian are developed.-- *Review and Herald*, No. 3, 1881. [Cf: Pamphlet 048 p. 11 para. 02] p. 753, Para. 2, [1898MS].

Luke 12:3: Therefore whatsoever ye have spoken in darkness shall be heard in the light: and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. [Cf: Pamphlet 048 p. 11 para. 03] p. 753, Para. 3, [1898MS].

Those who take pains to call attention to their good works, constantly talking of their sinless state, and endeavoring to make their religious attainments prominent, are only deceiving their own souls by so doing. A healthy man, who is able to attend to the vocations of life, and who goes forth day after day to his labor with buoyant spirits and with a healthful current of blood flowing through his veins, does not call the attention of every one he meets to his soundness of body. Health and vigor are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon. [Cf: Pamphlet 048 p. 11 para. 04] p. 753, Para. 4, [1898MS].

Thus it is with the truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct, and it is just as natural for him to bear the fruits of the Spirit as for the fig-tree to bear figs, or for the rose-bush to

yield roses. His nature is so thoroughly imbued with love for God and his fellow men that he works the works of Christ with a willing heart. [Cf: Pamphlet 048 p. 12 para. 01] p. 753, Para. 5, [1898MS].

All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it, for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his Heavenly Father. His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it. God smiles upon the humble and lowly ones who follow closely in the footsteps of the Master. Angels are attracted to them, and love to linger about their path. They may be passed by as unworthy of notice by those who claim exalted attainments, and who delight in making prominent their good works; but heavenly angels bend lovingly over them, and are as a wall of fire roundabout them.-- *Review and Herald*, No. 3, 1881. [Cf: Pamphlet 048 p. 12 para. 02] p. 754, Para. 1, [1898MS].

Matt. 6:28: Consider the lilies of the field, how they grow; they toil not, neither do they spin. [Cf: Pamphlet 048 p. 12 para. 03] p. 754, Para. 2, [1898MS].

*Amusements.* There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity, and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from any one. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to the other extreme. The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth, of which are immeasurable. It is Christ in us a well of water springing up into everlasting life. It is a continual well-spring from which the Christian can drink at will, and never exhaust the fountain.-- *Test.*, Vol. 1, p. 565. [Cf: Pamphlet 048 p. 13 para. 01] p. 754, Para. 3, [1898MS].

1 Chron. 16:10, 27, 31: Glory ye in his holy name: let the heart of them rejoice that seek the Lord. . . . Glory and honor are in his presence; strength and gladness are in his place. . . . Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth. [Cf: Pamphlet 048 p. 13 para. 02] p. 754, Para. 4, [1898MS].

They can find that amusement which springs from principle, and which will yield them true happiness, and their time will not be spent in trifling or in selfish indulgence.-- *Test.*, Vol. III, p. 223. [Cf: Pamphlet 048 p. 13 para. 03] p. 755, Para. 1, [1898MS].

Ps. 118:15: The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. [Cf: Pamphlet 048 p. 14 para. 01] p. 755, Para. 2, [1898MS].

We cannot innocently indulge in any amusement that will unfit us for the more faithful discharge of ordinary life duties.-- *Test.*, Vol. II, p. 587. [Cf: Pamphlet 048 p. 14 para. 02] p. 755, Para. 3, [1898MS].

James 1: 22, 26: But be ye doers of the word, and not hearers only, deceiving your own selves. . . . 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. [Cf: Pamphlet 048 p. 14 para. 03] p. 755, Para. 4, [1898MS].

Many gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merry-making they do their best to forget God. The scene of pleasure is their paradise. And Heaven is looking on, seeing and hearing all. . . . [Cf: Pamphlet 048 p. 14 para. 04] p. 755, Para. 5, [1898MS].

The once earnest Christian who enters into these sports is on the down-grade. He has left the region pervaded by the vital atmosphere of heaven, and has plunged into an atmosphere of mist and fog. It may be some humble believer is induced to join in these sports. But if he maintains his connection with Christ, he cannot in heart participate in the exciting scene. . . . [Cf: Pamphlet 048 p. 14 para. 05] p. 755, Para. 6, [1898MS].

Young men and young women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They did not prayerfully consult the divine standard, to learn what Christ had said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb; they prevent them from receiving the white robe of character which is the righteousness of Christ. They become confused as to what it is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind. [Cf: Pamphlet 048 p. 14 para. 06] p. 755, Para. 7, [1898MS].

In these exciting gatherings, carried away by the glamour and passion of human influence, youth that have been carefully instructed to obey the law of God are led to form attachments for those whose education has been a mistake, and whose religious experience has been a fraud. They sell themselves to life-long bondage. As long as they live, they must be hampered by their union with a cheap, superficial character, one who lives for display, but who has not the precious inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price.-- *Sp. Test.* [Cf: Pamphlet 048 p. 15 para. 01] p. 756, Para. 1, [1898MS].

The low, common pleasure parties, gatherings for eating and drinking, singing, and playing on instruments of music, are inspired by a spirit that is from beneath. They are an oblation unto Satan.-- *Sp. Test.* [Cf: Pamphlet 048 p. 15 para. 02] p. 756, Para. 2, [1898MS].

Job 1:4: And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. [Cf: Pamphlet 048 p. 15 para. 03] p. 756, Para. 3, [1898MS].

Like Israel of old, the pleasure lovers eat and drink, and rise up to play. There is mirth and carousing, hilarity and glee. In all this the youth follow the example of the authors of books that are placed in their hands for study. The greatest evil of it all is the permanent effect these things have upon the character. [Cf: Pamphlet 048 p. 15 para. 04] p. 756, Para. 4, [1898MS].

Those who take the lead in these things bring upon the cause a stain not easily effaced. They wound their own souls, and will carry the scars through their lifetime.-- *Sp. Test. on Ed.*, p. 211. [Cf: Pamphlet 048 p. 16 para. 01] p. 756, Para. 5, [1898MS].

Ex. 32:6: And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. [Cf: Pamphlet 048 p. 16 para. 02] p. 756, Para. 6, [1898MS].

We are not to imitate the churches by instituting bazaars and various God-forbidden expedients to bring in a little means. We see no direction in the word for fancy fairs, concerts, and other objectionable practises for raising funds to advance His work. The curse of God is upon all this kind of work. It is polluting and degrading the work of God, defiling his holy temple.-- *Unpub. Test.* [Cf: Pamphlet 048 p. 16 para. 03] p. 756, Para. 7, [1898MS].

John 2:14-16: Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. [Cf: Pamphlet 048 p. 16 para. 04] p. 757, Para. 1, [1898MS].

If you truly belong to Christ, you will have opportunities for witnessing for him. You will be invited to attend places of amusement, and then it will be that you will have an opportunity to testify for your Lord. If you are true to Christ then, you will not try to frame excuses for your non-attendance, but will plainly and modestly declare that you are a child of God, and your principles would not allow you to be in a place, even for one occasion, where you could not invite the presence of your Lord.-- *Y. I.*, May 4, 1893. [Cf: Pamphlet 048 p. 16 para. 05] p. 757, Para. 2, [1898MS].

Dan. 3:12, 16, 17: 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. . . . Shadrach, Meshach, and Abed-nego answered, and said unto 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. [Cf: Pamphlet 048 p. 17 para. 01] p. 757, Para. 3, [1898MS].

Many declare that it is certainly no harm to go to a concert, and neglect the prayer-meeting, or absent yourself from meetings where God's servants are to declare to you a message from heaven. It is safe for you to be just where Christ has said he would be. Those who appreciate the words of Christ will not turn aside from the prayer-meeting, or from the meeting where the Lord's messenger has been sent to tell you concerning things of eternal interest. Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them." Can you afford to choose your pleasure and miss the blessing? It is these indulgences that have a telling influence not only on your own life and character, but on the life and character of you associates.-- *Y. I., March 30, 1893.* [Cf: Pamphlet 048 p. 17 para. 02] p. 757, Para. 4, [1898MS].

Gal. 6:7: Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. [Cf: Pamphlet 048 p. 17 para. 03] p. 758, Para. 1, [1898MS].

They would resist temptation to indulge self, and would show that they do not enjoy the frivolous pleasure of the world more than the privilege of meeting with Christ in the social meeting. They would have a decided influence upon others, and lead them to follow their example. Actions speak louder than words, and those who are lovers of pleasure do not appreciate the rich blessings of being in the assembly of the people of God. They do not appreciate the privilege of influencing their associates to go with them, hoping that their hearts will be touched by the Spirit of the Lord. Who goes with them into these worldly gatherings? Jesus is not there to bless those assembled. [Cf: Pamphlet 048 p. 17 para. 04] p. 758, Para. 2, [1898MS].

But Satan will bring to the mind many things to crowd out matters of eternal interest. It is his opportunity to confuse the right by mixing it up with the wrong. Through attendance at worldly gatherings a taste is created for exciting amusements, and moral power is weakened. Those who love pleasure may keep up a form of godliness, but they have no vital connection with God. Their faith is dead, their zeal has departed. They feel no burden to speak a word in season to souls who are out of Christ, and to urge them to give their hearts to the Lord.-- *Y. I., March 30, 1893.* [Cf: Pamphlet 048 p. 18 para. 01] p. 758, Para. 3, [1898MS].

Prov. 21: 15, 17: It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. . . . He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. [Cf: Pamphlet 048 p. 18 para. 02] p. 758, Para. 4, [1898MS].

When our weakness becomes strength in the strength of Christ, we shall not be craving for amusement. These holidays that are considered so indispensable will not be used simply for the gratification of self, but will be turned into occasions in which you can bless and enlighten souls.-- *Signs, June 6, 1892.* [Cf: Pamphlet 048 p. 18 para. 03] p. 758, Para. 5, [1898MS].

Prov. 4:18: But the path of the just is as the shining light, that

shineth more and more unto the perfect day. [Cf: Pamphlet 048 p. 19 para. 01] p. 758, Para. 6, [1898MS].

Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing his work and doing good to their fellow men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened.-- *Sp. Test.* [Cf: Pamphlet 048 p. 19 para. 02] p. 759, Para. 1, [1898MS].

Col. 3:16: Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. [Cf: Pamphlet 048 p. 19 para. 03] p. 759, Para. 2, [1898MS].

Their amusement will be in contemplating their treasure--the holy city, the earth made new, their eternal home. And while they dwell upon those things which are lofty, pure, and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, and this will tend to wean them more and more from the world, and cause their consolation and chief joy to be in the things of heaven, their sweet home.-- *Early Writings, Supplement*, p. 27. [Cf: Pamphlet 048 p. 19 para. 04] p. 759, Para. 3, [1898MS].

Heb. 11:13-16: These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. [Cf: Pamphlet 048 p. 19 para. 05] p. 759, Para. 4, [1898MS].

While we shun the false and artificial, discarding horse-racing, card-playing, lotteries, prize-fights, liquor-drinking, and tobacco-using, we must supply sources of pleasure that are pure and noble and elevating.-- *Sp. Test.* [Cf: Pamphlet 048 p. 19 para. 06] p. 759, Para. 5, [1898MS].

Prov. 23:20, 21, 23: Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. . . . Buy the truth, and sell it not; also wisdom, and instruction, and understanding. [Cf: Pamphlet 048 p. 20 para. 01] p. 759, Para. 6, [1898MS].

Those who receive the Holy Spirit will feel the chilling atmosphere that surrounds the souls of those by whom these great and solemn realities are unappreciated and spoken against. They feel they are in the council of the ungodly, of men who stand in the way of sinners, and sit in the seat of the scornful.-- *Sp. Test.* [Cf: Pamphlet 048 p. 20 para. 02] p. 760, Para. 1, [1898MS].

John 10:4, 5: And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. [Cf: Pamphlet 048 p. 20 para. 03] p. 760, Para. 2, [1898MS].

The Pharisee who invited Christ to his house on this occasion was a ruler in Israel, a member of the Sanhedrin, a man of influence. Jesus had not accepted his invitation for the purpose of satisfying his appetite, or to furnish himself with an hour of amusement; but he had accepted it for the purpose of representing the character of God. Christians may safely accept invitations to dinners where promiscuous company should gather, if they will but follow the example of Christ, and act from the same motives as did our Saviour.-- *Signs, No. 4, 1896.* [Cf: Pamphlet 048 p. 20 para. 04] p. 760, Para. 3, [1898MS].

I entreat the students in our schools to be sober minded. The frivolity of the young is not pleasing to God. Their sports and games open the door to a flood of temptations.-- *Sp. Test.* [Cf: Pamphlet 048 p. 20 para. 05] p. 760, Para. 4, [1898MS].

Rev. 14:4: These are they which follow the Lamb whithersoever he goeth. [Cf: Pamphlet 048 p. 20 para. 06] p. 760, Para. 5, [1898MS].

*Marriage.* There is not one marriage in one hundred that results happily, that bears the sanction of God, and places the parties in a position better to glorify him. The evil consequences of poor marriages are numberless. They are contracted from impulse.-- *Test., Vol. IV, p. 504.* [Cf: Pamphlet 048 p. 21 para. 01] p. 760, Para. 6, [1898MS].

Gen. 6:2: The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. [Cf: Pamphlet 048 p. 21 para. 02] p. 760, Para. 7, [1898MS].

In your letter-writing, leave match-making and guessing about the marriages of your friends. The marriage relation is holy, but in this degenerate age it covers vileness of every description. It is abused, and has become a crime which now constitutes one of the signs of the last days, even as marriages, managed as they were previous to the flood, were then a crime. Satan is constantly busy to hurry inexperienced youth into a marriage alliance. But the less we glory in the marriages which are now taking place, the better. When the sacred nature and claims of marriage are understood, it will even now be approved of Heaven, and the result will be happiness to both parties, and God will be glorified.-- *Test. Vol. II, p. 252.* [Cf: Pamphlet 048 p. 21 para. 03] p. 760, Para. 8, [1898MS].

He [Satan] is busily engaged in influencing those who are wholly unsuited in each other, to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to human family than by exercising his skill in any other direction.-- *Test., Vol. II, p. 248.* [Cf: Pamphlet 048 p. 21 para. 04] p. 761, Para. 1, [1898MS].

1 King 11:2: Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their

gods: Solomon clave unto these in love. [Cf: Pamphlet 048 p. 21 para. 05] p. 761, Para. 2, [1898MS].

Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.-- *Review and Herald, No. 4, 1886.* [Cf: Pamphlet 048 p. 22 para. 01] p. 761, Para. 3, [1898MS].

Gal. 6:7: Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. [Cf: Pamphlet 048 p. 22 para. 02] p. 761, Para. 4, [1898MS].

If you had counseled with your brethren, and committed your ways to the Lord, he would have opened the way for you to connect yourself with one who could have been a help to you instead of a hindrance.-- *Test., Vol. II, p. 227.* [Cf: Pamphlet 048 p. 22 para. 03] p. 761, Para. 5, [1898MS].

Gen. 24:4, 64, 67: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. . . . And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. . . . And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death. [Cf: Pamphlet 048 p. 22 para. 04] p. 761, Para. 6, [1898MS].

Advice is only thrown away on those who are determined to have their own way. Passion carries such persons over every barrier that reason and judgment can interpose.-- *Review and Herald, No. 39, 1888.* [Cf: Pamphlet 048 p. 22 para. 05] p. 761, Para. 7, [1898MS].

Judges 14:3: Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me for she pleaseth me well. [Cf: Pamphlet 048 p. 22 para. 06] p. 761, Para. 8, [1898MS].

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide; and in too many cases love-sick sentimentalism takes the helm, and guides to certain ruin. It is here that the youth show less intelligence than on any other subject: it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by some one.-- *Review and Herald, No. 4, 1886.* [Cf: Pamphlet 048 p. 22 para. 07] p. 762, Para. 1, [1898MS].

Love is a plant of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans, and will be in perfect harmony with the Spirit of God, passion

will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol. In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality, and religion will characterize every step toward an alliance in marriage. Those who are thus controlled will not be absorbed in each other's society, at a loss of interest in the prayer-meeting and the religious service.-- *Review and Herald, No. 39, 1888.* [Cf: Pamphlet 048 p. 23 para. 01] p. 762, Para. 2, [1898MS].

Most of that which the youth of our day term love is only blind impulse, which originates with Satan to compass their destruction.-- *Test., Vol. V, p. 109.* [Cf: Pamphlet 048 p. 23 para. 02] p. 762, Para. 3, [1898MS].

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love.-- *Test., Vol. II, p. 381.* [Cf: Pamphlet 048 p. 23 para. 03] p. 762, Para. 4, [1898MS].

Many marriages can only be productive of misery, and yet the minds of the youth run in this channel because Satan leads them there, making them believe that they must be married in order to be happy.-- *Test., Vol. V, p. 122.* [Cf: Pamphlet 048 p. 24 para. 01] p. 762, Para. 5, [1898MS].

1 Kings 11:4: For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. [Cf: Pamphlet 048 p. 24 para. 02] p. 763, Para. 1, [1898MS].

Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do. [Cf: Pamphlet 048 p. 24 para. 03] p. 763, Para. 2, [1898MS].

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them. The youth trust altogether too much to impulse.-- *Review and Herald, No. 4, 1886.* [Cf: Pamphlet 048 p. 24 para. 04] p. 763, Para. 3, [1898MS].

Your prayers have been made with a determination to carry out what you

regarded as right, irrespective of the wishes of your parents or of the church.-- *Test.*, Vol. V, p. 108. [Cf: Pamphlet 048 p. 25 para. 01] p. 763, Para. 4, [1898MS].

Prov. 28:9: He that turneth away his ear from hearing the law, even his prayer shall be abomination. [Cf: Pamphlet 048 p. 25 para. 02] p. 763, Para. 5, [1898MS].

If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come.-- *Review and Herald*, No. 39, 1888. [Cf: Pamphlet 048 p. 25 para. 03] p. 763, Para. 6, [1898MS].

As the mysterious magnet points to the north, so do the claims of religion point to the glory of God.-- *Test*, Vol. III, p. 45. [Cf: Pamphlet 048 p. 25 para. 04] p. 764, Para. 1, [1898MS].

1 Cor. 10:31: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. [Cf: Pamphlet 048 p. 25 para. 05] p. 764, Para. 2, [1898MS].

A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not himself. I would not be understood to mean that any one is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.-- *Review and Herald*, No. 39, 1888. [Cf: Pamphlet 048 p. 25 para. 06] p. 764, Para. 3, [1898MS].

1 Kings 16:31: And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. [Cf: Pamphlet 048 p. 26 para. 01] p. 764, Para. 4, [1898MS].

There is in itself no sin in eating and drinking, or in marrying and giving in marriage. It was lawful to marry in the time of Noah, and it is lawful to marry now, if that which is lawful is properly treated, and not carried to sinful excess. But in the days of Noah, men married without consulting God, or seeking his guidance and counsel. So it is at the present day; marriage ceremonies are made matters of display, extravagance, and self-indulgence. But if the contracting parties are agreed in religious belief and practise, and everything is consistent, and the ceremony be conducted without display and extravagance, marriage at this time need not be displeasing to God. "But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."--*Review and Herald*, No. 39, 1888. [Cf: Pamphlet 048 p. 26 para. 02] p. 764, Para. 5, [1898MS].

The Lord requires a loyalty so supreme and undivided that the most sacred relationship is to be subordinate to it.-- *Unpub. Test.* [Cf: Pamphlet 048 p. 26 para. 03] p. 765, Para. 1, [1898MS].

Luke 14:20: And another said, I have married a wife, and therefore I cannot come. [Cf: Pamphlet 048 p. 27 para. 01] p. 765, Para. 2, [1898MS].

The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.-- *Test., Vol. III, p. 44.* [Cf: Pamphlet 048 p. 27 para. 02] p. 765, Para. 3, [1898MS].

No earthly ties, no earthly considerations, should weigh one moment in the scale against duty to the cause and work of God.-- *Test., Vol. III, p. 500.* [Cf: Pamphlet 048 p. 27 para. 03] p. 765, Para. 4, [1898MS].

Luke 9:62: And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. [Cf: Pamphlet 048 p. 27 para. 04] p. 765, Para. 5, [1898MS].

Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see *if God can be glorified* by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action.-- *Test., Vol. II, p. 380.* [Cf: Pamphlet 048 p. 27 para. 05] p. 765, Para. 6, [1898MS].

1 Cor. 10:31: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. [Cf: Pamphlet 048 p. 27 para. 06] p. 765, Para. 7, [1898MS].

When a conference selects young men and women, and aids them in obtaining an education for the canvassing field or any other branch of the work, there should be an understanding as to what they propose to do,--whether they design to engage in courtship and marriage, or to labor for the advancement of the cause of truth. It is no use to spend time and money in the education of workers who will fall in love before they complete this education, and who cannot resist the first temptation in the form of an invitation to marriage. In most cases the labor spent on such persons is wholly lost. When they enter the marriage relation, their usefulness in the work of God is at an end. They increase their family, they are dwarfed and crippled in every way, and cannot use the knowledge they have obtained.-- *Gen. Conf. Bul., Vol. V, p. 162.* [Cf: Pamphlet 048 p. 27 para. 07] p. 765, Para. 8, [1898MS].

Matt. 10:37: He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. [Cf: Pamphlet 048 p. 28 para. 01] p. 766, Para. 1, [1898MS].

Luke 14:26: And if any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. [Cf: Pamphlet 048 p. 28 para. 02] p. 766, Para. 2, [1898MS].

Before persons are admitted to our mission training-schools, let there be a written agreement that after receiving their education they will give themselves to the work for a specified time. This is the only way our missions can be made what they should be. Let those who connect themselves with the missions be straightforward, and take hold of the work in a business-like manner. Those who are controlled by a sense of duty, who daily seek wisdom and help from God, will act intelligently, not from selfish motives, but from the love of Christ and the truth. Such will not hesitate to give themselves unreservedly, soul, body, and spirit, to the work. They will study, work, and pray for its advancement. I repeat, Do not enter into a marriage engagement unless there are good and sufficient reasons for this step,--unless the work of God can be better advanced thereby. For Christ's sake deny inclination, lift the cross, and do the work for which you are educating yourselves. [Cf: Pamphlet 048 p. 28 para. 03] p. 766, Para. 3, [1898MS].

Many of the marriages contracted in these last days prove to be a mistake. The parties make no advancement in spiritual things; their growth and usefulness ended with their marriage. There are men and women throughout the country who would have been accepted as laborers together with God if Satan had not laid his snares to entangle their minds and hearts in courtship and marriage. Did the Lord urge them to obtain the advantages of our schools and missions that they might sink everything in courtship and marriage, binding themselves by a human band for a lifetime? [Cf: Pamphlet 048 p. 28 para. 04] p. 766, Para. 4, [1898MS].

By accepting the work of rearing children in these last days of uncertainty and peril, many place themselves in a position where they cannot labor either in the canvassing field or in any other branch of the cause of God, and some lose all interest to do this. They are content with a common, low level, and assimilate to the position they have chosen. The bewitching power of Satan's deceptions wrought within the human heart its evil work. Instead of candidly considering the time in which we live, and the work they might do in leading others to the truth, *they reason from a selfish standpoint, and follow the impulse of their own unconsecrated hearts.* "The flesh lusteth against the spirit, and the spirit against the flesh." The natural appetites and passions become a controlling power, and the result is that spiritual growth ceases; the soul is, as it were, paralyzed.-- *Gen. Conf. Bul., Vol. V, p. 163.* [Cf: Pamphlet 048 p. 29 para. 01] p. 766, Para. 5, [1898MS].

Matthew 24:19: And woe unto them that are with child, and to them that give suck in those days. [Cf: Pamphlet 048 p. 29 para. 02] p. 767, Para. 1, [1898MS].

Let none who dedicate themselves to the work of God be discouraged at the outlook, but let them strive to be faithful in the work committed to them. Live wholly for God; put your life, your energies, your soul, into your work, not knowing which shall prosper, this or that. . . . Let every soul bear in mind the words of Jesus, "Without me ye can do nothing."-- *Gen. Conf. Bul., Vol. V. p. 163.* [Cf: Pamphlet 048 p. 29 para. 03] p. 767, Para. 2, [1898MS].

*Feelings.* Impressions and feelings are no sure evidence that a person



is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be how they can adorn their profession, and bear fruit to the glory of God.-- *Review and Herald, No. 31, 1886*. [Cf: Pamphlet 048 p. 30 para. 01] p. 767, Para. 3, [1898MS].

Job 22:21, 22, 29: Acquaint now thyself with him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. . . . When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person. [Cf: Pamphlet 048 p. 30 para. 02] p. 767, Para. 4, [1898MS].

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.-- *Review and Herald, No. 18, 1881*. [Cf: Pamphlet 048 p. 30 para. 03] p. 767, Para. 5, [1898MS].

Isa. 30:15: Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. [Cf: Pamphlet 048 p. 30 para. 04] p. 767, Para. 6, [1898MS].

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour.-- *Review and Herald, No. 18, 1881*. [Cf: Pamphlet 048 p. 31 para. 01] p. 767, Para. 7, [1898MS].

Phil. 1:6: Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. [Cf: Pamphlet 048 p. 31 para. 02] p. 768, Para. 1, [1898MS].

We are not to make our feelings a test by which to discern whether we are in or out of favor with God, whether they be what we consider encouraging or not. As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels joyous, he is confident that he is in a favorable condition; but when a change comes, as it will, for circumstances will be so arranged that feelings of depression will make the heart sad, then he will naturally be led to doubt that God has accepted him. It is not wisdom to look at the emotions, and try to test your spirituality by your feelings. *Do not study yourself*; look away from self to Jesus. While you acknowledge yourself as a sinner, yet you may appropriate Christ as your sin-pardoning Redeemer. Jesus came not to call the righteous, but sinners to repentance. Satan will not be

slow in presenting to the repentant soul suggestions and difficulties to weaken faith and destroy courage. He has manifold temptations that he can send trooping into the mind, one after another; but the Christian must not study his emotions, and give way to his feelings, or he will soon entertain the evil guest,--doubt,--and become entangled in the perplexities of despair. Expel the suggestions of the enemy by contemplating the matchless depth of your Saviour's love.-- *Signs, No. 56, 1894.* [Cf: Pamphlet 048 p. 31 para. 03] p. 768, Para. 2, [1898MS].

Ps. 77:7-10: Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail forevermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? And I said, This is my infirmity: but I will remember the years of the right hand of the Most High. [Cf: Pamphlet 048 p. 32 para. 01] p. 768, Para. 3, [1898MS].

Do not exalt your feelings or be swayed by them, whether they be good, bad, sad, or joyful. . . . We cannot be lifted up in thought, or know what it is to be the sons and daughters of God, unless we trust implicitly in the word of God; for Satan will ever be on the ground to dispute our claims. We must educate the soul to trust in God's word with unwavering confidence. Let gratitude and thankfulness flow out of the heart, and cease to hurt the heart of Christ by doubting his love, which has been assured to us by most astounding evidences; for he so loved us as to give his own life for us, that we should not perish, but have everlasting life.-- *Signs, No. 56, 1894.* [Cf: Pamphlet 048 p. 32 para. 02] p. 768, Para. 4, [1898MS].

James 1:2-8, 25: My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. . . . But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed. [Cf: Pamphlet 048 p. 32 para. 03] p. 769, Para. 1, [1898MS].

It is no sign that Jesus has ceased to love us because we experience doubts and discouragements. Affliction comes to us in the providence of God in order that we may see that Christ is our helper, that in him is love and consolation. We may receive grace whereby we may be overcomers, and inherit the life that measures with the life of God. We must have an experience so that when affliction comes upon us, we shall not depart from our faith and choose fables.-- *Signs, No. 19, 1896.* [Cf: Pamphlet 048 p. 33 para. 01] p. 769, Para. 2, [1898MS].

Job 13:15: Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. [Cf: Pamphlet 048 p. 33 para. 02] p. 769, Para. 3, [1898MS].

We should grow daily in faith in order that we may grow up to the full measure of the spiritual stature of Christ Jesus. We should believe

that God will answer our prayers, and not trust to feeling. We should say, My gloomy feelings are no evidence that God has not heard me. I do not want to give up on account of these sad emotions; for "faith is the substance of things hoped for, the evidence of things not seen." [Cf: Pamphlet 048 p. 33 para. 03] p. 769, Para. 4, [1898MS].

The rainbow of promise encircles the throne of God. I come to the throne pointing to the sign of God's faithfulness, and cherish the faith that works by love and purifies the soul. We are not to believe because we feel or see that God hears us. We are to trust to the promise of God. We are to go about our business, believing that God will do just what he has said he would do, and that the blessings we have prayed for will come to us when we most need them. Every petition enters into the heart of God when we come believing. We have not faith enough. We should look upon our Heavenly Father as more willing to help us than an earthly parent is to help his child.-- *Signs, No. 19, 1896.* [Cf: Pamphlet 048 p. 33 para. 04] p. 769, Para. 5, [1898MS].

Isa. 55:6, 10, 11: Seek ye the Lord while he may be found, call ye upon him while he is near. . . . For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. [Cf: Pamphlet 048 p. 34 para. 01] p. 770, Para. 1, [1898MS].

When we go to Him for wisdom or grace, we are not to look to ourselves to see if he has given us a special feeling as an assurance that he has fulfilled his word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. *Satan can give feelings and impressions, and those who take these as their guide will surely be led astray.* How do I know that Jesus hears my prayer?--I know it by his promise. He says he will hear the needy when they cry unto him, and I believe his word. He has never said to the seed of Jacob, "Seek ye me in vain."-- *Signs, No. 19, 1884.* [Cf: Pamphlet 048 p. 34 para. 02] p. 770, Para. 2, [1898MS].

Jer. 29:12, 13: Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. [Cf: Pamphlet 048 p. 34 para. 03] p. 770, Para. 3, [1898MS].

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he himself has laid down. [Cf: Pamphlet 048 p. 34 para. 04] p. 770, Para. 4, [1898MS].

Religion must be made the great business of life. Everything else should be held subordinate to this. All our power of soul, body, and spirit must be engaged in the Christian warfare. We must look to Christ

for strength and grace, and we shall gain the victory as surely as Jesus died for us.-- *Review and Herald, No. 18, 1881.* [Cf: Pamphlet 048 p. 35 para. 01] p. 770, Para. 5, [1898MS].

Phil. 4:6, 7: Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. [Cf: Pamphlet 048 p. 35 para. 02] p. 771, Para. 1, [1898MS].

Satan is very ready to insinuate that prayer is a mere form, and avails us nothing. He cannot bear to have his powerful rival appealed to. At the sound of fervent prayer the hosts of darkness tremble. Fearing that their captive may escape, they form a wall around him, that Heaven's light may not reach his soul. But if in his distress and helplessness the sinner looks to Jesus, pleading the merits of his blood, our compassionate Redeemer listens to the earnest, persevering prayer of faith, and sends to his deliverance a re-enforcement of angels that excel in strength. And when these angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, the angels of darkness fall back, well knowing that their battle is lost, and that one more soul is escaping from the power of their influence.-- *Signs, No. 44, 1886.* [Cf: Pamphlet 048 p. 35 para. 03] p. 771, Para. 2, [1898MS].

Ps. 20:1, 2, 6: The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion. . . . Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. [Cf: Pamphlet 048 p. 36 para. 01] p. 771, Para. 3, [1898MS].

Pray in faith. "This is the victory that overcometh the world, even our faith." Prevailing prayer is the prayer of living faith; it takes God at his word, and claims his promises. Feeling has nothing to do with faith. When faith brings the blessing to your heart, and you rejoice in the blessing, then it is no more faith, but feeling. How strange it is that men will put confidence in the word of their fellow men, and yet find it so hard to exercise living faith in God! The promises are ample; why not accept them just as they read? "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?"-- *Signs, No. 44, 1886.* [Cf: Pamphlet 048 p. 36 para. 02] p. 771, Para. 4, [1898MS].

Let there be much praying done, and even with fasting, that not one shall move in darkness, but move in the light as God is in the light. We may look for anything now to break forth outside and within our ranks; and there are minds undisciplined by the grace of the Holy Spirit, that have not practised the words of Christ, and who do not understand the movings of the Spirit of God, who will follow a wrong course of action because they do not follow Jesus fully.-- *Sp. Test., p. 423.* [Cf: Pamphlet 048 p. 36 para. 03] p. 771, Para. 5, [1898MS].

John 12:35: 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. [Cf: Pamphlet 048 p. 37 para. 01] p. 772, Para. 1, [1898MS].

Excitement will not avail to save any soul. To have faith in Christ, to become a child of God, it is not necessary to be stirred with powerful emotion. You are to come to Jesus just as you are, for you know it is the only right thing to do.-- *Signs, July 11, 1892*. [Cf: Pamphlet 048 p. 37 para. 02] p. 772, Para. 2, [1898MS].

1 John 1:9: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [Cf: Pamphlet 048 p. 37 para. 03] p. 772, Para. 3, [1898MS].

Zech. 4:6: 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. [Cf: Pamphlet 048 p. 37 para. 04] p. 772, Para. 4, [1898MS].

It is not a decided evidence that a man or a woman is a Christian because he manifests deep emotion when under exciting circumstances. He who is Christlike has a deep, determined, persevering element in his soul, and yet has a sense of his own weakness, and is not deceived and misled by the devil, and made to trust in himself. He has a knowledge of the word of God, and knows that he is safe only as he places his hand in the hand of Jesus Christ, and keeps firm hold upon him.-- *Review and Herald, No. 38, 1895*. [Cf: Pamphlet 048 p. 37 para. 05] p. 772, Para. 5, [1898MS].

Rom. 10:1, 2: Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. [Cf: Pamphlet 048 p. 37 para. 06] p. 772, Para. 6, [1898MS].

While many profess to be sons and daughters of God in practise they ignore the example of the works and words of Christ "It is my privilege," they plainly say by their actions, "to act myself, I should be perfectly miserable if I could not act myself." This is the religion current with the world; but it does not bear the heavenly endorsement. It is a deception, a delusion. Persons may under certain influences of the moment, be full of ecstasies; for chords are touched whose vibrations are pleasing to the natural taste. But these persons will have to learn that this is not the religion of Jesus Christ. When the circumstances change which so elated them, the depression and want of stimulus is felt, as the drunkard feels the want of the stimulus of the intoxicating cup.-- *Review and Herald, No. 30, 1896*. [Cf: Pamphlet 048 p. 37 para. 07] p. 772, Para. 7, [1898MS].

Ex. 12:38: And the mixed multitude went up also with them; and flocks, and herds, even very much cattle. [Cf: Pamphlet 048 p. 38 para. 01] p. 773, Para. 1, [1898MS].

Num. 11:4: And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat. [Cf: Pamphlet 048 p. 38 para. 02] p. 773, Para. 2, [1898MS].

Neh. 13:3: Now it came to pass, when they had heard the law that they separated from Israel all the mixed multitude. [Cf: Pamphlet 048 p. 38 para. 03] p. 773, Para. 3, [1898MS].

There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water.-- *Sp. Test.*, p. 222. [Cf: Pamphlet 048 p. 38 para. 04] p. 773, Para. 4, [1898MS].

Acts 17:20-23: For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which are there spent their time in nothing else, but either to tell or to hear some new thing.) Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. [Cf: Pamphlet 048 p. 38 para. 05] p. 773, Para. 5, [1898MS].

We should study the Bible more that we may become familiar with the promises of God, then when Satan comes in, flooding the soul with his temptations, as he surely will, we may meet him with, "It is written." We may be shut in by the promises of God, which will be as a wall of fire about us. We want to know how to exercise faith. Faith "is the gift of God" but the power to exercise it is ours. If faith lies dormant, it is no advantage to us; but in exercise, it holds all blessings in its grasp. It is the hand by which the soul takes hold of the strength of the Infinite. It is the medium by which human hearts, renewed by the grace of Christ, are made to beat in harmony with the great Heart of love. Faith plants itself on the promises of God, and claims them as surety that he will do just as he said he would. Jesus comes to the sinful, helpless, needy soul, and says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Believe; claim the promises, and praise God that you do receive the things you have asked of him, and when your need is greatest, you will experience his blessing and receive special help.-- *Signs, No. 20, 1884*. [Cf: Pamphlet 048 p. 39 para. 01] p. 773, Para. 6, [1898MS].

Isa. 59:19, 21: So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. . . . As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. [Cf: Pamphlet 048 p. 39 para. 02] p. 774, Para. 1, [1898MS].

Many know so little of faith that when they have asked God for his help and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling, they are satisfied. This is not faith, but unbelief. We should trust God, whether we experience any change of feeling or not. We cannot expect to

be very joyful and hopeful while we look to ourselves; for we must think of self as sinful. A large class of the professed Christian world are watching their feelings; but feeling is an unsafe guide, and those who depend upon it are in danger of imbibing heresy.-- *Signs, No. 20, 1884*. [Cf: Pamphlet 048 p. 40 para. 01] p. 774, Para. 2, [1898MS].

Heb. 4:2: For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. [Cf: Pamphlet 048 p. 40 para. 02] p. 774, Para. 3, [1898MS].

As a faithful physician, the world's Redeemer has his finger upon the pulse of the soul. He marks every beat; he takes note of every throb. Not an emotion thrills it; not a sorrow shades it; not a sin stains it; not a thought or purpose passes through it, with which he is not acquainted. Man was purchased at an infinite cost, and is loved with a devotion exceeding that which a father feels for his child. The prayer that comes from a sincere heart will ever find a response in heaven.-- *Signs, No. 48, 1896*. [Cf: Pamphlet 048 p. 40 para. 03] p. 774, Para. 4, [1898MS].

Heb. 4:15: For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. [Cf: Pamphlet 048 p. 40 para. 04] p. 774, Para. 5, [1898MS].

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary.-- *Sp. Test., p. 453*. [Cf: Pamphlet 048 p. 40 para. 05] p. 774, Para. 6, [1898MS].

John 12:32: And I, if I be lifted up from the earth, will draw all men unto me. [Cf: Pamphlet 048 p. 40 para. 06] p. 775, Para. 1, [1898MS].

*Heart Service*. In the renewed heart there will be a fixed principle to obey the will of God, because there is a love for what is just, and good, and holy. There will be no hesitating, conferring with the taste, or studying of convenience, or moving in a certain course because others do so. Every one should live for himself. The minds of all who are renewed by grace will be an open medium, continually receiving light, grace, and truth from above, and transmitting the same to others. Their works are fruitful. Their fruit is unto holiness, and the end everlasting life.-- *Test., Vol. II, p. 488*. [Cf: Pamphlet 048 p. 41 para. 01] p. 775, Para. 2, [1898MS].

Ps. 1:2, 3: His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. [Cf: Pamphlet 048 p. 41 para. 02] p. 775, Para. 3, [1898MS].

Christ was the foundation of the whole Jewish system, and he swept aside the maxims, injunctions, traditions, and precepts with which men had encumbered the plan of salvation. When he swept away the rubbish with which men had buried up the truth, they thought he was sweeping away the truth itself. . . . Outward conformity to the letter of the law was not sufficient. The very principles of the law must be planted in the heart, and love to God and love to man must be revealed in the

character, words, and actions.-- *Signs, No. 43, 1896.* [Cf: Pamphlet 048 p. 41 para. 03] p. 775, Para. 4, [1898MS].

Matt. 23:2-4, 10-12: The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers. . . . Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. [Cf: Pamphlet 048 p. 41 para. 04] p. 775, Para. 5, [1898MS].

There is plenty of animal machinery at work. Christ in truth is advocated, but is not represented; and for this reason the truth is dishonored by the very ones who advocate it.-- *Unpub. Test.* [Cf: Pamphlet 048 p. 42 para. 01] p. 775, Para. 6, [1898MS].

John 15:5 (margin): He that abideth in me, and I in him, the same bringeth forth much fruit: for severed from me ye can do nothing. [Cf: Pamphlet 048 p. 42 para. 02] p. 776, Para. 1, [1898MS].

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, the temple had been destroyed, their temple services suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all-important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practises of heathenism; and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the true offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services in the temple, in order that the outward ceremonies might not become the sum total of their religion. Their principles and practise must be purged from heathenism. The ritual service ceased, in order that the heart might be revived. The outward glory was removed, that the spiritual might be revealed.-- *Unpub. Test.* [Cf: Pamphlet 048 p. 42 para. 03] p. 776, Para. 2, [1898MS].

Matt. 23:25, 26, 38, 39: Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisees cleanse first that which is within the cup and platter that the outside of them may be clean also. . . . Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. [Cf: Pamphlet 048 p. 42 para. 04] p. 776, Para. 3, [1898MS].

The offerings of the church have been in many instances more numerous than her prayers. The missionary movement is far in advance of the missionary spirit. Earnest prayers have not, like sharp sickles, followed the workers into the harvest-field.-- *Unpub. Test* [Cf: Pamphlet 048 p. 43 para. 01] p. 776, Para. 4, [1898MS].

Isa. 58:2-4, 10: 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. . . . Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. . . . 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. [Cf: Pamphlet 048 p. 43 para. 02] p. 776, Para. 5, [1898MS].

Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful.-- *Test., Vol. II, p. 135.* [Cf: Pamphlet 048 p. 43 para. 03] p. 777, Para. 1, [1898MS].

Jer. 31:3: The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. [Cf: Pamphlet 048 p. 43 para. 04] p. 777, Para. 2, [1898MS].

John 12:32: And I, if I be lifted up from the earth, will draw all men unto me. [Cf: Pamphlet 048 p. 43 para. 05] p. 777, Para. 3, [1898MS].

It is in proportion as the heart is sanctified by grace, and filled with the active love for God and for our fellow men, that we do nothing for show or by compulsion. Those who love God do that which is pleasant for them to do, and that is to reveal God in character, and submit the whole heart to the sanctification of the truth.-- *Review and Herald, No. 41, 1895.* [Cf: Pamphlet 048 p. 43 para. 06] p. 777, Para. 4, [1898MS].

Ps. 40:8: I delight to do thy will, O my God: yea, thy law is within my heart. [Cf: Pamphlet 048 p. 44 para. 01] p. 777, Para. 5, [1898MS].

If we consent, he [Christ] can and will so identify himself with our thoughts and aims, so blend our hearts and minds into conformity with his will, that when obeying him, we shall but carry out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service.-- *Signs, No. 46, 1896.* [Cf: Pamphlet 048 p. 44 para. 02] p. 777, Para. 6, [1898MS].

Jer. 31:33: This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. [Cf: Pamphlet 048 p. 44 para. 03] p. 777, Para. 7, [1898MS].

At his coming the Master will call his servants, and reckon with them. The parable certainly teaches that good works will be rewarded according to the motive that prompted them; that skill and intellect used in the service of God will prove a success, and will be rewarded according to the fidelity of the worker. Those who have had an eye single to the glory of God will have the richest reward.-- *Signs, No 44, 1884.* [Cf: Pamphlet 048 p. 44 para. 04] p. 777, Para. 8, [1898MS].

Matt. 25:21: His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. [Cf: Pamphlet 048 p. 44 para. 05] p. 778, Para. 1, [1898MS].

The soul cannot be satisfied with forms, maxims, and traditions. The cry of the soul must be, Give me the bread of life: lift up a full cup to my parched spiritual nature that I may be revived and refreshed.-- *Review and Herald, No. 19, 1896.* [Cf: Pamphlet 048 p. 44 para. 06] p. 778, Para. 2, [1898MS].

John 3:1, 2: There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night. [Cf: Pamphlet 048 p. 45 para. 01] p. 778, Para. 3, [1898MS].

Devotion to God does not consist in groans and sighs and a sad countenance.-- *Signs, No. 48, 1896.* [Cf: Pamphlet 048 p. 45 para. 02] p. 778, Para. 4, [1898MS].

Mal. 2:13: And this have ye done again, covering the altar of the Lord with tears, and with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good-will at your hand. [Cf: Pamphlet 048 p. 45 para. 03] p. 778, Para. 5, [1898MS].

Ps. 43:2-5: Why go I mourning because of the oppression of the enemy? O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy. . . . Why art thou cast down. O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God. [Cf: Pamphlet 048 p. 45 para. 04] p. 778, Para. 6, [1898MS].

There is but one hope for the sinner. Is it in outward ceremonies? in vigorous performance of religious duties? is it in mourning and penance, and in devoting hours to prayer and meditation? in practising self-denial? in giving to the poor, and in doing deeds of merit?--No, none of these things will work the salvation of the soul.-- *Signs, No. 44, 1890.* [Cf: Pamphlet 048 p. 45 para. 05] p. 778, Para. 7, [1898MS].

Acts. 4:12: Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. [Cf: Pamphlet 048 p. 45 para. 06] p. 778, Para. 8, [1898MS].

The heathen looked upon their prayers as having in themselves merit to atone for sin. Hence, the longer the prayer, the greater the merit. If they could become holy by their own efforts, they would have something in themselves in which to rejoice, some ground for boasting. This idea of prayer is an outworking of the principle of self-expiation which lies at the foundation of all systems of false religion. The Pharisees had adopted this pagan idea of prayer, and it is by no means extinct, even among those who profess to be Christians. The repetition of set, customary phrases, when the heart feels no need of God, is of the same character as the "vain repetitions" of the heathen.-- *Mount of Blessing, p. 125, new edition.* [Cf: Pamphlet 048 p. 45 para. 07] p. 778, Para. 9, [1898MS].

Luke 18:11, 12: 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. [Cf: Pamphlet 048 p. 46 para. 01] p. 779, Para. 1, [1898MS].

There are many whose religion consists in activities. They want to be engaged in, and have the credit of doing, some great work, while the little graces that go to make up a lovely Christian character are entirely overlooked. The busy, bustling service, which gives the impression that one is doing some wonderful work, is not acceptable to God. It is a Jehu spirit, which says, "Come, see my zeal for the Lord." It is gratifying to self; it feeds a self-complacent feeling; but all the while the soul may be defiled with the plague-spot of unsubdued, uncontrolled selfishness.-- *Signs, No. 44, 1884*. [Cf: Pamphlet 048 p. 46 para. 02] p. 779, Para. 2, [1898MS].

2 Kings 10:16, 18, 28, 31: And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot. . . . And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. . . . Thus Jehu destroyed Baal out of Israel. . . . But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. [Cf: Pamphlet 048 p. 46 para. 03] p. 779, Para. 3, [1898MS].

The young are often urged to speak or pray in meeting; they are urged to die to self. At every step of the Christian way they are urged. Such religion is worth nothing. Let the heart be changed, and it will not be such drudgery to serve God.-- *Signs, No. 41, 1891*. [Cf: Pamphlet 048 p. 46 para. 04] p. 779, Para. 4, [1898MS].

Psa. 40:2, 3: He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. [Cf: Pamphlet 048 p. 47 para. 01] p. 779, Para. 5, [1898MS].

There are many who will be lost because they depend on legal religion, or mere repentance for sin. But repentance for sin alone cannot work the salvation of any soul. Man cannot be saved by his own works. Without Christ it is impossible for him to render perfect obedience to the law of God.-- *Signs, No. 50, 1889*. [Cf: Pamphlet 048 p. 47 para. 02] p. 779, Para. 6, [1898MS].

John 5:44, 39: How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me. [Cf: Pamphlet 048 p. 47 para. 03] p. 780, Para. 1, [1898MS].

There is no greater evidence that those who have received great light do not appreciate that light, than is given by their refusal to let their light shine upon those who are in darkness, and devoting their time and energies in celebrating forms and ceremonies. Thoughts of the inner work, the necessary purity of heart, are not entertained.--

*Review and Herald, No. 29, 1895.* [Cf: Pamphlet 048 p. 47 para. 04] p. 780, Para. 2, [1898MS].

Matt. 25:42-45: 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. [Cf: Pamphlet 048 p. 47 para. 05] p. 780, Para. 3, [1898MS].

The scheme of salvation is not to be worked out under the laws and rules specified by men. There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved.-- *Review and Herald, No. 30, 1895.* [Cf: Pamphlet 048 p. 48 para. 01] p. 780, Para. 4, [1898MS].

Prov. 4:18: The path of the just is as the shining light, that shineth more and more unto the perfect day. [Cf: Pamphlet 048 p. 48 para. 02] p. 780, Para. 5, [1898MS].

Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward.-- *Sp. Test.* [Cf: Pamphlet 048 p. 48 para. 03] p. 780, Para. 6, [1898MS].

Phil. 2:12, 13: Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. [Cf: Pamphlet 048 p. 48 para. 04] p. 781, Para. 1, [1898MS].

*Special Testimonies on Church Schools.* "Sunnyside," Cooranbong, N.S.W., Dec. 15, 1897. 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 have been shown that the strength of these churches depends upon their growth in usefulness and efficiency. [Cf: Pamphlet 081 p. 3 para. 01] p. 781, Para. 2, [1898MS].

*Building in Battle Creek.*--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 those 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 representatives of the truth in their midst. I cannot 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: Pamphlet 081 p. 3 para. 02] p. 781, Para. 3, [1898MS].

*Missionary Teachers.*--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: Pamphlet 081 p. 4 para. 01] p. 781, Para. 4, [1898MS].

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: Pamphlet 081 p. 4 para. 02] p. 782, Para. 1, [1898MS].

*Essential Studies.*--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: Pamphlet 081 p. 4 para. 03] p. 782, Para. 2, [1898MS].

*Obedience.*--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: Pamphlet 081 p. 5 para. 01] p. 782, Para. 3, [1898MS].

*Children as Missionaries.*--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: Pamphlet 081 p. 5 para. 02] p. 782, Para. 4, [1898MS].

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. [Cf: Pamphlet 081 p. 5 para. 03] p. 783, Para. 1, [1898MS].

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: Pamphlet 081 p. 6 para. 01] p. 783, Para. 2, [1898MS].

*Home Should Be a Church.*--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 realize 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 faultfinding, 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: Pamphlet 081 p. 6 para. 02] p. 783, Para. 3, [1898MS].

*Home Training.*--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: Pamphlet 081 p. 6 para. 03] p. 783, Para. 4, [1898MS].

*Qualification of Teachers.*--In educating the children and youth, teachers should never allow one passionate word or gesture to mar their work, for in so doing, they imbue the students with the same spirit which they themselves possess. The Lord would have our primary schools as well as those for older persons, 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:

Pamphlet 081 p. 7 para. 01] p. 783, Para. 5, [1898MS].

*Defective Teachers.*--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 the children. [Cf: Pamphlet 081 p. 7 para. 02] p. 784, Para. 1, [1898MS].

*Bible as a Text-Book.*--O for 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 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 the 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: Pamphlet 081 p. 8 para. 01] p. 784, Para. 2, [1898MS].

*Spirit of God as an Educator.*--God's holy, educating Spirit is in his word. A light, a 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: Pamphlet 081 p. 8 para. 02] p. 784, Para. 3, [1898MS].

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 a familiarity with divine things which will be as a barricade against the temptations of the enemy. [Cf: Pamphlet 081 p. 8 para. 03] p. 784, Para. 4, [1898MS].

*Results of Christian Education.*--The work of teachers is an important one. They should make the word 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 of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and his will be communicated to the students, the words of truth will grow in importance, and assume a breadth and fulness of meaning of which you have 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: Pamphlet 081 p. 9 para. 01] p. 785, Para. 1, [1898MS].

*Enlargement of Educational Work.*--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,--those who assemble to worship God. 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: Pamphlet 081 p. 9 para. 02] p. 785, Para. 2, [1898MS].

*New Schools.*--Too much is centered in Battle Creek. I need not advise that the sound of the 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 schoolhouses 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: Pamphlet 081 p. 9 para. 03] p. 785, Para. 3, [1898MS].

*Associations of Children at School.*--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? Thousands in their own homes are left almost uneducated. "It is so much trouble," says the mother. "I would rather do these things myself; it is such a trouble; you bother me." [Cf: Pamphlet 081 p. 10 para. 01] p. 785, Para. 4, [1898MS].

*The Mother a Teacher.*--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 the education you give them in their childhood years. Teach them that 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 to teach the children to cultivate their God-given qualities. [Cf: Pamphlet 081 p. 10 para. 02] p. 786, Para. 1, [1898MS].

*Churches Should Have Responsibility for Their Children.*--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 into 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. Mrs. E. G. White. [Cf: Pamphlet 081 p. 11 para. 01] p. 786, Para. 2, [1898MS].

*Schools. Christian Schools.*--One reason why it was necessary to establish institutions of our own was the fact that parents were not able to counteract the influence of the teaching their children were receiving in the public schools, and the error there taught was leading the youth into false paths. No stronger influence could be brought to bear upon the minds of the youth and children than that of those who were educating them in principles of science. For this reason it was evident that schools must be established in which our children should be instructed in the way of truth. In our schools it was specified that the youth were to be taught in the principles of Bible temperance, and every influence was to be brought to bear upon them that would tend to help them to shun the follies of this degenerate age, which were fast making the world as a second Sodom. [Cf: Pamphlet 081 p. 12 para. 01] p. 786, Para. 3, [1898MS].

*Evils of the Secular School.*--In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this was to be discouraged in our schools. It would be impossible to avoid these things, and yet send them to the public schools, where they would daily be brought in contact with that which would contaminate their morals. All through the world there was so great a neglect of home training that the children found at the public schools, for the most part, were profligate, and steeped in vice.--*Review and Herald, Jan. 9, 1894.* [Cf: Pamphlet 081 p. 12 para. 02] p. 787, Para. 1, [1898MS].

In the system of education used in the common schools the most essential part of the education is neglected; it is as follows; viz., religion of the Bible.--*Test. No. 31, p. 24.* [Cf: Pamphlet 081 p. 13 para. 01] p. 787, Para. 2, [1898MS].

*For the Children.*--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 work. Schools should be established where children should receive proper education. From the teachers in the public schools, they receive ideas that are opposed to the truth. But further 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: Pamphlet 081 p. 13 para. 02] p. 787, Para. 3, [1898MS].

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 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, molded and fashioned after the similitude of a palace, that Christ may be enshrined as the king of the soul. [Cf: Pamphlet 081 p. 13 para. 03] p. 787, Para. 4, [1898MS].

*Church Schools.*--Is obedience to all the commandments of God taught the children in their very first lesson? Is sin represented as an offense toward God? I would rather that children grow 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 many parents are compelled to send their children to school. Therefore, in localities where there is a church, a school 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.--*Private Test., May 6, 1897.* [Cf: Pamphlet 081 p. 14 para. 01] p. 788, Para. 1, [1898MS].

*Conference Schools.*--Wherever there are a few Sabbath-schools, let the parents unite together in providing a place for a day school where the children of the various Sabbath-schools can come together. Let them employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries themselves. Work while it is day, for the night cometh in which no man can work. Parents must gird on the armor, and by their own example, they must teach their children to be missionaries. Let the parents put forth unselfish efforts, and the Lord will work with their efforts as they perseveringly teach their children to bear responsibilities. As the children practise the Bible lessons, they will receive an education of the highest value. Wherever there are Sabbath-keepers, there is a missionary field. [Cf: Pamphlet 081 p. 14 para. 02] p. 788, Para. 2, [1898MS].

*Home Schools.*--If parents are not able to send their children to school, let them hire an exemplary, religious teacher who will feel it a pleasure to work for the Master in any capacity, who will be willing to cultivate any part of the Lord's vineyard. Let mothers and fathers co-operate with the teachers, and devote an hour daily to study, becoming learners with the children. Make the educating hour one of pleasure and importance, and your confidence will increase in the method of seeking for the salvation of your children. Your own spiritual growth will be more rapid as you learn to work for them. As you work in a humble way, unbelief will disappear. Faith and activity will impart to your experience ardor, assurance, and satisfaction that will increase day by day as you follow on to know the Lord, and to make him known. Your prayers will become earnest. You will have some real object for which to pray. [Cf: Pamphlet 081 p. 15 para. 01] p. 788,

Para. 3, [1898MS].

If people would encourage the church in which they are members to establish small, humble school buildings, in which to do service for God, they would accommodate their own children within their borders.--*P. C., Feb. 2, 1895.* [Cf: Pamphlet 081 p. 15 para. 02] p. 789, Para. 1, [1898MS].

We should have primary schools in different localities to prepare our youth for our higher schools.--*Sp. Test. for Ministers and Workers, No. 6, p. 58.* [Cf: Pamphlet 081 p. 15 para. 03] p. 789, Para. 2, [1898MS].

*Church and Home Schools.*--The mother should be the teacher, and home the school where every child receives his first lessons; and these lessons should include habits of industry. Mothers, let the little ones play in the open air; let them listen to the songs of the birds, and learn the love of God as expressed in his beautiful works. Teach them simple lessons from the book of nature and the things about them; and as their minds expand, lessons from books may be added, and firmly fixed in the memory. But let them also learn, even in their earliest years, to be useful. Train them to think that, as members of the household, they are to act an interested, helpful part in sharing the domestic burdens, and to seek helpful exercise in the performance of necessary home duties. [Cf: Pamphlet 081 p. 16 para. 01] p. 789, Para. 3, [1898MS].

It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interests them. The active hands and brains must be employed from the earliest years. If parents neglect to turn their children's energies into useful channels they do them great injury; for Satan is ready to find them something to do. Shall not the doing be chosen for them, the parents being the instructors? [Cf: Pamphlet 081 p. 16 para. 02] p. 789, Para. 4, [1898MS].

*Co-operation of Parents and Teacher.*--When the child is old enough to be sent to school, the teacher should co-operate with the parents, and manual training should be continued as a part of his school duties. There are many students who object to this kind of work in the school. They think useful employment, like learning a trade, degrading; but such persons have an incorrect idea of what constitutes true dignity. Our Lord and Saviour Jesus Christ, who is One with the Father, the Commander in the heavenly courts, was the personal instructor and guide of the children of Israel; and among them it was required that every youth should learn how to work. All were to be educated in some business line, that they might possess a knowledge of practical life and be not only self-sustaining, but useful. This was the instruction which God gave to his people.--*Sp. Test., pp. 37, 38.* [Cf: Pamphlet 081 p. 16 para. 03] p. 789, Para. 5, [1898MS].

The approval of God rests with loving assurance upon the children who cheerfully take their part in the duties of domestic life, sharing the burdens of father and mother. They will be rewarded with health of body and peace of mind; and they will enjoy the pleasure of seeing their parents take their share of social enjoyment and healthful recreation,

thus prolonging their lives. Children trained to the practical duties of life, will go out from the home to be useful members of society. Their education is far superior to that gained by close confinement in the school-room at an early age, when neither the mind nor the body is strong enough to endure the strain. [Cf: Pamphlet 081 p. 17 para. 01] p. 790, Para. 1, [1898MS].

The children and youth should have the lesson continually before them, at home and in the school, by precept and example, to be truthful, unselfish, and industrious. They should not be allowed to spend their time in idleness: their hands should not be folded in inaction. Parents and teachers should work for the accomplishment of this object--the development of all the powers and a formation of a right character; but when parents realize their responsibilities, there will be far less left for teachers to do in the training of their children.--*Sp. Test.*, pp. 41, 42. [Cf: Pamphlet 081 p. 17 para. 02] p. 790, Para. 2, [1898MS].

*Our Youth and Children. God Addresses Parents.*--The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? We ought to have a large number of them who would be stewards of the grace of Christ, who would feel not merely a casual interest, but a special interest in the young. We ought to have those whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires that the church arouse from its lethargy and see what is the manner of service demanded of them at this time of peril. The lambs of the flock must be fed. The eyes of our brethren and sisters should be anointed with heavenly eyesalve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. The Lord of Heaven is looking on to see who is doing the work He would have done for the youth and children. [Cf: Pamphlet 081 p. 18 para. 01] p. 790, Para. 3, [1898MS].

*Church Should Awake.*--The church is asleep and does not realize the magnitude of this matter of educating the children and youth. "Why," one says, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?"--No, I answer, most decidedly not. What selection would be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. [Cf: Pamphlet 081 p. 18 para. 02] p. 791, Para. 1, [1898MS].

*The Lord Slights None.*--Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all the members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all

need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated to work in the interest of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our college should be far in advance in the highest kind of education. [Cf: Pamphlet 081 p. 19 para. 01] p. 791, Para. 2, [1898MS].

*Influence of Worldly Schools.*--"The fear of the Lord is the beginning of wisdom." "The entrance of thy word giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ. "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: Pamphlet 081 p. 20 para. 01] p. 791, Para. 3, [1898MS].

*Encouragement.*--Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says. "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel ye shall be devoured with the sword."-- *Sp. Test.*, pp. 197, 202. [Cf: Pamphlet 081 p. 20 para. 02] p. 792, Para. 1, [1898MS].

*Lines of Study for Church Schools.* I. The Bible. 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: Pamphlet 081 p. 21 para. 01] p. 792, Para. 2, [1898MS].

*The Foundation.*--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-- *Test.*, "*The Bible in Our Schools.*" [Cf: Pamphlet 081 p. 21 para. 02] p. 792, Para.

3, [1898MS].

The word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe. It is our GUIDE BOOK; we shall receive from it the truth. We need to present the Bible as the great lesson book, to place it in the hands of our children and youth, that they may know Christ, whom to know aright is life eternal. It is the book to be studied by those of middle age and those who are aged.--*Sp. Test.*, p. 233. [Cf: Pamphlet 081 p. 21 para. 03] p. 792, Para. 4, [1898MS].

If used as a text-book in our schools, it will be found far more effective than any other book in the world.--"*Christian Education*," p. 108. [Cf: Pamphlet 081 p. 22 para. 01] p. 792, Para. 5, [1898MS].

The word of God is the most perfect educational book in our world.--*Sp. Test.*, p. 19. [Cf: Pamphlet 081 p. 22 para. 02] p. 793, Para. 1, [1898MS].

In searching its pages, we move through scenes majestic and eternal.--"*Christian Education*," p. 108. [Cf: Pamphlet 081 p. 22 para. 03] p. 793, Para. 2, [1898MS].

In the Bible every vital principle is declared, every duty made plain, every obligation made evident.--"*Christian Education*," p. 84. [Cf: Pamphlet 081 p. 22 para. 04] p. 793, Para. 3, [1898MS].

The Bible is a Directory by which you may know the way to eternal life.--*Sp. Test.*, p. 194. [Cf: Pamphlet 081 p. 22 para. 05] p. 793, Para. 4, [1898MS].

It unfolds a simple and complete system of Theology and Philosophy.--"*Christian Education*," p. 106. [Cf: Pamphlet 081 p. 22 para. 06] p. 793, Para. 5, [1898MS].

What other book presents to students more ennobling Science, more wonderful History?--*Sp. Test.*, p. 19. [Cf: Pamphlet 081 p. 22 para. 07] p. 793, Para. 6, [1898MS].

The searching of all books of Philosophy and Science cannot do for the mind and morals what the Bible can do if studied and practised.--"*Christian Education*," p. 107. [Cf: Pamphlet 081 p. 22 para. 08] p. 793, Para. 7, [1898MS].

Of all the books that have flooded the world, be they ever so valuable, the Bible is the book of books, and is most deserving of the closest study and attention.--"*Christian Education*," p. 105. [Cf: Pamphlet 081 p. 22 para. 09] p. 793, Para. 8, [1898MS].

If there was not another book in the wide world, the word of God lived out through Christ, would make man perfect in this world.--*Sp. Test.*, p. 149. [Cf: Pamphlet 081 p. 22 para. 10] p. 793, Para. 9, [1898MS].

The Bible has not been made a standard matter in their education, but books mixed with infidelity and propagating unsound theories have been placed before them.--*Sp. Test.*, p. 105. [Cf: Pamphlet 081 p. 22 para. 11] p. 793, Para. 10, [1898MS].

II. Nature Study. While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance.--*Sp. Test.*, p. 58. [Cf: Pamphlet 081 p. 23 para. 01] p. 793, Para. 11, [1898MS].

The most effective way to teach the heathen who know not God, is through his works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the work of their own hands, and the true God, the Maker of heaven and earth.--*Sp. Test.*, p. 60. [Cf: Pamphlet 081 p. 23 para. 02] p. 794, Para. 1, [1898MS].

A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined. God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure-house of His word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. Then let the children and youth become acquainted with nature and nature's laws.--*Sp. Test.*, p. 61. [Cf: Pamphlet 081 p. 23 para. 03] p. 794, Para. 2, [1898MS].

The little children should come especially close to nature.--*Sp. Test.*, p. 62. [Cf: Pamphlet 081 p. 23 para. 04] p. 794, Para. 3, [1898MS].

III. Physiology. The youth should be taught to look upon physiology as one of the essential studies, and they should not be satisfied with the mere theory; they should practise 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 practised.--*Test.*, "*Our School Work.*" [Cf: Pamphlet 081 p. 23 para. 05] p. 794, Para. 4, [1898MS].

A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among studies selected for childhood, physiology should occupy the first place. [Cf: Pamphlet 081 p. 24 para. 01] p. 794, Para. 5, [1898MS].

It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit.--"*Healthful Living,*" p. 13. [Cf: Pamphlet 081 p. 24 para. 02] p. 794, Para. 6, [1898MS].

IV. Common Branches. If teachers were receiving light and wisdom from the divine Teacher--the common, essential branches of education would be more thoroughly taught, and the word of God would be honored and esteemed as the Bread sent down from heaven, which sustains all (spiritual life), binding the human agent with Christ in God.--*Sp. Test.*, pp. 164, 165. [Cf: Pamphlet 081 p. 24 para. 03] p. 795, Para.

1, [1898MS].

The common branches of education should be fully and prayerfully taught.--Dec. 20, 1896. [Cf: Pamphlet 081 p. 24 para. 04] p. 795, Para. 2, [1898MS].

Children should be educated to read, write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge.--P. C., Dec. 15, 1897. [Cf: Pamphlet 081 p. 24 para. 05] p. 795, Para. 3, [1898MS].

The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The common branches of education should be fully and thoroughly taught. Bookkeeping should be looked upon as of equal importance with grammar. This line of study is one of the most important for use in practical life; but few leave our schools with a knowledge of how to keep books correctly.--Dec. 20, 1896. [Cf: Pamphlet 081 p. 25 para. 01] p. 795, Para. 4, [1898MS].

V. Other Branches. *Manual Training*.--This education, in felling trees, tilling the soil, erecting buildings, as well as in literature, is the education our youth should each seek to obtain. Further on, a printing-press should be connected with our school, in order to educate in this line. Tent-making also should be learned. There are also many things which the lady students may be engaged in. There is cooking, dressmaking, and gardening to be done. Strawberries should be planted, plants and flowers cultivated. This the lady students may be called out of doors to do. Thus they may be educated to useful labor. Bookbinding also, and a variety of trades, should be taken up. These will not only be putting into exercise brain, bone, and muscle, but will also be gaining knowledge. The greatest curse of our world in this, our day, is idleness. It leads to amusements merely to please and gratify self. The students have had a superabundance of this way of passing their time: they are now to have a different education, that they may be prepared to go forth from the school with an all-round education. [Cf: Pamphlet 081 p. 25 para. 02] p. 795, Para. 5, [1898MS].

*Missionary Qualifications*.--The proper cooking of food is a most essential acquirement, especially where meat is not made the staple article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared, so that meat will not be desired. Culture on all points of practical life will make our youth useful after they shall leave school to go to foreign countries. They will not then have to depend upon the people to whom they go, to cook and sew for them, or build their habitations. They will be much more influential if they show that they can educate the ignorant how to labor by the best methods, and to produce the best results. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching them how to labor. A much smaller fund will be required to sustain such missionaries, because they put to the very best use their physical powers in useful, practical labor, combined with their studies. And wherever they may go, all that they have gained in this line will give them standing room. If the light God has given were cherished, students would leave our schools free from the burden of debt. [Cf: Pamphlet 081 p. 26 para. 01] p. 796, Para. 1, [1898MS].



*Treating the Sick.*--It is also essential to understand the philosophy of medical missionary work. Wherever the students shall go, they need an education in the science of how to treat the sick; for this will give them a welcome in any place, because there is suffering of every kind in every part of the world. [Cf: Pamphlet 081 p. 26 para. 02] p. 796, Para. 2, [1898MS].

*Books.* The earth is corrupt and dark and idolatrous; and 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 has 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 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, that is the foundation of all true education; but this book has been treated indifferently.--*July 8, 1897.* [Cf: Pamphlet 081 p. 27 para. 01] p. 796, Para. 3, [1898MS].

No teacher in our schools should suggest the idea that, in order to have the right discipline. It is essential to study text-books expressing pagan and infidel sentiments.--"*Christian Education,*" p. 99. [Cf: Pamphlet 081 p. 27 para. 02] p. 797, Para. 1, [1898MS].

The study of works that in any way express infidel sentiments is like handling black coals; for a man cannot be undefiled in mind who thinks along the line of skepticism.--"*Christian Education,*" p. 100. [Cf: Pamphlet 081 p. 27 para. 03] p. 797, Para. 2, [1898MS].

*Books Must Be Used.*--The study of the sciences is not to be neglected. Books must be used for this purpose; but they should be in harmony with the Bible, for that is the standard. Books of this character should take the place of many of those now in the hands of the students. God is the author of science. Scientific research opens the mind to vast fields of thought and information, enabling us to see God through his created works. Ignorance may try to support skepticism by appeals to science; but instead of doing this, science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which he works.--*Sp. Test., pp. 56, 57.* [Cf: Pamphlet 081 p. 28 para. 01] p. 797, Para. 3, [1898MS].

*Christian Text-Books Needed.*--These popular authors have not pointed out to the students the way that leads to eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. The authors of the books current in our schools are recommended and exalted as learned men: their education is in every way deficient, unless they themselves have

been educated in the school of Christ, and by practical knowledge bear witness to the word of God as the most essential study for children and youth; "The fear of the Lord is the beginning of wisdom." Books should have been prepared to place in the hands of students that would educate them to have a sincere, reverent love for truth and steadfast integrity. The class of studies which are positively essential in the formation of character to give them a preparation for the future life, should be kept ever before them.--*Sp. Test.*, p. 230. [Cf: Pamphlet 081 p. 28 para. 02] p. 797, Para. 4, [1898MS].

Uninspired authors are placed in the hands of children and youth in our schools as lesson books--books from which they are to be educated. They are kept before the youth, taking up their precious time in studying those things which they can never use. Many books have been introduced into the schools which should never have been placed there. These books do not in any sense voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world." The whole line of study in our schools should be to prepare a people for the future, immortal life.--*Sp. Test.*, p. 232. [Cf: Pamphlet 081 p. 29 para. 01] p. 798, Para. 1, [1898MS].

All unnecessary matters need to be weeded from the course of study, and only such studies be placed before the student as will be of real value to him.--*Sp. Test.*, p. 151. [Cf: Pamphlet 081 p. 29 para. 02] p. 798, Para. 2, [1898MS].

But the study of many different authors confuses and wearies the mind, and has a detrimental influence upon the religious life.--*Sp. Test.*, p. 149. [Cf: Pamphlet 081 p. 29 para. 03] p. 798, Para. 3, [1898MS].

*Teachers. Qualifications.*--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 for an all-round education, and they will then be at home in any place. They should be able to teach others how to build, how to cultivate the soil. A man may have a brilliant mind, quick to catch ideas; but this is of little value to him 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. The 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 in the market.--*Test.*, "Our School Work." [Cf: Pamphlet 081 p. 29 para. 04] p. 798, Para. 4, [1898MS].

God wants the teachers in our schools to be efficient. Let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences. This will make them not only good, practical Christians, but will enable them to educate the youth, and, at the same time, they will have heavenly wisdom to lead them to the fountain of living water.--"*Christian Education*," p. 51. [Cf: Pamphlet 081 p. 30 para. 01] p. 798, Para. 5, [1898MS].

Many teachers are leading their students over the same track that they themselves have trod. They think this is the only right way. They give students food which would 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.--*Test.*, "*The Bible in Our Schools.*" [Cf: Pamphlet 081 p. 30 para. 02] p. 799, Para. 1, [1898MS].

*Selection of Teachers.*--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-round education. [Cf: Pamphlet 081 p. 30 para. 03] p. 799, Para. 2, [1898MS].

*Blind Teachers.*--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 counterworks the influence that God-fearing teachers, who aim to meet the high standard of Christian education, seek. [Cf: Pamphlet 081 p. 31 para. 01] p. 799, Para. 3, [1898MS].

*Converted Teachers.*--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.--*Sept. 17, 1887.* [Cf: Pamphlet 081 p. 31 para. 02] p. 799, Para. 4, [1898MS].

It is not safe for us to employ as instructors in our institutions those who are not believers in the present truth; they advance ideas and theories that take hold of the mind with a bewitching power, that absorb the thoughts, making the world of an atom and an atom of the world.--*P. C., p. 121, April 15, 1892.* [Cf: Pamphlet 081 p. 31 para. 03] p. 800, Para. 1, [1898MS].

Teachers themselves should be what they wish the students to become. They should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits, and should have that true Christian courtesy that wins confidence and respect.--*Sp. Test. on Ed., p. 48.* [Cf: Pamphlet 081 p. 32 para. 01] p. 800, Para. 2, [1898MS].

Every teacher should be under the full control of the Holy Spirit. If the teachers will open their own hearts to receive the Spirit, they

will be prepared to co-operate with it in working for their students. Every teacher should know and welcome this Heavenly Guest.--*Sp. Test. on Ed., pp. 50, 51.* [Cf: Pamphlet 081 p. 32 para. 02] p. 800, Para. 3, [1898MS].

None who deal with the youth should be iron-hearted, but affectionate, tender, pitiful, courteous, winning, and compassionate: yet they should know that reproof should be given, and that even rebuke must be spoken to cut off some evil doing.--*P. C., p. 549, June 21, 1897.* [Cf: Pamphlet 081 p. 32 para. 03] p. 800, Para. 4, [1898MS].

Those teachers who have not a progressive religious experience, who are not learning daily lessons in the school of Christ, that they may be examples to the flock, but who accept their wages as the main thing, are not fit for the solemn, awfully solemn, position they occupy.--*Sp. Test. on Ed., p. 184.* [Cf: Pamphlet 081 p. 32 para. 04] p. 800, Para. 5, [1898MS].

*Location of Our Schools.* No pains should be spared to select places for our schools where the moral atmosphere will be healthful as possible; for the influences that prevail will leave a deep impress on young and forming characters. For this reason a retired locality is best. The great cities, the centers of business and learning, may seem to present some advantages; but these advantages are outweighed by other considerations.--*Sp. Test. on Ed., p. 43.* [Cf: Pamphlet 081 p. 33 para. 01] p. 800, Para. 6, [1898MS].

In connection with our schools, there should be, as far as possible, large flower gardens, and extensive lands for cultivation.--*Sp. Test., p. 60.* [Cf: Pamphlet 081 p. 33 para. 02] p. 801, Para. 1, [1898MS].

*Discipline.* It is the duty of principal and teachers to demand perfect order and perfect discipline. 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 that they were prepared to teach, and accepting the situation. No disorder should be allowed without decided rebuke and a command to cease. It would not be allowed even in the common schools. If the principal and teachers of the school have not authority and government sufficient to set things in order, some one should take the management who will require obedience.--*P. Test.* [Cf: Pamphlet 081 p. 33 para. 03] p. 801, Para. 2, [1898MS].

*Abraham's School.*--"Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the one God, found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the true faith. Thus a great responsibility rested upon him. He was training heads of families, and his methods of government would be carried, out in the households over which they should preside."--*"Patriarchs and Prophets," p. 141.* [Cf: Pamphlet 081 p. 34 para. 01] p. 801, Para. 3, [1898MS].

*Did Not Attend the Schools of the World.*--"It was a wise arrangement, which God himself had made, to cut off his people, so far as possible, from all connection with the heathen, making them a people dwelling alone, and not reckoned among the nations. He had separated Abraham from his idolatrous kindred, that the patriarch might train and educate

his family apart from the seductive influences which would have surrounded them in Mesopotamia, and that the true faith might be preserved in its purity by his descendants, from generation to generation.--"*Patriarchs and Prophets*," pp. 141, 142. [Cf: Pamphlet 081 p. 34 para. 02] p. 801, Para. 4, [1898MS].

*Commercial.* -- 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 the schools men of moral worth, men who would know how to take hold of the work in a new field, and use brain, bone, and muscle in making a harmonious whole.--*Test.*, "*Our School Work*." [Cf: Pamphlet 081 p. 41 para. 01] p. 801, Para. 5, [1898MS].

*Results of Poor Bookkeeping.*--The reason that today so many mistakes are made in accounts is not because those in charge of them are dishonest, but because they have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful, daily estimate of their outgo. These mistakes are not dishonest. Many a youth, because ignorant of how to keep accounts, has made mistakes which have caused him serious trouble. Those who have a living interest in the cause and work of God should not allow themselves to settle down with the idea that they are not required to know how to keep books.--*Dec. 20, 1896.* [Cf: Pamphlet 081 p. 41 para. 02] p. 802, Para. 1, [1898MS].

Everything that bears any relation to the work of God should be as nearly perfect as human brains and hands can make it.--"*Gospel Workers*," p. 358. [Cf: Pamphlet 081 p. 41 para. 03] p. 802, Para. 2, [1898MS].

*Efficiency Needed.*--I saw that there was great inefficiency in the bookkeeping in many departments of the cause. Bookkeeping is, and ever will be, an important part of the work; and those who have become expert in it are greatly needed in our institutions, and in all branches of the missionary work. It is a work that requires study that it may be done with correctness and despatch, and without worry or overtaxation; but the training of competent persons for this work has been shamefully neglected. It is a disgrace to allow a work of such magnitude as ours, to be done in a defective, inaccurate way. God wants as perfect work as it is possible for human beings to do. It is a dishonor to sacred truth and its Author to do his work in any other way. I saw that unless the workers in our institutions were subject to the authority of God there would be a lack of harmony and unity of action among them. If all will obey his directions, the Lord will stand as the invincible Commander; but there must also be a visible head who fears God. The Lord will never accept a careless, disorderly company of workers; neither will he undertake to lead forward and upward to noble heights and certain victory, those who are self-willed and disobedient.--*Test.*, No. 33, p. 81. [Cf: Pamphlet 081 p. 41 para. 04] p. 802, Para. 3, [1898MS].

*Far Behind.*--Years ago I saw that our people were far behind in obtaining that knowledge which would qualify them for positions of trust in the cause. Every member of the church should put forth efforts to qualify himself to do work for the Master. To each has been

appointed a work, according to his ability. Even now, at the eleventh hour, we should arouse to educate men of ability for the work, that they may, while occupying positions of trust themselves, be educating by precept and example all who are associated with them. [Cf: Pamphlet 081 p. 42 para. 01] p. 802, Para. 4, [1898MS].

Through a selfish ambition, some have kept from others the knowledge they could have imparted. Others have not cared to tax themselves by educating any one else. [Cf: Pamphlet 081 p. 42 para. 02] p. 803, Para. 1, [1898MS].

Let each go to work now with a firm determination to rise. The present need of the cause is not so much for more men, as for greater skill and consecration in the laborers.--*Test., No. 33, p. 82.* [Cf: Pamphlet 081 p. 43 para. 01] p. 803, Para. 2, [1898MS].

*Division of Labor.*--You may load on one man the care and burden which should be divided among several, but you will gain nothing by this. Men should be educated as business men. Experience is of value. You work at great disadvantage when you suppose that because one man can fill a certain position he is qualified to fill several positions. [Cf: Pamphlet 081 p. 43 para. 02] p. 803, Para. 3, [1898MS].

*Call for Business Men.*--There is great necessity of selecting men as students, to learn rapidly all they can in business lines of education. This line of work is essential, and those who do the business in the work of God are not to assume responsibilities which they suppose themselves capable of bearing. Those who carry the responsibilities of the work have erred in allowing persons to be placed as managers of financial matters, when there was the best of evidence that these persons had not tact or ability for the position. [Cf: Pamphlet 081 p. 43 para. 03] p. 803, Para. 4, [1898MS].

*Business and Religion.*--Especially are business men needed, not irreligious business men, but those who will weave the great, grand principles of truth into all their business transactions. Men who have qualifications for the work need to have their talents exercised and perfected by most thorough study and training. Not one business man that has any appointment in the work need to be a novice. If men in any line of work need to improve their opportunities to become wise, efficient business men, it is those who are using their ability in the work of building up the kingdom of God in our world. [Cf: Pamphlet 081 p. 43 para. 04] p. 803, Para. 5, [1898MS].

*Correct Principles.*--Those who labor in business lines should exercise every precaution against error through wrong principles or methods. Their record may be like that of Daniel in the courts of Babylon. In all his business transactions, when subjected to the closest scrutiny, there was not found one item that was faulty. He was a sample of what every business man may be. But the heart must be converted and consecrated.--*Sp. Test., pp. 64-66.* [Cf: Pamphlet 081 p. 44 para. 01] p. 803, Para. 6, [1898MS].

*Special Testimony to Battle Creek Church. Forgetfulness.* -- Why did ancient Israel so easily forget God's dealings? The people did not retain in their memory his works of greatness and power or his words of warning. Had they remembered his wondrous dealings with them, they

would not have received the reproof, "And forgettest the Lord thy Maker, that hath stretched forth the heavens and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" But the children of Israel forgot God, whose they were by creation and by redemption. After seeing all his wonderful works, they tempted him. [Cf: Pamphlet 086 p. 1 para. 01] p. 804, Para. 1, [1898MS].

I would call the attention of all who claim to be children of God, to the one hundred and fifth, one hundred and sixth, and one hundred and seventh psalms. Please read these psalms carefully. From them we may gather the necessity of appreciating the goodness, mercy, and love of our God. [Cf: Pamphlet 086 p. 1 para. 02] p. 804, Para. 2, [1898MS].

The warning comes sounding down along the line to our time: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses." To the ancient people of God were committed the sacred oracles. But God's revealed word was misinterpreted and misapplied. The people despised the word of the Holy One of Israel. [Cf: Pamphlet 086 p. 1 para. 03] p. 804, Para. 3, [1898MS].

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel." Please read psalms 91, 92, 95, and 96. [Cf: Pamphlet 086 p. 2 para. 01] p. 804, Para. 4, [1898MS].

"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. As for man, his days are as grass: as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." This testifies of the influence a father and mother may have over their children. "To such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." [Cf: Pamphlet 086 p. 2 para. 02] p. 805, Para. 1, [1898MS].

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways.

Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes. Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly." [Cf: Pamphlet 086 p. 3 para. 01] p. 805, Para. 2, [1898MS].

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee." "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth: hide not thy commandments from me. My soul breaketh for the longing that it hath unto thy judgments at all times. Thou hast rebuked the proud that are cursed, which do err from thy commandments. Remove from me reproach and contempt; for I have kept thy testimonies. Princes did also sit and speak against me; but thy servant did meditate in thy statutes. Thy testimonies also are my delight, and my counselors. My soul cleaveth unto the dust, quicken thou me according to thy word. I have declared my ways, and thou heardest me: teach me thy statutes." [Cf: Pamphlet 086 p. 3 para. 02] p. 805, Para. 3, [1898MS].

"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity, and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness." [Cf: Pamphlet 086 p. 4 para. 01] p. 806, Para. 1, [1898MS].

"O how love I thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way." "I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee; and let thy judgments help me." [Cf: Pamphlet 086 p. 4 para. 02] p. 806, Para. 2, [1898MS].

Christ prayed for his disciples, "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." [Cf: Pamphlet 086 p. 4 para. 03] p. 806, Para. 3, [1898MS].

Can we not see the necessity of the apostle's words, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God"? [Cf: Pamphlet 086 p. 5 para. 01] p. 806, Para. 4, [1898MS].



I have a message for our people in America. We are a people whom the Lord has made the repository of sacred truth. To us he has opened the living oracles, that we may arise and shine; because our light has come, and the glory of the Lord is risen upon us. [Cf: Pamphlet 086 p. 5 para. 02] p. 806, Para. 5, [1898MS].

Christ came to our world, but the world could not endure his purity. He has gone to his Father, but he has sent his Holy Spirit to represent him in the world till he shall come again. This is the message we are to bear, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." [Cf: Pamphlet 086 p. 5 para. 03] p. 807, Para. 1, [1898MS].

What are we doing? Are we voicing the message of the third angel? "The third angel followed them [the first and second angels,] saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and have the faith of Jesus." [Cf: Pamphlet 086 p. 5 para. 04] p. 807, Para. 2, [1898MS].

This is the message given by God to be sounded forth in the loud cry of the third angel. The sign or seal of God is the observance of the seventh-day Sabbath, and the Lord's memorial of his work of creation. "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 Lord that doth sanctify you." Here the Sabbath is clearly defined as a sign between God and his people. [Cf: Pamphlet 086 p. 6 para. 01] p. 807, Para. 3, [1898MS].

The mark of the beast is the opposite of this, the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the papal authority, seen in the man of sin thinking to change times and laws, and those who acknowledge the authority of God: The worshipers of the beast are those that receive his mark in their foreheads and in their hands. [Cf: Pamphlet 086 p. 6 para. 02] p. 807, Para. 4, [1898MS].

The faith of Jesus and the testimony of Jesus are blended. They are to be clearly presented to the world. But in God's word we are shown the consequences of proclaiming this message. "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." A refusal to obey the commandments of God, and a determination to cherish hatred against those who proclaim these commandments, leads to the most determined war on the part of the dragon, whose whole energies are brought to bear against the commandment-keeping people of God. "He causeth all, both small and great . . . to receive a mark in their

right hand, or in their foreheads." Not only are men not to work with their hands on Sunday, but with their minds are they to acknowledge Sunday as the Sabbath. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of this name." [Cf: Pamphlet 086 p. 6 para. 03] p. 807, Para. 5, [1898MS].

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven. saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. 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." [Cf: Pamphlet 086 p. 7 para. 01] p. 808, Para. 1, [1898MS].

The Lord has been greatly dishonored by his people 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 and peculiar people; the name of God our Ruler is to be in their foreheads, showing to all that he is their Sovereign. [Cf: Pamphlet 086 p. 7 para. 02] p. 808, Para. 2, [1898MS].

If those who know the truth will have faith and zeal corresponding to their knowledge, if they desire to manifest their piety, and reveal what the truth has done for them, showing that the salt has not lost its savor, they will communicate the saving and sanctifying power of the truth to all with whom they associate. There will then be less controversy and a deeper interest in the things of God. [Cf: Pamphlet 086 p. 7 para. 03] p. 808, Para. 3, [1898MS].

The man in whose heart the truth is cherished will bring from his treasure-house things new and old. In his words and deportment he will reveal the likeness of Christ. Lift him up, the Man of Calvary, higher and still higher. Christ is uplifted by the right use of the faculty of speech. Thus the Holy Spirit makes an impression upon minds. The righteousness of Christ is the salvation of all who accept him as their personal Saviour. Why did Christ die?--To bring life and immortality to light. Through the merits of Christ men are invited to repent, believe and obey the commandments of God. Christ died on the cross that he might pardon all transgression and sin, and bring man back to his loyalty to the commandments of God. By his death he showed the immutability of the law of God. He illustrated this truth by laying the foundation in his own death, erecting a cross as its center and glory. In his redemptive plan he embraces man, placing him once more on vantage ground with God, that his moral capacity might be recognized as amenable to God, who is the Supreme Ruler. [Cf: Pamphlet 086 p. 8 para. 01] p. 808, Para. 4, [1898MS].

Men are to become the subjects of Christ's kingdom. Through the divine power imputed to them, they are to return to their allegiance. By laws

and resources God has ordained a heavenly communication with man's spiritual life, that in its action is as mysterious as the science and operation of the wind. (John 3: 7, 8.) Christ declared, "My kingdom is not of this world." While it imprints its influence upon earthly governments, it cannot take the slightest imprint from them without marring the divine similitude. So spiritual is the character of God's work upon the human heart that receives it, that it makes every one a new creature, without destroying or weakening any capability God has given to man. It purifies every attribute fit for connection with the divine nature. That which is born of the Spirit is spirit, and when man is born from above, a heavenly peace pervades the soul. [Cf: Pamphlet 086 p. 8 para. 02] p. 809, Para. 1, [1898MS].

Christ's subjects are those who keep his commandments. These only are counted as his subjects. If after the light has come, the disobedient continue in transgression, they are subjects of the kingdom of the prince of this world. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. [Cf: Pamphlet 086 p. 9 para. 01] p. 809, Para. 2, [1898MS].

But the heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed people of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. People are subordinating themselves to the world, to its practises, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is becoming converted to the world. Professing Christians are slaves of mammon. Their indulgence of appetite, and extravagant expenditure of money for selfish gratification, greatly dishonors God. [Cf: Pamphlet 086 p. 9 para. 02] p. 809, Para. 3, [1898MS].

Contrary to worldly kingdoms, Christ does not find his subjects,--he makes them. Those who stand under the blood-stained banner of Prince Immanuel are the subjects of a kingdom not recognized by worldly kingdoms, whose subjects have wandered from their allegiance to God, from their obedience to the law of his kingdom. These are accounted as dead in trespasses and sins. They are destitute of the Spirit of God, which worketh in the children of obedience. [Cf: Pamphlet 086 p. 10 para. 01] p. 809, Para. 4, [1898MS].

I am come, Christ said, to set up a new kingdom. Except a man be born of the Spirit, he cannot be enrolled as a subject of my kingdom. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. . . . He that hath [the light on] my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." [Cf: Pamphlet 086 p. 10 para. 02] p. 810, Para. 1, [1898MS].

God's commandment-keeping people stand under the broad shield of Omnipotence; the commandment-breakers, under the ensign of the man of sin, who thought to change times and laws. But he could not do this; he only claimed to do it, opening his mouth "in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." [Cf: Pamphlet 086 p. 10 para. 03] p. 810, Para. 2, [1898MS].

On which side are we ranging ourselves? On the side of the dragon, who was wroth with the woman, and who went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ? "I saw three unclean spirits like frogs," John writes, "come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." [Cf: Pamphlet 086 p. 11 para. 01] p. 810, Para. 3, [1898MS].

On which side are you standing? On the side of those that worship the beast and his image? Are you connected with those who have lost the spiritual principles that distinguish them as men, and allied them to God, and who have become secondary subordinates, united with the great apostate? Christ died to make it possible for you to be allied with angels, heirs of God and joint heirs with Christ. If you are obedient to all his commandments, you will reign as kings and priests unto God. Will you choose the degrading captivity of disobedience and transgression? Will you link yourselves with those who make void God's law? [Cf: Pamphlet 086 p. 11 para. 02] p. 810, Para. 4, [1898MS].

The law that controls God's kingdom gives no encouragement to those who continue in transgression and sin. "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. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." [Cf: Pamphlet 086 p. 11 para. 03] p. 811, Para. 1, [1898MS].

"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die. But if a man be just, and do that which is lawful and right. . . . and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God." [Cf: Pamphlet 086 p. 12 para. 01] p. 811, Para. 2, [1898MS].

Old Testament history agrees perfectly with the New. After light has come to us through the Scripture, we are inexcusable if we do not walk in the light; for an unseen influence is drawing the soul to obedience, that it may bear witness to the truth. "He that committeth sin is of

the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." E. G. White. *Jan. 11, 1897*. [Cf: Pamphlet 086 p. 12 para. 02] p. 811, Para. 3, [1898MS].

*True Education in Our Churches*. "The law of the Lord is perfect, converting the soul." "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments." [Cf: Pamphlet 086 p. 13 para. 01] p. 812, Para. 1, [1898MS].

Let us take this for our lesson. Study every word attentively. Upright principles and pure sentiments, cultivated and practised, form a character after the divine similitude. A conscience void of offense toward God and man; a heart that feels the tenderest sympathy for human beings, especially that they may be won for Christ, will have the attributes that Christ had. All such will be imbued with his Spirit. They will have a reservoir of persuasion, and a storehouse of simple eloquence. [Cf: Pamphlet 086 p. 13 para. 02] p. 812, Para. 2, [1898MS].

As Christians, we are now to labor most earnestly to bring souls to Jesus Christ. There must be no cheap chapters of experience woven into our Christian life. All true experience costs every soul that obtains it an effort, because of Satan's temptations. God sees how the soul hungers for the knowledge of God, for salvation through Christ, and the promise is, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." [Cf: Pamphlet 086 p. 13 para. 03] p. 812, Para. 3, [1898MS].

God has commanded all men to obey his law. He sees not as man sees. His standard is elevated, pure, and holy: yet all may reach that standard. The Lord sees the soul-want, the conscious soul-hunger. He regards the disposition of the mind, from whence our actions proceed. He sees whether above everything else, respect and faith are evidenced toward God. The true seeker, who is striving to be like Jesus in word, life, and character, will contemplate his Redeemer, and by beholding, become changed into his image, because he longs and prays for the same disposition and mind that was in Christ Jesus. He is not restrained from evil through fear of shame, or through fear of loss; for he knows that all he enjoys comes from God, and he would improve his blessings, that he may represent Christ in Christ. He is not hungry to stand the highest, to obtain praise from human beings. This is not his eager interest. By making a wise improvement of what he now has, he seeks to obtain more and still more ability that he may give to God greater service. He longs after God. The history of his Redeemer, the

immeasurable sacrifice that he made, becomes full of meaning to him. Christ, the Majesty of heaven, became poor, that we through his poverty might become rich; not rich merely in endowments, but rich in attainments. [Cf: Pamphlet 086 p. 14 para. 01] p. 812, Para. 4, [1898MS].

These are the riches that Christ earnestly longs that his followers shall possess. As the true seeker after the truth reads the word, and opens his mind to receive the word, he longs after truth with his whole heart. The love, the pity, the tenderness, the courtesy, the Christian politeness, which will be the elements in the heavenly mansions that Christ has gone to prepare for those that love him, take possession of his soul. His purpose is steadfast. He is determined to stand on the side of righteousness. Truth has found its way into the heart, and is planted there by the Holy Spirit, who is the truth. When truth takes hold of the heart, the man gives sure evidence of this by becoming a steward of the grace of Christ. [Cf: Pamphlet 086 p. 15 para. 01] p. 813, Para. 1, [1898MS].

The heart of the true Christian is *imbued* with true love, with a most earnest hunger for souls. He is not at rest *until* he is doing all that is in his power to seek and to save that which is lost. Time and strength are spent; toilsome work is not shunned. Others must be given the truth which has brought to his own soul such gladness and peace and joy in the Holy Ghost. [Cf: Pamphlet 086 p. 15 para. 02] p. 813, Para. 2, [1898MS].

When the truly converted soul enjoys the love of God, he will feel his obligation to yoke up with Christ and work in harmony with him. The Spirit of Christ rests upon him. He reveals the Saviour's love, pity, and compassion, because he is one with Christ. He yearns to bring others to Jesus. His heart is melted with tenderness as he sees the peril of the souls that are out of Christ. He watches for souls as one that must give an account. With invitations and pleadings mingled with assurances of the promises of God, he seeks to win souls to Christ; and it is registered in the books of record. He is a laborer together with God. [Cf: Pamphlet 086 p. 15 para. 03] p. 813, Para. 3, [1898MS].

Is not God the proper object of invitation? It should be the work of the Christian's life to put on Christ, and to bring himself to a more perfect likeness of Christ. The sons and daughters of God are to advance in their resemblance to Christ, our pattern. Daily they are to behold his glory, and contemplate his incomparable excellence. Tender, true, and full of compassion, they are to pull souls out of the fire, hating even the garment spotted by the flesh. [Cf: Pamphlet 086 p. 16 para. 01] p. 813, Para. 4, [1898MS].

There is a work to be done by God's people. What is true eloquence in the human life? It is a heart full of pure sentiments, a veneration for all God's commandments. But earnest work has not been done. A certain round of duties has been performed, but this is not enough. Step out of the common channel. If you cannot reach the members of the churches, do not become discouraged. Take the work into the highways, and if the self-righteousness of those for whom you labor will not be penetrated by the leaven of truth, go out of the usual round into the byways, and there do your missionary work. [Cf: Pamphlet 086 p. 16 para. 02] p. 814, Para. 1, [1898MS].

God will not leave you to work alone. Ever since the proclamation of the third angel's message, angels of God have been waiting to cooperate with the human agent who is in earnest, and determined to work. We must go deeper into the mines of truth than we have done. [Cf: Pamphlet 086 p. 16 para. 03] p. 814, Para. 2, [1898MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Oh, what love God hath shown for fallen man. Why do those who know the truth pass by on the other side so many who are in suffering need? [Cf: Pamphlet 086 p. 16 para. 04] p. 814, Para. 3, [1898MS].

The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not merely a promise, but an actual provision, designed by God to aid millions of people by lifting their thoughts to him who was to manifest himself to our world. [Cf: Pamphlet 086 p. 17 para. 01] p. 814, Para. 4, [1898MS].

In Christ the world beheld the invisible God. "I am in the Father," he said, "and the Father in me." "He that hath seen me, hath seen the Father." "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." In all our acts of true devotion, we fix our eye of faith upon our Advocate, who is standing between man and the eternal throne, waiting to meet our every effort, and by his Spirit assist us to a more perfect knowledge of God. [Cf: Pamphlet 086 p. 17 para. 02] p. 814, Para. 5, [1898MS].

The Lamb of God is represented before us as "in the midst of the throne" of God. He is the great ordinance by which man and God are united and commune together. Thus men are represented as sitting in heavenly places in Christ Jesus. This is the appointed place of meeting between God and humanity. [Cf: Pamphlet 086 p. 17 para. 03] p. 814, Para. 6, [1898MS].

"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." Christ brought human nature into a personal relation with his own divinity. Thus he has given a center for the faith of the universe to fasten upon. [Cf: Pamphlet 086 p. 17 para. 04] p. 815, Para. 1, [1898MS].

God designs that his law shall be obeyed by all who believe on Jesus Christ. Satan knew that if the human family could be induced to believe that God abolished his moral standard of character, man would not have a moral looking-glass, into which he could look and see what manner of person he was. [Cf: Pamphlet 086 p. 18 para. 01] p. 815, Para. 2, [1898MS].

"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. 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." [Cf: Pamphlet 086 p. 18 para. 02] p. 815, Para. 3, [1898MS].

This is the word of the living God. The law is God's great moral looking-glass. He is to compare his words, his spirit, his actions with the word of God. If we decide that in these last days we have no work assigned to us that is out of the common course of the nominal churches, we shall meet with great disappointment. The great question to be investigated, weighed, and decided is, What can I do to reach souls that are lost? God calls for a work to be done by Seventh-day Adventists that I need not define. Unless the work is first done in their own hearts, all the specific directions that might be given to point out their course of action, will be labor in vain. [Cf: Pamphlet 086 p. 18 para. 03] p. 815, Para. 4, [1898MS].

Read the second chapter of James. Practise the truth in your daily life, and you will know the work that the Lord has given you to do. Read also the fourth chapter, especially verses 5-12; and chapter five, especially verses 13-20. These chapters are a dead letter to the larger number of those who claim to be Seventh-day Adventists. I am directed to point you to these scriptures, and to the seventh chapter of Matthew. You need to study every word as for your life. [Cf: Pamphlet 086 p. 19 para. 01] p. 816, Para. 1, [1898MS].

What the church in Battle Creek needs is to be doers of the word. This will lead a large number out of Battle Creek into other places, towns, and cities, where people have not had the light and opportunities that you have had. Many souls are now hanging in the balance. They are not with Christ. They are not gathering with Christ. Their influence is divided. They scatter abroad. [Cf: Pamphlet 086 p. 19 para. 02] p. 816, Para. 2, [1898MS].

Especially give heed to these words: "Therefore 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." Many houses now supposed to stand secure will fall. The Lord declares that he will not accept divided service. [Cf: Pamphlet 086 p. 19 para. 03] p. 816, Para. 3, [1898MS].

If you will take heed to the words of warning found in the chapters that I am directed to present before you, you will change your attitude, and become children of God. Thus you may save your souls through faith in Jesus Christ. You will receive the counsel given in the fifty-eighth chapter of Isaiah. If you will follow the directions marked out, the promise will be fulfilled, "Then shall thy light break



forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in 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: Pamphlet 086 p. 20 para. 01] p. 816, Para. 4, [1898MS].

Take up your appointed work. The Lord will fulfil the promise on his part. These inspired scriptures would never have been given to you if the Lord had not had confidence that you could do all that he has required. You can heed the invitation, "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: Pamphlet 086 p. 20 para. 02] p. 817, Para. 1, [1898MS].

You may rise to the heights to which the Holy Spirit calls you. True religion means living the word in your practical life. Your profession is not of any value without the practical doing of the word. "He that will come after me, let him deny himself, and take up his cross daily, and follow me." This is the condition of discipleship. "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment unto the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." [Cf: Pamphlet 086 p. 21 para. 01] p. 817, Para. 2, [1898MS].

Thank God that a work is being done outside of the church. The church has not been properly educated to work outside of their own people. Many souls out of the church might have been enlightened, and a great deal more light brought into the church, if every church-member in every country, who claims to have the advanced light of truth, had worked with heart and soul and voice to win souls to the truth. Altogether too little work is being done by church-members for those who need the light, those who are outside of the church of Seventh-day Adventists. The Lord declares, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." Those who co-operate with Jesus Christ will realize that all these promises are fulfilled in their own experience. The Lord has pointed out the duty of every soul. In the judgment no one will have any excuse to present for not doing his duty. [Cf: Pamphlet 086 p. 21 para. 02] p. 817, Para. 3, [1898MS].

The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether those who profess to be converted are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world, and be separate and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted. But when they

show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with. If they feel no burden to change their course of action, they should not be retained as members of the church. The Lord wants those who compose his church to be true, faithful stewards of the grace of Christ. [Cf: Pamphlet 086 p. 22 para. 01] p. 817, Para. 4, [1898MS].

The sin of these last days is upon the professed people of God. Through selfishness, love of pleasure, and love of dress, they deny the Christ that their church-membership says that they are following. I thank God that Jesus Christ knows every impulse in the heart of the believer. Many profess to be children of God, who do not follow Christ. Their frivolity, their cheap conversation, their want of high-toned piety, their low aims, mislead others, who would pursue a different course were it not for the example of these deceptive characters; those who do not love Christ or do his will, but simply follow their own imaginations. [Cf: Pamphlet 086 p. 22 para. 02] p. 818, Para. 1, [1898MS].

Jesus is acquainted with every heart that is humble, meek, and lowly. These have trials and make mistakes, but they are broken-hearted because they grieve the Saviour, who loved them and died for them. They come humbly to his feet; they fight his battles. In meekness and lowliness of heart they seek to do good to others. They seek to advance the cause of truth, in good and earnest endeavor. [Cf: Pamphlet 086 p. 22 para. 03] p. 818, Para. 2, [1898MS].

The Lord Jesus loves those for whom he has given his life, and when worldly influences are allowed to come in between them and their Helper, when idols are chosen before Christ, when his appeals to the human soul are regarded with indifference, and there is no response, Jesus is grieved. He knows that they are meeting with great losses; for they are stumbling-blocks to sinners. They are not gathering with Christ, but scattering from him. But when through great affliction the Spirit of God touches their hearts, and they turn to him, he will hear their prayers. Christ knows the capabilities he has given to every soul to serve him for his present and eternal good. He desires that these souls shall not disappoint him. He wants them to shine in his kingdom. Those who will be the most highly honored are those who take up their cross daily, and follow Christ. [Cf: Pamphlet 086 p. 23 para. 01] p. 818, Para. 3, [1898MS].

The Lord Jesus demands that every soul make a reality of truth. Show that you believe that you are not half with Christ and half with the world. Of all such Christ says, "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." He who appreciates the love of Christ, will be an earnest worker with Christ to bring other souls as sheaves to the Master. Thorough work is always done by all who are connected with Christ. They bear fruit to his glory. But indolence and carelessness and frivolity separate the soul from Christ, and Satan comes in to work his will with the poor worldly subject, We have a great truth, but through careless indifference the truth has lost its force upon us. Satan has come in with his specious temptations, and has led the professed followers of Christ away from their Leader, classing them with the foolish virgins. [Cf: Pamphlet 086 p. 23 para. 02] p. 818, Para. 4, [1898MS].

The Lord is coming, and we now need the oil of grace in our vessels with our lamps. I ask, Who will now be on the Lord's side? Before Jesus went away he promised that he would return again, and receive us unto himself, "That where I am," he said, "ye may be also." We are strangers and pilgrims in this world. We are to wait, watch, pray, and work. The whole mind, the whole soul, the whole heart, and the whole strength are purchased by the blood of the Son of God. We are not to feel it our duty to wear a pilgrim's dress of just such a color, just such a shape, but neat, modest apparel, that the word of inspiration teaches us we should wear. If our hearts are united with Christ's heart, we shall have a most intense desire to be clothed with his righteousness. Nothing will be put upon the person to attract attention, or to create controversy. [Cf: Pamphlet 086 p. 24 para. 01] p. 819, Para. 1, [1898MS].

*Christianity.* How many there are who do not know what it is. It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world, Christians will say, We will not dabble in politics. They will say decidedly, We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated by childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God. [Cf: Pamphlet 086 p. 24 para. 02] p. 819, Para. 2, [1898MS].

"Sunnyside," Cooranbong, Jan. 12, 1898. I am pleased that the Lord is in mercy again visiting the church. My heart trembles as I think of the many times he has come in, and his Holy Spirit has worked in the church; but after the immediate effect was over, the merciful dealings of God were forgotten. Pride, spiritual indifference, was the record made in heaven. Those who were visited by the rich mercy and grace of God dishonored their Redeemer by their unbelief. [Cf: Pamphlet 086 p. 25 para. 01] p. 819, Para. 3, [1898MS].

When Christ was upon the earth, he used every means possible to gain admission to the hearts of those whose doors should have been thrown open to receive him. He came to his vineyard seeking fruit. He dug about the vine he had planted. He pruned it and dressed it. But when he looked for grapes, behold, only wild grapes rewarded his care. The people disappointed their Saviour. [Cf: Pamphlet 086 p. 25 para. 02] p. 819, Para. 4, [1898MS].

How earnestly and untiringly Christ labored to reach the most lowly, as well as those who occupied higher positions. Hear him saying to his disciples, "Sit ye here, while I go and pray yonder." What an example he gave them of his prayers in their behalf, that their faith should not fail, but increase. [Cf: Pamphlet 086 p. 25 para. 03] p. 820, Para. 1, [1898MS].

Christ's heart was ever touched by human woe. He walked and worked in the streets of the cities, teaching the weary, inviting them to come to him, crying. "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." Christ employed every means to

arrest the attention of the impenitent. How tender and considerate were his dealings with all. He longed to break the spell of infatuation upon those who were deceived and deluded by satanic agencies. He longed to give the sin-polluted soul pardon and peace. [Cf: Pamphlet 086 p. 25 para. 04] p. 820, Para. 2, [1898MS].

Christ was the mighty Healer of all spiritual and physical maladies. Look, O look upon the sympathetic Redeemer. With the eye of faith behold him walking in the streets of the cities, gathering the weak and weary to himself. Helpless, sinful human beings crowd about him. See the mothers with their sick and dying little ones in their arms pressing through the crowd, that they may get within reach of his notice and touch. Let the eye of faith take in the scene. Watch these mothers pressing their way to him, pale, weary, almost despairing, yet determined and persevering, bearing their burden of suffering in their arms. [Cf: Pamphlet 086 p. 26 para. 01] p. 820, Para. 3, [1898MS].

As these anxious ones are being crowded back, Christ makes his way to them step by step, until he is close by their side. Tears of gladness and hope fall freely as they catch his attention, and look into the eyes expressing such tender pity and love for the weary mother as well as the suffering child. He invites her confidence, saying, "What shall I do for you?" She sobs out her great want, "Master, that thou shouldest heal my child." She has shown her faith in urging her way to him, though she did not know that he was making his way to her; and Christ takes the child from her arms. He speaks the word, and disease flees at his touch. The pallor of death is gone; the life-giving current flows through the veins; the muscles receive strength. [Cf: Pamphlet 086 p. 26 para. 02] p. 820, Para. 4, [1898MS].

Words of comfort and peace are spoken to the mother, and then another case just as urgent is presented. The mother asks help for herself and children; for they are all sufferers. With willingness and joy Christ exercises his life-giving power, and they give praise and honor and glory to his name who doeth wonderful things. [Cf: Pamphlet 086 p. 27 para. 01] p. 821, Para. 1, [1898MS].

No frown on Christ's countenance spurned the humble suppliant from his presence. The priests and rulers sought to discourage the suffering and needy ones, saying that he healed the sick by the power of the devil. But his way could not be hedged up. He was determined not to fail or become discouraged. Suffering privation himself, he traversed the country that was his scene of labor, scattering his blessings, and seeking to reach obdurate hearts. [Cf: Pamphlet 086 p. 27 para. 02] p. 821, Para. 2, [1898MS].

That Saviour has oft visited you in Battle Creek. Just as verily as he walked in the streets of Jerusalem, longing to breathe the breath of spiritual life into the hearts of those discouraged and ready to die, has he come to you. The cities that were so greatly blessed by his presence, his pardon, his gifts of healing, rejected him; and just as great, yea, greater evidence of unrequited love, has been given in Battle Creek. Has Christ not loaded down his church with benefits and blessings? Has he not sent his servants with messages of pardon and righteousness, to be given freely to all who will receive them? [Cf: Pamphlet 086 p. 27 para. 03] p. 821, Para. 3, [1898MS].

Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God has given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all-entreaties and warnings. They would not respect the counsels. The temple courts were perverted with merchandise and robbery. Selfishness and love of mammon, envy, and strife, were cherished. Every one sought for gain from his quarter. Christ turned from them, saying, "O Jerusalem, Jerusalem," how can I give thee up? "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." [Cf: Pamphlet 086 p. 28 para. 01] p. 821, Para. 4, [1898MS].

So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. He comes to investigate in Battle Creek, which has been moving in the same track as Jerusalem. The publishing house has been turned into desecrated shrines, into places of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy, and passion have borne sway. Yet the men who have been led into this working upon wrong principles, are seemingly unconscious of their wrong course of action. When warnings and entreaties come to them, they say, Doth she not speak in parables? Words of warning and reproof have been treated as idle tales. [Cf: Pamphlet 086 p. 28 para. 02] p. 821, Para. 5, [1898MS].

When Christ looked down from the crest of Olivet, he saw this state of things existing in every church. The warnings come down to all that are following in the tread of the people of Jerusalem, who had such great light. This people is before us as a warning. By rejecting God's warnings in this our day men are repeating the sin of Jerusalem. The Lord sees what the human agent does not see and will not see,--the outcome of all the human devising in Battle Creek. He has done all that a God could do. He has flashed light before the eyes of the people, that their sins might not reach the boundary where repentance cannot be felt. But by a long process of departure from just and righteous principles, men have placed themselves where light and truth, justice and mercy are not discerned. This course has become part of their very nature. [Cf: Pamphlet 086 p. 28 para. 03] p. 822, Para. 1, [1898MS].

I call upon all who have united in a course of action that is wrong in principle to make a decided reformation, and forever after walk humbly with God. The world is soon to be judged. A righteous God must avenge the death of his Son. Today men are choosing Barabbas, and saying, Crucify Christ. They will do this in the person of his saints. They will go over the same ground as the Jewish priests and rulers did in their treatment of Christ. He, the Son of God, and an innocent man, was murdered because he told men truths that it did not please them to hear. Yet he was the Son of the infinite God. [Cf: Pamphlet 086 p. 29 para. 01] p. 822, Para. 2, [1898MS].

Those who today despise the law of Jehovah, showing no respect for his commandments, are taking sides with the great apostate. They proclaim to a sin-corrupted world that the law of God is null and void. Those who declare this as truth deceive the people, and have virtually nailed the law of Jehovah to the cross between two thieves. What a thought! [Cf: Pamphlet 086 p. 29 para. 02] p. 822, Para. 3, [1898MS].

Before the worlds unfallen, and the heavenly universe, the world will have to give an account to the Judge of the whole earth, the very one they condemned and crucified. What a reckoning day that will be! It is the great day of God's vengeance. Christ does not then stand at Pilate's bar. Pilate and Herod, and all that mocked, scourged, rejected, and crucified him will then understand what it means to feel the wrath of the Lamb. Their deeds will appear before them in their true character. [Cf: Pamphlet 086 p. 29 para. 03] p. 822, Para. 4, [1898MS].

What a terrible deception is upon the minds of those who think that the world is growing better. Christ declares, "As it was in the days of Noe, so shall it be also in the days of the Son of man." "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." To just such a pass will the world come in rejecting the law of God. [Cf: Pamphlet 086 p. 30 para. 01] p. 823, Para. 1, [1898MS].

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." [Cf: Pamphlet 086 p. 30 para. 02] p. 823, Para. 2, [1898MS].

John was called to behold a people distinct from those who worship the beast or his image by keeping the first day of the week. The observance of this day is the mark of the beast. John declares, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Cf: Pamphlet 086 p. 30 para. 03] p. 823, Para. 3, [1898MS].

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We are plainly shown that two parties will exist at the appearing of our Lord and Saviour Jesus Christ. In which party do we wish to be found? "Behold I come quickly," Christ says, "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." This is the destination of commandment-keepers. Should we not all wish to be among that number who have right to the tree of life, and who enter through the gates into the city? [Cf: Pamphlet 086 p. 31 para. 01] p. 823, Para. 4, [1898MS].

Adam and Eve and their posterity lost their right to the tree of life because of their disobedience. "And the Lord God said, Behold the man has become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Adam and Eve transgressed the law of God. This made it

necessary for them to be driven from Eden and be separated from the tree of life, to eat of which after their transgression would perpetuate sin. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Man was dependent upon the tree of life for immortality, and the Lord took these precautions lest men should eat of that tree and "live forever."--become immortal sinners. [Cf: Pamphlet 086 p. 31 para. 02] p. 824, Para. 1, [1898MS].

Death entered the world because of transgression. But Christ gave his life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a second probation. He did not die to make sin an immortal attribute: he died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. This he did, not that men might continue in transgression, but that they might return to their loyalty and keep God's commandments, and his law as the apple of their eye. [Cf: Pamphlet 086 p. 32 para. 01] p. 824, Para. 2, [1898MS].

The sign of obedience is the observance of the Sabbath of the fourth commandment. If men keep the fourth commandment, they will keep all the rest. It was no human voice that spoke to Moses, giving him the Sabbath as a sign. "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." [Cf: Pamphlet 086 p. 32 para. 02] p. 824, Para. 3, [1898MS].

The Lord does not leave so important a precept as this without definite specification. "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." [Cf: Pamphlet 086 p. 32 para. 03] p. 824, Para. 4, [1898MS].

Human philosophy declares that an indefinite period of time was taken in the creation of the world. Does God state the matter thus? No; he says, "It is a sign between me and the children of Israel forever; for in six days [not six indefinite periods of time; for then there would be no possible way for man to observe the day specified in the fourth commandment] the Lord made heaven and earth, and on the seventh he rested, and was refreshed." Please read carefully the fifth chapter of Deuteronomy. God says again, "Remember [do not forget] the Sabbath day, to keep it holy. . . 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: Pamphlet 086 p. 33 para. 01] p. 825, Para. 1, [1898MS].

Yet with the living oracles before them, those who claim to preach the word present the suppositions of human minds, the maxims and

commandments of men. They make void the law of God by their traditions. The sophistry in regard to the world being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord declares that he made the work in six days and rested on the seventh day, he means the day of twenty-four hours, which he has marked off by the rising and setting of the sun. [Cf: Pamphlet 086 p. 33 para. 02] p. 825, Para. 2, [1898MS].

God would not present the death sentence for a disregard of the Sabbath unless he had presented before men a clear understanding of the Sabbath. After he had created our world and man, he looked upon the work that he had done, and pronounced it very good. And when the foundation of the earth was laid, the foundation of the Sabbath was laid also. When the morning stars sang together and all the sons of God shouted for joy, God saw that a Sabbath was essential for man, even in Paradise. In giving the Sabbath, God considered man's spiritual and physical health. [Cf: Pamphlet 086 p. 34 para. 01] p. 825, Para. 3, [1898MS].

God made the world in six literal days, and on the seventh literal day he rested from all his work which he had done, and was refreshed. So he has given man six days in which to labor. But he sanctified the day of his rest, and gave it to man to be kept, free from all secular labor. By thus setting apart the Sabbath, God gave the world a memorial. He did not set apart one day and any day in seven, but one particular day, the seventh day. And by observing the Sabbath, we show that we recognize God as the living God, the creator of heaven and earth. [Cf: Pamphlet 086 p. 34 para. 02] p. 825, Para. 4, [1898MS].

There is nothing in the Sabbath that restricts it to any particular class of people. It was given for all mankind. It is to be employed, not in indolence, but in the contemplation of the works of God. This men are to do that they may know "that I am the Lord that doth sanctify them." [Cf: Pamphlet 086 p. 34 para. 03] p. 826, Para. 1, [1898MS].

The Lord draws very nigh to his people on the day that he has blessed and sanctified. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." The Sabbath is God's memorial, pointing men to their Creator, who made the world and all things that are therein. In the everlasting hills, in the lofty trees, in every opening bud and blooming flower we may behold the work of the great Master-artist. All speak to us of God and his glory. [Cf: Pamphlet 086 p. 34 para. 04] p. 826, Para. 2, [1898MS].

Every loyal child of God will seek to know the truth. John stated the truth so plainly that a child may understand it. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." Do we choose to be numbered with those who cannot discern the truth, who are so blinded by the deceptive power of the enemy that they see not Him who is the express image of the Father's person? [Cf: Pamphlet 086 p. 35 para. 01] p. 826, Para. 3, [1898MS].



The followers of Christ are of another class altogether. "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. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." "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." The word of a human being is not to be received and believed without question. We must first ask, Do they speak in harmony with the word? Do they refuse a plain "Thus saith the Lord" because they see that it involves a cross? [Cf: Pamphlet 086 p. 35 para. 02] p. 826, Para. 4, [1898MS].

Are we on the side of those who refuse to be loyal to God? They have no interest in knowing God. They reject the divine Son of God, the personification of all human goodness. They place themselves with those who although no fault could be preferred against Christ, chose instead a thief and a murderer. This testifies to the moral taste of the world. Shall we be on the side of the world, or on the side of Christ, who declared, "I have kept my father's commandments"? [Cf: Pamphlet 086 p. 36 para. 01] p. 827, Para. 1, [1898MS].

The word of Jehovah will stand forever. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [Cf: Pamphlet 086 p. 36 para. 02] p. 827, Para. 2, [1898MS].

Those who receive Christ by faith as their personal Saviour cannot be in harmony with the world. There are two distinct classes: One is loyal to God, keeping his commandments, while the other talks and acts like the world, casting away the word of God, which is truth, and accepting the words of the apostate, who rejected Jesus. [Cf: Pamphlet 086 p. 37 para. 01] p. 827, Para. 3, [1898MS].

On whose side are we? The world cast Christ out; the heavens received him. Man, finite man, rejected the Prince of life; God, our Sovereign Ruler, received him into the heavens. God has exalted him. Man crowned him with a crown of thorns, God has crowned him with a crown of royal majesty. We must all think candidly. Will you have this man Christ Jesus to rule over you, or will you have Barabbas? The death of Christ brings to the rejecter of his mercy the wrath and judgments of God, unmixed with mercy. This is the wrath of the Lamb. But the death of Christ is hope and eternal life to all who receive him and believe in him. [Cf: Pamphlet 086 p. 37 para. 02] p. 827, Para. 4, [1898MS].

God will most assuredly call the world to judgment to avenge the death of his only begotten Son, the One who stood at the bar of Pilate and Herod; that One is now in the heavenly courts making intercession for the people who refused him. Shall we choose the stamp of the world, or shall we choose to be God's separate, peculiar people? Shall we receive a "Thus saith the Lord," for the "Thus saith" of man? The papal power, the man of sin, decides that the Roman Catholic Church has changed the law of God. In the place of the seventh day, they have baptized and presented to the world a child of the papacy, the first day of the week, to be observed as a holy day of rest. The Protestant world has received this child of the papacy, has cradled it, and given to it the honor that God has placed on the seventh day. [Cf: Pamphlet 086 p. 37 para. 03] p. 828, Para. 1, [1898MS].

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. . . . And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." [Cf: Pamphlet 086 p. 38 para. 01] p. 828, Para. 2, [1898MS].

"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 thy house, and on thy gates." [Cf: Pamphlet 086 p. 38 para. 02] p. 828, Para. 3, [1898MS].

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand. . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." Please read carefully the whole of the seventh chapter of Deuteronomy, and think

upon the word of the Lord. [Cf: Pamphlet 086 p. 39 para. 01] p. 829, Para. 1, [1898MS].

Will you turn from a plain "Thus saith the Lord" after reading the history of Adam's sin and fall? He fell because he discarded the words of the Lord, and heeded the words of Satan. Will it pay to transgress? By transgression Adam lost Eden. By the transgression of God's commandments man will lose heaven, and an eternity of bliss. These are no idle tales, but truth. Again I ask, On which side are you standing? "If the Lord be God, follow him; but if Baal, then follow him." Mrs. E. G. White. [Cf: Pamphlet 086 p. 39 para. 02] p. 829, Para. 2, [1898MS].

*Church Schools.* "Sunnyside," Cooranbong, N. S. W. Dec. 15, 1897. Dear Brother: In your letter you asked 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 have been shown that the strength of these churches depends upon their growth in usefulness and efficiency. [Cf: Pamphlet 086 p. 40 para. 01] p. 829, Para. 3, [1898MS].

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 those 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 representatives of the truth in their midst. I cannot go contrary to the will of God, and say, Erect more buildings in Battle Creek: but I would say, 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: Pamphlet 086 p. 40 para. 02] p. 829, Para. 4, [1898MS].

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 on the same principles as were the schools of the prophets. [Cf: Pamphlet 086 p. 41 para. 01] p. 830, Para. 1, [1898MS].

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 be only given from those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake. [Cf: Pamphlet 086 p. 41 para. 02] p. 830, Para. 2, [1898MS].

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: Pamphlet 086 p. 41 para. 03] p. 830, Para. 3, [1898MS].

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: Pamphlet 086 p. 41 para. 04] p. 830, Para. 4, [1898MS].

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 thought may be changed, so that sin will not appear a thing to be enjoyed, but to be shunned and hated. [Cf: Pamphlet 086 p. 42 para. 01] p. 831, Para. 1, [1898MS].

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. [Cf: Pamphlet 086 p. 42 para. 02] p. 831, Para. 2, [1898MS].

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: Pamphlet 086 p. 42 para. 03] p. 831, Para. 3, [1898MS].

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 realize their responsibilities to their children, they would not under any circumstances scold and fret them. This is not the kind of education any child should have. Many children have learned to be faultfinding, 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: Pamphlet 086 p. 43 para. 01] p. 831, Para. 4, [1898MS].

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: Pamphlet 086 p. 43 para. 02] p. 831, Para. 5, [1898MS].

In educating the children and youth, teachers should never allow one passionate word or gesture to mar their work, for in so doing, they imbue the students with the same spirit which they themselves possess. The Lord would have our primary schools as well as those for older persons, of that character that angels of God can walk through the room, and behold in the order and principle of government, the order and government of heaven. This is thought by many to be impossible; but every school should begin with this, and 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: Pamphlet 086 p. 43 para. 03] p. 832, Para. 1, [1898MS].

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 voice, full of irritation. In this they would perpetuate their own defects in the children. [Cf: Pamphlet 086 p. 44 para. 01] p. 832, Para. 2, [1898MS].

O for 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 work 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 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 the 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: Pamphlet 086 p. 44 para. 02] p. 832, Para. 3, [1898MS].

God's holy, educating spirit is in his word. A light, a 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: Pamphlet 086 p. 45

para. 01] p. 833, Para. 1, [1898MS].

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 a familiarity with divine things which will be as a barricade against the temptations of the enemy. [Cf: Pamphlet 086 p. 45 para. 02] p. 833, Para. 2, [1898MS].

The work of teachers is an important one. They should make the word 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 of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of the student. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the student, the words of truth will grow in importance, and assume a breadth and fulness of meaning of which you have never dreamed. The beauty and virtue of the word of God has 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: Pamphlet 086 p. 45 para. 03] p. 833, Para. 3, [1898MS].

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,--those who assemble to worship God. 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: Pamphlet 086 p. 46 para. 01] p. 833, Para. 4, [1898MS].

Too much is centered in Battle Creek. I need not advise that the sound of the 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 schoolhouses 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: Pamphlet 086 p. 46 para. 02] p. 834, Para. 1, [1898MS].

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? Thousands in their own homes are left almost uneducated. "It is so much trouble," says the mother. "I would rather

do these things myself; it is such a trouble; you bother me." [Cf: Pamphlet 086 p. 46 para. 03] p. 834, Para. 2, [1898MS].

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; 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 the education you give them in their childhood years. Teach them that 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 to teach the children to cultivate their God-given qualities. [Cf: Pamphlet 086 p. 47 para. 01] p. 834, Para. 3, [1898MS].

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 into 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. Mrs. E. G. White. [Cf: Pamphlet 086 p. 47 para. 02] p. 834, Para. 4, [1898MS].

Special Testimony to the *Managers and Workers*. in our *Institutions To the Managers and Workers in our Institutions*. -- In the providence of God we have institutions established among us to advance the promulgation of truth, but they do not reach the efficiency they might if the workers were wholly consecrated to God. The Lord has made every provision that these institutions may reach a high standard, that they may attain to a larger growth and wider usefulness, and that those employed in them may possess Christian virtues and graces. But those connected with these instrumentalities are not all devout and spiritual. They do not represent the Spirit and character of Christ. They are not ensamples to those connected with them, because they do not live in communion with God, earnestly seeking by faith and fervent prayer to know His will that they may do it. [Cf: Pamphlet 088 p. 3 para. 01] p. 835, Para. 1, [1898MS].

These instrumentalities are missionary institutions. The Lord designed that they should be a power for good; and if all who are connected with them are consecrated, if they are meek and lowly in heart, Christ will give them most precious lessons in His school. In our health institutions, our publishing houses, our schools, all should work harmoniously to carry out the purpose of God, and everything connected with the institutions should tend toward reform. The managers and helpers should have the true missionary spirit as a daily, abiding principle; for they are in a field that requires the highest kind of missionary work. Our institutions, properly conducted, will exert a far-reaching influence, and if the managers and workers are Christians,

they will be as shining lights. They will educate those connected with them in the principles of truth. [Cf: Pamphlet 088 p. 3 para. 02] p. 835, Para. 2, [1898MS].

A responsibility to spread the knowledge of right principles rests upon all who have received the light. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our institutions. All should realize that these institutions are an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth men and women as fully instructed as possible, prepared to exert a direct and saving influence in the homes, the communities, and the churches to which they go. This would be the very best recommendation that any of our institutions could have. [Cf: Pamphlet 088 p. 4 para. 01] p. 835, Para. 3, [1898MS].

Wisdom is needed in the selection of managers in the various departments. It is impossible for one to control others until he learns to control himself. The superintendent should be a man who loves and fears God. He should sacredly guard his reputation, giving no occasion for any one to reproach the cause of God. He should not be narrow-minded, a man of one idea. One who is changeable, now indulgent, then cold and unapproachable, or critical, exacting, and domineering, is not fitted for this position, nor is he who will cherish suspicion, jealousy, passion, or stubbornness. These traits are not pleasing to God, and will not be manifested by any who take Jesus for their pattern and counselor. The superintendent must manifest the Spirit of Christ; yet he should be firm to restrain evil. A neglect of this duty shows him to be unfit for his position. God requires of a steward that he be found faithful. A manager must be a growing man in order to meet the difficulties as well as the opportunities that are constantly arising. He should be quick to discern what needs to be done, and take active measures to accomplish the work at the right time. There are many rules made, many regulations passed, that fall dead because they are not carried into effect. Time is spent in Board meetings, councils, and business meetings, matters are discussed, and resolutions made; and then if these resolutions die a natural death, things are left in a worse state than if no action had been taken. [Cf: Pamphlet 088 p. 4 para. 02] p. 836, Para. 1, [1898MS].

If those who hold positions of trust are persons who love and fear God, they will realize that a sacred responsibility is theirs, because of the measure of authority and the consequent influence which their position gives them. They are dealing with varied minds and they should move discreetly, for they are representatives of the institution. They should be kind and courteous, manifesting Christian politeness towards all with whom they are brought in contact, both believers and unbelievers. Brethren, you are to represent the family of the heavenly King. You are to watch for souls as they that must give an account. We should never forget that Jesus, in the infinite sacrifice that He has made, has proved His love for every man, woman and child: He has shown what value He places upon every soul. All have been purchased by the price of His own blood. [Cf: Pamphlet 088 p. 5 para. 01] p. 836, Para. 2, [1898MS].



Let your influence be persuasive, binding people to your hearts, because you love Jesus, and these souls are His purchased possession. This is a great work. If, by your Christ-like words and actions, you make impressions that will create in their hearts a hungering and thirsting after righteousness and truth, you are a co-laborer with Christ. Those who have a leading influence in the institutions should be men and women who possess devotion and piety, who are not narrow and selfish in any matter; but conscientious, self-denying, and self-sacrificing, ever dealing with the workers as they would wish to be dealt with, having an eye single to the glory of God. Men of such a character will keep the way of the Lord. The workers should seek to make it as easy as possible for those who bear the burden of responsibility, and have many cares and perplexities to engage their attention. [Cf: Pamphlet 088 p. 6 para. 01] p. 837, Para. 1, [1898MS].

All need to have right principles placed before them in a judicious manner. Men of investigating minds will thus receive the key of knowledge, and will bring out treasures of thought for the enriching of other minds--thought that will result in the saving of souls. Circumstances will call forth words and decisions in favor of the right, and many will thus be swayed in the right direction. Words and works flowing from the heart imbued with the love and fear of God become a widespread blessing--a blessing that is carried into the highways and byways of life. [Cf: Pamphlet 088 p. 6 para. 02] p. 837, Para. 2, [1898MS].

There are words spoken that are not Christlike,--bitter, harsh, wicked words. This should not be. Men who like Enoch are walking in the light of Christ, will exercise self-control, even under temptation and provocation. Although sorely tried by the perversity and obstinacy of others who are associated with them, they dare not let impulse bear sway. All who are walking in the light will give evidence of divine power combined with human effort; they will make it manifest that they are taught and led of God. They will feel that the Holy Watcher is by their side, taking knowledge of their words. [Cf: Pamphlet 088 p. 7 para. 01] p. 837, Para. 3, [1898MS].

Leaders in our institutions have many and weighty responsibilities. Their only safety is in keeping their thoughts and impulses under the control of the great Teacher. They have golden opportunities for doing good; they can speak words in season that will guide and mould the many and varied minds with which they are brought in contact. Daily they should take their stand for God as though it were the last day they should serve in this capacity. Show men and women connected with the institution how pure and noble they may become. Let them see that you have firm confidence in God, and that He is your source of strength, that you are resting wholly upon His promises. Fulfil your duty with promptness, while claiming your heavenly Father's help in overcoming all weakness of character. With the hand of faith grasp the arm of Infinite Power, put your whole being into your work. [Cf: Pamphlet 088 p. 7 para. 02] p. 837, Para. 4, [1898MS].

Ever keep a winning, courteous, kind spirit, and every room may be transformed into a Bethel. Angels of God will work with your efforts. If our publishing houses, our health institutions, our colleges and missions are conducted on right principles, the unbelievers who visit them will be favorably impressed, and will be more inclined to accept

the truth. [Cf: Pamphlet 088 p. 8 para. 01] p. 838, Para. 1, [1898MS].

O, for faithful Calebs in this age of the world! We want men and women who have self-control, who have moral worth, who love and fear God; men and women who possess personal piety and firm religious principle. God is dishonored by the lack of moral stamina in many who profess to be Christians. They seem to be only half converted. [Cf: Pamphlet 088 p. 8 para. 02] p. 838, Para. 2, [1898MS].

God demands more of us than we are willing to give Him. None are to be forward or obtrusive, but we are quietly to live out our religion, with an eye single to the glory of God. "Learn of Me," says Christ; "for I am meek and lowly in heart." Then we shall shine as lights in the world, without noise or friction. None need fail; for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His designs. He works through His agents, seen and unseen, human and divine. This work is a grand work, and will be carried forward to the glory of God if all who are connected with it will make their works correspond to their profession of faith. Purity of thought must be cherished as indispensable to the work of influencing others. The soul must be surrounded by a pure, holy atmosphere--an atmosphere that will tend to quicken the spiritual life of all who inhale it. [Cf: Pamphlet 088 p. 8 para. 03] p. 838, Para. 3, [1898MS].

Jesus is honored or dishonored by the words and deportment of His professed followers. The heart must be kept pure and holy, for out of it are the issues of life. If the heart is purified through obedience to the truth, there will be no selfish preferences, no corrupt motives. There will be no partiality, no hypocrisy; love-sick sentimentalism will not be developed. Strict guard must be kept that this curse shall not poison or corrupt our institutions. [Cf: Pamphlet 088 p. 9 para. 01] p. 838, Para. 4, [1898MS].

In the present state of society, with the lax morals of not only youth but those of age and experience, there is great danger of becoming careless, and giving especial attention to favorites, and thus creating envy, jealousy, and evil surmising. But few realize that they drive away the Spirit of God with their selfish thoughts and feelings, their foolish, trifling talk. When admonished, they say, "I meant no harm." What do these frivolous ones mean? Do they forget that that which they sow they shall also reap? This silly, nonsensical conversation reveals a weak character and is an offense to God. If the grace of Christ were planted in their hearts, and striking its roots down deep into good soil, they would bear fruit of an altogether different character. They would be acquiring moral stamina, that strength of purpose and solidity of character which are essential for the great and good work that ought to be done. Others would feel their influence, and would take knowledge of them that they were led and taught by Jesus. [Cf: Pamphlet 088 p. 9 para. 02] p. 839, Para. 1, [1898MS].

Many of these trifling, frivolous ones make a profession of religion, and this hollow form of godliness has been so long tolerated that it has pervaded our institutions, and extends to our churches. The standard of piety is lowered into the dust. [Cf: Pamphlet 088 p. 10 para. 01] p. 839, Para. 2, [1898MS].

Careful attention should be given to the moral standing and influence

of every one employed in our institutions. If the workers are in any way impure in heart or life, it will be revealed in their words and actions, notwithstanding their efforts to conceal the truth. If they are not strictly moral, there is danger in employing them, for they will be in a position where they can mislead those who desire to reform, and can confirm them in unholy, defiling practises. Such men and women, unless converted, will be not only a curse to themselves, but a curse wherever they go. The converting power of God is alone sufficient to establish pure principles in the heart, so that the wicked one may find nothing to assail. [Cf: Pamphlet 088 p. 10 para. 02] p. 839, Para. 3, [1898MS].

Our probation is short at best; we have no time to spend in erratic movements. The familiarity of married men with married women and with young girls, is disgusting in the sight of God and holy angels. The forwardness of young girls in placing themselves in the company of young men, hanging around where they are at work, entering into conversation with them, talking common, idle talk, is belittling to womanhood. It lowers them, even in the estimation of those who indulge in such things. There is a positive necessity for reform. All frivolity, all undue attention of men to women, or women to men, must be condemned and discontinued,. These things have produced great evil in the world. [Cf: Pamphlet 088 p. 10 para. 03] p. 839, Para. 4, [1898MS].

The first appearance of irregularity in conduct should receive attention; the young should be taught to be frank yet modest in all their associations. They should be taught to respect just rules and authority. If they refuse to do this, after the right kind of labor has been bestowed upon them, let them be dismissed, whatever position they occupy; for they will demoralize others. [Cf: Pamphlet 088 p. 11 para. 01] p. 840, Para. 1, [1898MS].

Those who labor in our institutions are there for the purpose of promoting the intellectual and spiritual welfare of those under their care. They must make their work a matter of earnest prayer and study, that they may know how to deal with human minds and accomplish the object before them. Their first work is to carefully scrutinize their own habits, for there are those who have not put away childish things. They are in need of transforming grace, or they will not meet the Bible standard of Christianity. Then when they are compelled to deal with those who are meeting a low standard, they will know the words to speak to them, and will not be harsh, domineering, or arbitrary toward them. They must be chaste, and so free from the taint of defilement that they can correct these evils, and bring these poor souls up to the Bible standard of purity. [Cf: Pamphlet 088 p. 11 para. 02] p. 840, Para. 2, [1898MS].

Those who believe unpopular truth have much prejudice to meet everywhere in the world, and if Bible truth is to control our institutions, those employed in them must exemplify it in their own life. If they wish that the physical, intellectual, and moral standing of the institution shall be of the highest order, their own deportment must give evidence of this fact. They must plan and work constantly, and in the strength of Jesus seek so to elevate the character of the institution that it may receive the approval of Heaven. [Cf: Pamphlet 088 p. 11 para. 03] p. 840, Para. 3, [1898MS].

Every Christian home should have rules; and parents should, in their words and in their deportment toward each other, give to the children a precious, living example of what they desire them to be. Purity in speech, and true Christian courtesy, should be constantly practised. Let there be no encouragement of sin; no evil surmising or evil speaking. Teach the children and youth to respect themselves, to be true to God, true to principle; teach them to respect and to obey the law of God. Then these principles will control their lives, and will be carried out in their association with others. They will love their neighbors as themselves. They will create a pure atmosphere, one that will have an influence to encourage weak souls in the path that leads to holiness and heaven. Let every lesson be of an elevating, ennobling character, and the record made in the books of heaven will be such as you will not be ashamed to meet in the judgment. [Cf: Pamphlet 088 p. 12 para. 01] p. 840, Para. 4, [1898MS].

Children who receive this kind of instruction will not be a burden, a cause of anxiety, in our institutions; but they will be a strength, a support, to those who bear responsibility. They will be prepared to fill places of trust, and by precept and example, will be constantly aiding others to do right. Those whose moral sensibilities have not been blunted will appreciate right principles, and will practise them. They will put a right estimate upon their endowments, and will make the best use of their physical, mental, and moral powers. Such souls are constantly fortified against temptations; they are surrounded by a wall not easily broken down. All such characters are, with the blessing of God, light-bearers; their influence tends to educate others for a practical Christian life. [Cf: Pamphlet 088 p. 12 para. 02] p. 841, Para. 1, [1898MS].

The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath. All the faculties of the soul are to be trained. We must do God's work intelligently. We must know the truth; and to know this is to know God. [Cf: Pamphlet 088 p. 13 para. 01] p. 841, Para. 2, [1898MS].

The evils of fashionable society have a tendency to corrupt, but every true follower of Christ, every one who has "this hope in him, purifieth himself, even as He is pure," so that not a taint of defilement will be found in his thoughts, or upon his lips, in his heart, or in his character. There must be a coming up to a higher, holier standard. A decided warfare should be waged against the evils, not only in the world, but also among those who claim to believe the truth for this time. These evils, if not put away, will result in spiritual death. The Lord bids us, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." There must be a waking up; concentrated effort must be put forth, that will tell powerfully against every form of evil. [Cf: Pamphlet 088 p. 13 para. 02] p. 841, Para. 3, [1898MS].

Let the leaders in our institutions labor to show that their work is wrought in God; that they are workmen who need not to be ashamed; that their words and works are untainted with earthliness and sensualism. They should feel their solemn responsibility to give the youth a worthy example, one corresponding to their position of trust and their holy profession of faith. They are sowing seed which will blossom and bear

fruit. All coarseness and trifling should be put away; it is the fruit borne upon a corrupt tree. Brethren and sisters, you are educators. The lessons you give to believers and unbelievers by your words and example, will be a savor of life unto life, or of death unto death. [Cf: Pamphlet 088 p. 14 para. 01] p. 841, Para. 4, [1898MS].

Men should be chosen to stand at the head of our institutions who have not only good, sound judgment, but a high moral tone, who will be circumspect in their deportment, pure in speech, remembering their high and holy calling, and that there is a Watcher, a true Witness to every word and act. Those who give evidence that their thoughts run in a low channel, whose conversation tends to corrupt rather than to elevate, should be removed at once from any connection with the institution; for they will surely demoralize others. Ever bear in mind that our institutions are missionary fields. God's eye is upon them day and night. No one should feel at liberty to allow even the appearance of evil. Let all be circumspect, for the Lord will certainly judge you for any wrong influence exerted in any one of His instrumentalities. [Cf: Pamphlet 088 p. 14 para. 02] p. 842, Para. 1, [1898MS].

Managers and workers, are your souls united to Christ as the branch is united to the living vine? If you have not been renewed in the spirit of your mind, for your soul's sake make no delay to have your life hid with Christ in God. [Cf: Pamphlet 088 p. 15 para. 01] p. 842, Para. 2, [1898MS].

This is the first business of your life. When Christ is abiding in the heart, you will not be light, trifling, and immodest, but circumspect and reliable in every place, sending forth pure words, like streams from a pure fountain, refreshing all with whom you come in contact. If you decide to continue your idle talk and frivolous conduct, go to some other place, where your influence and example will not be so widely felt in contaminating other souls. What you all need is such a sense of the purity and holiness of Christ as will lead you to despise this pretense of religion, which blesses no one, gives no peace of conscience, no repose of faith. [Cf: Pamphlet 088 p. 15 para. 02] p. 842, Para. 3, [1898MS].

Let all connected with these instrumentalities that God has ordained for the saving of souls, seek divine wisdom, heavenly grace, that they may have an elevating influence upon others. Unless they are constantly receiving strength from Jesus, looking to Him, trusting in Him, by faith drawing from Him divine grace, they will become an easy prey to temptation. [Cf: Pamphlet 088 p. 15 para. 03] p. 842, Para. 4, [1898MS].

It is time that we as Christians reach a much higher standard. God forbid that any institution that He has planted shall become a means of decoying souls, a place where iniquity is taught. Let all learn in the school of Christ, meekness, purity, and lowliness of heart. Let them hang their helpless souls on Jesus. Live in the light shining from the oracles of God. Educate mind and heart to pure, elevated, holy thoughts. "Be ye holy in all manner of conversation." Whatever influence you have, direct it to exalting Jesus, and not self. Unless you do this, you are a false guide, leading souls away from the Truth, the Life, the Light of the world; and the more pleasing and attractive your manners, the greater the harm you do. [Cf: Pamphlet 088 p. 15

para. 04] p. 843, Para. 1, [1898MS].

I tell you every soul needs a genuine conversion. All your faculties need to be consecrated to God, that you may not encourage the evils prevailing in society, but may counteract them. Many have been cultivating habits that lead directly to earthly and sensual actions; and unless the power of God shall break the snare, souls will be lost in consequence. God has claims upon you that you do not realize; for you have not brought Christ into your lives. Great decision of character will now be necessary on your part, to change this order of things. No weak efforts will accomplish the work. You can not do it for yourselves; you must have the grace of Christ, or you can never overcome. All your plans will prove a failure unless you are actuated by higher motives, and upheld by greater strength, than you can have in and of yourselves. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." There will be no relish for trifling conversation on the part of those who are looking to Jesus for strength, depending upon His righteousness for salvation. By faith they accept Christ as their personal Saviour, and become partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: Pamphlet 088 p. 16 para. 01] p. 843, Para. 2, [1898MS].

There should be no giving of special favors, or attentions to a few, no preferring of one above another. This is displeasing to God. Let all bear in mind the words of inspiration: "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." When you pass by one who is in need of your sympathy and kindly acts, and bestow your favors upon others simply because they are more pleasing to you, remember that Jesus is insulted in the person of His afflicted ones. He says, "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." To the surprised inquiry, "Lord, when saw we Thee thus?" the answer is given, "Inasmuch as ye did it not to one of the least of these (who were afflicted and needed your sympathy), ye did it not to Me." "They that be whole need not a physician, but they that are sick." The bruised and wounded, the lame of the flock, are among us, and these test the character of those who claim to be children of God. The Lord will not excuse the wrongdoer. He will never sanction partiality to the wealthy or oppression to the weak. He requires exact and impartial justice; more than this, He requires that His followers shall always have compassion for the suffering, pity and love for the erring. [Cf: Pamphlet 088 p. 17 para. 01] p. 843, Para. 3, [1898MS].

Angels of God are watching the development of character, and are weighing moral worth. If you bestow your attention upon those who have no need, you are doing harm to the recipients, and you will yourself receive condemnation rather than reward. Remember that when, by your trifling conversation, you descend to the level of frivolous characters, you are encouraging them in the path that leads to perdition. Your unwise attentions may prove the ruin of their souls. You degrade their conceptions of what constitutes Christian life and character; you confuse their ideas, and make impressions that may never be effaced. They can not harmonize your course with the position you occupy, and they come to look upon even the officers of the church, and

the ministers, as no better than themselves. Then where is their example? The harm thus done to souls that need to be strengthened, refined, and ennobled, is often a sin unto death. [Cf: Pamphlet 088 p. 18 para. 01] p. 844, Para. 1, [1898MS].

God calls upon all who claim to be Christians, to elevate the standard of righteousness, and to purify themselves even as Christ is pure. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance;" for you are to walk in the light while you have the light; "but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [Cf: Pamphlet 088 p. 18 para. 02] p. 844, Para. 2, [1898MS].

The question is, Shall we be Bible Christians? Will we disregard the plainest instruction given us in the Word of life, and erect a false standard whereby to measure our characters? Is this a safe thing for us to do? [Cf: Pamphlet 088 p. 19 para. 01] p. 844, Para. 3, [1898MS].

Christ has given us the signs by which we may distinguish the genuine Christian; no one need to be deceived by the pretentious claims of the hypocrite. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their (profession?--No, by their) fruits ye shall know them." [Cf: Pamphlet 088 p. 19 para. 02] p. 845, Para. 1, [1898MS].

Let those who claim to be Bible believers act out their faith by obedience to all the requirements of God. Christ has invited you, "Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [Cf: Pamphlet 088 p. 19 para. 03] p. 845, Para. 2, [1898MS].

Let all who profess godliness heed the apostle's admonition: "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." [Cf: Pamphlet 088 p. 20 para. 01] p. 845, Para. 3, [1898MS].

The apostle Paul, under the influence of inspiration, has spoken to us: "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as

do others; but let us watch and be sober. For they that sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. 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 can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Cf: Pamphlet 088 p. 20 para. 02] p. 845, Para. 4, [1898MS].

There will be seasons of severe trial for those connected with our institutions; but if you know the Source of your strength, you need not be overcome. Whatever influence God has given you, He requires you to throw on the side of truth, of godliness. In making men, women, and children better by pointing them to the cross of Calvary, you are doing the work He has given you to do. True Bible Christians will have an influence that will lead other minds. You, as Christians, have a weight of responsibility which no one can take from you. Said Christ, "Unto whomsoever much is given, of him shall be much required." [Cf: Pamphlet 088 p. 21 para. 01] p. 846, Para. 1, [1898MS].

The converting power of God is needed every day. We must abide in Christ. "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." None of us can afford to sin; it is expensive business. Sin so blinds the eyes that men do not discern evil, and by their indiscreet practises they become instruments of unrighteousness, to scatter from Christ. The exhortation to Christians is, "Walk in wisdom toward them that are without;" for wise, discreet words and actions will be a power to draw others to Christ, where they will have fellowship with the saints. Are professed Christians walking in wisdom when they are vain and frivolous, and live so at variance with their profession of faith that those without can not see in them the evidences of purity, of heavenly nobility? [Cf: Pamphlet 088 p. 21 para. 02] p. 846, Para. 2, [1898MS].

We have the history of the antediluvians, and of the cities of the plain, whose course of conduct degenerated from lightness and frivolity to debasing sins that called down the wrath of God in a most dreadful destruction, in order to rid the earth of the curse of their contaminating influence. Inclination and passion bore sway over reason. Self was their god, and the knowledge of the Most High was nearly obliterated through the selfish indulgence of corrupt passions. [Cf: Pamphlet 088 p. 22 para. 01] p. 846, Para. 3, [1898MS].

The words of Christ should ever be borne in mind: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank." Appetite bears sway over mind and conscience in this age. Gluttony, winebibbing, liquor drinking, tobacco using prevail; but Christ's followers will be temperate in eating and drinking. They will not indulge appetite at the expense of health and



spiritual growth. "They married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." We see the same manifestation now in regard to marriage. Youth, and even men and women who ought to be wise and discerning, act as if bewitched upon this question. A Satanic power seems to take possession of them. The most indiscreet marriages are formed. God is not consulted. Human feelings, desires, and passions bear down everything before them, until the die is cast. Untold misery is the result of this state of things; and God is dishonored. The marriage vow covers every kind of lustful abomination. Shall there not be a decided change in reference to this matter? [Cf: Pamphlet 088 p. 22 para. 02] p. 846, Para. 4, [1898MS].

"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." There is need that we eat and drink; but when men allow the gratification of appetite to occupy their thoughts and time to the neglect of their eternal interests, it is a sin for which God will punish them; for they abuse their bodies, destroy health, unbalance the mind, and strengthen the animal propensities. Then they are led by Satan to do the very things that awaken the sword of justice against them. Christians are to seek those things that are above, where Christ sitteth at the right hand of God. All the warnings given, all the appeals made, do not seem to alarm those who indulge perverted appetite. They go on in sinful indulgence, and their conscience is seared as with a hot iron. They will put their own interpretation on their sinful course, saying, "I have done no moral wrong." Clear discernment is needed--the spiritual eyesalve, which we can obtain only by becoming partakers of the divine nature. [Cf: Pamphlet 088 p. 23 para. 01] p. 847, Para. 1, [1898MS].

Do those who claim to believe the Testimonies read and practise their teachings? All the light given in the living oracles and in the Testimonies, which all may read and apply, can condemn them in the day of God if they do not heed the instruction given. [Cf: Pamphlet 088 p. 23 para. 02] p. 847, Para. 2, [1898MS].

The new life from Christ must be implanted in the heart. God calls for the highest development of the principles of godliness. Righteousness, peace, and joy in the Holy Spirit, will be the rich clusters of fruit borne by the branches that are grafted into Christ, the parent stem. Wherever this fruit is manifest, the truth will possess power; its progress and growth will be extended. [Cf: Pamphlet 088 p. 23 para. 03] p. 847, Para. 3, [1898MS].

Brethren, the days of our probation are nearly ended. It is time to awake out of sleep. You are in a position of great responsibility. You need to watch unto prayer. Watch against habits of sin. Keep a watch over the tongue. Watch for opportunities to do good and bless others, ever looking to Jesus, growing in grace and a knowledge of the truth. If you want the higher life, you must live the higher life in the lower life of this world. We are working for time and for eternity. A well-built life is formed by living upon the plan of addition, laying up one grace after another, in good works, in faith, patience, temperance, benevolence, courage, self-denial. "Ye are God's husbandry. Ye are God's building." Learning of Christ you will not be a jumble of

opposites and inconsistencies, today sober and devout, tomorrow careless and frivolous. [Cf: Pamphlet 088 p. 24 para. 01] p. 847, Para. 4, [1898MS].

Christ has made every provision that your character may be harmonious through the grace given you. Then build it harmoniously. Let the structure rise stone on stone. Catch the rays of divine light from Jesus, and let them shine upon the pathway of others who are in darkness. All the universe of God is looking upon us with intense interest. Ellen G. White [Cf: Pamphlet 088 p. 24 para. 02] p. 848, Para. 1, [1898MS].

Report of Special Meeting Held Nov. 8, 1898.-- Present: A. T. Jones, W. C. Sisley, J. I. Gibson, U. Smith, J. H. Morrison, C. D. Rhodes, I. H. Evans, G. A. Irwin, L. A. Hoopes, A. Moon. [Cf: Pamphlet 146 p. 1 para. 1] p. 848, Para. 2, [1898MS].

Prayer by Elders Evans, Jones, and Morrison. [Cf: Pamphlet 146 p. 1 para. 2] p. 848, Para. 3, [1898MS].

Minutes of 34th meeting of the Review and Herald Board read and approved. [Cf: Pamphlet 146 p. 1 para. 3] p. 848, Para. 4, [1898MS].

W. C. Sisley --When we closed our meeting this morning, the question before us was with reference to this circular-letter for the Review. Are there any further remarks on this question? If not, are you ready to vote on it? [Cf: Pamphlet 146 p. 1 para. 4] p. 848, Para. 5, [1898MS].

J. I. Gibson --There was no motion made in regard to it; just the letter was read, and the outline. [Cf: Pamphlet 146 p. 1 para. 5] p. 848, Para. 6, [1898MS].

J. H. Morrison --I move that we waive the discussion of this question, in order that Brother Jones may have the time to present what he has. [Cf: Pamphlet 146 p. 1 para. 6] p. 848, Para. 7, [1898MS].

I. H. Evans --I second the motion. [Cf: Pamphlet 146 p. 1 para. 7] p. 848, Para. 8, [1898MS].

The motion prevailed. [Cf: Pamphlet 146 p. 1 para. 8] p. 848, Para. 9, [1898MS].

W. C. Sisley --That clears the docket, Brother Jones, I think. [Cf: Pamphlet 146 p. 1 para. 9] p. 848, Para. 10, [1898MS].

A. T. Jones --What I have this afternoon is for the whole Board, and that is why I wished the whole Board here. I am sorry Brother Lane is not here. I have asked Brother Rogers to take down everything that is said or read, and especially what is said, so that there may be no question as to just exactly what has been said by me. It is possible that some things may be said that you do not expect, and they may be a little surprising. I should not wonder if some things will be read that will be surprising; but what will be read is all the testimony of the Lord; and however surprising that may be, it must stand, of course. In what I shall say, I intend to tell the truth just as it is. I do not intend to attach blame to anybody; but I do intend to state facts and

the truth just as they are, and wherever they apply; if anybody wants to locate the blame, he can do it himself. I have nothing to do but to state the facts and the truth just as they are. [Cf: Pamphlet 146 p. 1 para. 10] p. 848, Para. 11, [1898MS].

Before the General Conference of 1897, the Testimonies had been speaking a long time about robbery and oppression in the Review and Herald Office, and named certain men. The men connected with these matters at that time, especially those that were named, were not retained in positions any more. The Testimonies called for reform, for the institution to be delivered from the evils in which it had been enwrapped by the wrong principles followed by those who had been here formerly; and now it is nearly two years since this occurred, and the Testimonies still come, saying that that thing has not been done. And that is not the worst of it: not only corrections have not been made, but the same evil things are being carried on to-day. [Cf: Pamphlet 146 p. 2 para. 1] p. 849, Para. 1, [1898MS].

A year ago, a little later than this, I remember the Testimony came,-- it was copied and distributed to the Board that then was,--and there were some things in it that the brethren said they could not understand; and I remember the remark was made once, when that was spoken, that we could keep on praying to the Lord for him to show us just where the difficulty lay, and we could find out what the Testimony meant, and understand it; and I have been trying to find this out all the time since. [Cf: Pamphlet 146 p. 2 para. 2] p. 849, Para. 2, [1898MS].

Then in December, I think it was, a year ago, a Testimony came to me, and I read that to the Board, telling that certain things must be done; and I have not seen or heard of anything being even suggested toward the carrying out or doing of what that Testimony said should be done. I have been studying these things all the time, waiting for the Board to do what it is called upon to do, without my having anything to do with it, for I did not think it was my place; but that has not been done, these things have not been searched out as the Testimony said they should have been, hence they have not been corrected as the Testimony says they must be corrected. [Cf: Pamphlet 146 p. 3 para. 1] p. 849, Para. 3, [1898MS].

In the Testimony that came to me, I was directed to the Testimonies that had been sent to Brother Olsen, if I had any of them in my hands. I found that I had some that were addressed to Brother Olsen; and in some of these, one especially, he was told the danger which he himself incurred by allowing things to go on, that he knew ought to be corrected, without his doing what he could do to have it corrected; and then if it were not done, for him rather to let the whole thing go by default than to go any farther with it. [Cf: Pamphlet 146 p. 3 para. 2] p. 849, Para. 4, [1898MS].

And it came to the place at last, that, for some time I had made up my mind that I would do this thing; but about a month ago a Testimony came that made the thing still more plain, and then I settled it that I would do so the first chance I got. At that time Brother Evans was away, and others--Brother Morrison was away at camp-meetings at that time; and later Elder Evans was away again on his trip to Manitoba. And so I told Brother Sisley a week or ten days, probably two weeks ago,

that just as soon as the whole Board could be got together, I wanted a meeting of it. And that is what we are here for now, brethren. And by hunting through all the Testimonies that I have had access to, I am sure that I have found at least some of the things that the Testimonies refer to. I said a while ago that I do not lay any blame on anybody at all; I do not intend to attach any blame to any member of the Board for not doing what should have been done, although it was laid upon the Board to do it. In searching through this thing, I am sure I have found just what the Lord means by robbery, and where the thing lies; the Testimonies point it out. And when he points it out plainly, and lays it before you, and calls upon you to correct it, and restore what has been robbed, then in his name, and on his Testimony, I call upon the Board to do that, and I believe the Board will do it. [Cf: Pamphlet 146 p. 3 para. 3] p. 849, Para. 5, [1898MS].

When Brother Henry, a year ago, was urging his claim on the institution, the Board took the right position, and comforted themselves rightly in that, that whatever he could get from the institution, would not be taken from any member of the Board, but from God's own institution; that it was the Lord's own money; and while, of course, it was the place of the Board to defend the interests of the institution, yet whatever money might be got by anybody, it would not be any of the individuals who would lose anything by it. And now, when the Lord himself calls and says, "That money that has been wrongfully taken, I want restored to the people from whom it was taken," then I expect this Board will comfort themselves just the same way, and will say: This money is not ours; it belongs to the Lord, the institution is the Lord's, and he calls for the money to be restored, and points out wherein it has been robbed; then the thing for us to do is to restore it, because it is not our money. [Cf: Pamphlet 146 p. 4 para. 1] p. 850, Para. 1, [1898MS].

Now with so much preliminary, I will begin. And I will begin away back, July 27, 1897. That is since the last General Conference. I want to bring the matter by the Testimonies right up to the present date, so that you will see that the Lord himself says that what should have been done has not been done, rather than that I should say it; and so that you may see that what I am telling here this afternoon is present truth. Here is what he said July 27, 1897:-- [Cf: Pamphlet 146 p. 5 para. 1] p. 850, Para. 2, [1898MS].

"God requires things to be set in order. He 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 work and say, This is not according to the will of God. It is this miserable work in dealing with wrongs that God has condemned. . . . [Cf: Pamphlet 146 p. 5 para. 2] p. 850, Para. 3, [1898MS].

" The work that will meet the mind of the spirit of God has not yet begun in Battle Creek . When the work of seeking God with all the heart commences, there will be many confessions made that are now buried. I do not at present feel it my duty to confess for those who ought to make, not a general, but a plain, definite confession, and so cleanse the Lord's institutions from the defilement that has come upon them . They do not meet the point. They do not see. They do not repent. They do not cleanse the soul-temple. The evil is not with one man or with two. It is the whole that needs the cleansing and setting in order .

[Cf: Pamphlet 146 p. 5 para. 3] p. 850, Para. 4, [1898MS].

"Behold the Lamb of God, which taketh away the sin of the world.' Unless there is a thorough reformation and turning unto the Lord, he will surely turn his face from his institution, the publishing house . Take no false panacea for wounds and bruises. Go to Jesus. Tell him that you must be cleansed and restored. There is not one beyond hope if you will come just as you are. You may put on counterfeit garments of righteousness. You may smile and say that all these little difficulties are made up of little or nothing. But God says to you in Battle Creek, 'Except ye repent, ye shall all likewise perish.'" [Cf: Pamphlet 146 p. 6 para. 1] p. 850, Para. 5, [1898MS].

Here is another, dated Aug. 29, 1897:-- " Reformation has not yet begun in Battle Creek . Changes in places and positions have been made, but the hearts of those who have not been molded after the divine similitude, are not changed. They see not, nor understand over what they have stumbled." [Cf: Pamphlet 146 p. 6 para. 2] p. 851, Para. 1, [1898MS].

This is to Edson White, and here it speaks to him personally:-- "Do not be surprised that I am solicitous for you. I am very much so when you are in Battle Creek: for I am afraid in your behalf. I am afraid that you will follow the counsel of men, failing to walk where Christ leads the way. I have had opened before me many schemes that men in position of trust have entered into,--schemes that lead away from Christ and righteous principles. Those who entered into these schemes are still blinded ; they can not see at what they stumble." [Cf: Pamphlet 146 p. 6 para. 3] p. 851, Para. 2, [1898MS].

Here is Sept. 17, 1897. It is something that surprised the whole company a year ago when it was read:-- [Cf: Pamphlet 146 p. 6 para. 4] p. 851, Para. 3, [1898MS].

"God would have the Office of publication kept pure and clean by righteous principles. Then he will advance his work through consecrated workers. I have little hope that I shall be understood. I have thought that Satan helps minds to misconstrue, misinterpret, and misjudge everything I say, and I have less hope to-day of being understood than I have had at any time in my life labor." [Cf: Pamphlet 146 p. 7 para. 1] p. 851, Para. 4, [1898MS].

That was given to the Board here; copies of it, if I remember rightly, were given to all the members of last year's Board,--it is dated Sept. 1, 1897, and got here about October, of course,-- and yet that speaks thus, that "I have less hope to-day of being understood than I have had at any time in my life labor, because men do not seek God, and confess their neglect to heed his word. Determined to follow their own course, they will develop the attributes of Satan in the place of the attributes of God." [Cf: Pamphlet 146 p. 7 para. 2] p. 851, Para. 5, [1898MS].

Here is Aug. 26, 1898:-- "There is a work to be done that has not yet been done. The temple courts are not yet cleansed." [Cf: Pamphlet 146 p. 7 para. 3] p. 851, Para. 6, [1898MS].

I have read this simply to bring us up to the present time. [Cf:

Pamphlet 146 p. 7 para. 4] p. 851, Para. 7, [1898MS].

All I have read these for is that you may see that the things that the Lord denounced before, still lie before this Board. I read this to bring it up to the present time; that all may see that the work that the Lord called for two years ago, has not yet been done by this Board. [Cf: Pamphlet 146 p. 7 para. 5] p. 851, Para. 8, [1898MS].

Now I go back a little and read specifically what he calls for. This is in handwriting that has never been copied at all yet:-- [Cf: Pamphlet 146 p. 7 para. 6] p. 851, Para. 9, [1898MS].

"He [God] calls for an entire change in principles that have come in to divert the minds and draw away the hearts to serve the plans of Satan. . . . May the Lord help and strengthen you and give you clear discernment. While there should be discipline maintained, often the ones who have exacted so close discipline have not had self under control, and oft acted like grown-up children,--pettish, irritable, severe. The rebuke of God has been upon them; but now the Holy Spirit is needed to cure this disease caused by the satanic agencies." [Cf: Pamphlet 146 p. 7 para. 7] p. 852, Para. 1, [1898MS].

All the way through these Testimonies "robbery and oppression" are linked in the same paragraph, or even in the same sentence with "irritability and harshness of discipline." [Cf: Pamphlet 146 p. 8 para. 1] p. 852, Para. 2, [1898MS].

Now here is the letter that came to me; I read it again. It tells what should be done. This is in answer to the letter I wrote to Sister White after we had conducted the investigation with the hands in the Office as the Testimony called for. This came to me in January; it was written Dec. 9, 1897:-- [Cf: Pamphlet 146 p. 8 para. 2] p. 852, Para. 3, [1898MS].

"I received your letter, giving an account of your efforts to set things right in the Office. This is the thing that was needing to be done; but there are things which I have had presented to me in regard to the responsible men in the General Conference and the Review and Herald Office [I might say here to the General Conference Association brethren, that in hunting through this matter of the Review and Herald I found some pointers that will be a help to you in this connection] of a very aggravating character. God will not sanction their scheming to make money in ways that he calls unjust. The measures which they have taken to turn those who have prepared books from their rights, the Lord calls dishonest." [Cf: Pamphlet 146 p. 8 para. 3] p. 852, Para. 4, [1898MS].

That is where the robbery is, you will find as I read on from Testimony to Testimony; and he tells how the robbery was accomplished, how it has been worked. He lays out the scheme, and exposes the whole thing; so there can be no doubt, after this meeting is over, where that mischief lies, and what there is to do. [Cf: Pamphlet 146 p. 8 para. 4] p. 852, Para. 5, [1898MS].

"The Lord has presented before me the work that has been done in this line, and I have written in regard to it again and again. It is defrauding. The Lord has declared that he will blow upon the gain they

receive from every such work . Unjust dealing stands charged against them. A close investigation should be made of the principles which have led to this unjust dealing, this sin of covetousness. Special methods have been devised to bring profits into the Office , which will result in tenfold greater subtraction in other lines than that which they thought they had gained. These principles have produced corruption in business transactions. If the Testimonies sent to Elder Olsen are in your hands, you have the light which has been given." [Cf: Pamphlet 146 p. 9 para. 1] p. 852, Para. 6, [1898MS].

As it happened, some of those sent to Brother Olsen were in my hands, and I have hunted through them all, and got them together, and I am going to read them after I finish this. [Cf: Pamphlet 146 p. 9 para. 2] p. 853, Para. 1, [1898MS].

"This crooked dealing began with [these two holes in the paper here]. The Lord opened up these things. . . . Were the Lord Jesus upon the earth to-day, he would reprove the same practises that he reprovved in the courts of the temple . To the church-members he would say, 'Take these things hence. It is written. My house shall be called a house of prayer; but ye have made it a den of thieves.' These denunciations he has uttered for years against the managers in the Office of publication . The opinion of those handling sacred things has been that God did not expect them to be too liberal in business deal. The income must be brought into the work and cause of God; therefore scheming and artful presentations and false representations have been made. And if it is never revealed in this time of probation, the future will show accounts standing in the books of heaven that reveal dishonesty, sharpness in business deal. These can never be washed away by the blood of the Lamb until full repentance and Restitution show the conversion of the soul from sinful practises to righteousness." [Cf: Pamphlet 146 p. 9 para. 3] p. 853, Para. 2, [1898MS].

Now, if there were nothing else, it would be a question with this Board as to whether it would clear itself from the guilt of robbery, by hunting that thing out and making restitution; or whether it would let that thing stand, and not search it out, and so be partakers in the robbery. But that is not all. That would be bad enough, that this Board should have allowed that thing to go on two years instead of hunting it out to the last item, spending night and day indeed in hunting that robbery out, to know what it is, to put it away, and to make restitution of all that has been robbed; but two years have passed, and it surely ought not to go on any more. That is bad; but still there is more; that is not the worst; the same things are carried on yet . [Cf: Pamphlet 146 p. 10 para. 1] p. 853, Para. 3, [1898MS].

"These can never be washed away by the blood of the Lamb until full repentance and restitution show the conversion of the soul from sinful practises to righteousness." [Cf: Pamphlet 146 p. 10 para. 2] p. 853, Para. 4, [1898MS].

J. I. Gibson -- That is only your statement of these things that are carried on. [Cf: Pamphlet 146 p. 10 para. 3] p. 853, Para. 5, [1898MS].

A. T. Jones -- I will give you facts presently. [Cf: Pamphlet 146 p. 10 para. 4] p. 853, Para. 6, [1898MS].

J. I. Gibson -- I do not believe it at present. [Cf: Pamphlet 146 p. 10 para. 5] p. 853, Para. 7, [1898MS].

A. T. Jones -- You need not believe it; but I will give you items presently. [Cf: Pamphlet 146 p. 10 para. 6] p. 853, Para. 8, [1898MS].

"All these sharp practises in deal have dishonored God. They misrepresent his character and work through the very instrumentality that should be kept free from every taint of defilement and corrupting principle. Will they read and be instructed by the case of Achan? My brother, you have taken hold of the lesser evils [that is referring to the investigation of the hands in the Office]; will the investigation now go to the higher responsibilities?" [Cf: Pamphlet 146 p. 10 para. 7] p. 854, Para. 1, [1898MS].

I read this to the Board when I got it, and I did not suppose that what is occurring this evening would ever come by my having to read this again to the Board. I did not suppose that I would ever have to come up to the Board with this kind of work. I am sorry it has to be done; but since it has to be done, I am glad to do it. [Cf: Pamphlet 146 p. 11 para. 1] p. 854, Para. 2, [1898MS].

J. H. Morrison - That was something sent to you after this investigation? [Cf: Pamphlet 146 p. 11 para. 2] p. 854, Para. 3, [1898MS].

A. T. Jones -- Yes; a year ago, -- in December it was written, and got here in January of 1898. [Cf: Pamphlet 146 p. 11 para. 3] p. 854, Para. 4, [1898MS].

"Will every principle be considered? Were the minds of the men who have united in sustaining this sharp practise, so darkened that they could not see that the tendency of these methods of deal was to destroy purity and justice and holiness in so sacred a work? [Cf: Pamphlet 146 p. 11 para. 4] p. 854, Para. 5, [1898MS].

"The practises carried on for years have been reproved. They have been an offense to God. Have those men who have stood in high places supposed that they could depart from righteousness in their dealing, and God look on indifferently? Have these men dismissed the work of God from their counsels? Have they consented to blind their eyes and reason to a straightforward manner of deal in handling the work of God? Shall men who stand in high places and lay their souls a manacled victim on the altar of lust, be sustained? [Cf: Pamphlet 146 p. 11 para. 5] p. 854, Para. 6, [1898MS].

"'Seek ye first the kingdom of God, and his righteousness,' said Christ. This is the positive requirement of God. But this, the simplest, plainest injunction contained in the word of Him who is judge of every man's actions, has been deliberately set aside. Men connected with the Review and Herald Office have departed from Christian principles, to carry out a system of sharp dealing in contracts and practise. They have flattered themselves that it was the cause of God to be advantaged at the loss of others, therefore they would gather from every source possible to bring money into the treasury. But God declares, I hate robbery, for burnt-offering. Systems and rules have



been made that bear not the signature of God; for they militate against the principles of the law of God. Men have managed things in a selfish, egotistical manner. After making laws, they have treated them as did the Jews, as of more consequence than the laws of God, the principles of which they were breaking every day. They laid burdens upon men's shoulders grievous to be borne, and then carried out to the letter their presumptuous rules and regulations which dishonored their Creator. It is these things that turned the face of God from the Review and Herald Office . [Cf: Pamphlet 146 p. 12 para. 1] p. 854, Para. 7, [1898MS].

"Every moment of the life of a Christian should be one of high-souled integrity. The speculations that have been entered into are a shame to the cause and work of God. We have a most solemn message to give to the world. The Lord is coming. The end of all things is at hand. Everything connected with the Review and Herald Office should be clean and pure, holy and undefiled. In every action we perform we are to keep the eye single to the glory of God. All dishonest intriguing, all secret plans to obtain the advantage in the dealing with the writers of books [there is the point], wraps up a curse in the heart of the one who entertains such suggestions; and the larger the advantage gained, the more decided will be the disapproval of God . [Cf: Pamphlet 146 p. 12 para. 2] p. 855, Para. 1, [1898MS].

"The men handling sacred responsibilities have been faithfully warned off the ground they were traveling upon. Had they heeded the warnings and counsel to let God be recognized as a party in all their business transactions with their brethren and fellow men, they would have kept ever before them as their maxim, 'Thou God seest me,' as sacredly as when bowed before God in prayer. In keeping the Lord ever before us, we shall be warned and fortified. He who forgets the just and holy principles of truth in the days of busy activity, is like the man who feels that he needs no pilot, and casts his pilot overboard in the most dangerous seas. [Cf: Pamphlet 146 p. 12 para. 3] p. 855, Para. 2, [1898MS].

"God calls upon all who claim the name of Christians to keep their eyes fixed upon the Author and Finisher of their faith. They are to act under the divine eye, to adopt the divine standard, to make God their counselor in all their proceedings. Selfish, cheap ideas, little, mean advantages, should not be allowed to steal in and mar the nobility of the principles that should control all the proceedings in temporal matters. [Cf: Pamphlet 146 p. 13 para. 1] p. 855, Para. 3, [1898MS].

"And how much more particular should we be in our deal with those of like faith in any line. In this capacity men are to act as God's entrusted stewards. Whether God appointed them to stand in positions of trust, or whether they set themselves there, the holiness and justice and truth of God should shine forth in every action. This will be of far greater consequence to them than any amount of gain. [Cf: Pamphlet 146 p. 13 para. 2] p. 855, Para. 4, [1898MS].

"It is of the highest importance that every worker should be connected with God, in order to be enabled to repress the first leaning to an evil action. When sinners in Zion entice them, they must not consent. Every true child of God will have courage to repress the unprincipled, to rebuke sin, and encourage that which is pure. Then the fear of the

Lord would be evidenced as the beginning of wisdom. [Cf: Pamphlet 146 p. 13 para. 3] p. 855, Para. 5, [1898MS].

"The man whose heart is imbued with the Holy Spirit will not do an unrighteous action toward his fellow man. He will consider that that man, poor though he may be, is the purchase of the blood of the Son of God. The Lord has put the price of that man's soul before the universe of heaven and before the world,--the price of his own life. The cross of Christ testifies to the value that the Lord places upon every human being. Then let man be careful how he treats his fellow man, for he is bought with a price. [Cf: Pamphlet 146 p. 13 para. 4] p. 855, Para. 6, [1898MS].

"A grave mistake has been made in allowing engrossing business matters to burden the ministers who are handling sacred things, so that their sense of the sacred becomes dim and mingled with the common, crushing out godliness from the soul. Inspired by Satan, men have framed scheme after scheme. Not content with the prosperity of the cause of God by dealing righteously and with justice and mercy, those in positions of trust have sought to obtain control of everything that they could, to manage them in their way, according to their supposed wisdom, but to the disadvantage of others. Their plans always seemed to them too limited; they thought they must branch out and grasp more and still more power and control. They wrapped themselves up in scheme after scheme, and entanglement after entanglement, until there seemed to be no bounds to their ambitious desires, when they were not fitted to carry much smaller responsibilities properly and honestly and in the fear of God. They gathered into their embrace many responsibilities so engrossing as to distract their attention from the high concerns of eternity, the soul's highest interests. Thus the clear discernment of those who should have understood spiritual things departed. The cause of God was made a matter of merchandise. They laded themselves down with many things from which they should have kept entirely clear, until their spiritual eyes were blinded. They kept up an unsanctified activity. [Cf: Pamphlet 146 p. 14 para. 1] p. 856, Para. 1, [1898MS].

"I might go to much larger lengths in these matters, but what will it amount to? Those who have entered into the scheming principles, those who have co-operated together in this work of injustice, have so confused their senses that righteous principles are not discerned. They are scattered, but not reformed, not converted. Would it not be wise to clear the King's highway, that the Lord may remove his displeasure at the moral degeneracy of his work? Holy things are brought down to a common level. The cause of truth has been dishonored. Men greedy of gain have brought their evil propensities into the work of God. They have resorted to any means that they might obtain what they wanted. '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.'" [Cf: Pamphlet 146 p. 14 para. 2] p. 856, Para. 2, [1898MS].

Now in this Testimony it says, "If the Testimonies sent to Elder Olsen are in your hands, you have the light which has been given." I had some of these, and here is one that I will read. This was written to Brother Olsen Jan. 14, 1896; and the first words in it are:-- [Cf: Pamphlet 146 p. 15 para. 1] p. 856, Para. 3, [1898MS].

"I feel very sad indeed when I read the report of the financial condition of the Conference. I see in this report the fulfilment of the words spoken to me, that the Lord would hear the cries of his blood-bought heritage, and would answer their prayers." [Cf: Pamphlet 146 p. 15 para. 2] p. 856, Para. 4, [1898MS].

Now notice how that stands: The Lord heard the cries of his blood-bought heritage, and answered their prayers, and the financial difficulties of the Conference and the institutions was the answer to their prayers. [Cf: Pamphlet 146 p. 15 para. 3] p. 856, Para. 5, [1898MS].

J. I. Gibson --Do you think anybody prayed that that might come to the institutions? [Cf: Pamphlet 146 p. 15 para. 4] p. 857, Para. 1, [1898MS].

A. T. Jones --O, no; it did not come that way. This is the way it came; here is a statement that will show that:-- [Cf: Pamphlet 146 p. 15 para. 5] p. 857, Para. 2, [1898MS].

"The temple of God must be cleansed, that his name shall not be dishonored by men who are not connected with him. My heart is pained as, in my dreams, I am visited, and appealed to, by different ones, placing the corruptions in the Office of publication, before me. I awoken to find it a dream, but know it to be the truth." [Cf: Pamphlet 146 p. 16 para. 1] p. 857, Para. 3, [1898MS].

It is those that are crying; it is the oppressed, and those who have been robbed--it is their prayers to God that he has answered by this dearth of means in the cause, and in the institutions, and by the great difficulty of getting the reading-matter out into the world. You will see that more plainly as I go on. But from reading this over a number of times, I have no confidence whatever that your efforts to get books circulated will succeed until these things are corrected right here in this institution. I can read it, with the exception of the specific terms; I can read that same thing; and shall read it here presently. But just now I want you to see that the pivot of the whole thing as to this robbery, is in dealing with the authors of books. That is where it is applied every time. I read again:-- [Cf: Pamphlet 146 p. 16 para. 2] p. 857, Para. 4, [1898MS].

"There have been dishonesty, fraud, the turning away of a man from his rights, and disregarding the principles of the commandments of God. You have had men, schemes, and devising of plans, with the idea that you could as a Board have power to do anything that would serve the Conference, and bring in a revenue. But it was more grievous in the sight of God because you there were covering the dishonest practises, saying, 'The temple of the Lord! The temple of the Lord are we!' Yes; but that temple was just as much in need of cleansing as the temple courts in the days when Christ was upon the earth. The Lord hates the mixture he saw in the earthly temple. Unholy bartering in the temple courts brought forth the righteous indignation of an insulted God." [Cf: Pamphlet 146 p. 16 para. 3] p. 857, Para. 5, [1898MS].

Now that principle is drawn out in full in the Testimony that came about a month ago, and is applied directly to the unholy bartering by the managers of this institution with the authors of books; and it

applies right now, for the Testimony comes now , saying that that is what is the matter. [Cf: Pamphlet 146 p. 17 para. 1] p. 857, Para. 6, [1898MS].

"'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.' Luke 19:41, 42. 'And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.' Matt. 21:12, 13. It was here divinity flashed through humanity, and the priests and rulers fled from before him; for there was as the appearance of a flashing sword, turning every way like the sword to guard the tree of life. I send you these things with a trembling of soul, for I scarcely can gather faith to believe that they will receive credence, or work reforms; but I dare not hold my peace." [Cf: Pamphlet 146 p. 17 para. 2] p. 857, Para. 7, [1898MS].

Then it speaks further to him personally, and I read it so that you may see what the danger is:-- [Cf: Pamphlet 146 p. 17 para. 3] p. 858, Para. 1, [1898MS].

"Now, Brother Olsen, I can not, dare not, hold my peace. I shall cry aloud and spare not. But I beg of you to hold fast the hand of God, and to see and act in the light of God. We are living in the solemn scenes of this earth's history. If ever there was a time when things should be called by their right name, it is now. This is no time to call sin righteousness, and righteousness sin. We must lay hold by faith now. It is time for every one to be wide-awake. I may have to write still more plainly if God calls for me to do it. I shall speak, and shall not hold my peace. I am sorry, so sorry, that you have not heeded the cautions God has given you, and I fear for you that the outcome of matters will kill you. But God is able of these stones to raise up children unto Abraham. He will not have his word return unto him void, for it shall perform the thing whereto it is sent. But I beg of you rather to let things go by default than to set men to help matters in any line who are not with the work with God, soul, body, and spirit. Who can be found to take things as they are now, and set them in order? I can not see; but the Lord has men prepared for emergencies, and who will, under God, work out reforms; but it can now be only at a terrible cost and against terrible odds. I suppose you do not see the need of my writing this, but I think you will in time. I carry a heavy load, and I call on you in the name of the Lord to do your duty. I call on you at least not to encourage men to think you stand with them and sustain them, and thus give them influence." [Cf: Pamphlet 146 p. 17 para. 4] p. 858, Para. 2, [1898MS].

Here is another one:-- When the Testimonies came, "they made of no account the words of reproof given to them. By precept and example they were filled with their own doings, and counteracted the work to be done. They would not concede to right, : they would not consent to correct wrongs, and to walk in the light. Self, self, self, was their center. No unity was seen, but disorder and dissension was manifested." [Cf: Pamphlet 146 p. 18 para. 1] p. 858, Para. 3, [1898MS].

Here is another one to Brother Olsen. This was back there, referring to the administration before this--away back in 1895. But this tells what is to be done. What I am reading all this now for is that you may see where the difficulty lies, where you are to go to work to correct things. [Cf: Pamphlet 146 p. 18 para. 2] p. 858, Para. 4, [1898MS].

"The Lord permitted the men in the Review Office to have an opportunity of manifesting what character they would develop. They have shown that they could not resist the temptation to commit robbery of God, if they had a chance, confederating to take from his treasury all they could grasp; some were ready to receive more than they did. They knew that this was unjust and dishonest. Are they as willing that others should have what is only their due because God has given them ability, tact, mental capacity, equal to, and in advance of, them?--No, no; they would bring under the contribution to the treasury every available talent of ability to acquire means to be employed in the advancement of the work. Their tact in this line of robbery is great. They felt authorized to accept of large remuneration for their own work in restricting others, denying them the opportunities and means Providence had offered them to labor as his instrumentalities, to carry on his work. God says, 'I hate robbery for burnt offering.' The men who value their own souls will, by the grace of God, guard against the first tinge of unfairness in deal, the first approach to the ungodly practises of the world,-- the practises that prevailed in the days of Noah and Lot. The poison has been at work for a long time, and others are drinking of the cup. Wake up, Brother Olsen, wake up." [Cf: Pamphlet 146 p. 19 para. 1] p. 858, Para. 5, [1898MS].

Now the application is plainly made:-- "I have had the matter presented before me: If one is moved by the Spirit of God to Publish a Book which is adapted to supply a need, to advance the truth, and the selfish spirit which has been manifested for years by responsible men in the publishing house shall work until the book is brought under their control, and they manage to absorb all the profits themselves, the one who prepares the book is deprived of the very thing the Lord designed he should have in order to do a certain work in his vineyard . This will not be the last of such devising. The beginning is not the end. That God who gave his life for the world has instrumentalities which he will use, that you and your co-laborers little suspect. When the Lord puts his hand to the work, let men keep their hands off from the ark. [Cf: Pamphlet 146 p. 19 para. 2] p. 859, Para. 1, [1898MS].

"I have been made to suffer keenly, in more ways than one, from the spirit that prevailed during my stay in Battle Creek. Night after night the Lord presented before me what would be. The council meetings were not of a character to inspire confidence in some of the leading men; they seemed to be so determined and so zealous. The Lord Jesus was looking upon some of these meetings with grieved disapproval. [Cf: Pamphlet 146 p. 20 para. 1] p. 859, Para. 2, [1898MS].

"The same spirit that led to the course of action which was pursued toward myself, has lived, and has been revealed toward others. We know that God is not pleased with your taking so great liberties to bring individuals to the terms you have decided upon in your councils. God is not working with the men who are laying their plans to obtain control of everything. The Lord would have his institutions in different parts of the world stand in union with other institutions. But one is not to

swallow up the others. Each is to maintain its own individuality, and the weaker are to receive help from the institutions that have the largest revenue. The men who conduct matters in Battle Creek have much to learn on this point. God says, 'I will have mercy, and not sacrifice.' [Cf: Pamphlet 146 p. 20 para. 2] p. 859, Para. 3, [1898MS].

"There is a disposition to grasp everything, and to destroy individuality and ignore individual accountability; yet no compunction has thus far been aroused. A state of things is coming in after the mold of men, and not after the Lord's order. When the truth becomes an abiding principle in the soul, then we shall see the words of the prophet fulfilled: instead of the thorn, the fir tree will spring up; instead of the brier, the myrtle, and life's desert will blossom as the rose. [Cf: Pamphlet 146 p. 20 para. 3] p. 859, Para. 4, [1898MS].

"We have had an experience in the work of God. There were times when the enemy came in great power to destroy; from hour to hour the men of faith had to depend on the blessings that came from God. The great topic of interest was how to save the souls of those that were ready to perish. The great plan of salvation drew men close together in unity and love. The social intercourse was profitable. The love of the Redeemer, and the ways and means of saving perishing souls was the burden of our hearts. Holiness, and the Author and Finisher of our faith were the interesting subjects." [Cf: Pamphlet 146 p. 20 para. 4] p. 859, Para. 5, [1898MS].

Now there is a whole lot more of this that makes it plainer; but I pause here to ask a question. That says that "if one is moved by the Spirit of God to publish a book which is adapted to supply a need, to advance the truth, and the selfish spirit which has been manifested for years by responsible men in the publishing house shall work until the book is brought under their control, and they manage to absorb all the profits themselves, the one who prepares the book is deprived of the very thing the Lord designed he should have in order to do a certain work in his vineyard." Now I would like to ask this Board, how many books that this institution got that way, which they have full control of, have been returned --the ownership, the copyright, and royalty-- to the authors? [Cf: Pamphlet 146 p. 21 para. 1] p. 860, Para. 1, [1898MS].

W. C. Sisley --I do not know of any we have got. [Cf: Pamphlet 146 p. 21 para. 2] p. 860, Para. 2, [1898MS].

A. T. Jones --I do. [Cf: Pamphlet 146 p. 21 para. 3] p. 860, Para. 3, [1898MS].

W. C. Sisley --What are they? [Cf: Pamphlet 146 p. 21 para. 4] p. 860, Para. 4, [1898MS].

A. T. Jones --"Marvel of Nations," for one. Instead of returning that to Brother Smith-- [Cf: Pamphlet 146 p. 21 para. 5] p. 860, Para. 5, [1898MS].

W. C. Sisley --We have not sold any of those-- [Cf: Pamphlet 146 p. 21 para. 6] p. 860, Para. 6, [1898MS].

A. T. Jones --But the institution has sold over a hundred thousand. But now you want a revised edition of that work, and you want Brother Smith to write it, and then you will sell as many more as you can. [Cf: Pamphlet 146 p. 22 para. 1] p. 860, Para. 7, [1898MS].

W. C. Sisley --How do you know that is so? [Cf: Pamphlet 146 p. 22 para. 2] p. 860, Para. 8, [1898MS].

A. T. Jones --He has told me so. [Cf: Pamphlet 146 p. 22 para. 3] p. 860, Para. 9, [1898MS].

W. C. Sisley --We have never told him so. He told me the book belonged to us; and I spoke to somebody about his having pay for it, a royalty. [Cf: Pamphlet 146 p. 22 para. 4] p. 860, Para. 10, [1898MS].

A. T. Jones --Of course he gets his pay for writing it. Let that go, then. But there are a whole lot more. That is what I am calling attention to here. I am calling your attention to this case, and instead of defending yourselves and shutting your eyes to all the evil- [Cf: Pamphlet 146 p. 22 para. 5] p. 860, Para. 11, [1898MS].

W. C. Sisley --We are not defending ourselves at all, Brother Jones. If you can point out the books to us-- [Cf: Pamphlet 146 p. 22 para. 6] p. 860, Para. 12, [1898MS].

A. T. Jones --Have you investigated how the institution got the control of that book? Do you consider that honest? [Cf: Pamphlet 146 p. 22 para. 7] p. 861, Para. 1, [1898MS].

W. C. Sisley --We paid him so much for that. They paid you so much for it, did they not, Brother Smith? [Cf: Pamphlet 146 p. 22 para. 8] p. 861, Para. 2, [1898MS].

U. Smith --They were to pay me for it 2 1/2 per cent on 25,000 copies, which they said would be \$500. [Cf: Pamphlet 146 p. 22 para. 9] p. 861, Para. 3, [1898MS].

A. T. Jones --But they never did it; that is where another part of the robbery is. They beat him down to so much, and then did not pay him even all of that. But the point is here, however much they paid for it, and however they got possession of it; here is the thing they have done that is wrong: They have so worked it as to obtain "complete control of the book, and absorb all the profits themselves" --for the institution of course. That is the thing that is wrong: they have no right to buy a book and take possession of it, and run it themselves. [Cf: Pamphlet 146 p. 22 para. 10] p. 861, Para. 4, [1898MS].

J. I. Gibson --Not even if the author wants to sell it? [Cf: Pamphlet 146 p. 23 para. 1] p. 861, Para. 5, [1898MS].

A. T. Jones --No, sir. [Cf: Pamphlet 146 p. 23 para. 2] p. 861, Para. 6, [1898MS].

J. I. Gibson --It seems to me that is all right. [Cf: Pamphlet 146 p. 23 para. 3] p. 861, Para. 7, [1898MS].

A. T. Jones --Here is the point, and it is made more fully afterward:

That they work until the book is brought under their control, and they manage to absorb all the profits themselves. That was done with Brother Smith and "The Marvel of Nations." And for you brethren to stand up and say that has not been done--I do not need to specify the particular books. I have specified one. I can give you an item on another as I received it. I refer to Sister Stuttle's book, "Making Home Happy." She told me that she received \$150 for that at publication; \$50 more when fifteen thousand have been published or sold, whatever it may be; \$100 more when twenty-five thousand are sold; \$100 more when thirty-five thousand are sold; \$100 more when fifty thousand are sold; then after that nothing. Now I want to know (and you need not answer the question; because there is no answer to it), Why should she receive something up to fifty thousand books, and after that get nothing? Just as certainly as ten cents a copy is her due up to fifty thousand, so certainly ten cents is her due after fifty thousand, and not yours. The scheme on that book gives you after fifty thousand "complete control" and "all the profits," the very thing the Testimony says is wrong. [Cf: Pamphlet 146 p. 23 para. 4] p. 861, Para. 8, [1898MS].

W. C. Sisley --She came to us and wanted to sell the MSS. I said to her, "That is not the right way; if the book sells readily, we want to pay you for it." She said to me, "We have got to have some money; I can not wait for royalty." So she forced us into making that arrangement with her. She said she did not want extra royalty. She referred to this very kind of trade made with Brother Smith on "Spiritualism," and said she wanted that kind of trade. This was all done to suit her, and not to suit us. I think the whole Board will sustain me in that. That is how that came about. Of course, if it is not right to do that----- [Cf: Pamphlet 146 p. 24 para. 1] p. 861, Para. 9, [1898MS].

A. T. Jones --I am not placing blame on anybody. But I am calling your attention to these principles that you are required to follow. People come here and want to publish a book; what does a person know about the cost of publishing a book, and how royalties are arranged? They do not know the first principles of it, and you are told to guard the interests of those folks, instead of taking advantage of their ignorance. [Cf: Pamphlet 146 p. 24 para. 2] p. 862, Para. 1, [1898MS].

W. C. Sisley --Brother Jones, she will tell you that I proposed to pay a royalty on the book. She does not want it that way. She has got another one she wants to sell us. She asks three thousand dollars for it. She says she wants to sell it, and not take any chances on it. [Cf: Pamphlet 146 p. 24 para. 3] p. 862, Para. 2, [1898MS].

A. T. Jones --I am reading to you principles that are to guide you in instructing such people as that. [Cf: Pamphlet 146 p. 25 para. 1] p. 862, Para. 3, [1898MS].

W. C. Sisley --She said if we did not want it, the Pacific Press would buy it. [Cf: Pamphlet 146 p. 25 para. 2] p. 862, Para. 4, [1898MS].

A. T. Jones --I am going to send a copy of this to the Pacific Press; for they have no more right at the Pacific Press to rob people than you have at the Review and Herald. [Cf: Pamphlet 146 p. 25 para. 3] p. 862, Para. 5, [1898MS].

J. I. Gibson --It seems to me that when the people come here, that is



the only thing we can do, to take it as they want it. [Cf: Pamphlet 146 p. 25 para. 4] p. 862, Para. 6, [1898MS].

W. C. Sisley --Of course I would rather the work would be placed on the plan of paying a royalty. I feel that way. I would rather make that kind of trade with everybody, so far as I am concerned. [Cf: Pamphlet 146 p. 25 para. 5] p. 862, Para. 7, [1898MS].

J. H. Morrison -- Did the Board have anything to do with it? [Cf: Pamphlet 146 p. 25 para. 6] p. 862, Para. 8, [1898MS].

W. C. Sisley --No; I think I am the one that is to blame, if anybody is. [Cf: Pamphlet 146 p. 25 para. 7] p. 862, Para. 9, [1898MS].

J. I. Gibson --I think you preferred to have the whole thing on the royalty basis; but this lady preferred to have it the other way. [Cf: Pamphlet 146 p. 25 para. 8] p. 862, Para. 10, [1898MS].

A. T. Jones -- Well, let us get after the robbery that has been done by those bad folks. What I shall now read is dated Aug. 26, 1898. I think it came here about a month ago. This tells how those folks back there did it, and how this institution has a whole lot of money that was got by this sort of robbery. I have not heard of any of it being restored yet. [Cf: Pamphlet 146 p. 25 para. 9] p. 862, Para. 11, [1898MS].

"All who follow Christ fully, will understand what this means. [What is referred to is the quotation from Christ that he read that day in the synagogue, "The Spirit of God is upon me, to bind up the broken hearted," etc.] They will have the honor of being co-laborers with Jesus Christ, to do the very same work that he accomplished in this world, in restoring the moral image of God in man. We are laborers together with God. Believest thou this? The knowledge, the capabilities, the powers, God has given us are not to be hoarded as men hoard their riches. We are not to do as the selfish, money-loving men of this age are doing. The passion to accumulate their possessions and retain their power has grown upon the men of the world . In their selfishness they buy up wheat and goods so that others in their need will have to buy of them; then they charge whatever prices they desire. This is the spirit that is prevailing in the world, and is making the money-hoarder Satan's copartner in robbing the poor. This is keenly felt by the poorer classes, and the devil leads them to do his will in stubbornly resisting the things they can not help . Thus selfishness and violence is exercised by man over his fellow man. The ones who are robbed and injured become exasperated , and violence and wickedness and cruelty are created in the world. [Cf: Pamphlet 146 p. 26 para. 1] p. 863, Para. 1, [1898MS].

"This Christ declared would be. 'As it was in the days of Noah,' he said, 'so shall it be when the Son of Man shall be revealed. They were eating and drinking, planting and building, marrying and giving in marriage, until the flood came and took them all away.' [Cf: Pamphlet 146 p. 26 para. 2] p. 863, Para. 2, [1898MS].

"This is to be when the Son of Man shall be revealed. But God designed that in all this outlay of means the brotherhood of the human family should be considered. It was his purpose that those who had large

talents of means should trade upon their entrusted capital, to increase the talents lent them, and invest them in turning men from sin to righteousness. In seeking first the kingdom of God and his righteousness, men could be men in the sight of God,-- fallen through sin and transgression, but purchased with a price, ransomed from Satan's power. Christ gave his own life for the life of the world, that man might through the facilities and opportunities and privileges given him of God, recognize his own value. [Cf: Pamphlet 146 p. 26 para. 3] p. 863, Para. 3, [1898MS].

"Says the apostle: '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.' 'Him that defileth the temple of God,' by covetous practises, by selfishness, thereby making the lot of his fellow men more trying, by abetting Satan in his work, and becoming a copartner with satanic agencies, 'him will God destroy.' [Cf: Pamphlet 146 p. 27 para. 1] p. 863, Para. 4, [1898MS].

"The greed of the moneyed man increases as it is indulged, and This Spirit will Rule the Church unless its members are followers of Christ . 'Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' [Cf: Pamphlet 146 p. 27 para. 2] p. 863, Para. 5, [1898MS].

"This Worldly Policy has Wrestled for the Victory Among Seventh-Day Adventists, and the principles which should have been kept pure and unadulterated Have Been Overcome, and Selfishness has Come Into the Very Courts of the Lord. The Lord has permitted those who did not love the light, who departed from a plain 'Thus saith the Lord,' to walk in the sparks of the fire of their own kindling; but he says. 'They shall lie down in sorrow.' [Cf: Pamphlet 146 p. 27 para. 3] p. 864, Para. 1, [1898MS].

"This Condition of Things has been Created in Our Conferences and Churches under a religious cloak which has existed in world. Confederacies have been formed to make their showing stand out as superior, and they have gained the name of having done a large work in their responsible positions of trust. They flatter themselves that they were doing God service when they were establishing principles of robbery. [Now here it is again.] They were depriving their brethren of their rights in Gathering Everything in the Book Line Under Their Control, and Making Their Own Laws and Rules,--rules that were not after God's order at all, but which revealed the very attributes of Satan." [Cf: Pamphlet 146 p. 27 para. 4] p. 864, Para. 2, [1898MS].

I would ask a question here; for as I read awhile ago, an "entire change of principles" must be made. Has this thing been searched out, and a revolution wrought? Has that been searched out and entirely changed? or have the institution and the present managers followed rules that they found in vogue when they came in? [Cf: Pamphlet 146 p. 28 para. 1] p. 864, Para. 3, [1898MS].

"It was this spirit that was manifested by the priests and temple officials in their gatherings for the Passover. Cattle were bought by the dignitaries, the moneyed men, who oppressed those of whom they purchased . The representation was made [to these owners out in the

country, who had the cattle, the sheep, and the doves, and whoever had these to sell] that these animals were to be offered as a sacrifice to God at the Passover, and thus urged, the owners sold them at a cheap price. Then these scheming men brought their purchases to the temple,-- purchases which meant double robbery,--robbery of the men of whom they had purchased, and robbery of those who wished to sacrifice, to whom they were again sold at exorbitant prices." [Cf: Pamphlet 146 p. 28 para. 2] p. 864, Para. 4, [1898MS].

They would buy at the cheapest price outside, and sell at the biggest price in the temple. [Cf: Pamphlet 146 p. 28 para. 3] p. 864, Para. 5, [1898MS].

"They used the courts of the temple as though the animals brought there made them of the highest value. O, what deceit, what hypocrisy was practised! Twice Christ's displeasure was evidenced against them. Divinity flashed through humanity, and he drove out the buyers and sellers from the temple courts, saying, 'Take these things hence. It is written, My Father's house shall be a house of prayer, but ye have made it a den of thieves.' He overturned the tables of the money-changers, and priests and people fled from before that one Man as though an army of soldiers with drawn swords were pursuing them. [Cf: Pamphlet 146 p. 28 para. 4] p. 864, Para. 6, [1898MS].

"This Work has been Carried on at Battle Creek. The Publishing Office was turned from its original design ; men Made Terms With Authors; councils were formed; schemes were entered into. While one author [I have not been able to find that man yet, but I am hunting for him] was engaged in the services of a meeting at a distance, the expenses of one man were paid to go and see this brother, and induce him to make the lowest figures on his books . They urged that they wished to get this important matter before as many people as possible, and that the book would have a very much larger sale if it were sold at cheap prices. The Royalty was Placed at the Lowest Figures. Then this Confederacy Held this Example Up as a Rule for others. Warnings were given me that all this was the working out of a system of Oppression and Robbery, and that The Whole Institution was Leavened Throughout With Corrupt Principles, that the light of God was fast departing from all who were engaged in this confederacy." [Cf: Pamphlet 146 p. 29 para. 1] p. 865, Para. 1, [1898MS].

A. T. Jones --Now, is this institution carrying on the same rates of royalty on any books as were established on this basis? [Cf: Pamphlet 146 p. 29 para. 2] p. 865, Para. 2, [1898MS].

W. C. Sisley --Not that I know of. [Cf: Pamphlet 146 p. 29 para. 3] p. 865, Para. 3, [1898MS].

A. T. Jones --Is this institution paying the rates of royalty that were established by those men? Or have you revised those rates of royalty? Have you revolutionized them? [Cf: Pamphlet 146 p. 29 para. 4] p. 865, Para. 4, [1898MS].

W. C. Sisley --Most assuredly we have. We have revolutionized those. We have had Brother White here, and got them as nearly right as possible. [Cf: Pamphlet 146 p. 29 para. 5] p. 865, Para. 5, [1898MS].

A. T. Jones --Have you restored what was robbed by those men? [Cf: Pamphlet 146 p. 29 para. 6] p. 865, Para. 6, [1898MS].

W. C. Sisley --I do not think so. [Cf: Pamphlet 146 p. 30 para. 1] p. 865, Para. 7, [1898MS].

J. I. Gibson --I never heard of any restitution. [Cf: Pamphlet 146 p. 30 para. 2] p. 865, Para. 8, [1898MS].

A. T. Jones --Here is the word that you must search it out and make the restitution. [Cf: Pamphlet 146 p. 30 para. 3] p. 865, Para. 9, [1898MS].

W. C. Sisley --We have made some effort to search it out. I do not know that we have done enough. [Cf: Pamphlet 146 p. 30 para. 4] p. 865, Para. 10, [1898MS].

A. T. Jones --What is the rate of royalty on "Daniel and Revelation," now, Brother Smith? [Cf: Pamphlet 146 p. 30 para. 5] p. 865, Para. 11, [1898MS].

U. Smith --Five per cent. [Cf: Pamphlet 146 p. 30 para. 6] p. 866, Para. 1, [1898MS].

A. T. Jones --That is the same thing that was established by those men. [Cf: Pamphlet 146 p. 30 para. 7] p. 866, Para. 2, [1898MS].

W. C. Sisley --Is not five per cent. enough? [Cf: Pamphlet 146 p. 30 para. 8] p. 866, Para. 3, [1898MS].

A. T. Jones --No, sir. [Cf: Pamphlet 146 p. 30 para. 9] p. 866, Para. 4, [1898MS].

W. C. Sisley --Don't you consider it enough, Brother Smith? [Cf: Pamphlet 146 p. 30 para. 10] p. 866, Para. 5, [1898MS].

U. Smith --It is about the lowest figure on the subscription market. [Cf: Pamphlet 146 p. 30 para. 11] p. 866, Para. 6, [1898MS].

A. T. Jones --And Brother Henry said he reduced it to that, against the Testimonies . [Cf: Pamphlet 146 p. 30 para. 12] p. 866, Para. 7, [1898MS].

W. C. Sisley --We could not sell the books and pay a higher rate. Now it is like this: "Daniel and Revelation," if sold at the trade, would sell for \$1.50; ten per cent. royalty on it would be fifteen cents. Now the same amount of author's work sells for \$3.00. So he gets the same if sold at the trade rate at ten per cent. royalty, as when sold on the subscription rate at five per cent. royalty. [Cf: Pamphlet 146 p. 30 para. 13] p. 866, Para. 8, [1898MS].

A. T. Jones --Books were sold that way before the royalty was reduced. Brother Henry said he reduced it in disregard of the Testimonies. [Cf: Pamphlet 146 p. 30 para. 14] p. 866, Para. 9, [1898MS].

J. I. Gibson --Have you not been satisfied with the rate of royalty all the time, Brother Smith? [Cf: Pamphlet 146 p. 31 para. 1] p. 866,

Para. 10, [1898MS].

U. Smith --Of course----- [Cf: Pamphlet 146 p. 31 para. 2] p. 866, Para. 11, [1898MS].

A. T. Jones --But that is not the question: God is not satisfied . [Cf: Pamphlet 146 p. 31 para. 3] p. 866, Para. 12, [1898MS].

W. C. Sisley --Of course it says he is not satisfied; but it does not say that authors should have ten per cent. on subscription books. [Cf: Pamphlet 146 p. 31 para. 4] p. 866, Para. 13, [1898MS].

A. T. Jones --Now I want to ask a question again: If there are none of these things here now; if none of this is still being done; if all is right, now; why did this Testimony come here only the last mail? [Cf: Pamphlet 146 p. 31 para. 5] p. 866, Para. 14, [1898MS].

J. I. Gibson --Will you not allow people to express their minds? [Cf: Pamphlet 146 p. 31 para. 6] p. 867, Para. 1, [1898MS].

A. T. Jones --Yes; but you are trying to explain everything away. [Cf: Pamphlet 146 p. 31 para. 7] p. 867, Para. 2, [1898MS].

W. C. Sisley --We are not doing the same thing. [Cf: Pamphlet 146 p. 31 para. 8] p. 867, Para. 3, [1898MS].

A. T. Jones --You are now paying the same royalties that those other men did, and you know that in the arbitration between A. R. Henry and this Board that he stood right here where I am standing and made this statement with reference to the part he took in bringing about the change that was made; he said:-- [Cf: Pamphlet 146 p. 31 para. 9] p. 867, Para. 4, [1898MS].

"When I came here, they were paying to authors ten per cent. royalty on the retail price of books. . . . I think about the first concession made on that was by Brother Smith. I think Brother Smith was on the Board at that time, and I think he thought ten per cent. of the wholesale price was enough, and I think Brother Smith made a concession, . . . and took ten per cent. on the wholesale price. . . . I do not think there was any effort made to make him do it. I think it was voluntary on his part that he did so. There has been a feeling from that time on by some parties on account of the royalty on books. Sister White felt quite put out because there were some parties that took a rather active part in discussing the royalty question; and I suppose, perhaps, maybe, I was about as active as any man in the whole business, and called attention frequently to the question of royalties; that I thought it was a pretty heavy embargo on the canvassers; in fact some of the canvassers inquired what royalty we paid, and they felt like it was a pretty heavy embargo; and I think that quite largely my trouble commenced right there. I think that is the seed of the whole upshot. That is my opinion of the matter. Sister White has written to me a great many times, and most always has given me a dig on that question, and it has been rankling in her mind for at least ten or twelve years. . . . I am sure that the seed of discord, the seat of trouble with me, starts there. I have always had my mind with reference to that, and I have it yet. I have always had my mind in reference to the justice of that; . . . and all Sister White ever said to me has never changed my

mind, and never will." [Cf: Pamphlet 146 p. 31 para. 10] p. 867, Para. 5, [1898MS].

W. C. Sisley --We are paying ten per cent. on trade books, and five per cent. on subscription books. [Cf: Pamphlet 146 p. 32 para. 1] p. 867, Para. 6, [1898MS].

A. T. Jones --But why does this come to this Office the last month? Instead of explaining everything away when this Testimony stands against it, why don't you let the Testimony stand, and put the other out of the way? [Cf: Pamphlet 146 p. 32 para. 2] p. 867, Para. 7, [1898MS].

W. C. Sisley --We will let it stand, of course; but you asked me if we were paying the same. royalty. Brother White came here from over there, and we spent days in trying to revise that matter. If we have not settled on the right thing----- [Cf: Pamphlet 146 p. 32 para. 3] p. 867, Para. 8, [1898MS].

J. I. Gibson --Are we responsible for what those men did back there? I never heard of it before. [Cf: Pamphlet 146 p. 33 para. 1] p. 868, Para. 1, [1898MS].

A. T. Jones --If you perpetuate it , you are responsible. Here are these Testimonies that have been before us all the time. Do not ask Brother Smith whether he is satisfied, when God is not satisfied . And do not explain everything away, when this Testimony came last month, exposing the whole thing, and calling for a restitution. [Cf: Pamphlet 146 p. 33 para. 2] p. 868, Para. 2, [1898MS].

W. C. Sisley --If you say that five per cent. is not enough, why, let us revise it; and let us make it ten, or let us make it fifteen; or whatever you think is enough. [Cf: Pamphlet 146 p. 33 para. 3] p. 868, Para. 3, [1898MS].

J. I. Gibson --But who constituted Brother Jones an authority? [Cf: Pamphlet 146 p. 33 para. 4] p. 868, Para. 4, [1898MS].

A. T. Jones --I am simply calling your attention to these things, so that you can have the evidence, and do what the Lord tells you to do, and make an entire reversal of principles and practises. [Cf: Pamphlet 146 p. 33 para. 5] p. 868, Para. 5, [1898MS].

W. C. Sisley --We have tried to do that, in the fear of God. We have tried to do that. [Cf: Pamphlet 146 p. 33 para. 6] p. 868, Para. 6, [1898MS].

A. T. Jones --You have done your best to do all this, and this Testimony comes here the last month! Now you say if you have not done right, you would like to know. This says you have not done right. [Cf: Pamphlet 146 p. 33 para. 7] p. 868, Para. 7, [1898MS].

J. I. Gibson --We have not seen this before, have we? [Cf: Pamphlet 146 p. 33 para. 8] p. 868, Para. 8, [1898MS].

A. T. Jones --I do not know. [Cf: Pamphlet 146 p. 34 para. 1] p. 868, Para. 9, [1898MS].

W. C. Sisley --I have been conscientiously praying and seeking to know what is right every day; if I have not found out yet, I feel clear in my own mind; but if there is some light here, I want it. [Cf: Pamphlet 146 p. 34 para. 2] p. 868, Para. 10, [1898MS].

A. T. Jones --What this says is: that God will blow on all the gain of the institution until this thing is corrected. So it is perfectly plain that you can not spend your time more profitably than in correcting this thing. I have no condemnation for any of you brethren; but I do wish you would not undertake to explain all away, and excuse yourselves when this is read, coming up to date. Because if things are all correct here, then this Testimony has no place here at all. [Cf: Pamphlet 146 p. 34 para. 3] p. 868, Para. 11, [1898MS].

Now I will read that whole section again:-- [Cf: Pamphlet 146 p. 34 para. 4] p. 868, Para. 12, [1898MS].

[Began reading on page 27: "This worldly policy," etc., reading to close of par. on top of page 28, "the very attributes of Satan." ] [Cf: Pamphlet 146 p. 34 para. 5] p. 869, Para. 1, [1898MS].

C. D. Rhodes --I understand that was the time when the General Conference was gathering everything into its own hands, the time when the publishing house did not have a word to say about the book business. They simply took the thing up, and attempted to swallow the Review and Herald, too. It may be I am wrong about that. [Cf: Pamphlet 146 p. 34 para. 6] p. 869, Para. 2, [1898MS].

J. H. Morrison --The thing is repeated again, --that is, I mean, that Testimony comes, and the same things are repeated there. So that would mean that we ought to look and see if we are not doing the same thing now. [Cf: Pamphlet 146 p. 34 para. 7] p. 869, Para. 3, [1898MS].

A. T. Jones --I read again:-- [Cf: Pamphlet 146 p. 34 para. 8] p. 869, Para. 4, [1898MS].

"It was this spirit that was manifested by the priests and temple officials. . . . Cattle were bought by the dignitaries, the moneyed men, who oppressed those of whom they purchased. . . . [Cf: Pamphlet 146 p. 35 para. 1] p. 869, Para. 5, [1898MS].

"This work has been carried on at Battle Creek. The publishing Office was turned from its original design; men made terms with authors; . . . The royalty was placed at the lowest figures. Then this confederacy held this example up as a rule for others." [Cf: Pamphlet 146 p. 35 para. 2] p. 869, Para. 6, [1898MS].

That points out the scheme of the present system of royalty. [Cf: Pamphlet 146 p. 35 para. 3] p. 869, Para. 7, [1898MS].

"Warnings were given me that all this was the working out of a system of oppression and robbery, and that the whole institution was leavened throughout with corrupt principles, that the light was fast departing from all who engaged in this confederacy." [Cf: Pamphlet 146 p. 35 para. 4] p. 869, Para. 8, [1898MS].

Then the Testimonies began to come, away back in 1885, or thereabout, and Brother Henry told you that when he came here the royalty was ten per cent., and that it was reduced from ten per cent. to five, and he intended to stand by that. Now I read on:-- [Cf: Pamphlet 146 p. 35 para. 5] p. 869, Para. 9, [1898MS].

"God sanctioned none of this spirit. He could not place his signature upon this devising. He would forsake these men, remove his Spirit from those who entered upon this course, and the glory of his presence would depart from them. The cause of God in any line is not to be advanced by such policy; for it is born of Satan, and can only have his inspiration. All who do not repent and seek to set things right, God will leave to stumble on in darkness." [Cf: Pamphlet 146 p. 35 para. 6] p. 869, Para. 10, [1898MS].

That means right now. [Cf: Pamphlet 146 p. 35 para. 7] p. 870, Para. 1, [1898MS].

"They have not discerned unrighteousness in practise. They have secured books, and diverted them from their original design to make up the sum which they wished to secure. But every page of that dark history is written in the books of heaven, to react upon every soul who has engaged in these schemes unless they shall repent with that repentance that needeth not to be repented of. [The repentance that needeth not to be repented of is described in 2 Cor. 7:11.] The Lord can not tolerate any such transactions as those that have been professedly done in his name. He abhors all such satanic principles. [Cf: Pamphlet 146 p. 35 para. 8] p. 870, Para. 2, [1898MS].

"What shall be done in the future? Lest you offend God, place no responsibility upon any man who has become leavened by connection with this work, unless he shows that he has a sense of the evil practises, and separates them from the institution; unless he condemns all that savors of injustice, overbearing, or lording it over God's heritage. There has been a betrayal of sacred trusts. The work of God has been abused, and covered up with men's unsanctified attributes, and God says, 'shall I not judge for these things?' [Cf: Pamphlet 146 p. 36 para. 1] p. 870, Para. 3, [1898MS].

"It is for such workings as these that Christ says, 'I came not to send peace but a sword.' May God grant that never again shall this policy exist in our institutions, that no events or combination of events shall lead men to repeat the past. [Cf: Pamphlet 146 p. 36 para. 2] p. 870, Para. 4, [1898MS].

"There is a work to be done, that has not yet been done. The temple courts are not yet cleansed as they must be before the work which Christ did after the cleansing of the temple can be done. Then all the sick were brought to him, and he laid his hands upon them, and healed them all. Here was revealed true godliness, true righteousness, a true use of the temple for a practical purpose which brought no defilement." [Cf: Pamphlet 146 p. 36 para. 3] p. 870, Para. 5, [1898MS].

Now as I said, last year when this was brought up, the brethren said, We can not see, we can not understand, what the Testimonies are pointing at. This tells you what it is pointing at, and says that all who do not repent, and seek to set things right, God will leave to



stumble on in darkness. I do not think you want to be left to stumble on in darkness. And there is a work to be done here in this institution, the lack of which keeps the blessing of God back from the people, and holds back the institutions from the blessing of God. It---  
-- [Cf: Pamphlet 146 p. 36 para. 4] p. 870, Para. 6, [1898MS].

W. C. Sisley -- When did that come? [Cf: Pamphlet 146 p. 37 para. 1] p. 870, Para. 7, [1898MS].

A. T. Jones -- It was written in Australia the 26th of August, last. But it was not sent in time to get here before the last mail, a month ago now. [Cf: Pamphlet 146 p. 37 para. 2] p. 870, Para. 8, [1898MS].

Now here is printed the principles that govern royalties. This exposes the whole thing, too, and tells us where the mischief is that comes from such things as that. I read from the little tract entitled, "Special Instruction Relating to the Review and Herald Office, and the Work in Battle Creek." Five hundred copies of this were printed and distributed to the brethren here in the Office two years ago. I begin reading from page 26:-- [Cf: Pamphlet 146 p. 37 para. 3] p. 871, Para. 1, [1898MS].

"Men connected with the work of God have been dealing unjustly, and it is time to call a halt. The holy principles God has given are represented by the sacred fire; but common fire has been used in place of the sacred. False propositions have been assumed as truth and righteousness, and everything has been managed in such a way as to carry out these propositions, which are a misrepresentation of God's character. Plans contrary to truth and righteousness have been introduced in a subtle manner, on the plea that this must be done, and that must be done, because it is for the advancement of the cause of God. Men have taken advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. This devising leads to oppression, injustice, and wickedness. There will be no material change for the better until a decided movement is made to bring in a different state of things. [Cf: Pamphlet 146 p. 37 para. 4] p. 871, Para. 2, [1898MS].

"The plea some are so ready to urge, 'The cause of God,' or 'Working in behalf of the cause of God,' to justify themselves in presenting robbery for burnt offering, is an offense to God. He accepts no such transactions; prosperity will not attend these movements. The Lord of heaven does not accept the strange fire offered to him. Let men deal with men upon the principles of the ten commandments, bringing these principles into their business transactions; for the great and holy and merciful God will never be in league with dishonest practises; not a single touch of injustice will he vindicate. The cause of God is free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or of their rights. All such practises are abhorrent to God. [Cf: Pamphlet 146 p. 38 para. 1] p. 871, Para. 3, [1898MS].

"Let all bear in mind that the Lord's eye is upon all their works, and that he expects fidelity from his servants. When the four Hebrew youth were receiving an education for the court of the Babylonish king, they did not feel that the blessing of the Lord was a substitute for the

taxing effort required of them." Page 34: -- [Cf: Pamphlet 146 p. 38 para. 2] p. 871, Para. 4, [1898MS].

"The goodness, mercy, and love of God was proclaimed by Christ to Moses. This was God's character. When men who profess to serve God ignore his paternal character, and depart from honor and righteousness in dealing with their fellow men, Satan exults; for he has inspired them with his attributes. They are following in the tract of Romanism. Those who are enjoined to represent the attributes of the Lord's character, step from the Bible platform, and in their own human judgment devise rules and resolutions to force the will of others. But when men are forced to follow the prescriptions of other men, an order of things is instituted that overrides sympathy and tender compassion, blinding the eyes of men to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden underfoot." [Cf: Pamphlet 146 p. 38 para. 3] p. 871, Para. 5, [1898MS].

This oppression in the book matter is connected every time, and all the way through, with irritability, and harshness, and oppression in dealing with people who are under our jurisdiction. [Cf: Pamphlet 146 p. 39 para. 1] p. 872, Para. 1, [1898MS].

"The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit, and their whole life-experience. Rule, rule, has been their course of action; and Satan has had an opportunity to represent himself through them. When one who professes to be a representative of Christ engages in sharp dealing, and presses men into hard places, those who are thus oppressed will either break every fetter of restraint, or will be led to regard God as a hard master. They cherish hard feelings against God, and their souls are alienated from him, just as Satan planned it should be: This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of truth itself, and thus men become disgusted, and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he have a heart of flesh or a heart of steel. Such men may think they are representing the justice of God, but they do not represent his tenderness, and the great love wherewith he has loved us. Their human inventions, originating with the specious devices of Satan, appear fair enough to the blinded eyes of men, because they are inherent in their nature. A lie, believed and practised, becomes truth to them. Thus the purpose of Satan, that men should reach these conclusions through the working of their own inventive minds, is accomplished. [Cf: Pamphlet 146 p. 39 para. 2] p. 872, Para. 2, [1898MS].

"Men fall into error by starting with false premises, and then bringing everything to bear to make the error true. In some cases the first principles have a measure of truth interwoven with the errors, but it does not lead to any just action; and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and profess to stand as representatives of God. These are false gods. [Cf: Pamphlet 146 p. 39 para. 3] p. 872, Para. 3, [1898MS].

"Sinful men can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains a

vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all that do this. . . . [Cf: Pamphlet 146 p. 40 para. 1] p. 872, Para. 4, [1898MS].

"Let no plans or methods be brought into any of our institutions that will place mind or talent under the control of human judgment; for this is not in God's order." [Cf: Pamphlet 146 p. 40 para. 2] p. 872, Para. 5, [1898MS].

Now the Lord says not to let it come in. I believe this Board and the management here is a guard to protect one who does not know enough not to have it come in. You are not to take control of a book from an author who does not know enough not to surrender it all to somebody else. For the Lord says that you are not to let any plans or methods be brought into the institution that will do such a thing. [Cf: Pamphlet 146 p. 40 para. 3] p. 873, Para. 1, [1898MS].

"God has given to man, talents of influence which belong to him alone, and no greater dishonor can be done to God than for one finite agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause." [Cf: Pamphlet 146 p. 40 para. 4] p. 873, Para. 2, [1898MS].

If that does not forbid such a thing, I do not know what language means. [Cf: Pamphlet 146 p. 41 para. 1] p. 873, Para. 3, [1898MS].

J. I. Gibson -- That does not forbid a man selling his labor, but selling his talent. [Cf: Pamphlet 146 p. 41 para. 2] p. 873, Para. 4, [1898MS].

A. T. Jones -- But this puts his talent in a book, not simply his labor. [Cf: Pamphlet 146 p. 41 para. 3] p. 873, Para. 5, [1898MS].

"In such arrangements, one man's mind is ruled by another man's mind, and the human agent is separated from God, and exposed to temptations. Satan's methods tend to one end,--to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys man's faith in God, and in the principles which are to control his work, to purge from guilt and from every species of selfishness and hypocrisy. [Cf: Pamphlet 146 p. 41 para. 4] p. 873, Para. 6, [1898MS].

"The Lord of heaven, who made our world, and who created man, guards the interests of every soul. To every man he has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for the talents he has never had; none should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the Master. Our talent, well used, will gain other talents, and these still others. The man with a few

pence can serve God faithfully with his pence. If he does this, he is judged as faithful in the sight of God as the one who has improved pounds. [Cf: Pamphlet 146 p. 41 para. 5] p. 873, Para. 7, [1898MS].

"All are to realize their individual responsibility to employ their talents to the glory of God according to their ability. Let no man or council of men assume the responsibility of making as little as possible of these talents, according to their human estimate of God's entrusted qualifications. No man is to weigh in the balances of human judgment the talents God has given to other men. Let every man appreciate God's gifts to him, and faithfully trade upon them No man is to merge his individuality into that of any other man. No man should be urged to make another man his steward. There are diversities of gifts, and a large work to be done in our world in the use of God's entrusted goods. Let us never forget that we are here to be fashioned by the hand of God, fitted to do the work he has given us to do. That work is our own, the accountability is our own; it can not be transferred to another." [Cf: Pamphlet 146 p. 41 para. 6] p. 873, Para. 8, [1898MS].

You are not to allow an author to sell you what he has written, so that it falls completely under your control and the profits all yours. It can not be transferred. [Cf: Pamphlet 146 p. 42 para. 1] p. 874, Para. 1, [1898MS].

"Let not human agents interpose to take another's work out of the hands of God into their own finite hands. I have borne abundant testimony, setting forth the fact that The Ability to Write a Book, is, like every other talent, a gift from God, for which the possessor is accountable to him. This talent No Man Can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing houses or the Conference, know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled. [Cf: Pamphlet 146 p. 42 para. 2] p. 874, Para. 2, [1898MS].

"The efforts that have been made to turn all the profits derived from the talents of writers into the hands of the Conference or The Publishing House, Will Not Prove a Success; for the plan is not just and equal. From the light given me by God, the efforts made in this direction by those at the heart of the work are not heaven-inspired. It is a very narrow conceited arrangement, devised by human minds, and it does not bear the marks of God. Every man's special work is appointed him of God, and he is individually responsible to God. When men connected with the publishing business make decisions and transact business As They Have Done and Propose to Do at Battle Creek, they give evidence that Changes Should be Made as Soon as Possible; for God is not in any such plan. [Cf: Pamphlet 146 p. 42 para. 3] p. 874, Para. 3, [1898MS].

"Those who write books Are Not to be Left Under the Control of Men Who Have No Experimental Knowledge of Authorship. These men have a high appreciation of their own ability, but they have shown how little they appreciate the human agent to whom God has given a certain work to do. They belittle men to whom God has given talents to use to his glory. He never designed that any man should sell his stewardship, as if he were

not capable of managing the talents given him. The ideas which prevail, that, in order to give to the cause of God, a writer must place all the profits of his work, beyond a mere pittance, where other men shall control it for him, or invest as shall suit their ideas. ARE AN Error." [Cf: Pamphlet 146 p. 43 para. 1] p. 874, Para. 4, [1898MS].

J. H. Morrison --That is something like what we see in the world, where a man gets up an invention, and he has not the money to carry it through, and a moneyed man comes along and buys it out, and makes money out of it. [Cf: Pamphlet 146 p. 43 para. 2] p. 874, Para. 5, [1898MS].

J. I. Gibson --Suppose a man comes in and wants to sell his manuscript, and I try to set this principle before him. Am I not trying to assert my own individuality in that? [Cf: Pamphlet 146 p. 43 para. 3] p. 874, Para. 6, [1898MS].

A. T. Jones --Give him this Testimony. When Brother Smith tells you how this institution got control of "Marvel of Nations"-- [Cf: Pamphlet 146 p. 43 para. 4] p. 875, Para. 1, [1898MS].

A Moon --Yes, and there is another book got in the same way, and that is the "American State Papers." [Cf: Pamphlet 146 p. 43 para. 5] p. 875, Para. 2, [1898MS].

W. C. Sisley --Who published that? [Cf: Pamphlet 146 p. 44 para. 1] p. 875, Para. 3, [1898MS].

J. I. Gibson --The International Tract Society. [Cf: Pamphlet 146 p. 44 para. 2] p. 875, Para. 4, [1898MS].

A. T. Jones --At that time when it was done, it was all one: the men who managed one managed all the rest. [Cf: Pamphlet 146 p. 44 para. 3] p. 875, Para. 5, [1898MS].

"Long ago when such ideas were first advanced, they should have been treated as they deserved. Men took into their own hands responsibilities which they were not capable of treating justly or managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means, in order to wring from men God's entrusted talents for their own appropriation. But the very persons whom God has entrusted with his goods are held responsible to trade upon them, and thus develop talent. [Cf: Pamphlet 146 p. 44 para. 4] p. 875, Para. 6, [1898MS].

"Every soul who has become the servant of God through the grace of Jesus Christ, has his own peculiar sphere of labor. He is not to be bought or sold, but he is to understand that, 'ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by the tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.' Who have greater need to be doers of this inspired injunction than have those who are

living at the very close of this earth's history? [Cf: Pamphlet 146 p. 44 para. 5] p. 875, Para. 7, [1898MS].

"It is not our property that is entrusted to us for investment. If it had been, we might claim discretionary power; we might shift the responsibility upon others, and leave our stewardship with others. But This Can Not be, because the Lord is testing us Individually. If we act wisely in trading upon our Lord's goods and multiplying the talents given us, we shall invest this gain for the Master, praying for wisdom that we may be divested of all selfishness, and laboring most earnestly to advance the precious truth in our world. [Cf: Pamphlet 146 p. 44 para. 6] p. 875, Para. 8, [1898MS].

"Some men or councils may say, 'That is just what we wish you to do. The Conference Committee will take your capital, and will appropriate it for this very object.' But the Lord has made us Individually his stewards. We Each hold a solemn responsibility to invest this means Ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the Conference or Any Other Organization to relieve us of this stewardship. If you lack wisdom, go to God; ask him for yourself, then work with an eye single to his glory. [Cf: Pamphlet 146 p. 45 para. 1] p. 876, Para. 1, [1898MS].

"By exercising your judgment, by giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act, in building a humble house for the worship of God. Have an interest in the work in all parts of the field. [Cf: Pamphlet 146 p. 45 para. 2] p. 876, Para. 2, [1898MS].

"While it is not your own property that you are handling yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the Conference or any council of men whether you shall use your means as you see fit to advance the work of God in destitute towns and cities, and impoverished localities. If the right plan had been followed, so much means would not have been used in some localities, and so little in other places where the banner of truth has not been raised. We are Not to Merge Our Individuality of Judgment Into Any Institution IN OUR WORLD. We are to look to God for wisdom, as did Daniel." [Cf: Pamphlet 146 p. 45 para. 3] p. 876, Para. 3, [1898MS].

Now here is this that was printed in "Testimony" No. 33, in 1889, on the subject of "Royalties on Books." I read from page 91:-- [Cf: Pamphlet 146 p. 46 para. 1] p. 876, Para. 4, [1898MS].

"Brain-workers have a God-given capital. The results of their study belongs to God, not to man. If the worker faithfully gives to his employer the time for which he receives his pay, then his employer has no further claim upon him. And if by diligent and close economy of moments, he prepares other matter valuable for publication, it is his

to use as he thinks will best serve the cause of God. If he gives up all but a small royalty, he has done a good work for those who handle the book, and he should not be asked to do more. God has not placed upon the Publishing Board the responsibility of being conscience for others. They should not persistently seek to force men to their terms. [Cf: Pamphlet 146 p. 46 para. 2] p. 876, Para. 5, [1898MS].

"The authors are responsible to God for the use which they make of their means. There will be many calls for money. Mission fields will have to be entered, and this requires much outlay. Those to whom God has entrusted talents, are to trade upon these talents according to their ability; for they are to act their part in carrying forward these interests. When the members of the Board take it upon themselves to urge that all the profits from our denominational books shall go to the Publishing Association and the agents, and that The Authors, After Being Paid for the Time and Expense of Writing a Book, Should Relinquish Their Claim to a Share in the Profits, They are Undertaking a Work Which They can not Carry Out. These book-writers have as much interest in the cause of God as do those who compose the Board of Trustees. Some of them have had a connection with the work almost from its infancy." [Cf: Pamphlet 146 p. 46 para. 3] p. 876, Para. 6, [1898MS].

It mentions certain names or rather certain initials. [Cf: Pamphlet 146 p. 47 para. 1] p. 877, Para. 1, [1898MS].

"Several times it has been pointed out to me that there has been a close, ungenerous spirit exercised toward Brother H. from the very first of his labors in Battle Creek. It makes me feels sad to state the reason. It was because he went there a stranger and in poverty. Because he was a poor man, he has been placed in unpleasant positions, and made to feel his poverty. Men connected with our institutions have thought that they could bring him to their terms, and he has had a very unpleasant time. There are sad chapters in his experience, which would not have passed into history if his brethren had been kind, and had dealt with him in a Christlike manner. The Lord's cause should always be free from the slightest injustice; and no act connected with it should savor in the smallest degree of penuriousness or oppression. [Cf: Pamphlet 146 p. 47 para. 2] p. 877, Para. 2, [1898MS].

"The Lord guards every man's interest. He was always the poor man's friend. There is a most wonderful dearth of Christlike love in the hearts of nearly all who are handling sacred things. I would say to my brethren everywhere, Cultivate the love of Christ! It should well up from the soul of the Christian like streams in the desert, refreshing and beautifying, bringing gladness, peace, and joy into his own life, and into the lives of others. 'None of us liveth to himself.' If there is shown the least oppression of the poor, or unjust dealing with them in either small or great things, God will hold the oppressor accountable. [Cf: Pamphlet 146 p. 47 para. 3] p. 877, Para. 3, [1898MS].

"Do not seek to make terms which are not just and fair with either Elder J. or Prof. H., or with any other brain-worker. Do not urge or force them to accept the terms of those who do not know what it is to make books. These men have a conscience, and are accountable to God for their entrusted capital and the use they make of it; you are not to

be conscience for them. They want the privilege of investing the means which they may acquire by hard labor, when and where the Spirit of God shall indicate." [Cf: Pamphlet 146 p. 47 para. 4] p. 877, Para. 4, [1898MS].

Now a little further, on that other thing that is connected with this all the way through: with this robbery that has been brought in, there is a spirit of oppression of those who are under the jurisdiction of the management. There have been some improvements made in the management of the institution; but there is a whole lot yet that needs to be made. [Cf: Pamphlet 146 p. 48 para. 1] p. 877, Para. 5, [1898MS].

There is injustice practised to-day with reference to the hands; and the doing of what the Testimony calls for on this , which is the root of that , will bring in the Spirit of Christ that will open up matters here and relieve the institution of this incubus, and spread the grace of God all the way through it. The one thing depends upon the other. This is referred to in this Testimony to me. It says that what was done was all right so far as it went; but that was only with the hands , and still there is something that must go to "the higher responsibilities." [Cf: Pamphlet 146 p. 48 para. 2] p. 877, Para. 6, [1898MS].

I have now brought this, as the Testimony tells me, to "the higher responsibilities." I have brought it there, and I lay it down there; and it is for you to discharge the responsibilities, and to search these things out. I am not a member of this Board; you are members; but I must not incur the displeasure of God by going along, dilly-dallying with things that are wrong, even though the brethren can not see it. [Cf: Pamphlet 146 p. 48 para. 3] p. 878, Para. 1, [1898MS].

J. H. Morrison --I feel that in what Brother Jones has read here to-night there are rays of light, and we are condemned and guilty, and we would better be confessing our guilt than trying to defend ourselves, even though we may actually think we are right. I think we need to be very careful when the Testimony comes so plainly in reference to the state of things here. If we do not see it, it seems to me it ought to bring us to the place where we will look carefully and prayerfully at the matter, and begin to look to see if there are these wrongs that we can discover, and get rid of them; because I believe the Lord is at work, and wanting to do something for us now. When we get in the attitude of defense, we are not in the place where our minds are open to receive light. That is the danger. Even though I can not see it, I do not believe I would better put in a defense; because then when I am in a place where there is light, I am not prepared to receive that light. [Cf: Pamphlet 146 p. 49 para. 1] p. 878, Para. 2, [1898MS].

G. A. Irwin --I have been impressed with the Testimony that Brother Jones read last, that came about a month ago, and with the fact that they have been coming right along. I felt quite sure that a radical change had been made in the institution, and have felt so all along; and I am not here to-night to condemn at all; but I have wondered why these Testimonies kept coming right along and telling the same things: if that was gotten rid of when those other men were separated from the office, and some changes made, why the Lord keeps mentioning the same things all the time. I got a copy of that Testimony when I was in Oklahoma. I was quite puzzled about some things in the latter part of



that Testimony. It strikes not only the Review and Herald, but it takes in pretty nearly all the work in the different parts of it, and there are some things that hit another place, that I could not just see through at first. But there are great underlying principles there that not only reach the Review and Herald, but they reach to this food business, and a great many other things. There is some splendid instruction in that Testimony. But I am satisfied of this one thing, that the best thing we can do when reproof comes is humbly to receive it, and try to see where it applies, and let the reproof come from whatever source it may, whoever the Lord seems to want to use in giving it. I think that the wisest thing for us to do in any capacity, whether it is in connection with the Review and Herald, the General Conference, or wherever it is, is simply to accept that thing. Now the Spirit of God comes to every one of us, first as a reprover. If we want it to come as a comforter, we must accept it as a reprover, without any justification. It may be, when we open our hearts to receive it as a reprover, we will see some things that we would not see if we try to defend ourselves. I am satisfied we all want to do right, and we can not afford to do anything else now. If those things have been buried up, and covered up, and wrong principles are still extant in the Office, and the Lord keeps telling it, and saying that the work will not succeed until that thing is done, it seems to me that the first thing to do is to get right back there and be industrious in gathering that thing up, and righting that thing up. Let us right up, and not only right that, but change the wrong principles, and get on the right line, and then we can expect the Lord's blessing. [Cf: Pamphlet 146 p. 49 para. 2] p. 878, Para. 3, [1898MS].

W. C. Sisley --Now, we have been together for over two hours and a half. Hadn't we better adjourn, and come together in the morning, and have a little time to pray over this? Now Brother Jones in his commencement said that he had found out just what this was, and was able to tell us. I am sure that is what we all want: I have wondered and wondered all summer what it could be, what these things were. I tried to look up Brother Littlejohn's affairs, and things were so tangled up I could not tell. If Brother Jones has it clear in his mind where the difficulty lies, why not get together to-morrow and fix that up? [Cf: Pamphlet 146 p. 51 para. 1] p. 879, Para. 1, [1898MS].

I. H. Evans --When anybody gets a Testimony, isn't it a fact that it is hard for the fellow to see the thing that the Testimony tries to correct, simply because if he could see it, what would be the need of the Testimony telling it to him? He would try to put it away himself: but he does not see it, and soft he Testimony speaks. Now I think that takes us all in, and I for one would like to get right. [Cf: Pamphlet 146 p. 51 para. 2] p. 879, Para. 2, [1898MS].

C. D. Rhodes --I understand, Brother Evans, from what has been said and read, that that Testimony is condemning that principle that was back years ago, and that this Board has not been able to see all right, and they have followed on, followed the same general principles,--not that they would intentionally go ahead and do these things but they have not seen them, and so they have been doing the thing unknowingly. Is that so, Brother Jones? [Cf: Pamphlet 146 p. 51 para. 3] p. 879, Para. 3, [1898MS].

A. T. Jones --That is the way I look at it. But there is the

disposition to explain it all away, and instead of making restitution-- [Cf: Pamphlet 146 p. 52 para. 1] p. 879, Para. 4, [1898MS].

J. I. Gibson --I have not the slightest objection to that in the world. [Cf: Pamphlet 146 p. 52 para. 2] p. 879, Para. 5, [1898MS].

[Further talk was had here regarding the time of adjournment. It was suggested that the meeting close with a season of prayer.] [Cf: Pamphlet 146 p. 52 para. 3] p. 879, Para. 6, [1898MS].

I. H. Evans --I move that we adjourn until ten o'clock to-morrow. [Cf: Pamphlet 146 p. 52 para. 4] p. 879, Para. 7, [1898MS].

After an affirmative vote was taken on the above question, the meeting was closed with prayer by Elder G. A. Irwin. [Cf: Pamphlet 146 p. 52 para. 5] p. 879, Para. 8, [1898MS].

"George's Terrace, St. Kilda Road, Melbourne, Dec. 23, 1892. "Dear Brethren of the General Conference: I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church. 'If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning.' 'Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.' [Cf: Pamphlet 150 p. 2 para. 1] p. 879, Para. 9, [1898MS].

"Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, 'Let Israel hope in the Lord from henceforth and forever.' 'Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto His name; for it is pleasant. For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.' Consider, my brethren and sisters, that the Lord has a people, a chosen people, His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own. [Cf: Pamphlet 150 p. 2 para. 2] p. 880, Para. 1, [1898MS].

"Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of Satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven. [Cf: Pamphlet 150 p. 3 para. 1] p. 880, Para. 2, [1898MS].

"At this time the church is to put on her beautiful garments,--'Christ our righteousness.' There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize His law, the foundation of His government in heaven and throughout His earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God, will attract the notice and admiration of even the world, and many will, by the good works which they shall behold, be led to glorify our Father in heaven. The loyal and true bear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom He has honored, bringing them into possession of an eternal weight of glory. . . . [Cf: Pamphlet 150 p. 3 para. 2] p. 880, Para. 3, [1898MS].

"The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character. . . . [Cf: Pamphlet 150 p. 4 para. 1] p. 880, Para. 4, [1898MS].

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven. [Cf: Pamphlet 150 p. 5 para. 1] p. 881, Para. 1, [1898MS].

"To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. The declaration in His intercessory prayer, that the Father's love is as great toward us as toward Himself, the only-begotten Son, and that we shall be with Him where He is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of His Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory,--Christ, the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.' "Ellen G. White." [Cf: Pamphlet 150 p. 5 para. 2] p. 881, Para. 2, [1898MS].

Consolidation of the Publishing Work.-- The subject of consolidating our publishing work, to bring it under one management, has been presented to me, and I have been shown what the outcome would be. It would result in bringing all the publishing houses under the control of a man-made power at Battle Creek, which already has far too extensive a rule. It will be urged that since the publishing interest in Battle Creek is under the supervision of the General Conference, matters are placed on a different basis, and that the objections to consolidation are removed. But the same influences that have been leading away from the principles upon which our publishing institutions were founded, are still working. There is a change of name, but to a great degree the management is the same. It is no time now for any institution among us to act out the principles of Rome is seeking to bring everything under its own control. [Cf: Pamphlet 150 p. 6 para. 1] p. 881, Para. 3, [1898MS].

The General Conference is assuredly embracing altogether too many weighty responsibilities. It can not carry them with the present corps of workers. It is best for our brethren in Battle Creek to think more deeply and pray more earnestly before they shall make any further moves to enfold all the publishing interests. You are in need of the teachings and leadings of the Holy Spirit of God. Let your managing forces walk humbly with God, and seek wisdom from Him to manage the interests that have already accumulated at Battle Creek. You will need a much more efficient staff than you now have to do even this. When the present inefficient corps undertakes the management of the publishing work in the whole field, they are acting contrary to the will of God. I protest against it in the name of the Lord. [Cf: Pamphlet 150 p. 7 para. 1] p. 881, Para. 4, [1898MS].

If the publishing house at Battle Creek had kept clear from all encroachments upon the rights of others, the responsible men would have had a decidedly different record in the books of heaven. The record of the books is soon to be opened. The time is at hand when the vision of the prophets is to be fulfilled: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Daniel, speaking of the destruction of earthly kingdoms, says: "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. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known . . . what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." [Cf: Pamphlet 150 p. 7 para. 2] p. 882, Para. 1, [1898MS].

Let all take heed as to the principles that govern their dealings with one another, for all their works are to be brought into judgment. There must be no confederacy to ignore the individuality of the publishing work on the Pacific Coast. Let not our brethren attempt to submerge the identity of the Pacific Press in the publishing house at Battle Creek, thinking to increase the strength of both. The Pacific Press has been led to depend too largely upon Battle Creek; its managers should have discerned the talents to be found on the Pacific Coast, and would have shown true wisdom in securing all the ability possible in order to make their work a complete whole. Let the B. C. publishing house and the Pacific Press regard each other as sister institutions. In co-operation they can exert a healthful influence upon each other, but not in consolidation. These institutions are not to become merged into one. The managers in Battle Creek have indulged unchristian, unbrotherly feelings, even envy and jealousy, toward the Pacific Publishing House. They have had a feverish desire to belittle that institution, and to bring it under their own jurisdiction, but the light that I have had for years is that these institutions must stand separate, each preserving its own individuality. A nearer relation than this will tend to the injury of both. [Cf: Pamphlet 150 p. 8 para. 1] p. 882, Para. 2, [1898MS].

The arrangement of the General Conference to take the supervision of the publishing work, will not remove the difficulties that have existed, unless there is a decided renunciation of the principles and methods which are not in the wisdom of God, nor for the interests of the work. Methods which God does not approve have leavened the minds of men who do not discern the outcome of these ambitious plans. They give their assent to that of which they know very little. I fear that the managers of the Pacific Press have accepted propositions without the careful and prayerful consideration which should have been given them. No proposition should be accepted, no matter whence it may come, unless it is definitely stated in writing, and a copy given to the managers of each institution. Then let several of the leading men together bring the matter before the Lord; spread out the writing before Him, and with earnest prayer seek for clear discernment and sharp discrimination to decide whether the plans proposed are for the glory of God and the good of both institutions. As you ask for wisdom, believe that you receive, and you shall have; for God has promised it. ----- may, with the purest motives, make propositions that have no appearance of injustice

toward any institution outside of Battle Creek, but the terms in which the propositions are made may mean much more than is apparent to the Pacific Press managers. Some of the men on the other side have purposes in view which they do not clearly define. From the light I have had, the Pacific Press has consented to accept propositions that will open the way for still others, and may bring results which its managers do not now foresee. I write this in order that no hurried motions shall be carried through, but that every point may be carefully and prayerfully considered, with its probable results. [Cf: Pamphlet 150 p. 9 para. 1] p. 882, Para. 3, [1898MS].

I repeat, the fact that the General Conference has taken the control of the publishing work does not remove the objection to consolidation. Matters are presented to me as in no more favorable condition than before. The very foundation of the evil has not been removed. The same men are acting in the interests of the publishing work at Battle Creek, and their policy will be essentially the same as in the past, bearing the signature of men, but not the endorsement of God. [Cf: Pamphlet 150 p. 10 para. 1] p. 883, Para. 1, [1898MS].

I am anxious to publish the Testimonies that have so long been in the hands of a few. The people are in ignorance as to the significance of the decisions of your councils, for they have not the light which you have received. As soon as other work can be completed I mean to publish the Testimonies that have been waiting so long. But if our brethren persist in their efforts to consolidate the publishing work, and bring the Pacific Press under the management of the authorities at Battle Creek, I should feel it my duty at once to gather up and publish the writings that have for the last twenty years expressed the will of God on this point. O, may God save His people in this perilous time! Wisdom seems to have departed from the prudent. The truth is hidden from wise men, and is revealed to babes. The cause of God will not be left in unconsecrated, unskilful hands. (Signed) E. G. White. July, 1896. [Cf: Pamphlet 150 p. 11 para. 1] p. 883, Para. 2, [1898MS].

To the Men in Responsible Positions in Battle Creek.-- Granville, N. S. W., September, 1895. Dear Brethren: . . . Consolidation means that all institutions are to be merged into the Battle Creek institutions. For years something of this kind has been proposed by one and another. But according to the light I have had, the plan is wrong, decidedly wrong. Let every institution stand in its own individuality, doing its respective work in its own locality. There are not in Battle Creek men of sufficient clearness of discernment, sanctified by the grace of Christ, to carry the responsibilities which they now assume. If there is any action taken to merge everything into one institution under the dictation of those now presiding, it will be one of the worst pieces of business that ever was transacted in Battle Creek in connection with the cause of God. [Cf: Pamphlet 150 p. 11 para. 2] p. 883, Para. 3, [1898MS].

The Pacific Press should stand in its own moral independence, carrying on its work beyond the Rocky Mountains, in a little world of its own. Its managers are responsible to God to do their work as in full view of the universe of heaven. [Cf: Pamphlet 150 p. 12 para. 1] p. 883, Para. 4, [1898MS].

Men are coming to trust in men, and to make flesh their arm; and when

that arm is not linked in the arm of Christ, they will find that they are leaning upon a broken reed. [Cf: Pamphlet 150 p. 12 para. 2] p. 883, Para. 5, [1898MS].

The publishing houses were established in America in the counsel of God, under his direction and supervision, and they should stand in their own individuality, as sister institutions. Never should they be so related to each other that one shall have power to control the running of the other. If one institution shall adopt a policy which the other does not sanction, the other institution is not to be corrupted, but is to stand in its God-given responsibility, true to the principles that were expressed in its establishment, and carrying forward the work in harmony with those principles. [Cf: Pamphlet 150 p. 12 para. 3] p. 883, Para. 6, [1898MS].

Our people do not know what they are about. In some of their movements they act like blind men. The managers at Battle Creek are taking altogether too much on their hands; but they do not understand the result of this confederacy. Every institution should work in harmony with the other institutions, but farther than this they should not go toward confederacy or merging into one. Already there are men who, supposing themselves wise, are trying to shape matters according to their ideas. Things may for a time appear to prosper in their hands, but the result will be that which they do not now anticipate. [Cf: Pamphlet 150 p. 13 para. 1] p. 884, Para. 1, [1898MS].

For years a spirit of oppression has been coming into Battle Creek. The human agents are lifting up themselves unto selfishness and domination. Not a work can be published but they try to gain control of it, and if authors do not concede to their propositions, those who publish the work will exert an influence with canvassers and other agents that will hinder its sale, and this wholly irrespective of the value of the book. And when every institution is merged into the one that is greatest,--that is, measured by her power of control,--that one will indeed be a ruling power, and if the principles of action in the most powerful institution are corrupted, as is now the case, and as has been in the history of the past, every other institution must follow the same path, else a determined influence will be brought to bear against it. The difficulty is not in the institution, but in the members. [Cf: Pamphlet 150 p. 13 para. 2] p. 884, Para. 2, [1898MS].

This disposition to press men into hard places if you can not bring them to your ideas, is not according to God's order. Those who do this when it suits them, are bringing souls into unbelief and temptation, and driving them on Satan's battle-field. They forget that God will deal with them as they deal with their fellow-men. God's cause is not to be molded by one man, or half a dozen men. All his responsible stewards are to bear a share in the devising, as well as in the execution, of the plans. Men must not forget that the God of heaven is a God of justice; with Him is no partiality, no hypocrisy. He will not serve with men's selfishness, nor sanction their plans to rob one soul of his right because they can press him inconsiderately, and make statements and plans that compel surrender, or leave him helpless. [Cf: Pamphlet 150 p. 14 para. 1] p. 884, Para. 3, [1898MS].

Shall everything pass under the control of men who we know have not a living connection with God? He who says, "I know thy works," hears all

their suggestions, listens to all their plans. The institutions of God's own creating, which he established upon principles of justice and equity, they are seeking to make a means of oppression, forcing the Lord's workers to accept terms which they themselves, were the situation reversed, would not accept. [Cf: Pamphlet 150 p. 14 para. 2] p. 884, Para. 4, [1898MS].

God's instrumentalities are not chosen of men, or under their jurisdiction. They are to prepare a people to stand in the day of the Lord. God is a party to every transaction, and He is sinned against and misrepresented. The Lord's powerful instrumentalities are made as a cutting sword to weaken and destroy, because those who are managing these instrumentalities possess attributes that lead them to do this. When men swerve from truth and righteousness, violate justice in deal, making contracts that bind others according to their will, and violate contracts, let them remember that for all this God will bring them into judgment. By no sharp dealing or underhand advantage is the Lord to be glorified or His truth served. Money acquired in this way to supply the treasury will benefit no one; for God will not serve with the sins of oppression and selfishness. [Cf: Pamphlet 150 p. 14 para. 3] p. 884, Para. 5, [1898MS].

It should be written on the conscience as with a pen of iron upon a rock, that no man can achieve true success while violating the eternal principles of right. There must be a cleansing of the institutions similar to Christ's cleansing of the temple of old. "It is written," saith the Lord. "My house shall be called a house of prayer, but ye have made it a den of thieves." There are in our institutions to-day, transactions similar to those that took place in the temple court in Christ's time; and all heaven is looking on. . . . [Cf: Pamphlet 150 p. 15 para. 1] p. 885, Para. 1, [1898MS].

The publishing houses were brought into existence in a spirit of sacrifice, and no persons should have been permitted to hold a responsible position in the work, who desired to work according to the world's policy. The consecration and purity of the worker will be evidenced by the principles manifested in his attitude toward every child of God. The publishing house was established for the purpose of doing business upon the principles of justice and equity, judging every case without partiality and without hypocrisy. In our institutions the Spirit of Christ was to be a witness to the world of the character of God, a living epistle, known and read of all men. These institutions were to reveal nothing like oppression; the managers were to be those who showed decidedly that they were under the control of God. Selfishness and the love of money were not to set aside those principles of sacrifice which characterized the establishment of these instrumentalities. [Cf: Pamphlet 150 p. 15 para. 2] p. 885, Para. 2, [1898MS].

No one should be allowed to engage in the sacred work who could be bought or sold for money. No one is to take advantage of any man's ignorance or necessity, in order to charge exorbitant prices for work done or for goods sold. The managers are not obeying the commandments of God when, by any selfish devising, they secure the benefits of the time or talents of the workmen. Such a course is robbery of your neighbor. God has given every one of his workers certain qualifications, for which he is responsible, not to any man or set of



men, but to God. He is so to use them that they will be a blessing to himself, by having it in his power to be a blessing to others. The practises that have prevailed in the Review and Herald office, and which are now leavening the managers of the conferences, are not correct. I can not specify all the departures from righteousness; they are too many to be enumerated, and I am not told to do this. [Cf: Pamphlet 150 p. 16 para. 1] p. 885, Para. 3, [1898MS].

Some will urge that in dealing with sharpers, those who have no conscience, one must conform in a large degree to the customs that prevail; that should be adopt a course of strict integrity, he will be compelled to give up his business, or fail to secure a livelihood. Where is your faith in God? He owns you as His sons and daughters on condition that you come out from the world, and be separate, and touch not the unclean thing. There will be violent temptations to diverge from the straight path; there will be innumerable arguments in favor of conforming to custom, and adopting practices that are really dishonest. [Cf: Pamphlet 150 p. 17 para. 1] p. 885, Para. 4, [1898MS].

When one worker enters into a confederacy with another--as has been done--seeking to supply that other's lack of aptitude or knowledge, he is doing that one an injury, and assisting in a deception. That worker receives pay for qualifications which he has not, and his failures in duties which he is supposed to perform are many. Yet the largest wages are received, and the treasury is robbed. God has been greatly displeased by these things. [Cf: Pamphlet 150 p. 17 para. 2] p. 886, Para. 1, [1898MS].

These may be regarded by men as little things, but was it a little thing for Adam and Eve to eat of the fruit which God had forbidden them to eat? The smallness of the act did not avert the consequences. It was disobedience to God's commandments, and the flood-gates of wo were opened upon our world. We can not be Christians and connive at any dishonest practise or breach of trust. The Christian will not be found spending extravagantly means that he has not earned. God requires every man to be punctual, just, and without guile in his lips or in his heart. Be righteous in all dealings with your fellowmen if you would have not only the name but the character of a Christian. Those who depart from Bible principles, and vindicate their defects as righteous, have never received the true knowledge of Christ or the experience of being in truth doers of the Word. There is nothing in the World of God that glosses over or excuses one phase of selfishness, one approach to overreaching or dishonesty. . . . (Signed) Ellen G. White. [Cf: Pamphlet 150 p. 17 para. 3] p. 886, Para. 2, [1898MS].

To the General Conference Committee and the Publishing Boards of the Review and Herald and Pacific Press.-- William St., Granville, April 8, 1894. Dear Brethren: I would address to you words of counsel. I have received a letter from Brother C. H. Jones in reference to changes which it is proposed to make in the publication of our periodicals. Questions are asked in reference to these matters. One is, "Shall our periodicals be combined in one paper or magazine?" Brother Jones further says: "Some suggest that the Review, Home Missionary, and Sabbath School Worker, be combined in one paper, to be used as our regular church paper; have the Review enlarged to 32 pages and divide it up into different departments, covering the different lines of work. All three of the papers are designed especially for our own people, and

I am not sure but that this combination could be effected. Some have thought that the Instructor and Little Friend could also be combined in our church paper. Another suggestion is that the Signs of the Times and the American Sentinel be combined in one pioneer missionary paper." [Cf: Pamphlet 150 p. 18 para. 1] p. 886, Para. 3, [1898MS].

I can not see wisdom in the policy of having all our periodicals combined in one paper or magazine. Each of our periodicals has its own place, and is to do a specific work. Let our brethren inquire, Has the necessity of this work, and its object, changed? If you think so, then wherein? . . . [Cf: Pamphlet 150 p. 19 para. 1] p. 886, Para. 4, [1898MS].

The present is a time of special peril. In 1890 and 1891 there was presented to me a view of dangers that would threaten the work because of a confederacy in the office of publication in Battle Creek. Propositions which to their authors appeared very wise would be introduced, looking to the formation of a confederacy that would make Battle Creek, like Rome, the great head of the work, and enable the office of publication there to swallow up everything in the publishing line among us. This is not God's wisdom, but human wisdom. Those matters have been coming up again and again in different aspects, but this policy of consolidation would, if adopted, result in marring the work. God would have his work move firmly and solidly, but no one branch is to interfere with or absorb other branches of the same great work. From time to time for years, in the past, God has been pleased to give me special light on these points. I was shown that the small periodicals, as well as the larger ones, are to come forth from the publishing houses and be scattered like the leaves of autumn to answer the wants of the cause in its growth and extension. [Cf: Pamphlet 150 p. 19 para. 2] p. 886, Para. 5, [1898MS].

The printing office in Battle Creek will bear the divine credentials if the workers connected with it walk in accordance with the light that God has given them. If any of them in their devising and planning, weave selfishness into the work, the approval of God will be withdrawn. All who act any part in the work of the cause of God are to consider their own spiritual condition in the light of the Word of God. Have they considered this matter prayerfully, that not one vein of selfishness should be fed by a course of action that God has reproved? Have they learned to lean upon Him who is a sufficiency? [Cf: Pamphlet 150 p. 20 para. 1] p. 887, Para. 1, [1898MS].

I have much to say, but have little time in which to write and prepare matter for this month's mail. I wish it to be distinctly understood, however, that I have no faith in consolidating the work of publication, blending in one that which should remain separate. The blending of the Signs and the Sentinel will not be in the order of God. Each has its distinctive work to do. The Signs is a pioneer paper to do a special work. [Cf: Pamphlet 150 p. 20 para. 2] p. 887, Para. 2, [1898MS].

The work of publication was represented to me by the figure which Christ used, the vine. In the different branches of this great work, as in the branches of the vine, there is to be unity in diversity. This is God's plan, the principle that runs through the entire universe. In God's wise arrangement there is diversity, and yet He has so related each part to others that all work in harmony to carry out His great

plan in extending the knowledge of God and of Jesus Christ whom He hath sent. However there may appear to be dissimilarity, the work is one great whole, and bears the stamp of infinite wisdom. God and Christ are one, Christ and His disciples are one, we in Christ, and Christ in God. The Lord designs that His work shall move forward in perfect harmony without friction. Jesus said: "I am the vine, ye are the branches." The branches are many and diverse, yet all are united in the parent stalk, and every branch, although separate, draws its sustenance from the vine stalk. "I am the vine, ye are the branches." Jesus Christ is in God, the great Masterpiece of infinite wisdom, and power, and sufficiency, from whom all the diversity springs. Each branch bears its burden of fruit, and all together make a harmonious whole, a complete, beautiful unity. This is harmony according to the Lord's order. [Cf: Pamphlet 150 p. 20 para. 3] p. 887, Para. 3, [1898MS].

Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek, neither should the publishing house at Battle Creek look with envy and jealousy upon the instrumentalities the Lord has established upon the Pacific Coast. Plans should be carefully considered in Battle Creek, that they may in no case militate against the work in Oakland. But the image of jealousy was long ago set up, and has provoked to jealousy, which has grieved the Spirit of God. [Cf: Pamphlet 150 p. 21 para. 1] p. 887, Para. 4, [1898MS].

I understand something about these two institutions, for my husband and I had to lead out in establishing them and carrying them forward. The Lord gave special directions as to how they should be conducted. These principles I have not withheld from those who were numbered as believers in the truth. [Cf: Pamphlet 150 p. 22 para. 1] p. 887, Para. 5, [1898MS].

The work has been presented to me as, at its beginning, a small, very small rivulet. The representation was given to the prophet Ezekiel of waters issuing "from under the threshold of the house eastward . . . at the south side of the altar." Please read Ezekiel 47. Mark verse 8: "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed." This work was represented to me as extending to the east and to the north, to the islands of the sea, and to all parts of the world. As the work increases, there will be a great and living interest to be managed by human instrumentalities. The work is not to be centered in any one place, not even in Battle Creek. Human wisdom argues that it is more convenient to build up the interest where it has already obtained character and influence; mistakes have been made in this line. Individuality and personal responsibility are thus repressed and weakened. The work is the Lord's, and the strength and efficiency are not all to be concentrated in any one place. (Signed) Ellen G. White. [Cf: Pamphlet 150 p. 22 para. 2] p. 888, Para. 1, [1898MS].

Extracts from Personal Letters from Mrs. E. G. White to C. H. Jones--Cooranbong, N. S. W., July 8, 1895. Dear Brother Jones: There is need for the Pacific Press to stand in God, subject to no human power of control in their action. You are not to hold yourself to seek permission of the authorities of Battle Creek whether you shall or shall not pursue a line of work that seems impressed upon you to do.

The Lord is the one to whom you are to be amenable. All the light heretofore given me of God is that these institutions out of Battle Creek should not be absorbed by Battle Creek. It would be an injury to both parties. Each is to stand in harmony one with the other, yet preserve their individuality of action, responsible to God and Him alone. If one pursues a course of selfish action, or of absorbing everything by just or unjust means, my voice can not be silent. I shall be heard, for God has given me His word. I look upon consolidation in unity, and helpfulness of one another, as sound principle; but I do not and can not give my influence to consolidation in blending the institutions in one great whole, and that be Battle Creek, the moving power, the voice to dictate and direct. I see the danger. I am sure from the light given me of God, the men, some of whom are the main movers in Battle Creek in councils, first need to confess to God their rejection of the messengers and the message He hath sent, then we shall see everything established after the fashion of the Holy Spirit, and not after the mind of imperfect men who are not under the control of God. I send you warning not to follow in their wake; for God has a controversy with them, and He will not serve with their selfish plans, neither will He accept robbery for a burnt-offering. That which they unjustly require for themselves they are very jealous to accord to others. God hates covetousness, which is idolatry. I tell you in the fear of God, stand in God to do His will, to keep the ways of the Lord, to do justice and judgment. Let there be no betrayal of sacred trusts on your part, because this is the work some in responsible positions pursue in Battle Creek. Walk humbly and softly before God. If God sees the least injustice done to one of His children, He will punish for these things. They have not done in dealing with some as they should; they have grasped greedily every dollar possible (acquired by talents God has given), saying, "It is for the cause of God." This principle of dealing, God abominates; for He is misrepresented, dishonored, and souls are imperiled if not ruined through their natural and cultivated grasping spirit, to make a showing for themselves. They need new hearts and new characters before their plans and designs can be safely adopted. The Lord God is ruler of the world, ruler of His own subjects. [Cf: Pamphlet 150 p. 23 para. 1] p. 888, Para. 2, [1898MS].

God would have the Pacific Press Publishing House stand free and clear, and untrammled by any power. God would have every one of His institutions rise above the frosty atmosphere in which the human agent will be if left to himself. Inclined to live and breathe, he must live and breathe in the holy, pure, life-giving atmosphere of heaven, else sentiments, and plans, and resolutions will clog and impede our heavenly advance movements. . . . Ellen G. White. [Cf: Pamphlet 150 p. 24 para. 1] p. 889, Para. 1, [1898MS].

Cooranbong, N. S. W., Aug. 2, 1895. . . . I beg of you and all the officials at the Pacific Press to know that every move you make is in the light of the counsel of God. The moves being made of consolidation mean placing all your powers under the jurisdiction of the powers in office at Battle Creek. I say, God forbid that you should adopt the plans and be controlled by the principles that have ruled them like the laws of the Medes and Persians. [Cf: Pamphlet 150 p. 25 para. 1] p. 889, Para. 2, [1898MS].

God has presented to me, which I have presented to you, that that Pacific Press should stand on its own individuality, relying upon God,

doing its work in God, as His instrumentality--the human agent working with God, contrite in spirit, meek and lowly in heart, ready to be taught of God, but not subject to any earthly power that shall propose plans and ways that are not after the light God has given. Be on guard. Be on guard, and do not sell your religious liberty to any office or to any man, or board or council of men. Ellen G. White. [Cf: Pamphlet 150 p. 25 para. 2] p. 889, Para. 3, [1898MS].

Extracts from Earlier Testimonies.-- In the year 1867, the following appeared in Testimony No. 13:-- [Cf: Pamphlet 150 p. 25 para. 3] p. 889, Para. 4, [1898MS].

'Those engaged at the office should have no separate interest aside from the work. If that attention and care are given to the work in which they are engaged which it demands, they should not be further taxed. They have done all they should do. If trafficking which has no connection with the work of God engages the mind and occupies time, the work will not be done thoroughly and well. At the best, those employed in the work have no physical and mental energy to spare. They are to a greater or less degree enfeebled. Such a cause, such a sacred work, in which they are employed, should engage the powers of the mind; they should not work mechanically, but be sanctified to the work, and act as though the cause was a part of them, as though they had invested something in this great and solemn work. Unless they thus take hold of this matter with interest, their efforts will not be acceptable to God. [Cf: Pamphlet 150 p. 25 para. 4] p. 889, Para. 5, [1898MS].

"Satan is very artful, busy, and active. His special power is brought to bear upon those who are now engaged in the work of preaching and in the publication of present truth. All in connection with this work need to keep the whole armor on, for they are the special marks for Satan to attack. [Cf: Pamphlet 150 p. 26 para. 1] p. 889, Para. 6, [1898MS].

"I saw that there was a danger of becoming unguarded, and Satan obtaining an entrance, and imperceptibly diverting the mind from the great work. I saw that there was danger of those connected with the work at the office, who fill responsible positions there, getting above the work, and losing humbleness of mind, and the simplicity of the work which has hitherto characterized it. [Cf: Pamphlet 150 p. 26 para. 2] p. 890, Para. 1, [1898MS].

"Satan designs to obtain a foothold in that office, and unless there is united effort and thorough watchfulness, he will accomplish his object. Some will get above the simplicity of the work, and will feel that they are sufficient when their strength is perfect weakness. God will be glorified in this great work. And unless there is deep and constant humility and a firm trust in God, there will be a trusting in self, a self-sufficiency, and one or more will drink the bitter cup of affliction. [Cf: Pamphlet 150 p. 27 para. 1] p. 890, Para. 2, [1898MS].

"As the work increases, the greater the necessity for thorough trust and dependence on God, and a thorough interest in, and devotion to, the work. Selfish interests should be laid aside. There should be much prayer, much meditation: for this is highly necessary for the success and prosperity of the work. A spirit of traffic should not be allowed in any one who is connected with the work in the office. If it is

permitted, the work will be neglected and marred. Common things will be placed too much upon a level with sacred things. [Cf: Pamphlet 150 p. 27 para. 2] p. 890, Para. 3, [1898MS].

"There is great danger of some connected with the work laboring merely for wages. While they invest no special interest in the work, their heart is not in the work, and they have no special sense of its sacredness and exalted character. Another special danger would be of those at the head of the work becoming lifted up, exalted, and the work of God be marred, bearing the impress of man, of the human instead of the divine. Satan is wide awake, persevering, yet Jesus lives, and all who make Him their righteousness, their defense, will be specially sustained."--Pages 23-26. [Cf: Pamphlet 150 p. 27 para. 3] p. 890, Para. 4, [1898MS].

The following, addressed especially to the young, was written in May, 1867:-- [Cf: Pamphlet 150 p. 28 para. 1] p. 890, Para. 5, [1898MS].

"Dear Young Friends: . . . A burden is resting upon me in regard to you. I have been repeatedly shown that all who are in connection with the work of God in publishing the present truth, which is to be scattered to every part of the field, should be Christians, not only in name, but in deed and truth. Their object should not be merely to work for wages, but all engaged in this great and solemn work should feel that their interest is in the work, and that it is a part of them. Their motives and influence in connecting themselves with this great and solemn work, must bear the test of the judgment. None should be allowed to become connected with the office of publication who manifest selfishness and pride. [Cf: Pamphlet 150 p. 28 para. 2] p. 890, Para. 6, [1898MS].

"I was shown that lightness and folly, joking and laughing, should not be indulged by those engaged in the work in the office. Those engaged in the solemn work of preparing truth to go to every part of the field, should realize that their deportment has its influence. If they are, while reading and preparing solemn truth for publication, jesting, joking, laughing, and careless, their hearts are not in the work, or sanctified through the truth. They do not discern sacred things, but handle truth that is to test character, truth which is of heavenly origin, as a common tale, as a story, merely to come before minds and be readily effaced. . . . [Cf: Pamphlet 150 p. 28 para. 3] p. 891, Para. 1, [1898MS].

"None in that office are sufficient of themselves for the important work of discreetly managing matters connected with the publication of the truth. Angels must be near them to guide, to counsel, to restrain, or the wisdom and folly of human agencies will be apparent. [Cf: Pamphlet 150 p. 29 para. 1] p. 891, Para. 2, [1898MS].

"I saw that frequently angels were in the office, in the folding-room, in the room where the type is being set. I was made to hear the laughing, the jesting, the idle, foolish talking. Again, the vanity, the pride and selfishness exhibited. Angels looked sad, and turned away grieved. The words I had heard, the vanity, the pride and selfishness exhibited, caused me to groan with anguish of spirit, as angels left the room in disgust. Said an angel, 'The heavenly messengers came to bless, that the truth carried by the voiceless preachers might have a

sanctifying, holy power to attend its mission; but those engaged in its work were distant from God, possessing so little of the divine, and were so conformed to the spirit of the world, that the powers of darkness controlled them, and they could not be made susceptible of divine impressions.' At the same time these young were deceived and thought they were rich and increased in goods and had need of nothing, and knew not that they were poor and miserable, blind and naked. [Cf: Pamphlet 150 p. 29 para. 2] p. 891, Para. 3, [1898MS].

"I saw that those who handle precious truth as they would sand, know not how many times their heartless indifference to eternal things, their vanity, self-love, and pride, their laughing and senseless chatting, have driven holy messengers of heaven away from the office. [Cf: Pamphlet 150 p. 29 para. 3] p. 891, Para. 4, [1898MS].

"The deportment, words, and acts of all in that office should be reserved, modest, humble, and disinterested, as was their Pattern, Jesus, the dear Saviour. They should seek God and obtain righteousness. The office is not the place for sport, for visiting, for idlers, for laughing, or useless words. All should feel that they are doing a work for their Master. These truths which they read, that they act their part to arrange to get before the people, are invitations of mercy, are reproofs, are threatenings, warnings, or encouragements. They are doing their work. They are savors of life unto life, or of death unto death. If rejected, the judgment must decide the matter. The prayer of all in the office should be, 'O God, make these truths which are of such vital importance, clear to the comprehension of the humblest minds! May angels accompany these silent preachers, and bless their influence, that souls may be saved by these humble means.' [Cf: Pamphlet 150 p. 30 para. 1] p. 891, Para. 5, [1898MS].

"The heart should go out in fervent prayer while the hands are busy, and Satan will not find such ready access, and the soul, instead of being lifted up into vanity, will be constantly refreshed, will be like a watered garden. Angels will delight to be near these souls. Their presence will be continually encouraged by those engaged in the work. A power will attend the truths published. Divine rays of light from the heavenly sanctuary will attend the precious truths sent forth; those who read will be refreshed and strengthened, and souls who are opposed to truth will be convicted and compelled to say. 'These things are so, they can not be gainsaid.' [Cf: Pamphlet 150 p. 30 para. 2] p. 892, Para. 1, [1898MS].

"All, I saw, should feel that the office is a holy place, as sacred as the house of God. But God has been dishonored by the frivolity and lightness that have been indulged in by some connected with the work. Strangers from abroad, I saw, often went away from the office disappointed. They had associated it with everything sacred; but when they saw the youth, or any one connected with the office, possessing but little gravity, and careless in words and acts, the impression they took away caused them to doubt, after all, if this is really the work of God to prepare a people for translation to heaven. May God bless this to all concerned."--Pages 28-32. [Cf: Pamphlet 150 p. 31 para. 1] p. 892, Para. 2, [1898MS].

Below are given a couple of paragraphs from No. 21, first published in 1872:-- "No selfish feelings should exist among those who labor in the

office. It is the work of God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of His work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The minds must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember. [Cf: Pamphlet 150 p. 31 para. 2] p. 892, Para. 3, [1898MS].

"Those who labor in the office should learn. They should study, and practise, and exercise their own brains. If the workmen make a failure, they should feel that it rests upon them to repair damages from their own purses, and not allow the office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the Word of God ever requires, and then they will do no more than their duty."--Pages 8, 9. [Cf: Pamphlet 150 p. 31 para. 3] p. 892, Para. 4, [1898MS].

The following selections are from No. 22, published in 1872:-- "The workers at the office should feel when they enter it that it is a sacred place where the work of God is being done in the publication of truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the type-setting department, which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement, or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts, is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts, and a trier of the reins, and will accept nothing less than entire devotion to the work, and consecration to Himself. All should have a spirit in that office to take up their daily duties as if in the presence of God. They should not be satisfied merely with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would be a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office." --Pages 98, 99. [Cf: Pamphlet 150 p. 32 para. 1] p. 892, Para. 5, [1898MS].

"From what has been shown me, there should be a careful selection of help in that office. The young, and untried, and unconsecrated should not be placed there; for they are exposed to temptations, and have not fixed characters. Those who have formed characters, and have fixed principles, and the truth of God in the heart, will not be a constant source of anxiety and care, but rather helps and blessings. And the office of publication is amply able to make arrangements to secure good helpers, who have ability and principle. And the church in their turn should not seek to advantage themselves one penny from those who come to the office to labor and learn their trade. There are positions where some can earn more wages than those at the office, but they can never find a position more important, more honorable or exalted, than the work of God in the office. Those who labor faithfully and unselfishly



will be rewarded. For them there is a crown of glory prepared, compared with which all earthly honors and pleasures are as the small dust of the balance. Especially will those be blessed who have been faithful to God in watching over the spiritual welfare of others in the office. Pecuniary and temporal interests, in comparison with this, sink into insignificance. In one scale is gold-dust, in the other a human soul of such value that honor, riches, and glory have been sacrificed by the Son of God to ransom it from the bondage of sin and hopeless despair. The soul is of infinite value, and demands the most attention. Every man who fears God in that office, should put away childish and vain things, and stand erect, with true moral courage, in the dignity of his manhood, shunning low familiarity, yet binding heart to heart in the bond of Christian interest and love. Hearts yearn for sympathy and love, and are as much refreshed and strengthened by them as flowers are by showers and sunshine. The Bible should be read every day."--Pages 102, 103. [Cf: Pamphlet 150 p. 33 para. 1] p. 893, Para. 1, [1898MS].

The three following paragraphs are from No. 27, published in 1876:-- "If there are young people connected with the office who do not respect the authority of parents, and are ungovernable at home, despising counsel and restraint, the curse of God will fall upon them, and not only upon them, but upon the office, should they retain their services, and give them further opportunity to pervert the young with whom they are brought in contact there. Those who occupy responsible positions in the office are accountable for the prevailing influence there. And if they are indifferent to the course of the insubordinate and impenitent in their employ, they become partakers of their sin. Those who profess the truth should guard, like sleepless sentinels, the interest of the cause at the office, and sacredly guard themselves and each other from spiritual contamination."--Pages 93, 94. [Cf: Pamphlet 150 p. 34 para. 1] p. 893, Para. 2, [1898MS].

"The influence of our young people in the office is not what it should be. The young who heed not the warnings of the Word of God, and slight the testimonies of the Spirit of God, can only be a living curse to the office, and should be separated from it. [Cf: Pamphlet 150 p. 35 para. 1] p. 893, Para. 3, [1898MS].

"God abhors the sins that are fostered and concealed by the church, cherished in the office, and sheltered under the paternal roof. Let parents, and those in authority, earnestly take hold of the work and purge this evil from their midst."--Pages 99, 100. [Cf: Pamphlet 150 p. 35 para. 2] p. 893, Para. 4, [1898MS].

From No. 29, published in 1880:-- "The hands employed in the various departments of our offices of publication do not accomplish the amount of work which they would be required to perform in any other office of the kind. Much time is wasted in unnecessary conversation, in visiting away the precious hours, while the work is suffered to lag. In several of the departments, loss is occasioned to the office because of persons engaging in the work who have not exercised care and economy. Were these persons engaged in doing work for themselves, some would accomplish a third more work in a day than now. Others would do no more than they now perform. [Cf: Pamphlet 150 p. 35 para. 3] p. 894, Para. 1, [1898MS].

"Business hours should be faithfully employed. To be wasteful of time

or of material is dishonesty before God. A few moments are squandered here and a few moments there, which amount in the course of a week to nearly or quite a day, sometimes even exceeding this. 'Time is money,' and a waste of time is a waste of money to the cause of God. When those who profess the faith are dilatory and reckless of time, showing that they have not a heart interest for the prosperity of the work, unbelievers employed will follow their example. If all would use their time to the best account, very much means would be saved to the cause of truth. When the heart is in the work, it will be done with earnestness, energy, and despatch. All should be awake to see what needs to be done, and apt and quick to execute, working as though under the direct supervision of the great Master, Jesus Christ. [Cf: Pamphlet 150 p. 36 para. 1] p. 894, Para. 2, [1898MS].

"Again, losses occur from lack of thoughtful care in the use of material and machinery. There is a failure to look after all the larger and smaller matters, that nothing be wasted or damaged through neglect. A little squandered here and there amounts to a large sum in the course of a year. Some have never learned to exercise their faculties to save the remnants, notwithstanding the injunction of Christ, 'Gather up the fragments that remain, that nothing be lost.' Material should not be slashed into, to obtain a small piece. A little thoughtful care would lead to the gathering up and using of the little pieces that are now thrown aside and wasted. Attention should be given to saving even so trifling a matter as waste paper, for it can be turned into money. [Cf: Pamphlet 150 p. 36 para. 2] p. 894, Para. 3, [1898MS].

"By lack of personal interest, many things go to waste which a few moments' thoughtful attention at the right time would save. 'I forgot' causes much loss to our offices. And some feel no interest in any work or in anything which does not come under their special branch of the work. This is all wrong. Selfishness would suggest the thought, 'It does not belong to me to care for that;' but faithfulness and duty would prompt every one to care for all that comes under his observation. [Cf: Pamphlet 150 p. 37 para. 1] p. 894, Para. 4, [1898MS].

"A principle should exist all through the office to economize. In order to save the dollars, dimes and pennies must be carefully treasured. Men who have been successful in business have always been economical, persevering, and energetic. Let all connected with the work of God begin now to educate themselves thoroughly as care-takers. Even though their work may not be appreciated on earth, they should never degrade themselves in their own eyes by unfaithfulness in anything they undertake. It takes time for a person to become so accustomed to a given course of life as to be happy in pursuing it. We shall be individually, for time and eternity, what our habits make us. The lives of those whom form right habits, and are faithful in the performance of every duty, will be as shining lights, shedding bright beams upon the pathway of others: but if habits of unfaithfulness are indulged, if lax, indolent, neglectful habits are allowed to strengthen, a cloud darker than midnight will settle on the prospects in this life, and forever debar the individual from the future life."--Pages 93-95. [Cf: Pamphlet 150 p. 37 para. 2] p. 894, Para. 5, [1898MS].

"All the hands in our offices should place themselves in the most favorable condition for the reformation of good and correct habits.

Several times each day, precious golden moments should be consecrated to prayer and the study of the Scriptures, if it is only to commit a text to memory, that spiritual life may exist in the soul. The varied interests of the cause furnish us with food for reflection and inspiration for our prayers. Communion with God is highly essential for spiritual health; and here only may be obtained that wisdom and correct judgment so necessary in the performance of every duty. [Cf: Pamphlet 150 p. 38 para. 1] p. 895, Para. 1, [1898MS].

"The strength acquired in prayer to God, united with individual effort in training the mind to thoughtfulness and care-taking, prepares the person for daily duties and keeps the spirit in peace under all circumstances, however trying. The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer for help, for light, for strength, for knowledge. But thought and prayer can not take the place of earnest, faithful improvement of the time. Work and prayer are both required in perfecting Christian character. [Cf: Pamphlet 150 p. 38 para. 2] p. 895, Para. 2, [1898MS].

"We must live a twofold life of thought and action, silent prayer and earnest work. All who have received the light of truth should feel it their duty to shed rays of light upon the pathway of the impenitent. They should be witnesses for Christ in our offices as verily as in the church. God requires us to be living epistles, known and read of all men. The soul that turns to God for its strength, its support, its power, by daily, earnest prayer, will have noble aspirations, clear perceptions of truth and of duty, lofty purposes of action, and a continual hungering and thirsting after righteousness. By maintaining a connection with God, we shall be enabled to diffuse to others, through our association with them, the light, the peace, the serenity, that rule in our hearts, and set before them an example of unwavering fidelity to the interests of the work in which we are engaged. . . . [Cf: Pamphlet 150 p. 38 para. 3] p. 895, Para. 3, [1898MS].

"Religious privileges have been too much neglected by those employed in the offices. None should engage in the work of God who treat these privileges with indifference; for all such connect with evil angels, and are a cloud of darkness and a hindrance to others. In order to make the work a success, every department in these offices must have the presence of heavenly angels. When the Spirit of God shall work upon the heart, cleansing the soul temple of its defilement of worldliness and pleasure-loving, all will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefit they can gain. The faithful worker for the Master will improve every opportunity to place himself directly under the rays of light from the throne of God; and this light will be reflected upon others. [Cf: Pamphlet 150 p. 39 para. 1] p. 895, Para. 4, [1898MS].

"And not only should the prayer-meeting be faithfully attended, but as often as once each week, a praise-meeting should be held. Here the goodness and manifold mercies of God should be dwelt upon. Were we as free to give expression to our thankfulness for mercies received as we are to speak of grievances, doubts, and unbelief, we might bring joy to the hearts of others, instead of casting discouragement and gloom upon them. The complainers and murmurers, who are ever seeing the

discouragements in the way, and talking of trials and hardships, should contemplate the infinite sacrifice which Christ has made in their behalf. Then can they estimate all their blessings in the light of the cross. While looking upon Jesus, the author and finisher of our faith, whom our sins have pierced and our sorrows have burdened, we shall see cause for gratitude and praise, and our thoughts and desires will be brought into submission to the will of Christ."-Pages 104-108. [Cf: Pamphlet 150 p. 39 para. 2] p. 895, Para. 5, [1898MS].

Special Testimony to the Brethren in Battle Creek.-- "Sunnyside," Cooranbong, N. S. W., Australia, June 8, 1898. Dear Brethren in Battle Creek:-- There are times when the truth must be spoken, whether men will hear, or whether they will forbear. The Lord is greatly dishonored when those who claim to believe the truth fail to harmonize among themselves, and make their appeals to lawyers. Will you study the word of God, and heed its instruction on this point? The interests of the cause of God are not to be committed to men who have no connection with heaven. [Cf: Pamphlet 156 p. 1 para. 1] p. 896, Para. 1, [1898MS].

Matters have been presented before me that have filled my soul with keen anguish. I saw men linking up arm in arm with lawyers; but God was not in their company. Having many ideas regarding the work, they go to the lawyers for help to carry out their plans. I am commissioned to say to such that you are not moving under the inspiration of the Spirit of God. [Cf: Pamphlet 156 p. 1 para. 2] p. 896, Para. 2, [1898MS].

"Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?" Men in responsible positions are uniting with those in the church and out of the church, whose counsel is misleading. Is it necessary for the Lord to come to you with a rod to show you that you need a higher experience before you can be fitted for connection with the family above? Will you link up with men who have a faculty for accusing and thinking and speaking evil of the things that God approves? In the name of the Lord, I tell you that you need clearer discernment and spiritual eyesight. [Cf: Pamphlet 156 p. 1 para. 3] p. 896, Para. 3, [1898MS].

If the light which God has given you over and over again, that missionary centers should be established in many cities, and that the labor and the means centered in Battle Creek should be divided, and planted in many places, had been followed, the present state of confusion and dearth of means would never have been. [Cf: Pamphlet 156 p. 2 para. 1] p. 896, Para. 4, [1898MS].

Men located in Battle Creek have disregarded the counsels of the Lord, because it was more convenient for them to have the work centered there. God has left these to the results of their human wisdom, and its fruit is seen in the present perplexities. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." "Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and

your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." [Cf: Pamphlet 156 p. 2 para. 2] p. 896, Para. 5, [1898MS].

Again and again the Lord has pointed out the work which the church in Battle Creek and those all through America are to do. They are to reach a much higher standard in spiritual advancement. They are to awake out of sleep, and go without the camp, working for souls that are ready to perish. The medical missionaries are doing the long-neglected work which God gave to the church in Battle Creek,--they are giving the last call to the supper which he has prepared. [Cf: Pamphlet 156 p. 3 para. 1] p. 897, Para. 1, [1898MS].

My brethren, why do you keep so many things bound up in Battle Creek? Why do you not take the tract and missionary work into other cities, where there is much missionary work to be done? The many interests centering in Battle Creek should be divided and subdivided, and placed in other cities. You who think you are wise men may say, "It will cost too much. We can do the work here in Battle Creek at less expense." Well, does not the Lord know all this? Is not he a God who understands all the unbelieving reasoning that holds so many interests in Battle Creek? He has revealed to you that centers should be made in all the cities. This would call many out of Battle Creek to work in other places. [Cf: Pamphlet 156 p. 3 para. 2] p. 897, Para. 2, [1898MS].

In order to be carried forward aright, the medical missionary work needs talent. It requires strong and willing hands, and wise, discriminating management. But can this be while those in responsible places--presidents of conferences and ministers--bar the way? The Lord says to the presidents of conferences and to influential brethren, Remove the stumbling-blocks that have been placed before the people. [Cf: Pamphlet 156 p. 3 para. 3] p. 897, Para. 3, [1898MS].

The people in Battle Creek have not exercised their talents in planning and devising how they may plant the standard of truth in regions where the message has not been proclaimed, and where decided efforts should be made; and the Lord has moved upon Dr. Kellogg and his associates to do the work which belongs to the church, and which was offered to them, but which they did not choose to accept. Some in Battle Creek, instead of taking up the work given them of God, have, by following their own selfish way, blinded their spiritual eyesight and the eyesight of others; and God has placed his precious work in the hands of those who will take it up and carry it forward. [Cf: Pamphlet 156 p. 4 para. 1] p. 897, Para. 4, [1898MS].

God is in his holy place, and he dwells also with him who is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Those who are doing medical missionary work should have the full sanction and cooperation of the

church. If they do not have this, they are hindered. Nevertheless, they will advance. It is not God's plan that there be two churches in Battle Creek, because of the want of cooperation in this line. How much better it is to seek for unity of action. If the medical missionary workers will carry this line of effort into the churches everywhere, if they will work in the fear of God, they will find many doors opened before them, and angels will work with them. [Cf: Pamphlet 156 p. 4 para. 2] p. 897, Para. 5, [1898MS].

Please read the invitation to the supper, and the last call made. Study to see what is being done to meet the command of Jesus. I can not understand why this indifference is manifested, why you should stand off, and criticize, and draw away. The gospel-net is to be cast into the sea; and it draws both good and bad. But because this is so, shall men and women ignore the efforts made to save those who will believe, and who will unite in the work of reaching that class of which Christ spoke in his rebuke to the Pharisees? Sinners and harlots, he said, go into the kingdom before you. Will you not see that even in the church there are those who have no connection with God? But Christ says, Let the tares and the wheat grow together until the harvest; then I will send my angel to gather out the tares and burn them, but the wheat will I gather into my barn. [Cf: Pamphlet 156 p. 5 para. 1] p. 898, Para. 1, [1898MS].

When the Lord moves upon the churches, bidding them to do a certain work, and they refuse to do that work; and when some with their human efforts united with the divine endeavor to reach to the very depths of human woe and misery. God's blessing will rest richly upon them. Even though but few souls accept the grace of our Lord Jesus Christ, their work will not be in vain; for one soul is precious, very precious, in the eyes of God. Christ died for that soul, in order that he might live through eternal ages. [Cf: Pamphlet 156 p. 5 para. 2] p. 898, Para. 2, [1898MS].

Let us study the eighteenth chapter of Matthew. This chapter should enlighten our eyes. "Take heed," says Christ, "that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of Man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Cf: Pamphlet 156 p. 5 para. 3] p. 898, Para. 3, [1898MS].

There are many souls being rescued, wrenched from Satan's hand, by faithful workers. Some one must have a burden of soul to find those who have been lost to Christ; and one soul redeemed over whom Satan has triumphed, causes joy among the heavenly angels. There are those who have destroyed the moral image of God in themselves. The gospel-net must gather in these poor outcasts. Angels of God will cooperate with those who are engaged in this work, who make every effort to save perishing souls, to give them opportunities which many never have had. There is no other way to reach them but in Christ's way. He ever worked to relieve suffering and to teach righteousness. Only thus can they be

taken from the depths of hell. [Cf: Pamphlet 156 p. 6 para. 1] p. 898, Para. 4, [1898MS].

The workers must labor in love,--feeding, cleansing, and clothing those who need their help. In this way these outcasts are prepared to know that some one cares for their souls. The Lord has shown me that many of these poor outcasts from society will, through the ministration of human agencies, cooperate with the divine, and seek to restore the moral image of God in others for whom Christ has paid the price of his own blood. They will be called the elect of God, precious, and will stand next to the throne of God. [Cf: Pamphlet 156 p. 6 para. 2] p. 898, Para. 5, [1898MS].

"And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. 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: Pamphlet 156 p. 7 para. 1] p. 899, Para. 1, [1898MS].

Brethren, be careful, very careful. There is a work being done to the medical missionaries which answers to the description given in Matt 24: 48-51. The Lord is working to reach the most depraved. Many will know what it means to be drawn to Jesus Christ, but will not have moral courage to war against appetite and passion. But the workers must not be discouraged at this; for it is written, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Is it only those rescued from the lowest depths that backslide? There are those in the ministry who have had light and a knowledge of the truth, who will not be overcomers. They will not restrict their appetite and passions, or deny themselves for Christ's sake; and many of the poor outcasts, even publicans and sinners, will grasp the hope set before them in the gospel, and will go into the kingdom of heaven before the ones who have had great opportunities and great light, but who have walked in darkness. In the last great day, many will say, Lord, Lord, open unto us. But the door will be shut, and their knock will be in vain. [Cf: Pamphlet 156 p. 7 para. 2] p. 899, Para. 2, [1898MS].

We should feel deeply over these things; for they are truth. We should have a high estimate of truth and of the value of souls. Time is short, and there is a great work to be done. If you feel no interest in the

work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent; for it is the work of God, and it must be done. Brethren and sisters, take your position on the Lord's side, and be earnest, active, courageous coworkers with Christ, laboring with him to seek and to save that which is lost. Mrs. E. G. White. [Cf: Pamphlet 156 p. 8 para. 1] p. 899, Para. 3, [1898MS].

An Appeal to our Brethren in Battle Creek.-- Why is it, brethren, that you continue to to keep so many things bound up in Battle Creek? Why do you not listen to the counsels and the warnings that have been given to you regarding this matter? Why do you not take decisive steps to establish centers of influence in many of the large cities? Why do you not encourage the Michigan Tract Society and the International Tract Society to establish their offices in cities where there is a great missionary work to be done, and where their secretaries and workers may engage personally in missionary labor, and act as leaders in important missionary enterprises. Move out, brethren, move out, and educate your workers to labor for those outside the camp. Why do you hide your light by continuing to remain in Battle Creek? Go out, brethren, go out into the regions beyond. [Cf: Pamphlet 156 p. 9 para. 1] p. 899, Para. 4, [1898MS].

There is much work to be done, and our experienced workers should strive to place themselves where they may come in direct contact with those needing help. It is comparatively little that they can do in Battle Creek. Is it right, brethren, for you to keep your light hid under a bed or under a bushel? Is it not better that you should do that which the Lord has plainly indicated that you ought to do? Resolve now that you will give up your preference, your way, and that you will obey his voice. Seek the Lord most earnestly, with humble, fervent prayer for wisdom and for success in this endeavor. Then take your light from under the bushel, the place which seems most favorable for your financial interests, and from under the bed, the place most convenient for your comfort, and put it on a candlestick, that it may give light to all that are in the house. [Cf: Pamphlet 156 p. 9 para. 2] p. 900, Para. 1, [1898MS].

A crisis in missionary effort is upon us. There is a great work to be done, and if this work is earnestly done in Battle Creek, if it is faithfully done throughout the churches in Michigan, if it is vigorously prosecuted in all our older churches and strongholds of influence, we may hope that its influence will leaven the churches throughout all the conferences, many of whom are now standing as though paralyzed. [Cf: Pamphlet 156 p. 10 para. 1] p. 900, Para. 2, [1898MS].

The institutions which God has established as centers of influence and for the dissemination of light are not blending their interests, and working together as God would have them. The managers of these institutions should know that their very first work is to harmonize with their fellow workers. Our ministers must awake to understand the situation. The gospel is the sanctifying influence in our world. Its influence upon hearts will bring harmony. The standard of truth is to be uplifted, and the atonement of Christ presented as the grand, central theme for consideration. [Cf: Pamphlet 156 p. 10 para. 2] p. 900, Para. 3, [1898MS].



The medical missionary work is to the work of the church as the right arm to the body. The third angel's message goes forth proclaiming the commandments of God and the faith of Jesus. The medical missionary work is the gospel in practise. All the lines of work are to be harmoniously blended in giving the invitation, "Come, for all things are now ready." [Cf: Pamphlet 156 p. 10 para. 3] p. 900, Para. 4, [1898MS].

The message has been given to those in Battle Creek, that many should move into places where they may engage in this very work, in connection with their temporal business. Had they moved out by faith, willing to endure wearing labor and privation for the work's sake, they would have obtained rich experiences in the things of God. But they thought that they would find things a little more comfortable in Battle Creek, that the work there would be less taxing than elsewhere, and thus they remain. Many who crowd into Battle Creek get no good there, because they do not make use of the knowledge they receive. They do no good in Battle Creek, but are swelling the number who need conversion. They have not the spirit of sacrifice. They have much of self, and a little of Christ, a little faith, and a few good works. They think that they have religion, but it all amounts to nothing. [Cf: Pamphlet 156 p. 11 para. 1] p. 900, Para. 5, [1898MS].

God speaks to you in his word: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." [Cf: Pamphlet 156 p. 11 para. 2] p. 901, Para. 1, [1898MS].

My brethren, the Lord has called upon you to do a certain work, but you have not done it; and now in the place where you are, there is discord and contention and strife. But this need not be. God does not design that his workmen shall stand apart as independent atoms. All have a great and solemn work to do, and it is to be done under God's supervision. [Cf: Pamphlet 156 p. 12 para. 1] p. 901, Para. 2, [1898MS].

God will do great things for his people if they will cooperate with him. He will work upon the minds of men so that their lives and the influence of their work will correspond with the following promises:-- [Cf: Pamphlet 156 p. 12 para. 2] p. 901, Para. 3, [1898MS].

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel, and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart. Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the

deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." [Cf: Pamphlet 156 p. 12 para. 3] p. 901, Para. 4, [1898MS].

The wilderness itself has neither glory nor excellence, and to the Lord is to be ascribed all the honor for the transformation wrought. This great work is of God. Therefore magnify not the men who are under the special working of his power. Glorify God, and he will continue to work. [Cf: Pamphlet 156 p. 13 para. 1] p. 901, Para. 5, [1898MS].

The Lord has a special work for his people to do at this time. He says, "Strengthen ye the weak hands, and confirm the feeble knees." This is the very work that the Apostle Paul charges the churches to do. "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: Pamphlet 156 p. 13 para. 2] p. 902, Para. 1, [1898MS].

I pray that you may now, as never before, both ministers and church-members, come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Study prayerfully the 17th chapter of John. This chapter is not only to be read again and again. but its truths are to be eaten and digested. "For their sakes," Christ prayed, "I sanctify myself, that they also might be sanctified through the truth. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: 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: Pamphlet 156 p. 13 para. 3] p. 902, Para. 2, [1898MS].

Are these words, of such import to us, to be always neglected? God calls upon those who claim to be his children to study these words, to eat them, to live them. Seek for unity and love, else the candlestick will be removed out of its place. Mrs. E. G. White. [Cf: Pamphlet 156 p. 14 para. 1] p. 902, Para. 3, [1898MS].

To the Leading Men of Our Churches.-- I must speak. I can not hold my peace. There is a work to be done for the leading men in our churches, ministers and helpers. I shall not at this time try to do more than tell you that every soul needs personal religion. Give your attention

to yourselves, and make most earnest efforts to examine yourselves most critically whether ye be in the faith; "prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But 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. 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. For as many as are led by the Spirit of God, they are the sons of God." [Cf: Pamphlet 162 p. 1 para. 1] p. 902, Para. 4, [1898MS].

We must not strive to mold people to our own ideas and inclinations and practises. By unselfish, consecrated lives, through the power of the Holy Spirit working on our minds, we are to reveal, not our own ways and wills, but the power of the love of him who gave himself for us, that we should be drawn out of and away from our own traits of character to the perfection of Christ's character. He died that we should cultivate the attributes of his character, and elevate, purify, and gladden the hearts and lives of others. All who are connected with the work of God need to have sanctified hearts, where Christ can abide. This means that there is a positive necessity of your closely examining yourselves, whether you be in the love of Christ. If you are individually attending to your soul's interest, you will have a sense of your own shortcomings, and will not sow the seed that Christ calls tares. If the truth you profess to know in theory is in your heart, you will reveal the truth as it is in Jesus. In every sphere of action you will represent his character. Our maxim should be, "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." This is the great restoring influence of all our moral ills. With any lower incentive than to honor and glorify God, the principles become full of disease. Little by little self strives for the mastery, and the man will never rise to moral rectitude in word and action. [Cf: Pamphlet 162 p. 1 para. 2] p. 902, Para. 5, [1898MS].

Whatever is to benefit you in your personal experience, as a fallen human being, can only derive its vitalizing power from the Life-giver, he who is truth. Apart from him whatever you may do in religious lines will be found to be as worthless as a tinkling cymbal. [Cf: Pamphlet 162 p. 2 para. 1] p. 903, Para. 1, [1898MS].

There is a great dearth of the Spirit of life from Jesus Christ in the church. But the members can not be reached and impressed until those who labor for them are feeding upon Christ, the Bread of Life, and drinking his blood. Then their experience in religious things will be of a healthier order, and in the place of unrest and dissatisfaction, because the spirit is restless, they will heed the admonition God has given them. But if they have a desire to draw away from the work, if their hearts are not in it, they will sow seeds in the minds of those connected with them that will surely lead into false paths. And all this will be because they do not appreciate the work and cause of God as anything but common work. [Cf: Pamphlet 162 p. 2 para. 2] p. 903,

Para. 2, [1898MS].

God wants every one to walk in the light he has given. If men do not take heed to the warning, seeds will be sown that will create disaffection and uneasiness. This influence will strengthen. No one can tell how it came; but it did come, and has entered the hearts of those who ought to be, after, the light that has been given, sincere and as true as steel to principle. [Cf: Pamphlet 162 p. 3 para. 1] p. 903, Para. 3, [1898MS].

A sentiment prevails that commercial work should be divorced from the Office. This is one of the seeds that has been sown. Words have been spoken here and there, and these are taking root to bring about certain results. There are no vital reasons for this, only that minds that ought not to be allowed to run in certain channels unless guarded, have yielded to temptation. Satan will tempt them again and again. Again and again they will pass over the same ground over which he has carried them. [Cf: Pamphlet 162 p. 3 para. 2] p. 903, Para. 4, [1898MS].

Christ Jesus is the great Power for correcting all the threads of influence that Satan would appropriate to compose his web. But the enemy's work is so subtle that those who ought to be wise seem to be blind. They discern nothing of the effect of their words dropped to divert minds to false theories. The time given to this devising and planning might better be devoted to work in which God has called men to act their part. Let them give counsel when they are sure that they have words from the Lord. Quite enough haphazard work has been done by catching at ideas which, if carried out, prove to be mistakes. [Cf: Pamphlet 162 p. 3 para. 3] p. 903, Para. 5, [1898MS].

The commercial work is not to be divorced from the Office. When the Lord would have this done, he will make the matter so plain that we shall understand his mind and will. Connection with outside parties need be no more detriment to any one than was Daniel's work as a statesman a perversion of his religious faith and principles. There are many sides to this matter, and it is a great pity that seeds of thought are dropped in regard to changes that keep minds in an unsettled condition, or leave them in uncertainty. Ideas that are positively misleading strike the mind, and are expressed. This is always fruitful of evil results. All such influences are unsettling. They create disorder and disorganization. [Cf: Pamphlet 162 p. 4 para. 1] p. 903, Para. 6, [1898MS].

Every Christian needs to be guarded in his expression of opinion. One thing he may settle forever. True prosperity can never come to the soul that is constantly aspiring to get higher wages, and who yields to the temptation that leads him away from the work that God has appointed him. There never can be prosperity for any man, or any family, or any firm or institution, unless the wisdom of God presides. Every right effort should be made to know what we are voicing. We must know whether it is the mind of the Lord, or the suggestions of minds controlled by the stealthy foe of righteousness. Now, just now, every right effort should be made to bring the minds of men under the influence and power of truth, that our work, our merchandise and hire, shall be holiness unto the Lord. The workmen may rank themselves as doing worldly business, when they are doing the very work that will call out questions. If they are of the right spirit, they will be able to speak

a word in season. Thus it may be said of our workers, our artizans, as it was said of those of old, of whom we read, "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." [Cf: Pamphlet 162 p. 4 para. 2] p. 904, Para. 1, [1898MS].

When those connected with our institutions have new hearts, they will exert a saving influence on all connected with the work. They will make no suggestions that will make the workmen uneasy, unless there is positive need of speech. If we keep guard over the disposition and over the unruly member, a great victory is gained. All who connect with the Office should be taught that Bible principles are to be brought into contact with the work in every department. But too often suggestions are made that set in operation a train of thought that is detrimental. [Cf: Pamphlet 162 p. 5 para. 1] p. 904, Para. 2, [1898MS].

No persons should be placed as directions in the Office, or in any of our institutions, who have not a knowledge of the truth. Yet this will do far less harm than to put in as managers those who claim to believe the truth, and who do not manage under the influence of the Spirit of God; because these can do tenfold more harm to mislead the workers. Men who abide in the truth, who have a conscientious regard for the glory of God, who value the salvation of the soul as higher than money, position, or self-aggrandizement, who are conscientiously walking and working in the way of the Lord, should be trained to carry responsibilities. Men may have ever so much ability and knowledge; but if it is used in such a way as to administer to self, they will to the greatest damage to the work. [Cf: Pamphlet 162 p. 5 para. 2] p. 904, Para. 3, [1898MS].

If those who are connected with the work will place themselves in a humble, teachable position, they will be blessed by God, and will be more precious than fine gold, even than the golden wedge of Ophir, to our publishing institutions; for they will adorn their own character with the virtue and grace that dwelt in Christ. The entire nature will be sanctified, and they will be fitted through grace for the grand work of being laborers together with God. But when any man in our institutions trusts to his own devices and wisdom, he declines the authority of God, and the sooner he goes where he will have ample room to work out his devising without interference, and thus reveal the true principles that control him, the better it will be for all who are connected with him. [Cf: Pamphlet 162 p. 6 para. 1] p. 904, Para. 4, [1898MS].

There is to-day in our world an unceasing unrest among the nations. Yet the nations are as if held back from action by unseen forces. In their moral disorder, the powers are in terrible confusion. This will be seen in every church, in every institution that claims to believe the truth for this time. These are the objects of Satan's special work. He strives to unsettle the workers, to make them discontented. If there are among them unconsecrated ministers or teachers, who have attributes of character that Satan delights to handle, he will use them to plant the seed that yields thorns. [Cf: Pamphlet 162 p. 6 para. 2] p. 905, Para. 1, [1898MS].

A moral tonic needs to be given to every branch of the work in the Office. Too many words that yield no good fruit are spoken It is very easy to pick flaws; but it is not so easy to restore, purify, ennoble, and elevate, by personal devoted labors, and a godly example. Satan is doing his utmost to seduce, and if he can control the human element as his agents, he will do it. He will use individuals who are in such blindness that they can not discern on which side they are working. Christ calls for every one who names the name of God to open the door of the heart, that he may be an abiding presence, restoring the moral image of God in man. Mrs. Ellen G. White. [Cf: Pamphlet 162 p. 7 para. 1] p. 905, Para. 2, [1898MS].